

ARISTOTLE'S  
MASTER-PIECE,  
ILLUSTRATED.



COMPLETE EDITION

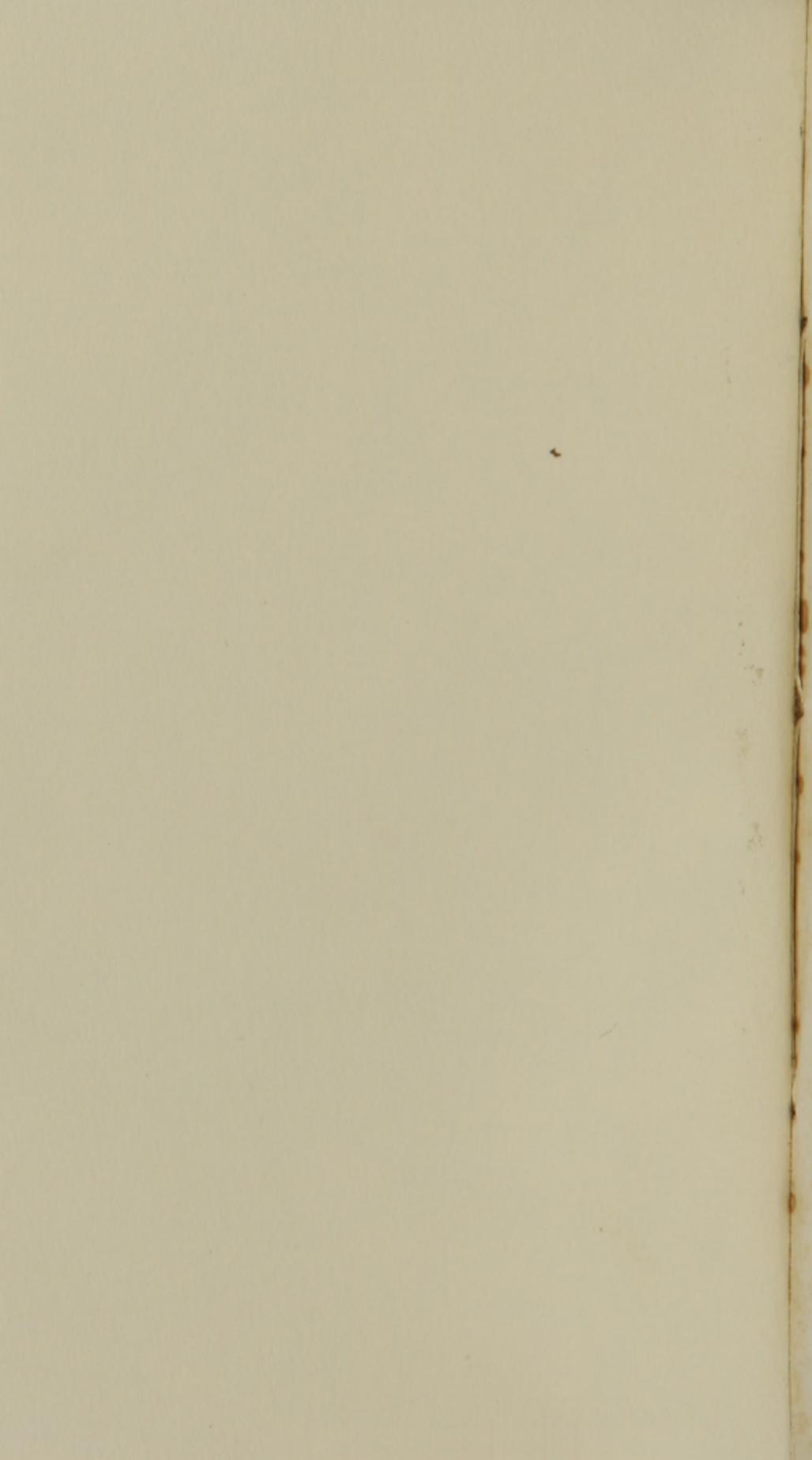
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THE  
MIDWIFE'S GUIDE.

