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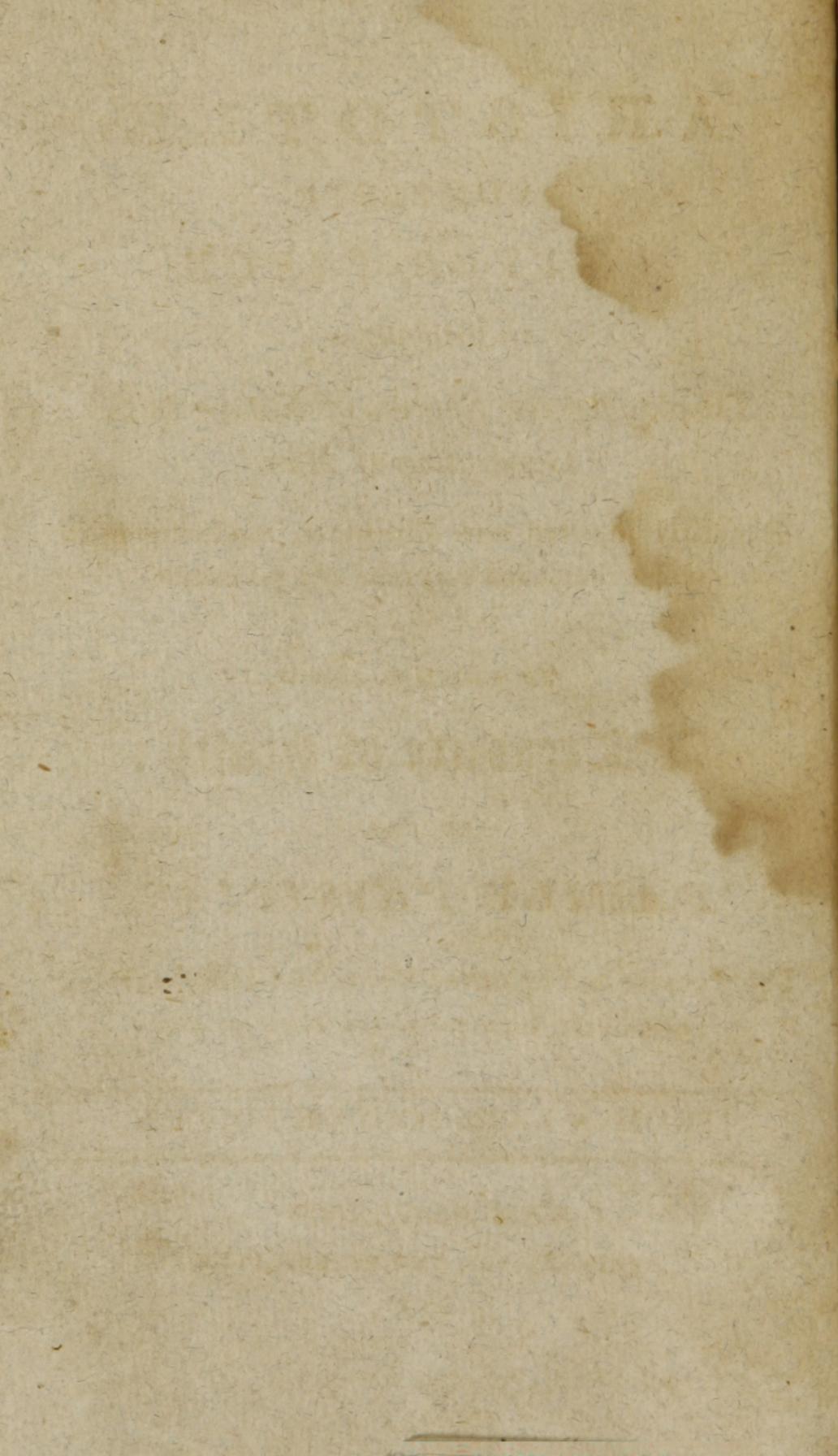
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ARISTOTLE'S
COMPLETE
MASTER-PIECE,

IN TWO PARTS ;

*Displaying the Secrets of Nature in the
Generation of Man.*

Regularly digested into Chaptures, rendering it far
more useful and easy than any yet extant.

TO WHICH IS ADDED,

A Treasure of Health ;

OR THE

FAMILY PHYSICIAN ;

Being choice and approved Remedies for ~~all~~ the several
Distempers incident to the HUMAN BODY.

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INTRODUCTION.

If one of the meanest capacity were asked, what was the wonder of the world? I think the most proper answer would be Man; he being the little world, to whom all things are subordinate; agreeing in the genius with sensitive things, all being animals, but differing in the species: for man alone is endowed with reason. And therefore the Deity, at man's creation, as the inspired pennman tells us, said, "Let us make man in our own image, after our own likeness." As if the Lord had said, Let us make man in our image, that he may be, as a creature, like us; and the same in his likeness, may be our image. Some of the fathers do distinguish, as if by the image the Lord doth plant the reasonable powers of the soul, reason, will and memory; and by likeness, the qualities of the mind, charity, justice, patience, &c. But Moses confounded this distinction, if you compare these texts of scripture, Gen. i. 17. and v. 1. Colos. x. Eph. v. 14. And the apostle, where he saith, "He was created, after the image of God, in knowledge, and the same in righteousness and holiness."

The Greeks represent him as one turning his eyes upwards, toward him whose image and superscription he bears.

*See how the heaven's high Architect
Hath fram'd him in this wise,
To stand, to go, to look erect,
With body, face and eyes.*

And Cicero says, like Moses, All creatures were made to rot on the earth except man, to whom was given an upright frame, to contemplate his Maker, and behold the mansion prepared for him above.

Now, to the end that so noble and glorious a creature might not quite perish, it pleased the Creator to give unto woman the field of generation, for the reception of human seed; whereby the natural and vegetable soul, which lies potentially in the seed, may by the plastick power, be reduced into act; that man, who is

INTRODUCTION.

a mortal creature, by leaving his offspring behind him, may become immortal, and survive in his posterity. And because this field of generation, the womb, is the place where this excellent creature is formed, and in so wonderful a manner, that the royal Psalmist, having meditated thereon, cries out as one in extacy, "I am fearfully and wonderfully made!" It will be necessary to treat largely thereon in this book, which is divided into two parts.

The first part 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, 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 concerned it is adapted and fitted to that work for which nature has designed it.

The second part of this Treatise is wholly designed for the female sex, and treats not only of the distempers of the womb, and the various causes, but also gives you proper remedies for them. For such is the ignorance of most women, that when by 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 informed: and for the help of such is this designed.

ARISTOTLE'S MASTER-PIECE.

PART FIRST.



CHAP. 1.

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.

THERE are very few, except some profest debauches, but what will readily agree, that marriage is honorable to all, being ordained by heaven, and without which, no man or woman can be in a capacity honestly to yield obedience to the first law of creation, "Increase and multiply." And since it is natural in young people to desire these mutual embraces, proper to the marriage bed, it behoves parents to look after their children, and when they find them inclined to marry, not to restrain their affections, which instead of allaying them, makes them 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 indelible stain upon their families.

The inclination of maids to marriage, may be known by many symptoms : For when they arrive at puberty, which is about the 14th or 15th 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 venery. External causes also may excite them to it ; for their spirits being brisk and inflamed, when they arrive at this age, if they eat hard salt things and spices, the body becomes more and more heated, whereby the desire to veneral embraces is very great, and sometimes almost insupportable. And the use of this so much desired enjoy-

ment being denied to virgins, many times is followed by dismal consequences, as a green wessel colour, short breathing, trembling of the heart, &c. But when they are married, and their veneral desires satisfied by the enjoyment of their husbands, those distempers vanish, and they become more gay and lively than before. Also their eager staring at men, and affecting their company, shews that nature pushes them upon coition; and their parents neglecting to get them husbands, they break through modesty to satisfy themselves in unlawful embraces. It is the same with brisk widows, who cannot be satisfied without the benevolence their husbands used to give them.

At the age of 14, the menses in virgins begin to flow, when they are capable of conceiving, and continue generally to 44, when they cease bearing, unless their bodies are strong and healthful, which sometimes enables to bear at 55. But many times the menses proceed from some violence offered to nature, or some morbid matter, which often proves fatal to the party. Therefore those men desirous of issue, must marry a woman within the age aforesaid, or blame themselves if they meet with disappointment: though if an old man not worn out with diseases and incominency, marry a brisk, lively lass, there is hopes of his having children to 70, nay, sometimes till 80.

Hippocrates holds, that a youth at 15, or between that and 17, having much vital strength is capable of getting children; and also, that the force of procreating matter, increases till 45. 50 and 55, and then begins to flag, the seed by degrees becoming unfruitful, the natural spirit being extinguished, and the humours dried up. Thus in general, tho' it often falls out otherwise. Nay it is reported by a credible author, that in Sweeden, a man was married at 100 to a bride of 30 years, and had many children by her: But his countenance was so fresh, that those who knew him not, took him not to exceed 50. And in Campania, where the air is clear and temperate, men of 80 marry young vir-

gins, and have children by them ; shewing that age in them hinders not procreation, unless they be exhausted in their youth, and their yards shrivelled up.

If any would know why a woman is sooner barren than a man, they may be assured 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 truly more moist 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 natural heat, which is the same 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 hereof are elaborated into seed. And this may also be added, that women generally are not so strong as men, nor so wise or prudent ; nor have so much reason and ingenuity in ordering affairs ; which shews that thereby their faculties are hindered in operations,

CHAP. 2.

How to get a male or female child : and of the embryo and perfect birth : and the fittest time for copulation.

WHEN a young couple are married, they naturally desire children, and therefore use the means that nature has appointed for that end. But notwithstanding their endeavors, they must know the success of all depends on the blessing of the Lord ; not only so, but the sex, whether male or female, is from his disposal also ; though it cannot be denied, but secondary causes have influence therein, especially two : First, the genitel humour, which is brought by the arteria preparantes to the testes, in form of blood, and there elaborated into seed, by the seminisical faculty residing in them : To which may be added, the desire of coition, which fire, the imagination with unusual fancies, and by the sight of brisk charming beauty, may soon en-

flame the appetite. But if nature be enfeebled, such meats must be eaten as will conduce to the affording such aliment as makes the seed abound, and restores the decays of nature, that the faculties may freely operate and remove the impediments obstructing the procreation of children.

Then since diet alters the evil state of the body to a better, those who are subject to barrenness must eat such meats as are of good juice, and 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; we may therefore conclude there is a power in many things to accumulate seed, and other things to cause erection; as hens-eggs, pheasants wood-cocks, gnat-snappers, thrushers, black-birds, young pigeons, sparrows, partridges,—all strong wines, taken sparingly, especially those made of the grapes of Italy. But erection is chiefly caused by scuraum, eringoes, cresses, crysmion, parsnips, artichoaks, turnips, asparagus, candied ginger, galings, acorns bruised to powder, drunk in muscadel, scallion, sea-shell-fish, &c. But these must have time to perform their operation, and must use them for a considerable time, or you will reap but 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 cawl 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 the expectation of those that experience it, especially if they do but keep warm without much motion, leaning to the right, and drinking a little spirit of saffron and juice of hyssop in a glass of malaga or alicant, when they lie down and arise, for the space of a week.