*Illustrated.*

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# ARISTOTLE'S MASTER PIECE



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ILLUSTRATED EDITION.

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ARISTOTLE'S

MASTERPIECE



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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 genus with sensitive things, all being animals, but different in the species; for man alone is endowed with reason; and therefore the Deity, at man's creation, (as the inspired penman 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 own image, that he, as a creature, may be like us: and the same in his likeness, that he may be after our image. Some of the fathers do distinguish, as if by the image the Lord doth plant the reasonable powers of the soul, 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. 7, 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."

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

See how the heavens' high Architect  
Hath framed man 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 that natural and vegetable soul, which lies potentially in the seed, may, by the plastic power, be reduced into act; that man, who is 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 so treat largely thereon in this Work; which to that end is divided into Two Books.

The first whereof treats of the manner and parts of generation in both sexes. For from the mutual desire they have to each other, which Nature has implanted in them to that end, and from the 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 to it ; and how each member concerned in it is adapted and fitted to that work to which Nature has designed it. And though, in uttering these things, something may be said which those who are unclean may make bad use of, and use it as a motive to stir up their bestial appetites ; yet such may know this was never intended for them ; nor do I know any reason that those sober persons for whose use this was meant, should want the help hereby designed them, because vain and loose persons will be ready to abuse it.

The second part of this treatise is wholly designed for the female sex, and does treat largely not only of the distempers of the womb, and the various causes, but also gives you proper remedies for the cure of them. For such is the ignorance of most women, that when by any distemper those parts are afflicted, they never 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. For the help of such is this designed ; for having my being from a woman, I thought none had more right to the grapes than she that planted the vine. And, therefore, observing that among all the diseases incident to the body, there are none more frequent and perilous than those that do arise from the ill state of the womb ; for through the evil quality thereof, the heart, the liver, and the brain are affected ; from whence the actions, vital, natural and animal are hurt ; and the virtues, concoctive, sanguificative, distributive, attractive, expulsive, retentive, with the rest, are all weakened, so that from the womb come convulsions, epilepsies, apoplexies, palsies, and fevers, dropsies, malignant ulcers, &c. And there is no disease so bad, but may grow worse from the evil quality of it.

How necessary, therefore, is the knowledge of these things, let every unprejudiced reader judge : for, that many women labour under them, through their ignorance and modesty (as I said before) woeful experience makes manifest. Here, therefore, as in a mirror, they may be acquainted with their own distempers, and have suitable remedies without applying themselves to physicians, to which they have so great reluctance.

# PART I.

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## ARISTOTLE'S MASTER-PIECE,

### BOOK I.

#### CHAP. I.

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

THERE are very few, except some professed debauchees, but what will readily agree, that "Marriage is honourable to all," being ordained by heaven in paradise; and without which, no man or woman can be in a capacity, honestly, to yield obedience to the first law of the creation, "Increase and multiply." And since it 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 inclinable to marriage, not violently to restrain their inclinations (which, instead of allaying them, makes them but the more impetuous), but rather provide such suitable matches for them, as may make their lives comfortable; lest the crossing of their inclinations should precipitate them to commit those follies that may bring an indelible stain upon their families.

The inclination of maids to marriage is to be known by many symptoms: for, when they arrive

at puberty, which is about the fourteenth or fifteenth year of their age, then their natural purgations begin to flow; and the blood, which is no longer taken to augment their bodies, abounding, stirs up their minds to venery. External causes also may incite them to it; for their spirits being brisk and inflamed, when they arrive at that age, if they eat hard salt things and spices, the body becomes more and more heated, whereby the desire to venereal embraces is very great, and sometimes almost insuperable. And the use of this so much desired enjoyment being denied to virgins, many times is followed by dismal consequences; such as the green wesel colonet, short breathing, trembling of the heart, &c. But when they are married, and their venereal 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 provide them with husbands, they break through modesty to satisfy themselves in unlawful embraces. It is the same with brisk widows, who cannot be satisfied without that benevolence to which they were accustomed when they had husbands.