For a female child, let a woman lie on the left side,

strongly fancying a female in the time of procreation, drinking the decoction of female mercury four days, from the first day of purgation ; the male mercury has the like operation in case of a male ; for this concoction purges the right and left side of the womb, opens the receptacles,, and makes way for the seminary of generation.

The best time to beget a female is, when the moon is in the wane, in Libra or Ajuarius. Advicene says, when the menses are spent, and the womb cleansed, which is commonly in 5 or 7 days at most, if a man lie with his wife from the first day she is purged to the 5th she will conceive a male ; but from the 5th to the 8th a female ; and from the 8th to the 12th, a male again. But after that, perhaps neither distinctly, but both in a hermaphrodite. In a word, they that would be happy in the fruits of their labour, must observe to use copulation in the due distance of time, not too often nor too seldom, for both are alike hurtful ; and to use it immediately, weakens and wastes the spirits, and spoils the seed. Thus much for the first particular. The second is to let the reader know how the child is formed in the womb, what accidents it is liable to there, and how nourished and brought forth. There are various opinions concerning this matter, therefore I shall shew what the learned say about it.

Man consists of an egg, which is impregnated in the testicles of the woman, by the more subtile part of the man's seed ; but the forming faculty and virtue in the seed, is a divine gift, it being abundantly endued with a vital spirit, which gives sap and form to the embryo ; so that all parts and bulk of the body, which is made up in a few months, and gradually formed into the lovely figure of a man, do consist in, and are abumbe-
rated thereby.

Physicians have remarked four different times, in which a man is framed and perfected in the womb :— The first moon after coition, being perfected the first week, if no flux happens, which is sometimes the case,

through the slipperiness of the head of the matrix, that shifts over like a rose-bud, and opens on a sudden. The 2d 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, and happens 12 or 14 days after copulation. And though this fleshy mass abounds with inflamed blood, yet it remains undistinguishable without form or figure, and may be called an embryo, and compared to seed sown in the ground, which thro' heat and moisture, grows by degrees into a perfect form, either in plant or grain. The 3d time is, when the principal parts shew themselves plain; as the heart, whence proceed the arteries; the brain, from which the nerves, like small threads, run thro' the whole body; and the liver, that divides the chyle from the blood, brought to it by the Venna Porta. The two first are fountains of life, that nourish every part of the body; in framing which, the faculty of the womb is buried, from the conception to the 8th day of the first month. The 4th and last, about the 30th day, the outward parts are seen nicely wrought, and distinguished by joints, when the child begins to grow. From which time, by reason the limbs are divided, and the whole frame is perfect, it is no longer an embryo, but a perfect child.

Most males are perfect by the 30th day, but females seldom to the 42d or 45 day, because the heat is greater in producing the male than the female. 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 the hair and nails come forth, and the child begins to stir, kick and move in the womb; and then the woman is troubled with a loathing of her meal, and longing for things contrary to nutriment, as coals, chalk, &c. which desire often occasions abortion and miscarriage. Some women have been so extravagant as to long for hob-nails, leather, man's flesh, and other unnatural as well as unwholesome food; for want of which things, they have either miscarried, or the

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child has continued dead in the womb many days. But I shall now proceed to shew by what real means the child is sustained in the womb, and what posture it there remains in.

Various are the opinions about nourishing the foetus in the womb.. Some say by blood only, from the umbilical vein; others by chyle taken in by the mouth; but it is nourished diversly, according to the several degrees of perfection and an egg passes from a conception to a foetus ready for birth. 1st, Let us explain the meaning of the ovum or egg. In the generation of the foetus, there are 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 egg, impregnated by the man's seed. The nature of conception is thus; The most spirituous part of man's seed, in the act of generation, reaching up to the testicle, of the woman, which containing divers eggs, impregnates one of them; and being conveyed by the oviducts to the bottom of the womb, presently begins to swell bigger and bigger, and drinks in the moisture that is plentifully sent thither, as seeds suck moisture from the ground, to make them sprout. When the parts of the embryo begin to be a little more perfect, and that at the same time, the chorion is so thick, that the liquor cannot soak thro' it the umbilical vessels begin to be formed, and to extend the side of the amnion, which they pass thro' and also thro' the aliantreides and chorion, and are implanted in the placenta, which gathering upon the chorion, joins upon the uterus. And now the arteries that before sent out the nourishment into the cavity of the womb, open by the orifice into the placenta, where they deposit the said juice, which is drank up by the umbilical vein, and conveyed by it to the liver of the foetus, and then to the heart, where its more thin and spirituous part is turned into blood, while the grosser part of it, descending by the aorta, enters the umbilical arteries and is discharged into its cavity, by those branches that run through the amnion.

As soon as the mouth, stomach, gullet, &c. are formed so perfectly, that the foetus can swallow, it sucks in some of the grosser nutritious juice, that is deposited in the annion by the umbilical arteries, which descending into the stomach and intestines, is received by the lacteal veins, as in adult persons.

The foetus being perfected, in all its parts, it lies equally ballanced in the womb, as the center on his head, and being long turned over, so that the head a little inclines, and it lays its chin on its breast, its heels and ancles on its buttocks, its hands on its 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, and face, are towards the mother's back, and the head inclining downwards, towards the rump bone, that joins to the Os Sacrum; which bone, together with the Os Pubis, in the time of birth, part is loosed.

The reason why children are like their parents, and that the mother's imagination contributes thereto; and whether the man or woman is the cause of the male or female child.

IN the cause of similitude, nothing is more powerful than the imagination of the mother: for if she fasten her eyes upon any object, and imprint it on 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, if a woman, in unlawful copulation, fix her mind on her husband, the child will resemble him, though he did not beget it. The same effect hath imagination in occasioning wars, strains, molth-spots, and daffes; though indeed they sometimes happen through frights, or extravagant longing. Many women, being with child, seeing a hare cross the road before them, will through the force of imagination, bring forth a child with a hairy lip. Some children

are born with flat noses and wry mouths, blubber lips, and ill shaped bodies ; and must be ascribed to the imagination of the mother, who hath cast her eyes and mind upon some ill shaped creatures. It therefore behoves all woman with child, if possible to avoid such sights, or at least not to regard them. Altho' the mother's 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 condition with their parents, and same tempers. But the vigour or disability of persons in the act of copulation many times causes it to be otherwise ; for children got through the heat and strength of desire must needs partake more of the nature and inclination of their parents, than those begotten with desires more weak ; and therefore the children begotten by men in their old age, are generally weaker than those begotten by them in their youth. As to the share which each of the parents has in begetting the child, we will give the opinion of the ancients about it.

Though it is apparent, say they, that the man's seed is the chief efficient beginning of the action, motion and generation ; yet that the woman affords seed, and effectually contributes in that point to the procreation of the child, is evinced by strong reasons. In the 1st place seminary vessels had been given her in vain, and genital testicles inverted, if the woman wanted seminal excrement, for nature doth nothing in vain ; and therefore we must grant, they are made for the use of seed and procreation, and placed in their proper parts 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 often falls into strange diseases, as appears by young women and virgins. A second reason they urge is, that although a society of a lawful bed consists not altogether in these things, yet it is apparent, the female

sex are never better pleased, nor appear more blyth and jocund, than when they are satisfied this way ; which is an inducement to believe, they have more pleasure and titulation therein than men. For, since nature causes much delight to accompany ejection, by the breaking forth of the swelling spirits, and the swiftness of the nerves ; in which case the operation on the woman's part is double, she having an enjoyment both by ejection and reception, by which she is more delighted in the act.

Hence it is, say they, that the child more frequently resembles the mother than the father, because the mother contributes the most towards it. And they think it may be further instanced, from the endeared affection they bear them ; for, that besides their contributing feminal matter, they feed and nourish the child with the purest fountain of blood, until its birth. Which opinion Galen affirms, by allowing that children participate most of the mother ; and ascribes the difference of sex to the operation of the mensirual blood ; but the reason of the likeness, he refers to the power of the seed ; For, as the plants receive more nourishment from fruitful ground, than from the industry of the husbandmen ; so the infant receives more abundance from the mother than the father. For, 1st, the seed of both is cherished in the womb, and there grows to perfection, being nourished with blood. And for this reason, say they, that children, for the most part, love their mother best, because they receive most of their subsistence from their mother : For about nine months she nourished her child in the womb, with her purest blood, the love towards it newly born, and its likeness do clearly shew, that the woman afforded food, and contributes more towards making the child than the man.

But in all this, the ancients were very erroneous, for the testicles, so-called in women, afford not any seeds, but are two eggs, like those of fowls, and other creatures ; neither have they any office, as those of men, but are indeed ovaria, wherein the eggs are nourished

By the sanguinary vessels dispersed through them, and from thence one or more, as they are foecundated by the man's seed, is separated and conveyed into the womb by the oveducts. The truth of this is plain, for if you boil them, their liquor will be the same colour, taste and consistency, with the taste of bird eggs.

If any object, that they have no shells; that signifies nothing: For the eggs of fowls, while they are in the ovary, nay, after they are fastened into the metus, have no shell. And though, when they are laid, they have one, yet that is no more than a defence which nature has provided them against any outward injury, 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 proposed, as whence grow the kind, and whether the man or 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, by their inbred motions, according to usual and natural courses, without variation; though indeed by favour from on high, Sarah conceived Isaac, Hannah, Samuel, and Elizabeth, John the Baptist; but these were all very 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 them, 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 the man is made, and which render the child like the parents, and by 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; in that it proves like the one or other, according to the quantity afforded

by either: But that the difference of the sex is not referred 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 consist in heat and cold, and the nature of the matter under them; that is, the flowing of the menstrual blood: but now the seed, say they, affords both force to procreate and form the child, and matter for its generation; and in the menstrual blood there is both matter and force; for as the seed most helps the material principle, so also does the menstrual blood the potential seed; which is, says 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, it being impossible that menstrual blood hath both principles.

The ancients also say, The seed is the stronger efficient, the matter of it being very little in quantity, but the potential quality of it is very strong; wherefore if these principles of generation, according to which the sex is made, were only in the menstrual blood, then would the children be mostly females; as, were the efficient fore 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 to the mother. Yet the woman's seed receiving from the menstrual blood, for the space of nine months, overpowers the man's, as to that particular! for the menstrual blood flowing in vessels, rather cherishes the one than the other; from which it is plain, the woman affords both matter to make, and force and virtue to perfect the

conception; tho' the female's feed be fit nutriment for the male's by reason of the thinness of it, being more adapted to make up conception thereby.

But with all imaginable deference to the wisdom of our fathers, give me leave to say, that their ignorance in the anatomy of man's body, hath led them into the paths of error, and run them into great mistakes; for their hypothesis of the formation of the embryo, being wholly false, their opinion in this case must be so likewise.