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 them to bear at 55. But many times the menses proceed from some violence done to nature, or some morbid matter, which often proves fatal. And, therefore, men who are desirous of issue ought to marry a woman within the age aforesaid, or blame themselves if they meet with disappointment; though if an old

man, not worn out by diseases and incontinency, marry a brisk lively lass, there is hope of his having children to 70 or 80 years.

Hippocrates says, that a youth of 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 spirits being extinguished, and the humours dried up. Thus in general, but as to particulars it often falls out otherwise. Nay, it is reported by a credible author, that in Swedland a man was married at 100 years of age to a girl of 30 years, and had many children by her; but his countenance was so fresh, that those who knew him not, imagined him not to exceed 50. And in Campania, where the air is clear and temperate, men of 80 marry young virgins, and have children by them; which shows, 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 much exceed her in natural heat, which is the chief thing that concocts the humours into proper aliment, which the woman wanting grows fat; when a man, through his native heat, melts his fat by degrees, and his humours are dissolved; and by the benefit thereof, are elaborated into seed. And this may also be added, that women, generally, are not so strong as men, nor so wise or prudent: nor have so much reason and inge-

nulty in ordering affairs; which shows, that thereby their faculties are hindered in operation.

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## CHAP. II.

*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 is married, they naturally desire children, and therefore use the means that nature has appointed to that end. But notwithstanding their endeavours, they must know, the success of all depends on the blessing of God: 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 genital humour, which is brought by the arteria præparantes to the testes, in form of blood, and there elaborated into seed, by the seminifical faculty residing in them. Secondly, the desire of coition, which fires the imagination with unusual fancies, and by the sight of brisk charming beauty may soon inflame the appetite. But if nature be enfeebled, such meats must be eaten as will conduce to afford such aliment as makes the seed abound, and restores the decays of nature, that the faculties may freely operate, and remove impediments obstructing the procreation of children. Then, since diet alters the evil state of the body to a better, those subject to barrenness must eat such meats as are juicy and nourish well, making the body lively and full of sap; of which faculty are all hot moist meats. For, according to Galen, seed is made of pure concocted and windy superfluity of blood; whence we may conclude, there is a power in many things

to accumulate seed, and also to augment it; and other things of force to cause erection, as hen eggs, pheasants, woodcocks, gnat-snappers, black-birds, thrushes, young pigeons, sparrows, partridges, capons, almonds, pine-nuts, raisins, currants, strong wines taken sparingly, especially those made of the grapes of Italy. But erection is chiefly caused by scuraum, eringoes, cresses, crysmon, parsnips, artichokes, turnips, asparagus, candied ginger, galings, acorns bruised to powder and drank in muscadel, scallion, sea shell-fish, &c. But these must have time to perform their operation, and must be used 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 canis, on the right side of the matrix, may prove the place of the 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 a week.

For a female child, let the woman lie on her 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 having 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 Aquarius. Advicene says, when the menses are spent and the

womb cleansed, which is commonly in five or seven days at most, if a man lie with his wife from the first day she is purged to the fifth, she will conceive a male; but from the fifth to the eighth, a female; and from the eighth to the twelfth, a male again; but after that, perhaps neither distinctly, but both in an hermaphrodite. In a word, they that would be happy in the fruits of their labour, must observe to use copulation in due distance of time, not too often nor too seldom, for both are alike hurtful; and to use it immoderately weakens and wastes the spirits, and spoils the seed. And 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 show what the learned say about it.

Man consists of an egg, which is impregnated in the testicles of the woman, by the more subtle 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 adumbrated thereby, most sublimely expressed, Psalm cxxxix, "I will praise thee, O Lord, for I am fearfully and wonderfully made."