I shall therefore conclude this chapter by observing, 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 principle, which is the efficient, in giving form to the child, which gives it this or that sex, according to those laws and rules given to us by the wise Creator of all things.

Of Monsters, & monstrous births: & the several reasons thereof.

By the ancients, monsters are ascribed to depraved conceptions, and are said to be excursions of nature, which are vicious one of these four ways; either in figure, magnitude, situation or number.

I proceed to the cause of their generation, which is either divine or natural. The divine cause proceeds from God's permissive will, suffering parents to bring forth abominations for their filthy and corrupt affections, which are let loose unto wickedness, like brute beasts that have no understanding. Wherefore it was enacted among the ancient Romans, that those who were deformed, should not be admitted into religious houses. And St. Jerome was grieved in his time, to see the deformed and lame offered up to God in religious houses. And Keckerman, by way of inference, excludeth all that are ill-shaped from this Presbyterian function in the church. And that which is of more force than all, God himself commanded Moses not to receive such to offer sacrifice among his people; and

he renders the reason, Lev. xxii. 28. "Left he pollute my sanctuaries." Because the outward deformity of the body, is often a sign of the pollutions of the heart, as a curse laid upon the child for the incontinency of the parents. Yet it is not always so, let us therefore duly examine, and search out the natural cause of their generation; which is either in the matter, or in the agent, in the seed, or in the womb.

The matter may be in default two ways, by defect, or by excess: by defect, when the child hath but one arm; but excess, when it hath three hands, or two heads. Some monsters are begot by women unnaturally lying with beasts, as in the year 1603, there was a monster begotten by a woman generating with a dog; which monster, from the navel upwards, had the perfect resemblance of its mother; but from its naval downwards, it resembled a dog, as you may see by the following figure.



The agent or womb, may be in fault three ways: Ist, in the formative faculty, which may be too strong or too weak, by which is procured a depraved figure.

2dly, In the instrument or place of conception; the evil conformation or disposition whereof, will cause a monstrous birth. 3dly, In the imaginative power, at the time of conception; which is of such a force, that it stamps the character of the thing imagined on the child. And I have heard of a woman, who, at the time of conception, beholding the picture of a blackamore, conceived and brought forth an Ethiopian. I will not trouble you with more human testimonies, but conclude with a stronger warrant. We read, Gen. xxx. 31, how Jacob having agreed with Laban, to have all the spotted sheep for keeping his flock, to augment his wages, took hazel rods, and peeled white streaks on them, and laid them before the sheep when they came to drink, and coupled together three, whilst they beheld the rods, conceived and brought forth spotted young.

Another monster representing an hairy child: It was covered with hair like a beast. That which rendered it more frightful was, that its naval was in the place where his nose should stand, and his eyes placed where his mouth should have been, and its mouth was in the chin. It was of the male kind, and was born in France in the year 1597.



There was a monster of this kind born at Nazara, in the year 1530. It had four arms and four legs, as you see here.



*Heav'n, in our first formation did provide
Two arms and legs; but what we have beside
Renders us monstrous and unshapen too,
Nor have we any work for them to do.
Two arms, two legs, are all that we can use,
And to have more there's no wise man will chuse.*

Likewise, in the time of Henry III. there was a woman delivered of a child, having two heads and four arms, and the bodies were joined at the backside: the heads were so placed, that they looked contrary ways; each had two distinct arms and hands; they would both laugh, both speak and both cry, and be hungry together: sometimes the one would speak, and other would keep silence, and sometimes both speak together. They lived several years, but one outlived the other 3 years, carrying the dead one, for there was no parting.

them, till the other fainted with the burden, and more with the stink of the carcase.



The imagination also works on the child after conception, for which we have a pregnant instance.

A worthy gentlewoman in suffolk, being with child, passing by a butcher killing his meat, a drop of blood sprung on her face; whereupon she said, her child would have a blemish on its face; and at the birth, it was found marked with a red spot.

And it is certain, that monstrous births often happen by means of undue copulation: For some there are, who having been long absent from each other, and having an eager desire for enjoyment, consider not as they ought, to do as their circumstances require. And if it happen that they come together, when the woman's menses are flowing, and proceed to the act of copulation, the issue of such copulation does often prove monstrous, as a just punishment for doing what nature forbids. And therefore though men should be ever so eager, yet women knowing their own condition, should as such times deny them. And though such copula-

ions do not always produce monstrous births, yet the children then begotten, are generally heavy, dull and fluggish, and defective in their understanding, wanting the vivacity and liveliness which children got in proper seasons, are endued with.

By the following figure you may see, that though some of the members may be wanting, yet they are supplied by other members.



It remains that I now make some enquiry, whether those that are born monsters have reasonable souls, and are capable of 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, proceed by natural means from either sex, though their outward shape may be deformed and monstrous, have notwithstanding a reasonable soul, and consequently their bodies are capable of a resurrection: but those monsters that are not begotten by men, but are the product of womens' unnatural lust, in copulating with other creatures, shall perish like the brute beasts, by whom they were begotten, not having a reasonable

soul, or any breath of the Almighty infused into them. And the same is also true of imperfect and abortive births.

The opinion of the learned concerning children conceived and born within seven months; with arguments on the subject, to prevent suspicion of incontinency, and bitter contests on that account. To which are added, rules to know the disposition of Man's body by the genital parts.

Many bitter quarrels happen between men and their wives, upon the man's supposition that his child comes too soon, and of consequence that he is not the father; whereas it is through want of understanding the secrets of nature, which brings the man into that error; and which if known, might have cured him of his suspicion and jealousy.

To remove which, I shall endeavor to prove, that it is possible, and has been frequently known, that children have been born at seven months. Cases of this nature have made work for the lawyers, who have left it to the physicians to judge, by viewing the child, whether it be a child in seven, eight or nine months. Paul the counsellor has this passage in the 19th book of pleadings, viz. "It is now a received truth, that a perfect child may be born in the seventh month, by the authority of the learned Hypocrates; and therefore we must believe that a child born at the end of the seventh month, in lawful matrimony, may be lawfully begotten."

Galen 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 thirteen months with child; but as to what concerns the seventh month, a learned author says, "I know several married people in Holland, that had twins born in the seventh month, who lived to old age, having lusty bodies and lively minds. Wherefore their opinion is absurd, who assert, that a child at seven months cannot be perfect and long lived; and that it cannot in all part

be perfect till the 9th month." Thereupon this author proceeds to tell a passage from his own knowledge, viz. "Of late there happened a great disturbance among us, which ended not without bloodshed; and was occasioned by a virgin, whose chastity had been violated, descending of a noble family of unspotted fame. Several charged the fact to the judge, who was president of a city in Flanders, who stiffly denied it, saying he was ready to give his oath that he never had any carnal copulation with her: 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 experienced women, and that they should make their report. They having made diligent enquiry, all of them, with one mind, concluded the child, was born within the space of seven months, and that it was carried in the womb but 27 weeks and odd days; but if she should have gone full nine 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 breast bone that defends the heart, and the gristle that lay over the stomach, lay higher than naturally they should be; not plain, but crooked and sharp rided, or pointed like those of a young chicken, hatched in the beginning of spring.— And being a female infant, it wanted nails upon the joints of the fingers; upon which, from the maulous, cartilaginous matter of the skin, nails that are very smooth to come, and by degrees harden, she had instead of nails a thin skin, or film. As for her toes, there was no sign of nails upon them, wanting the heat which was expanded to the fingers, from the nearness of the heart. All this being considered, and above all, one gentlewoman of quality that assisted, affirming that she had been the mother of nineteen children, & that divers of them had been born and lived at seven months; they, without favor to any party, made their

report, that the infant was a child of seven months, tho' within the seventh month. For in such cases, the revolution of the moon ought to be observed, which perfects itself in four weeks, or somewhat less than 28 days; in which space of the revolution, the blood being agitated by the force of the moon, the courses of the woman flow from them, which being spent, and the matrix being cleansed from the menstrous blood, which happens on the 4th day; then if a man on the 7th day lie with his wife, the copulation is most natural, and then is the conception best; and a child thus begotten may be born in the 7th month, and prove very healthy. So that upon this report, the supposed father was pronounced innocent, upon proof that he was one hundred miles distant all that month in which the child was begotten: And as for the mother, she strongly denied that she knew the father, being forced in the dark; and so thro' fear and surprisè was left in ignorance."

As for coition, it ought not to be used, unless the parties be in health, lest it turn to the disadvantage of the children so begotten, creating in them, through the abundance of ill humours, divers languishing diseases; wherefore health is no way better to be discerned than by the genitals of the man. For which reason midwives, and other skillful women, were formerly wont to see the testicles of children, thereby to conjecture 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 cords fall down, it denotes that the vital spirits, which are the props of life, are fallen; but if the secret parts 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 it will not so well appear by the members, which are unconcerned with such grievances; but the lower part of the body exact-

ly sympathizing with them, their liveness on the contrary makes it apparent; for nature's force, and the spirits that have their intercourse, first manifest themselves therein, which occasions midwives to feel the children, to know in what part the grief is residing, and whether life or death be protended thereby the symptoms being strongly communicated by the vessels, that have their intercourse with the principle seat of life.

Of the green-sickness in virgins, with its causes, signs, and cures.

THE green-sickness is so common a distemper in virgins, especially those of a phlegmatic complexion, that it is easily discerned, shewing itself by discolouring the face, making it look green, pale, and of a dusty colour; proceeding 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, palpitations 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 vicious; also the distention of the hypocondric part, by reason of the inordinate effluxion of the menstruous blood to the greater vessels; and from the abundance of humours, the whole body is troubled with swellings, or at least the thighs, legs and ancles, all above the heels; there is also a great weariness of body.

The Galenical physicians affirm, that this distemper proceeds from the womb; occasioned by the gross, vicious and rude humours arising from several inward causes; but there are also outward causes, which have a share in the production of it; as taking cold in the feet, drinking water, intemperance of diet, eating things contrary to nature, viz. raw or burnt flesh, ashes, coals, old shoes, chalk, wax, nut-shells, mortar, lime, oat-meal, tobacco-pipes, &c. which occasion both a suppression of the menses and obstructions through the whole body, therefore the first thing necessary is matrimonial con-

junction, as 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 admitted to increase them, 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 ankles; and if she be about the age of 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 it is to be eradicated by purging, preparation of the humor first considered, which may be done by the virgin's drinking the decoct of Guaiacum, with dittany of Creete; but the best purge in this case ought to be made of aloes, agrie, fenna, rhubarb; and for strengthening the bowels, and opening obstructions, chalybear medicines are chiefly to be used. The diet must be moderate, and sharp things by all means avoided. For finding the humours, take prepared steel, bezoar stone, the root of scotzonera, oyl of chrystal in small wine, and let the diet be moderate, but in no wise let vinegar be used therewith. In observing this the humors will be dilated and dispersed, whereby the complexion will return, and the body be lively and full of vigor.

Virginity, what it is, in what it consists, and how vitiated; together with the opinion of the learned about the mutation of the sex in the womb, during the operation of nature in framing the body.

There are many ignorant people who boast of their skill in the knowledge of virginity, and some virgins have undergone hard censures through their ignorant determinations; I therefore thought it highly necessary to clear this point, that the towering imaginations of conceited ignorance may be brought down, and the fair sex may be freed from the calumnies and detractions of ignorance and envy; and so their honors

may continue as unspotted, as they have kept their persons uncontaminated, and free of defilement.

Virginity in a strict sense, does signify the prime, the chief, the best of any thing ; which makes men so desirous of marrying virgins, imagining some secret pleasure to be enjoyed in their embraces, more than in those of widows ; though not many years ago, a very great person was of another mind, and, to use his own expressions, " That the getting of a maidenhead 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 am sure, have other sentiments. But to our purpose.

The curious enquirers into nature's secrets have observed, that in young maids in the *Sinu Pudoris*, or in that place which is called the neck of the womb, is that ponduous production, vulgarly called the Hymen, but more rightly the *claustrum virginale* ; and in French *Buten de rose*, or rose bud ; because it resembles the bud of a rose expanded, of a conve gilly flower. From hence is derived the word deflower. And hence taking away 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 entire, no penetration has been : and it is the opinion of some learned physicians that there is not either Hymen or skin expanded, containing blood in it, which divers think in the first copulation flows from the fractured expanse.

Now this *Claustrum* or *Virginale*, 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*, joined together by little membranes and ligatures like fibres, each of them situate in the testicles or spaces between each carbuncle, with which, in a manner, they are proportionably distended ; which membranes being once delacerated, denote devirgination ; and many inquisitive and yet ig-

ignorant persons finding their wives defective herein, the first night of their marriage, have thereupon suspected their chastity. Now to undeceive such, I do affirm, that such fractures happen divers accidental ways, as well as by copulation with men, viz. violent strainings, coughing, sneezing, stopping of urin, and violent motions of the vessels, forcibly sending down the humours which pressing for passage, break the ligatures or membrane; so that the fracture of that which is commonly taken for their maiden-head, is no absolute sign of dishonesty; though certain it is, that it is broke in copulation rather than by any other means.

I have heard, that at an assize held at Rutland, a young man was tried for a rape, in forcing a virgin; when after divers questions being 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 surgeon and two midwives, who were to make their report upon oath; which, after due examination, they accordingly did, affirming that the membranes were entire, and not delacerated; 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 afterwards confessed, she swore against him out of revenge, he having promised to marry her, and afterwards declined it. And this much shall suffice to be spoken concerning virginity.

I shall now proceed to something of nature's operation, in 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 positively can be asserted, it will be proper to recite what has been delivered, as well in the negative as affirmative. And first, Severus Plinius, who argues for the negative, writes thus: The genital parts of both sexes are so unlike each other in substance, composi-

tion, situation, figure, action and use, that nothing is more unlike, and by how much more all parts of the body, the breasts excepted, which in women swell more, because nature ordained them for suckling the infant, have exact resemblance; so much more do the genital parts of one sex compared with the other differ; and if their figure be thus different, much more their use. The veneral appetite also proceeds from different causes; for in man it proceeds from a desire of emission, and in woman from a desire of reception: in women also, the chief of those parts are concave, and apt to receive, but in men they are more pours. These things being considered, I cannot but wonder, says he, how any one can imagine, that the genital members of the 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 impute 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 some small potrusions, not to have been discerned; as appears by the example of a child christened at Paris, by the name of Joan, as a girl, who 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 hath 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 hath them within. And this is certain, that if nature having formed a male, should convert him into a female, she hath no other task to perform, but to turn his genital members 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 oftentimes nature hath made a female child, and it hath

so remained in the womb of the mother for a month or two, and after 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 than ordinary; contrarywise, 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 gestures. Now though both these opinions are supported by several reasons, yet I esteem the latter more agreeably 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 members with the man, though they appear not outward, but are inverted for the conveniency of generation: the chief difference being that the one is solid, and the other porous, and that the principal reason for changing sexes is, and must be attributed to heat or cold, suddenly or slowly contracted, which operates according to its greater or lesser force.

Directions and cautions for midwives: and first, how a midwife ought to be qualified.

A midwife that would acquit herself well in her employment, ought by no means to enter upon it rashly or unadvisedly, but with all imaginable caution, considering that she is accountable for all the mischief that befalls through her wilful ignorance or neglect. Therefore let none take upon the office barely upon pretence of 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 of so many women and children being lost.

Now 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 very fat nor weakened by leanness, but in a good habit of body; not subject to diseases, fear, nor sudden frights; her body well shaped,

and neat in her attire : her hands smooth and small, her nails paired short, not suffering any rings to be upon her fingers during the time she is doing her office, nor any thing 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 chearful and pleasant, that she may the better comfort her patient in the dolorous labors : nor must she at any time make too much haste, though her business should require her in another case, lest she thereby endanger the mother of the child.

She ought also 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.

Further directions for midwives, teaching them what they ought to do and what to avoid.

Since the office of a midwife has so great an influence on the well or ill doing of women and children, in the first place let her be dilligent to acquire whatever knowledge may be advantageous to her practice, never thinking herself so perfect, but that she may add to her knowledge by study and experience ; yet never let her make any experiment at her patient's cost, nor apply any experiments in that case, unless she has tried them, or knows they will 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 to them she knows not, let her be very cautious ere she goes, lest by laying an infectious woman she endanger the spoiling of others.

In laying of women, if the birth happen to be large and difficult, she must not seem to be concerned, but must cheer up the woman, and do what she can to make her labor easy.

She must never think of any thing but doing well, causing all things to be in 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 quiet when her throws are coming on, lest she endanger her own life and the child's.

She must also take care she be not too hasty in her business, but wait God's leisure for the birth! lest, thro' fear, if things should not go well, 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 right.

And now, because she can never be a skilful midwife, that knows nothing but what is to 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 anatomised by the learned, and shew the use of such vessels as contribute to generation.

Of the genitals of women, external and internal to the vessels of the womb.

IF it were not for public benefit, especially of the practitioners and professors of the art of midwifery, I would forbear to treat of the 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 public good, I will not omit them. Those parts that offer themselves to view at the bottom of the belly, are Fissura-magna, or the great chink, with its Labia or lips, the Mons Veneris, and the hair; these are called by the general name Pudenda, from shamefacedness, because when they are bare, they bring shame upon a woman. The Fissura-mag-

na reaches from the lower part of the os pubis, to within an inch of the anus, but it is lesser and closer in maids than in those that have born children; and has two lips, which toward 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 membrany and fleshy substance, spongy, soft and partly fleshy, of a red colour, in the shape of wings, two in number, though from their rise they are joined in an acute angle, producing there a fleshy substance, which clothe 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 yard in situation, substance, composition, and erection; growing sometimes out of the body two inches, but that never happens unless through extreme lust, or extraordinary accidents. This Clytoris consists of two spongy and skinny bodies, containing a distinct organ, from the Os Pubis, the head of it being covered with a tender skin, having a hole or passage like the Penis, or Yard of a man, tho' not quite through, in which, and the bigness, it only differs from it.

The next things are the fleshy knobs, 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 itself into the fissures, to evacuate the urine; for securing of which from cold, or the like inconveniency, one of these knobs is placed before it, and shuts up the passage.

The lips of the womb, that next appear, being separated, disclose the neck thereof; and in themselves, and

the hymen, but more properly the *Claustum Virginal*e, 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 is sinewy, and a little spongy, and in this concavity are diverse folds, or obicular plaits, 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 it appears smooth, but in old women it appears more hard and grisly. But though this channel be at times withered and crooked, sinking down; yet in the time of copulation, labor, or the monthly purgation, it is erected and extended, which overtension occasion the pains of child birth.

The Hymen, or *Claustum Virginal*e, is that which closes the neck of the womb, being, as I have fore-cited in the chapter, relating to virginity, broken in first copulating, its use being rather to stay the untimely courses in virgins, than to any other end; and commonly when broken in copulation, or by any other accident, a small quantity of blood flows from it, attended 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 of the thigh, and so passing into the neck of the womb, being very large; and the reason thereof is, 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 becomes more intent by the acts of friction, and consumes a considerable quantity of moisture, in the supply 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 occasion women with child to continue their purgation; for though the womb be shut up, yet the neck in the passage of the womb through which these vessels pass are open: in this case there is further to be observed, that as soon as you penetrate the pudendum, there appear too little pits or hoses, wherein is contained an humour, which being expunged in time of copulation, greatly delights the woman.

A description of the womb's fabric, the preparing vessels and testicles in woman. As also of the difference and ejaculatory vessels.

IN the lower part of the hypogastum, where the lips are widest and broadest, they being greater and broader thereabout than those of men, for which reason they have likewise broader buttocks than men; the womb is joined 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 itself again to contract, nature in that case disposing it. Its figure is in a manner round, and not unlike a gourd, lessening a little and growing more acute towards one end, being knit together by its proper ligaments; its neck likewise is joined by its own substance and certain membranes that fasten unto the Os Sacrum, and the share-bone. As to its largeness, that very much differs in women, especially the difference is great between those who have borne children, and those that have borne none: in substance it is so thick that it exceeds thimble breadth, which after copulation is so far from decreasing that it augments to a greater porportion; and the more to strengthen it, it is interwoven with fibres overthwart, which are strait and winding; and its proper vessels are veins, arteries, and nerves; and among those there are two larger from the hypostratic, which touch both the bottom and the neck, the mouth of these veins piercing as far as the inward concavity.

The womb hath two arteries on both sides the spermatic vessels and the hypostratic, which will accom-

pany the veins; and besides there are many little nerves, that are knit and twined in the form of a net, which are also extended throughout, even from the bottom of the pudenda themselves, being placed chiefly for sense and pleasure, moving in sympathy between the head and the womb.

Now it is to be further noted, that by reason of the two ligaments on each side the womb, from the share bone, piercing through the peritoneum, and joined to the bone itself; the womb is movable upon sundry occasions, often falling low or rising high. As to the neck of the womb it is of an exquisite feeling, so that if it be at any time out of order, being troubled at any time 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 glutinous 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 the preparatory or spermatic vessels in women, they consist of two veins and two arteries, not differing from those of men, but only of their largeness and manner of insertion: for the number of veins and arteries is the same as in men, the right vein issuing from the trunk of the hallow vein descending: and on the side of them are two arteries, which grow from the aorta.

As the length and breadth of these vessels, they are narrower and shorter in women than in men; only observe they are more wreathed and comforted than in men, as shrinking together by reason of their shortness, that they may by their looseness be better stretched out when occasion requires it; and those vessels in women are carried with an indirect course through the lesser guts, the testicles, but are in midway divided into two branches, the greater goes to the stones, constituting a various or winding body, and wonderfully inoculating; the lesser branch ending in the womb, in the inside of

which it disperseth itself, and especially at the higher part of the bottom of the womb for its nourishment, & that part of the courses may purge through the vessels: and seeing the Testicles of women are seated near the womb, for that cause these vessels fall not from the peritoneum, neither make they much passage, as in men, nor extending themselves in the share-bone.