Physicians have remarked four different times, in which a man is framed and perfected in the womb: the first moon after coition, being perfected in the first week, if no flux happens; which sometimes falls out through the slipperiness of the head of the matrix, that slips over like a rose-bud, and opens suddenly. The second time of forming

is assigned, 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, and may be called an embryo, and compared to seed sown in the ground, which, through heat and moisture, grows, by degrees, to a perfect form, in plant or grain. The third time assigned to make up this fabric is when the principal parts show themselves plain as the heart, whence proceed the arteries; the brain, from which the nerves, like small threads, run through 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 eight day of the first month. The fourth and last, about the thirtieth day, the outward parts are seen nicely wrought, distinguished joints. From which time it is no longer an embryo, but a perfect child.

Most males are perfect by the thirtieth day, but females seldom to the forty-second or forty-fifth day, because the heat of the womb is greater in producing the male than the female. And, for the same reason, a woman going with a male child, quickens in three months; but going with a female, rarely under four: at which time its 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 meat, and greedy longing for things contrary to nutriment, as coals, rubbish, chalk, &c. which desire often occasions abortion and miscarriage. Some women have been so extravagant as to long for hobnails leather, man's flesh, horse flesh, and other

unnatural as well as unwholesome food ; for want of which thing, they have either miscarried, or the child has continued dead in the womb for many days, to the imminent hazard of their lives. But I shall now proceed to show by what real means the child is sustained in the womb, and what posture it there remains in.



*The Effigies of a MAID all Hairy, and an INFANT that was born Black, by the imaginations of the Parents.*

Various are the opinions about nourishing the fœtus in the womb. Some say by blood only, from the umbilical vein ; others, by chyle taken in by the mouth. But it is nourished diversely, according to the several degrees of perfection ; and an egg passes from a conception to a fœtus ready for birth. But, first, let us explain the meaning of the ovum or egg. In the generation of the fœtus 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

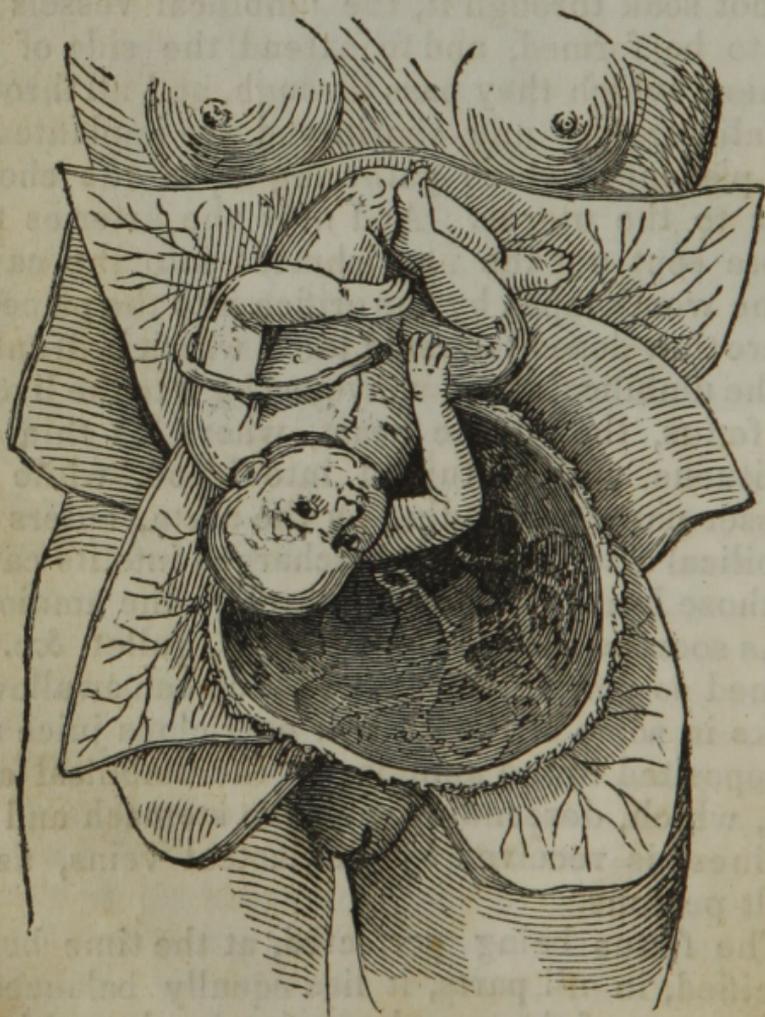
by the man's seed. The nature of conception is thus: the most spirituous part of man's seed, in the act of generation, reaching up to the testicles of the women, which containing divers eggs, impregnates one of them; and, being conveyed by the oviducts to the bottom of the womb, presently begins to swell bigger and bigger, and drinks in the moisture that is plentifully sent thither, as seeds suck moisture in the ground to make them sprout out. When the parts of the embryo begin to be a little more perfect, and that, at the same time, the chorion is so very thick, that the liquor cannot soak through it, the umbilical vessels begin to be formed, and to extend the side of the amnion, which they pass through, and all through the aliantreides and chorion and are implanted in the placenta, which gathering upon the chorion, joins to 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 drunk up by the umbilical vein; conveyed by it to the liver of the fœtus, then to the heart, where its thin and spirituous part is turned into blood, while the grosser part, 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 fœtus can swallow, it sucks in some of the grosser nutritious juice that is deposited in the amnion by the umbilical arteries, which, descending into the stomach and intestines, is received by the lacteal veins, as in adult persons.