The stones in women commonly called Testicles, perform not the same action as in men, they are also different in their location, bigness, temperature, 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 loins, so that they may, by contracting the greater heat, be more fruitful, their office being to contain the ova, or eggs, one of which being impregnated by the man's seed engenders man, yet they differ from those of men in figure, by reason of their flatness at each end, not being so round or oval. The external superficies being likewise more unequal, appearing like the composition of a great many knobs and kernals mixed together. There is a difference also in their substance, they being much more soft and pliable, loose and not so well compacted. Their bigness and temperament are likewise different, for they are much colder and lesser than those in men.

As for their covering or inclosure, it differs extremely: for as men's are wrapped in divers tunicles, by reason they are extremely 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 they are likewise half covered with the peritoneum.

The ejaculatory vessels are two obscure passages, one on each side, nothing differing from the spermatic veins in substance. They rise on one part from the bottom of the womb, not reaching from the 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 tied to them by certain membranes, resembling the wing of a bat, through which certain veins and arteries passing through the end of the testicles, may be turned here to have their passages proceeding from the corner of the womb to the testicles, and are accounted 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.

A description of the use and action of several parts of Women appointed in generation.

The externals, commonly called the Pudenda, are designed to cover the great orifice, and that are to receive the Penis or Yard, in the act of coition, and give passage to the birth and urin. 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 titillation and delight in those parts, and also to obstruct the involuntary passage of the urine.

The action of the Clytoris in women is like that of a Penis in man, viz. the erection; and its outer end is like the gland of the Penis, and has the same name. And as the glans of man is the seat of the greatest pleasure in conception, so is this in women.

The action and use of the neck of the womb is equal with that of the Penis, viz. erection, occasioned divers ways. First, in copulation, it is erected and made strait for the passage of the Penis in 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 ; fecondly, it hinders any hurt or damage that might enfue through the violent concuffion of the yard the time of copulation.

As for the veins that pafs through the neck of the womb, their ufe is to replenish it with blood and fpirit, that ftill as the moifture confumes by the heat contracted in copulation, it may by thefe veffels be renewed ; but their chief bufinefs is to convey nutriment to the womb.

The womb has many properties attributed to it. As firft, Retention of the foecundated egg, and this is properly called conception. Secondly, to cherish and nourish it till nature has framed the child, and brought it to perfection, and then it ftroingly operates in fending forth the birth, when the time of its remaining there is expired, dilating itfelf in a wonderful manner, and fo aptly removed from the fenfes, that nothing of injury can proceed from thence, retaining itfelf a power and ftrength to operate and caft forth the birth, unlefs by accident it be rendered deficient ; and then to ftrengthen and enable it, remedies muft be applied by ftkilful hands, direftions for applying of which fhall be given in the fecond part.

The ufe of the preparing vefsel is this, the arteries convey the blood of the tefticles : part whereof is put in the nourifhment of them, and the production of thofe little bladders (in all things refembling eggs) through which the vafs preparetia run, and are obliterated in them ; and as for the veins, their office is to bring back what blood remains from the ufe aforefaid. The veffels of this kind, are much fhorter in women than in men, by reafon of their nearnefs to the ftones which defects are yet made good by the many intricate windings to which thofe veffels are fubject. For in the middle way they divide themfelves into two branches, though different in magnitude, for one being greater than the other, paffes to the ftones.

The ftones in women are very ufeful, for where they are defective, generation work is at an end. For al-

though these bladders which are on their outward superficies, contain nothing of seed, as the followers of Galen and Hypocrates did erroneously imagine, yet they contain several eggs, generally twenty in each testicle; one of which being impregnated by the spirituous part of the man's seed in the act of coition, descends through the oviducts in the womb, and from hence in process of time becomes a living child.

Of the Organs of Generation in Man.

Having given you a description of the organs of generation in women, with the anatomy of the fabric of the womb; I shall now [to complete the first part of this treatise] describe the organs of generation in man, and how they are fitted to the use for which nature designed them.

The instrument of generation in man (commonly called the Yard: and in Latin, Penis a Pudendo, because it hangs without the belly) is 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 Os Pubis, and ordained by nature, partly by evacuation of urine, and partly for conveying the seed into the matrix. For which end it is full of small pores, through which the seed passes into it, through the Vesicula Seminalis, and also the neck of the Vesicula Urinalis, which pours out the Urine when they make water; besides the common parts, viz. the two nervous bodies, the Septum, the Urethra, the glans, four muscles and the vessel. The nervous bodies (so called) are surrounded with a thick white previous 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 an animal spirits, & the arteries with hot and spirituous blood, then the Penis is distended and becomes erect. But when the influx of dead spirits ceases, then the blood and re-

maining spirits are absorbed by the veins, and so the Penis spirits are limber and flaggy. 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 sphincter of the Anus, and serve to dilate the Urethra ejaculation of seed, and are called dilatantes, or winding. At the end of the Penis is the glands, 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 glands is called Proeputium or perputando, from being cut off, it being that which the Jews cut off in circumcision, and it is tied by the lower parts of it to the glans of the foetus. The Penis 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 spermatic 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 coat consist of the cuticula, or true skin; and is called the scrotum, hanging out of the abdomen like a purse, the innermost is the membrane carnosae. The proper coats are also two, the outer called Clitrodes or Virginales, the inner Albugidia. Into the Outer is inserted the Cremaster. To the upper part of the Testes is fixed Epidimedes, or Pollata, from whence arise the Easa differentia or ejaculatoria, which when they come near the neck of the bladder, deposit 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 nostratae, about the bigness of a walnut, and join to the neck of the bladder. Authors do not agree about the use of them, but most are of opinion, that they afford an oily, floppy, and fat hu-

mor, to besmear the Urethera, whereby to defend the same from acrimony of the seed and urine. But the vessels which convey the blood to the testes, out of which the seed is made, are arteriae spermaticæ, and are also two. The veins which carry out the remaining blood are two, and have the name of Venae Spermaticæ.

A word of advice to both sexes ; being several directions respecting the act of copulation.

Since nature has implanted in every creature a mutual 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 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 so much depends upon it, I thought it necessary, before I conclude the first part, to give such directions to both sexes, for the performing of that act, as may appear efficacious to the end for which nature designed it. But it will 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 ordained 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 charmed with sweet and melodious airs, and cares and thoughts of business drowned in a glass of racy wine, that their spirits may be raised 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 any such time of coition, there should be conception, it would have a malevolent effect upon children.

But though generous restoratives may be used for

invigorating nature, yet all excess is to be carefully avoided, for it will allay the briskness of the spirits, and render them dull and languid, and also hinder digestion, and so must needs be an enemy to copulation. For it is food moderately taken, that is well digested, 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 the spirits flag on either part, they will fall short of what nature requires, and the women either miss of conception, or the children prove weak in their bodies, or defective in their understanding. And therefore I do advise them, before they begin their conjugal embraces, to invigorate their mutual desires, and make their flames burn with a fierce ardour, by those endearing ways that love can better teach than I can write.

And when they have done what nature requires, a 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 convenient time, the man hath withdraw himself, let the woman gently betake herself to rest, with all imaginable serenity and composure of mind, from all anxious and disturbing thoughts, or any other kind of perturbation whatsoever. And let her as much as she can, forbear turning herself from that side on which she first reposed. 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 happens soon after the act of coition.

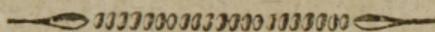
The End of the First Part.

A

PRIVATE LOOKING GLASS
FOR THE
FEMALE SEX.

PART THE SECOND.

*Treating of several Maladies incident to the womb, with
proper remedies for the cure of each.*



Of the Womb in general.

ALTHOUGH in the First Part I have spoken something of the fabric of the womb, yet being in the Second Part to treat more particularly thereof, and of the various distempers and maladies it is subjected to; I shall not think it tautology to give you by way of instruction, a general description both of its situation and extent, but rather think 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. By the Grecians it is called *Metra*, the mother. *Adelphos* saith *Priscian*, because it makes us all brothers.

It is placed in the hypogastrum, or lower part of the body, in the cavity called *Pelvis*, having the strait gut on one side, to keep it from the other side of the backbone, and the bladder on the other side to defend it from blows. The form or figure of it is like a verile member, only thus excepted, the manhood is outward, and womanhood inward.

It is divided into the neck and the body. The neck consists of a hard fleshy substance, much like a cartilage, at the end thereof there is a membrane traversly placed,

called hymen or engion, near unto the neck there is a prominent pinnacie, which is called of Montanus, the door of the womb, because it preserveth the matrix from cold and dust. By the Grecians it is called clytoris, by the Latins, preputium mulebre, because the Jewish women did abuse those parts to their own mutual lusts, as St. Paul speaks, Rom. i. 26.

The body of the womb is that wherein the child is conceived. And this is not altogether round, but dilates itself 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 fabuloufly reported, that in the cavity of the womb there are seven divided cells, or receptacles for human seed. But those that have seen anatomies, do know there are but two. And likewise that these two are not divided by a partition, but only by a line, or future 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 Hypocrates holds it but in the general. For in whom, saith he, the spermatic vessels on the right side come from the reins, and the spermatic vessels on 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 Empedocles. 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 cotyledones, which are the ends of certain veins and arteries, serving in breeding women to convey the substance to the child, which is received by the umbilical veins; 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 scruples or redundance of it. For it is an excrement in quality, its quantity being pure and uncorrupt, like unto the blood in the veins.

And that the menstruous blood is pure and subtile of itself, all in one 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 a child while it is in the matrix, is nourished with the blood. And it is true, that being out of the womb, it is still nourished with the same, for the milk is nothing but the menstruous blood made white in the breast. And I am sure woman's milk is not thought to be venomous; but of a nutritive quality, answerable to the tender nature of the infant. Secondly, it is proved to be true from the generation of it, it being the superfluity of the last aliment of the fleshy 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 falls upon trees and herbs, it maketh the one barren and mortifieth the other. Averues writes, that if a man accompany with any menstrous woman, if she conceive she shall bring forth a leper. I answer, This malignity is contracted in the womb; for that wanting native heat to digest this superfluity, sends it to the matrix: Where seating itself, until the mouth of the womb be dilated: it becomes corrupt and venomous, which may easily be, considering the heat and moisture of the place. This blood therefore being out of its vessels, it offends in quality. In this sense let us understand Pliny, Cornelius Florus, and the rest of that torrent. But if frigidity be the cause why women cannot digest all their last nourishments, and consequently that they have these purgations, it remains to give a

reason why they are of so cold a constitution more than man which is this.

The natural end of man and woman's being, is to propogate. 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 patient, for if they be both every way of one constitution, they cannot propogate: man therefore is hot and dry, woman cold and moist, he is the agent, she is 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 nature for the infant depending on her; for otherwise, if there were not a surplus of nourishment for the child, 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.

The 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 suppressed in breeding women, and such as suck. The morbifical suppression falls now into our method to be spoken of.