The fœtus being perfected, at the time before specified, in all parts, it lies equally balanced in the centre of the womb, on its head, and being long turned over, so that the head a little inclines,

it lays its chin upon its breast, its heels and ancles upon its buttocks, its hand 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, the head inclining downwards towards the rump-bone, that joins the os sacrum; which bone is loosed at the time of birth.

FORM OF A CHILD IN THE WOMB.



The learned Hippocrates affirms, that the child,

as he is placed in the womb, hath his hands on his knees and his head bent to his feet; so that he lies round together, his hands upon his knees, and his face between them; so that each eye touches each thumb, and his nose betwixt his knees. And of the same opinion, in this matter, was Bartholinus. Columbus is of opinion, that the figure of the child in the womb is round, the right arm bowed, the fingers under the ear and above the neck, the head bowed, so that the chin toucheth the breast, the left arm bowed above both breast and face, and propped up by the bending of the right elbow; the legs are lifted upwards, the right so much that the thigh toucheth the belly, the knee the navel, the heel toucheth the left buttock, and the foot is turned back, and covereth the secrets; the left thigh toucheth the belly, and the leg lifted up to the breast. See wood-cut.

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### CHAP. III.

*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 case of similitude, nothing is more powerful than the imagination of the mother; for if she fix her eyes upon any object, it will so impress her mind, that it oftentimes so happens that the child has a representation thereof on some part of its body. 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, even 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 warts, stains, mole-spots, and dartes; though indeed they sometimes happen through frights, or extravagant longing. Many women, being with child, on 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, great blubber lips, and ill-shaped bodies; which must be ascribed to the imagination of the mother, who hath cast her eyes and mind upon some ill-shaped creature. Therefore it behoves all women with child, if possible, to avoid such sights, or, at least, not to regard them. But though 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 inclinations 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 first place, seminary vessels had been given her in vain, and genical testicles inverted, if the woman wanted seminal ex-crescence, for nature does 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 the society of a lawful bed consists not although in these things, yet it is apparent the female sex are never better pleased, nor appear more blithe 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 most towards it. And they think it may be further instanced, from the endeared affection they bear them; for that, besides their contributing seminal matter, they feed and nourish the child with the purest fountain of blood, until its birth. Which opinion Galen affirms, by allowing children to participate most of the mother; and ascribes the difference of sex to the operation of the menstrual blood; but the reason of the likeness, he refers to the power of the seed: for, as the plants receive more nourishment from fruitful ground, than from the industry of the husbandman; so the infant receives more abundance from the mother than the father.