Of the retention of the Courses.

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 itself or by consent.

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 labor vehement motion, &c. whereby the matter is so consumed, that the body is exhausted, that there is not a surplus remaining to be expelled, as is recorded of the Amazons, who being active, and always in motion, had

their fluctious very little, or not at all. Or it may be caused by cold, which is most frequent, making the blood vicious and gross, condensing and binding up the passages that it cannot flow forth.

Of the overflowing of the Courses.

The learned say, that by comparing contraries, truth is made manifest. Having therefore spoken of the suppression of terms, order requires now that it should insist on the overflowing of them; an effect no less dangerous than the former, and this immoderate flux of the month is defined to be a sanguinous excrement proceeding from the womb, exceeding both in quantity and time. First, It is said to be sanguinous, the matter of the flux being only blood, wherein it differs from that which is commonly called the false courses or whites; of which I shall 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 hemorrhoids of the womb. Lastly, it is said to exceed both in quantity and time. In quantity, saith Hypocrates, when they flow about eighteen ounces; in time when they flow about three days; but we take this for a certain character of their inordinate flowing, when the faculties 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 staid without the counsel of a physician.

Cause.] The cause of this affair, 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, by the heat of 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 veins, &c.

Of the Weeping of the Womb.

The 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 is referred unto the immoderate evacuation of the course, yet they are distinguished in the quantity and manner of overflowing, in that they flow copiously and free: This is continual though 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 enfeebled that it cannot expel the blood; and the blood resting there, makes the part of the womb grow hard, stretches the vessels and from whence proceeds the pain of the womb, in the instrument, by the narrowness of the passages. Lastly, It may be the matter of the blood, which may offend in two great a quantity, or in an evil quality, its being so gross and thick, that it cannot flow forth as it ought to do, but by drops. The sign will best appear by the relation of the patient; Hereupon will issue 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 backwards; Then apply such things as may laxate and mollify the strengthening of the womb, and assuage the sharpness of the blood; as cataplasms made of brand, lintseed, fenugreek, melilot, mallows, mercury, and artixplex. If the blood be vicious and gross, add thereto mugwort, calamiut, dictam, and betony; and let her take of Venice-treacle, the quantity of a nutmeg, the syrup of mugwort every morning, make an injection of the decoctions of mallows, mercury, lintseed, groundsel, mugwort, fenugreek, with oil 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, roses, syrup of roses,

Syrup of flachus, of each half an ounce. Water of calamint, mugwort, betony, hyssop, of each one ounce; make a julep, if the pain continues, take this purgation. Take spec. bierae, 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 comes through the weakness of the faculty, let that be corroborated. If through the grossness and sharpness of the blood, let the quality of it be altered, as I have shewn in the foregoing chapter. Lastly, if the excrement of the guts be retained, provoke them by glyster of the decoctions of cammomile, betony feverfew, mallows, lintseed, juniper-berries, common feed, anniseed, melilot, adding thereto of diacatholicon, half an ounce; hiera picra, two drams; honey, oil, of each one ounce; salt-nitre, a dram and a half. The patient must abstain from salt, sharp and windy meats.

Of the false Courses, or Whites.

From the womb proceeds not only menstruous blood, but accidentally many other excrements, which by the ancients are comprehended under the title of robus gunakios; which is a distillation of a 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 cacochimia, 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 cholerick superfluities ingendered in the liver; and the matter is yellowish sometimes in the spleen, not desiciating and cleansing the blood of the dregs and excrementitious parts. And then the matter flowing forth is blackish; it may also come from the cattarhs 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 variated, through grief, melancholy, and other distempers; for otherwise, if the matter were only petnical, 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, though sent into the liver, yet it cannot be turned into nutriment; for the second decoction 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 overheated; whereby the spermatical matter, by reason of its thinness flows forth. The external causes may be moistness of the air, eating of corrupt meats, anger, grief, slothfulness, immoderate sleeping, costiveness in the body.

The signs are exturbation of the body, shortness and stinking of the breath, loathing of meat, pain in the head, swelling of the eyes and feet, and melancholy, humidity flows from the womb, of divers colours, as red, black, green, yellow, and white. It differs from the flowing and overflowing of the courses, in that it keeps no certain period, and is of many colors, all which do generate from blood.

Of the suffocation of the Mother.

This effect, which, if simply considered, is nothing but the cause of an effect, is called in English, the suffocation of the mother, not because the womb is strangled, but for that it causeth the womb 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, causing the animating faculty, the efficient cause of respiration also to be intercepted, where the

body being refrigerated, and the action depraved, she falls to the ground as one being dead.

In these hysterical passions some continue longer, some shorter. Rabbi Moses writes of some, who lay in the paroxysm of the fit for two days. Rufus 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 men's harms to beware, I will tell you an example: Paroetus writeth of a woman in Spain, who suddenly fell into an uterine suffocation, and appeared to men's judgment as dead; her friends wondering at this her sudden change, for their better satisfaction, sent for a surgeon to have her dissected; who beginning to make an incision, the woman began to move, and with great clamour returned to herself again, to the horror and admiration of all the spectators.

To the end that you may distinguish the living from the dead, the ancients prescribe three experiments; 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 appears 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 upon 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 manifest by the motion of the breast or lungs, but lie occult in the heart and inward arteries: examples whereof we have in the fly and swallow, which in the cold winter, to ocular aspect seem dead, inanimate, and breathe not at all; yet they live by the

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 revived out of their sleepy extacy.

Those women therefore who seem to die 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.

Of descending or falling of the Mother.

The 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 are two kinds distinguished by the 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 the child, violent coughing, sneezing, falls, blows, and carrying heavy burdens. The internal cause in general is over much humidity flowing into these parts, hindering the operations of the womb, whereby the ligaments by which the womb is supported is relaxed.

The cause in particular is referred to be in the retention of the seed, or in the suppression of the monthly courses.

Signs.] The arse gut, and bladder, oftentimes are so crushed, that the passage of both the excrements are hindered; if the urine flows forth white and thick, and the midriff is molested, the loins are grieved, and privities pained, and the womb sinks down to 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 though it be reduced into its proper place, yet upon every little illness or indisposition it is subject to return ; and so it also is with the younger sort, if the disease be inveterate. If it be caused by a putrifaction in the nerves, it is incurable.

Cure.] The womb being naturally 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 gut and the bladder be stirred up ; nature being unloaded of her burden, let the woman be laid 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 mollify the swelling with oil of lillies and sweet almonds, or with the decoction of mallows, beets, fenugreek, and lintseed : when the inflammation is dissipated, let the midwife anoint her hand with oil of mastick, and reduce the womb into its place. The matrix being up, the situation of the patient must be changed, let her legs be put out at length, and laid together ; fix cupping glasses to her breasts and navel ; boil mugwort, feverfew, red roses and comfrey in red wine ; make suffumigations for the matrix, and move sweet odours to her nose ; and at her coming out of the bath, give her of syrup of feverfew one ounce, with a dram of mithridate. Take laudani, mastic, of each three drams, make a plaister of it for the navel ; then make pessaries of assafoetida, saffron, comfrey, and mastic, adding thereto a little castor.

The Practice of Parius in this case, was to make them only of cork, in figure like a little egg, covering them over with wax and mastic dissolved together, fastening it to a thread, and so put it into the womb.

The present danger being now taken away, and the matrix seated in the natural abode, the remote cause must be removed ; if the body be plethoric, open a vein ; prepare with syrup of betony, calamint, hyssop and feverfew. Purge with pil. hierac, agaric, pil. de

toſocin. If the ſtomach be oppreſt with crudities, unburden it by vomiting, ſudorifical decoctions of lignum ſanctum, and ſaffafras taken twenty days together; dry up the ſuperfluous moiſture, and conſequently ſuppreſs the cauſe of the diſeaſe.

Let the air be hot and dry, your diet hot and attenuating; abſtain from dancing, leaping, ſqueezing, and from all motion both of body and mind, eat ſparingly, drink not much, ſleep moderately.

Of the Inſlamation of the Womb.

The phlegom, or inflammation of the matrix, is an humour poſſeſſing the whole womb, accompanied with unnatural heat, by obſtruction and gathering together of corrupt blood.

Cauſe.] The cauſe of this effect is ſuppreſſion of the menſes, repletion of the whole body, immoderate uſe of Venus, too often handling 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 faſtened to the pubis and hypogatrium, draw the humours from the womb.

Of the Schirroſity or hardneſs of the Womb.

OF pelegmon neglected or not perfectly cured, is generated a ſchirtus of the matrix: which is a hard unnatural ſwelling, inſenſibly hindering the operations of the womb, and diſpoſing 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 overmuch refrigerate and affrige the humour, that it can neither paſs forward or backward; hence the matter being condenſed, degenerates into a lapidious hard ſubſtance. Other cauſes may be ſuppreſſion of the menſtruous retention of the lochia, commonly called the after-purgins, eating of corrupt meats, as in the diſordinate longing called pica, to which breeding wo-

men are so often subject. It may proceed also from obstructions and ulcers in the matrix, or from evil effects in the liver and spleen.

Of the Dropsy of the Womb.

The uterine dropsy is an unnatural swelling, elevated by the gathering together of wind or flegma 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 overmuch cold or moistness of the melt and liver, immoderate drinking, 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 any other immoderate evacuation. To these may be added abortives, phlegmons and schirrosities of the womb.

Of Moles and false-Conceptions.

This disease is called by the Greeks, Mole: 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 womb.

It is defined to be an inarticulate piece of flesh, without form, begotten in the matrix, as if 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 formate and articulate. Secondly, it is said to be as it were a true conception, which puts a difference between a true conception and a mole; which difference holds good three ways: 1st, in the genius, in that a mole cannot be said to be an animal. 2dly, In the species, because it hath no human figure, and bears not the character of a man. 3dly, In the individuum, for it hath no affinity with the parent, either in the whole body or any particular part of the same.

Cause.] About the cause of this effect, amongst learned authors I find variety of judgments. Some are of opinion, That if the woman's seed goes into

the womb, and not the man's, thereby is the mole produced. Others there be that affirm, it is engendered of the menstruous blood. But if these two were granted, then maids by having their courses, or through nocturnal pollutions, might be subject to the same, never yet any were. The cause of this fleshy mole, proceeds both from the man and from the woman; from corrupt and barren seed in man, and from the menstruous blood in the woman, both emitted 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 vicious conception, rather than none: and so instead of a living creature, generates a lump of flesh.

Of the Signs of Conception.

Ignorance makes women become murderers of the fruit of their own bodies, many having conceived, and thereupon finding themselves 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 a cure; and he not perceiving the cause, of their grief, feeling that no certain judgment can be given by the urine, prescribes what he thinks best, perhaps some strong diuretic or cathartic potion, whereby the conception is destroyed. Wherefore Hippocrates says. 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 taken from the woman are these: The first day after the conception she feels a light quivering or chillness running through the whole body; a tickling in the womb, a little pain in the lower parts of the belly. Ten or twelve days after the head is affected

with giddiness, the eyes with dimness of sight; then follow 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 soon sinketh, and riseth again by degrees, with a hardness about the navel. The nipples of the breast grow 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 melancholy; the monthly courses are stayed, without any evident cause, the excrements of the guts are unaccustomedly retained by the womb pressing the great guts, 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 male, from one side to another, rushing like a stone, but so softly as may be perceived by applying the hand hot upon 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 mites, like those in the sun-beams, ascending and descending in it, a cloud swimming aloft, of an opal colour, the sediments being divided by shaking of the urine, appears like carded wool. In the middle of her time the urine turneth yellow, next red and lastly black, with a red cloud.

Signs taken from experience] At night, going to bed, let her drink water and honey; afterwards if she feel 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 a woman's urine, put it in 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 the colour; and the mail is conceived, but if they be white, a female. Put the woman's urine which is with child into a glass bottle, let it stand close stopped three 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, it is 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.

Of Untimely Births.

WHEN the fruit of the womb comes forth before the seventh month, (that is, before it comes of maturity) it is said to be abortive, and in effect the children prove 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 thereof, 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 its proper planet. And in the eighth month Saturn doth predominate, which is cold and dry; and coldness being an utter enemy to life, destroys the nature of the child. Hippocrates gives a better reason, viz. The infant being every way perfect and compleat in the seventh month, desires more air and nutriment than it had before; and because it cannot obtain these, it labours for a passage to go out; and if its spirits become weak and faint, and have not strength sufficient to break the membranes and come forth, as is decreed by nature, that it should continue in the womb till the ninth month, and in that time its wearied spirits might again be strengthened and refreshed; but if it returns to strive against the eighth month, and be born it cannot live, because the day of its birth is either past or to come. For in the eighth month (saith Aven) he is weak and infirm; and therefore then being cast into the cold air, his spirits cannot be supported.

Cure.] Untimely births may be caused by cold, for as it maketh the fruit of the tree to wither and to fall down before it be ripe, so doth it nip the fruit of the womb before it comes to full perfection, and makes it to be abortive; sometimes by humidity, weakening the faculty that the fruit cannot be restrained till the due time. By dryness or emptiness, defrauding the child of its nourishment. By one of these acine fluxes, by phlebotomy, and other evacuations; by inflammation of the womb, and other sharp diseases. Sometimes it is caused by joy, laughter, anger, and especially fear; for in that the heat forsakes the womb, and runs to the heart for help there, and so the cold strikes in the matrix, whereby the ligaments are relaxed, and so abortion follows; wherefore Plato, in his time, commanded that the woman should shun all temptations of immoderate 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 a snuff of a candle; also by falls, blows, violent exercise, leaping, dancing, &c.

Signs.] Signs of future abortion are extenuation of the breasts, with a flux of watery milk, pain in the womb, heaviness in the head, unusual weariness in the hips and thighs, flowing of the courses. Signs foretelling the fruit to be dead in the womb, are hollowness in the eyes, pain 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, and thickness of the belly, as above is fallen down, watry and bloody excrements come from the matrix.

Directions for breeding Women.

The prevention of untimely births consist in taking away the fore-mentioned causes, which must be effected before and after the conception.

Before conception, if the body be over hot, cold, dry or moist, correct it with the contraries; if cacochimi-

cal, purge it : if plethorical, open the liver vein : if too gross, extenuate it : All diseases of the womb must be removed, as I have shewed.

After conception let the air be temperate, 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 the courses, also from salt, sharp and windy meats ; a moderate diet should be observed.

Directions to be observed by Women at the time of their falling in Labour, in order to their safe delivery with directions for Midwives.

Having given necessary directions for child-bearing women, how to govern themselves, during the time of their pregnancy, I shall add what is necessary for them to observe, in order to their delivery.

The time of birth drawing near, be sure let the woman send for a skilful midwife, and that rather too soon than too late ; and against which time, let her prepare a paillet, bed, or couch, and place it near the fire, that the midwife and her assistants may pass round, and help on every side, as occasion requires, having a change of linen ready, and a small stool 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 pain come, and the weather not cold; let her walk about the room, resting herself by turns upon the bed, and so expect the coming down of her water, which is one of the outward membranes, and flows thence when it is broke by the struggling of the child, there being no direct time fixed for the efflux, though generally it flows not above two hours before the birth : motion will likewise cause the womb to open and dilate itself, when being long in bed will be uneasy. Yet if she be very weak, she may take some gentle cordial to refresh herself, if her pain permit.

If her travail be tedious, she may revive her spirits

with taking chicken or mutton broth, or she may take a porched egg, but must take heed of eating to excess.

As for the postures women are delivered in, they are many some laying in their beds, some sitting in a chair, supported and held by others, or resting upon the bed or chair; some again upon their knees, being supported upon their arms; but the most safe and commodious way is in bed, and the midwife ought mind the 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 may lay high, for if she lies low she cannot be well delivered. Then let her keep her knees and thighs as far distant as she can, her legs bowed together to her buttocks, the soles of her feet and heels being fixed upon a little log of timber for that purpose, that she may strain the stronger; and in case her back be very weak, a swathing band must be cast under it, the band being four times double, and about two inches broad; and this must be held by two persons, who with steady hand and equal motion, must raise her up at the time her pains happen; and if they be not exact in their motion, it is better to let it 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 stroak or press the upper part of her belly gently and by degrees. Nor must the woman herself be faint hearted, but of good courage, forcing herself by straining and holding her breath.

In Case of Extremity, what ought to be observed; especially to Women, who, in their travail, are attended with a flux of blood, convulsions, and fits of the wind.

If the woman's labour be hard and difficult, greater regard must be had then, than at any other times. And first of all, the situation of the womb and posture of lying must be across the bed, being held by strong persons, to prevent her slipping down or moving herself in the operation of the chirurgeon; her thighs must

be put afunder, as far diftant as may be, and fo held ; whilft her head muft lean upon a bolfter, and the reins of her back be fupported after the fame manner, her rump and buttocks being lifted up, obferving to cover her ftomach, belly and thighs with warm linnen, to keep them from the cold.

The woman being in this pofture, let the operator put up his hand, if he find the neck of the womb dilated, and remove the contracted blood, that obftructs the paffage of the birth : and having by degrees gently made way, let him tenderly move the infant, his hand being firft anointed with fweet butter or harlefs pomatum. And if the waters be not come down, then without difficulty may they be let forth : when, if the infant fhould attempt to break out with its head foremoft, or crofs, he may gently turn it to find the feet ; which having done, let him draw forth the one, and faften it to a ribbon, then put it up again, and by degrees find the other, bringing them as clofe and even as may be, and between whiles, let the woman breathe, urging her to ftrain in helping nature to perfect the birth, that he may draw it forth ; and the readier to do it, that his hold may be the further, he muft wrap a linnen cloth about the child's thighs, obferving to bring it into the world with its face downwards.

In cafe of a flux of blood, if the neck of the womb be open, it muft be confidered whether the infant or fecundine comes firft, which the latter fometimes happening to do, ftops the mouth of the womb, and hinders the birth ; endangering both the woman and child ; but in this cafe the fecundines muft be removed by a fwift turn ; and indeed they have by their fo coming down deceived many, who feeling their foftnefs, fupposed the womb was not dilated, and by this means the woman and child, or at leaft the latter has been loft. The fecundines moved, the child muft be fought for, and drawn forth, as has been directed : & if in fuch a cafe the woman or child die, the midwife or furgeon is blamelefs, becaufe they did their true endeavor.

If it appears upon inquiry, that the secundines come first, let the woman be delivered with all convenient expedition, because a great flux of blood will follow; for the veins are opened, and upon this account two things are to be considered.

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 may be guided and directed towards the neck of the womb, as in the case of natural birth; 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 secundine may be put back with a gentle hand, and the child first taken forth.

But if the secundine be far advanced, so that it cannot be put back, and the child follow it close, then are these cundines to be taken forth with much care, as swift as may be, and laid easy without cutting the entrail that is fastened to them; for thereby you may be guided to the infant, which, whether alive or dead, must be drawn forth by the feet in all haste: though it is not to be acted unless in case of any great necessity, for in other cases the secundines ought to come last.

And in drawing forth a dead child, let these directions be carefully observed by the surgeon, viz. If the child be found dead, its head foremost, the delivery will be more difficulty, 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 for the surgeon, is to put up his left hand, sliding it as hollow in the palm as he can, into the neck of the womb, and into the lower part thereof towards the feet, and then between the head of the infant and the neck of the matrix, when having a hook in the right hand, couch it close, and slip it up above the left hand, between the head of the child and the flat of the hand, fixing it in the bars of the temple towards the eye; for want of a convenient coming, at

these in the occipucal bonet observe still to keep the left hand in its place, and with it gently moving and stirring the head, and so with the right hand and hook draw the child forward, admonishing the woman to put forth her utmost strength, still drawing when the woman's pang's are upon her; the head being drawn out, with all speed he must slip his hand up under the arm-holes of the child, and take it quite out; giving these things to the woman, viz. A toast of fine wheaten bread in a quarter of a pint of Ipocras wine.

Now the former application failing, when a woman is in her bed, let her receive the following portion hot, and rest till she feels the operation.

Take seven blue figs, cut them to pieces, add to them fenugreck, motherwort and seed of rue, of each five drams; water of pennyroyal, and motherwort, of each six ounces; boil them till one half be consumed, and having strained them again, add trochisks of myrr one dram, and saffron three grains: sweeten the liquor with loaf-sugar, and spice it with cinnamon.

Having rested upon this, let her labour again as much as may be, and if she be not successful, make a fumigation of castor, apopanax, sulphur, and assafoetida, of each half a dram; beating them into powder, and wetting them with the juice of rue, so that the smoke or fume may only come to the matrix and no further.

If these effect not your desire, then this plaister is now to be applied, viz. Take of galbanum an ounce and a half: colocynteis without grains two drams, the juice of motherwort and rue, of each half an ounce, add seven ounces of virgin bees-wax, bruise and melt them together, spreading them on a scearcloth, to reach from the the navel to the Os Pubis, spreading also to the Flanks, at the same time making a convenient pessary of wood, closing it in a bag of silk, and dipping it in a decoction of round birthwood, favin, colocynthia with grains: stavescarce, black hellebore, of each one dram, &c. and a little sprig of rue.

But these things not having the desired success, and the woman's danger still encreasing, let the surgeon

use his instruments to dilate and widen the womb; to which and the woman 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 on the bed with her head downwards, and her buttocks raised, and both legs drawn up as much as may be; at that time the surgeon with his speculum matricis, or his apertory may dilate the womb, and draw out the child and secundines together, if it be possible; the which being done, the womb must be well washed and anointed, and the woman laid in her bed, and so comforted with spices and cordial. 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 season: or if the instrument aforesaid will not sufficiently widen the womb, then other instruments, as drake's bill, and long pinchers 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 pen knife, or incision instrument launce it, and press out the corruption, healing it with peffary dipped in oil of red reses.