For the seed of both is cherished in the womb, and there grows to perfection, being nourished with blood. And for this reason it is, say they, that children, for the most part, love their mother best, because they receive the most of their substance from their mother: for about nine months she nourishes her child in the womb with her purest blood; then her love towards it newly born and its likeness, do clearly show, that the woman affordeth seed, and contributes more towards making the child than the man.

But in this all the ancients were very erroneous; for the testicles, so called in women, afford not any seed, but are two eggs, like those of fowls, and other creatures; neither have they any office, as those of men, but are indeed the ovaria, wherein the eggs are nourished by the sanguinary vessels dispersed through them; and from thence one or more, as they are fecundated by the man's seed is separated and conveyed into the womb by the oviducts. 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 uterus, 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 for 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 pri-

mary 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 motion, 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 man is made, and which render the child like the parents, and by one or other of the sex, viz. seed common to both sexes, and menstrual blood, proper to the woman only ; the similitude, say they, must needs consist in the force and virtue of the male or female ; so that it proves like the one or 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 consists in heat and cold, and the nature of the matter under them, that is, the flowing of the menstruous blood : but now the seed, say they, affords both force to procreate and form the child, and matter for its generation ; and in the menstruous blood there is both matter and force ; for as the seed most helps the material principles, 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, that 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, say they, in the menstrual blood, then would the children be all mostly females; as, were the efficient force 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 strength 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: though the female's seed be fit nutriment for the male's, by reason of the thinness of it, being more adapted to make up conception thereby. For as of soft wax and moist clay the artificer can frame what he intends, so, say they, the man's seed mixing with the woman's and also with the menstrual blood, helps to make the form and perfect part of man.

But, with all imaginable deference to the wisdom of 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, form cotomixture of seed, and the nourishment of it too in the menstuous blood, being wholly false, their opinion, in this case, must of necessity be so likewise.

I shall therefore conclude this chapter with observing, that although a strong imagination of the mother may often determine the sex, yet, the main agent in this case is the plastic or formative principle, according to those laws and rules given to us by the wise Creator, who makes and fashions it, and therein determines the sex, according to the council of his will.

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#### CHAP. IV.

*That Man's Soul is not propagated by the Parents, but is infused by its Creator; and can neither die nor corrupt. At what time it is infused. Of its immortality, and Certainty of its Resurrection.*

MAN'S soul is of so divine a nature and excellency, that man himself cannot comprehend it, being the infused breath of the Almighty, of an immortal nature, and not to be comprehended but by him that gave it. For Moses, by holy inspiration, relating the original of man, tells us, that "God breathed into his nostrils the breath of life, and he became a living soul." Now, as for all other creatures, at his word they were made, and had life; but the creature that God had set over his works was his peculiar workmanship, formed by him out of the dust of the earth, and he condescended to breathe into his nostrils the breath of life; which seems to denote both care, and, if we may so term it, labour, used about man more than

about all other creatures ; he only partaking and participating of the blessed divine nature, bearing God's image in innocence and purity, whilst he stood firm ; and when, by his fall, that lively image was defaced, yet such was the love of the Creator towards him, that he found out a way to restore him ; the only-begotten Son of the Eternal Father coming into the world to destroy the works of the devil, and to raise up man from that low condition to which his sin and fall had reduced him, to a state above that of angels.

If, therefore, man would understand the excellency of his soul, let him turn his eyes inwardly, and look into himself, and search diligently his own mind ; and there he shall see many admirable gifts and excellent ornaments, that must needs fill him with wonder and amazement ; as reason understanding, freedom of will, memory, &c. that plainly show the soul to be descended from a heavenly original ; and that therefore it is of an infinite duration, and not subject to annihilation. Yet, for its many offices and operations whilst in the, body, it goes under several denominations : for, when it enlivens the body, it is called the soul ; when it gives knowledge, the judgment of the mind ; and when it recalls things past, the memory ; whilst it discourses and discerns, reason ; whilst it contemplates, the spirit ; while it is the sensitive parts, the senses. And these are the principal offices, whereby the soul declares its powers, and performs its action. For, being seated in the highest parts of the body, it diffuseth its force into every member. It is not propagated from the parents, nor mixed with gross matter, but the infused breath of God, immediately proceeding from him ; not passing from one to another, as was the opinion of Pythagoras, who held a transmigration of the soul ; but that the soul is given to every in-