If at any time through cold, or some violence, the child happens to be swelled in any part, or hath contracted a watry humour; if it remain alive, such means must be used as are least injurious to the child or mother: but if it be dead, that humour must be let out by incision to facilitate the birth.

If, as it often happens, that the child comes with its feet foremost, and the hands dilating themselves from the hips: in such cases the midwife must be provided with necessary instruments to stroak and anoint the infant with, to help its coming forth, lest it turn 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 proves too big, the womb must be well anointed. The woman must also take sneezing powder to make her strain: those who attend may gently stroak her belly, to make the birth descend, and keep the birth from retiring back.

And sometimes it falls out, that the child coming with the 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 passages be extraordinary wide, and then she must anoint both the child and the womb, nor is it safe to draw it forth, which must be done after this manner: The woman must be laid on 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 midwife, by that means to put back the infant, observe to turn the face of the child towards the back of its mother, raising up its thighs and buttocks towards her navel, that so the birth may be more natural.

If a child happens 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 described at which time the midwife must carefully put back the foot so appearing, and the woman rocking herself from one side to the other till she find the child is turned, but must not alter the posture, nor turn upon her face. After which she may expect her pains, and must have great assistance and cordials to revive and to support her spirits.

End of the Second Part.

THE
Family Physician:

BEING

Choice and Approved Remedies,

FOR

Several Distempers incident to Human Bodies.

For Apoplexy.

Take man's skull prepared, powder of the roots of male peony, of each an ounce and a half; contrayerva, bastard dittany, angelica, zedoary; of each two drams, mix and make a powder: add thereto two ounces of candied orange and lemon-peel, beat all together to a powder, whereof you may take half a dram, or a dram.

A powder for the Epilepsy or Falling Sickness.

Take of apopanax, crude antimony, dragoon's blood, castor, peony-seeds, of each an equal quantity; make a subtile powder, the dose from half a dram in black cherry water. Before you take it, the stomach must be cleansed with some proper vomit, as that of Mynsicht's emetic tartar, from four grains to six; if for children, salt of vitrol, from a scruple to half a dram.

For a Head-ach of a long standing.

Take the juice of powder, or distilled water of hoglice, and continue the use of it.

For Spitting of Blood.

Take conserve of comfrey, and of hipps, of each an ounce and a half; conserve of red roses, three ounces, dragon's blood a dram; species of hyacinths, two scruples; red coral a dram; mix, and with syrrop of red poppies make a soft electuary; take the quantity of a walnut night and morning.

For a Looseness.

Take of Venice-treacle and discordium, of each half a dram in warm ale, water-gruel, or what you best like, at night going to bed.

For the Bloody Flux.

First take a dram of powder of rhubarb in a sufficient quantity of conserve of red roses, in the morning early; then at night take of torrified or roasted rhubarb half a dram; dialcordium a dram and a half; liquid laudanum cydoniated, a scruple; mix and make a bolus.

For an Inflammation of the Lungs.

Take charious water ten ounces, water of red poppie, three ounces: syrrop of poppies an ounce; pear prepared a dram; make a julep, and take six spoonfuls every fourth hour.

An Ointment for the Pleurisy.

Take oil of violets or sweet almonds; of each an ounce; with wax and a little saffron, make an ointment, warm it, and bath upon the part affected.

An Ointment for the Itch.

Take sulphur vive in powder, half an ounce; oil of tartar per deliquinum, a sufficient quantity: ointment of roses, four ounces; make a lineament, to which add a scruple of rylodium to aromatize, and rub the parts affected with it.

For a running Scab.

Take two pounds of tar, incorporate it into a thick mass, with good sifted ashes: boil the mass in fountain-water, adding leaves of groundivy, white horehound, fumitory roots, sharp pointed dock, and of flecan pan, of each four handfals; make a bath, to be used with care of taking cold.

For worms in Children.

Take worm-feed, half a dram; flour of sulphur, a dram: salt-prunelle, half a dram; mix, and make a powder. Give as much as will lay on a silver three-pence, night and morning in grocers treacle or honey, or for people grow up, you may add a sufficient quantity of aloes, rosat, and so make them up into pills, three or four thereof may be taken every morning.

For Fevers in Children.

Take crab's eyes, a dram; cream of tartar, half a dram; white sugar-candy finely powdered, the weight of both: mix all well together, and give as much as

will lay on a silver three-pence in a spoonful of barley-water, or sack whey.

A quieting night-draught, when the Cough is violent.

Take water of green wheat, six ounces; fyrrup of diascordium, three ounces; take two or three spoonfuls going to bed every night, or every other night.

An Electuary for the Dropsy.

Take choice rhubarb one dram, gum lac prepared two drams, zyloalods, cinnamon, longbirth wort, of each half an ounce; the best English saffron, half a scruple, with fyrrup of chychory and rhubarb make an electuary. Take the quantity of a nutmeg, or a small wainut every morning fasting.

For the Tympany Dropsy.

Take roots of chervil, and candied erigon-roots, of each an ounce; roots of butcher-broom, two ounces; grass-roots, three ounces; shavings of ivory and hartshorn, of each, two drams and a half; burdock seeds, three-drams; boil them in three pounds of spring water or two. While the strained liquor is hot, pour it upon the leaves of water cresses and goose grass bruiled, of each a handful; adding a pint of rhenish wine: make a close infusion for two hours, then strain out the liquor again, and add to it three ounces of magistral-water and earth-worms, and an ounce and a half of the fyrrup of the five opening-roots; make an apovem, whereof take four ounces twice a-day.

For an inward Bleeding.

Take leaves of plantain, and stinging nettles, of each three handfuls: bruise them very well, and pour on them six ounces of plantain-water, afterwards, make a strong expression, and drink the whole off. Probatum est.

For an Ague.

Take the common bitter drink, without the purgatives 2 quarts, salt of wormwood 2 oz. saffron a dram. After a vomit or convenient purge, take half a pint of this three times a day, in the morning fasting, mid-day and at night.

For the Cholick.

Take anniseed, sweet fennel, coriander, carraway feeds, 2 drams each, cummin seed a dram, rasied ginger a small quantity; bruise all in a mortar, and put them into a quart of Nantz brandy to infuse 3 days shaking the bottle 3 or 4 times a day, then strain it; take 2 or 3 spoonfuls in the fit.

Purging Pills for the Scurvey.

Take rosin of julep twenty grains, aromatick pills with gum, two grains, vitriolated tartar, twenty-six grains, oil of juniper ten grains, with a sufficient quantity of gum armoniac dissolved in vinegar of squills. Take four at a time early in the morning fasting two hours after. You may take them once a week.

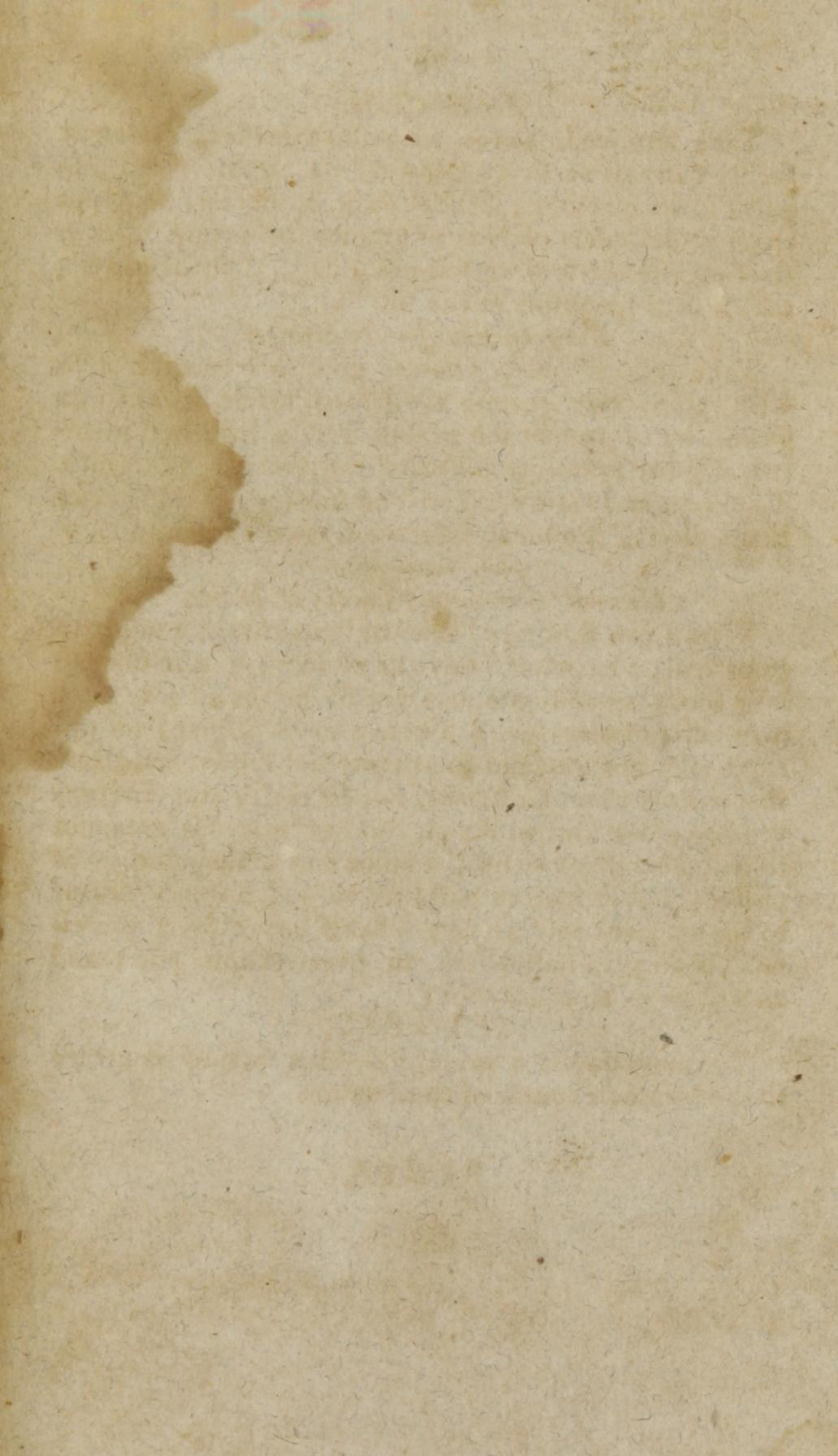
General Observations worthy of Notice.

WHEN you find a red man to be faithful; a tall man to be wise, a fat man to be swift of foot; a lean man to be a fool; a handsome man not to be proud; a poor man not to be envious; a knave to be no liar; an upright man not too bold and hearty to his own loss; one that drawls when he speaks, not to crafty and circumventing; one that winks on another with his eyes, not to be false and deceitful; a sailer and a hangman to be pitiful; a poor man to build churches; a quack doctor to have a good conscience; a baliff not to be a merciless villain; an hostess not to over-reckon you; and an usurer to be charitable:

THEN SAY,

You have found a prodigy,—Men acting contrary to the common course of their nature.

FINIS.



Med. Hist.

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