fant by infusion, is the most received and orthodox opinion. And the learned do likewise agree, that this is done when the infant is perfected in the womb, which happens about the 24th day after conception; especially for males, who are generally born at the end of nine months; but in females, who are not so soon formed and perfected through defect of heat, not till the 50th day. And though this day, in all cases, cannot be truly set down, yet Hippocrates has given his opinion, that it is so when the child is formed, and begins to move, when born in due season. In his book of the natures, of infants, he says, if it be a male, and he be perfect on the 30th day, and move on the 70th, he will be born in the seventh month; but if he be perfectly formed on the 35th day, he will move on the 70th, and be born in the eighth month. Again if he be perfectly formed on the 45th day, he will move on the 90th, and be born in the nine month. Now, from these passing of days and months, it plainly appears, that the day of forming being doubled, makes up the day of moving, and that day, three times reckoned, makes up the day of birth. As thus, when 35 perfects the form, if you double it, makes 70 the day of motion; and three times 70 amounts to 210 days; which, allowing 30 days to a month, make seven months; and so you must consider the rest. But as to a female, the case is different; for it is longer perfecting in the womb, the mother ever going longer with a girl than a boy, which makes the account differ; for a female formed in 30 days, moves not till the 70th day, and is born in the seventh month; when she is formed on the 40th, she moves not till the 80th, and is born in the eighth month; but if she be perfectly formed on the 45th day, she moves on the 90th, and is born in the ninth month: but if she that is formed on the 60th day, moves on the 110th

day, she will be born in the 10th month. I treat the more largely hereof, that the reader may know that the reasonable soul is not propagated by the parents, but is infused by the Almighty, when the child hath its perfect form, and is exactly distinguished in its lineaments.

Now, as the life of every other creature, as Moses shows, is in the blood, so the life of man consisteth in the soul, which, although subject to passion, by reason of the gross composures of the body, in which it has a temporary confinement, yet it is immortal, and cannot in itself corrupt or suffer change, it being a spark of the Divine Mind. And that every man has a peculiar soul plainly appears, by the vast difference between the will, judgment, opinion, manners, and affections in men. This David observes, when he says, "God hath fashioned the hearts and minds of men; and has given to every one his own being, and a soul of its own nature." Hence Solomon rejoiced that God had given him a soul, and a body agreeable to it. It has been disputed among the learned, in what part of the body the soul resides: some are of opinion, its residence is in the middle of the heart and from thence communicates itself to every part; which Solomon (Prov. iv.) seems to confirm, when he says, "Keep thy heart with all diligence for out of it are the issues of life." But many curious physicians, searching the works of nature in man's anatomy, do affirm, that its chief seat is in the brain, from whence proceed the senses, faculties, and actions, diffusing the operation of the soul through all parts of the body; whereby it is enlivened with heat and force to the heart, by the arteries, corodities, or sleepy arteries, which part upon the throat; the which, if they happen to be broken or cut, they cause barrenness, and if stopped, an apoplexy; for there must

necessarily be ways through which the spirits, animal and vital, may have intercourse, and convey native heat from the soul. For, though the soul has its chief seat in one place, it operates in every part, exercising every member, which are the soul's instruments by which she discovers her power. But if it happen that any of the organical parts are out of tune, its whole work is confused, as appears in idiots and madmen: though in some of them the soul, by a vigorous exertion of its power, recovers its innate strength, and they become right after a long despondency in mind: but in others it is not recovered again in this life. For, as fire under ashes, or the sun obscured from our sight by thick clouds, afford not their lawful lustre, so the soul, overwhelmed in moist or morbid matter, is darkened, and reason thereby overclouded; and though reason shines less in children than in such as are arrived to maturity, yet no man must imagine that the soul of an infant grows up with the child, for then would it again decay; but it suits itself to nature's weakness, and the imbecility of the body wherein it is placed, that it may operate the better. And as the body is more and more capable of receiving its influence, so the soul does more and more exert its faculties, having force and endowments at the time it enters the form of a child in the womb; for its substance can receive nothing less. And thus much to prove that the soul comes not from the parents, but is infused by God. I shall next prove its immortality, and so demonstrate the certainty of our resurrection.

*Of the Immortality of the Soul.*

That the soul of man is a divine ray, infused by the Sovereign Creator, I have already proved, and now come to show, that whatever immediately proceeds from him, and participates of his nature,

must be as immortal as its original ; for, though all other creatures are endowed with life and motion, yet they want a reasonable soul ; and from thence it is concluded that their life is in their blood, and that being corruptible, they perish and are no more ; but man, being endowed with a reasonable soul, and stamped with the Divine image, is of a different nature ; and though his body be corruptible, yet his soul, being of an immortal nature, cannot perish ; but must, at the dissolution of his body, return to God, who gave it, either to receive reward or punishment. Now, that the body can sin of itself is impossible, because, wanting the soul, which is the principle of life, it cannot act nor proceed to any thing either good or evil ; for could it do so, it might even sin in the grave ; but it is plain, that after death there is a cessation ; for as death leaves us, so judgment will find us.

Now, reason having evidently demonstrated the soul's immortality, the Holy Scriptures do abundantly give testimony of the truth of the resurrection ; as the reader may see by perusing the 14th and 19th chapters of Job, and 5th of John. I shall therefore leave the further discoursing of this matter to divines, whose proper province it is, and return to treat of the works of nature.

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## CHAP. V.

*Of Monsters and monstrous Births ; and the several Reasons thereof, according to the opinion of the Ancients. Also, whether Monsters are endowed with reasonable Souls ; and whether Devils can engender ; is here briefly discussed.*

By the ancients, monsters are ascribed to depraved conceptions, and are designated to be excursions of nature, which are vicious one of these

four ways; either in figure, magnitude, situation, or number.

In figure, when a man bears the character of a beast, as did the beast in Saxony. In magnitude, when one part doth not equalize with another; as when one part is too big or too little.



*There was a Monster born at Ravenna, in Italy, of this kind.*

I proceed to explain 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 abomination 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 in any way deformed, should not be admitted into religious houses. And St. Jerome was grieved, in his time, to see the deformed and lame offering up spiritual sacrifices to God in religious houses. And Keckerman, by way of inference, excludeth all that are ill-shaped from this presbyterian func-

tion 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. "Lest 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 there generation; which (according to the ancients, who have dived into the secrets of nature,) is either in the matter or in the agent; in the seed, or in the womb.



The matter may be in default two ways—by defect or by excess; by defect, when the child hath but one arm; by excess, when it hath three hands or two heads. Some monsters are begot by a woman's unnatural lying with beasts: as in the year 1603, there was a monster begotten by a woman's generating with a dog; which monster, from the navel upwards, had the perfect resemblance of its

mother ; but from its navel downwards it resembled a dog, as you may see by the foregoing figure.

The agent, or womb, may be in fault three ways: 1st, 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. So that the children of an aduress may be like her own husband, though begot by another man, which is caused through the force of imagination that the woman hath of her own husband in the act of coition. And I have heard of a woman, who, at the time of conception beholding the picture of a blackamoor, 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, which coupling together there, whilst they beheld the rods, conceived and brought forth young.

Another monster representing an hairy child. It was all covered with hair like a beast. That which rendered it more frightful was, that its navel was in the place where the nose should stand, and its eyes placed where the 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, at a town called Arles, in Provence, and lived a few days, frightening all that beheld it. It was looked upon as a forerunner of those desolations which soon after happened in that

kingdom, where men towards each other were more like beasts than human creatures.



Where children thus are born with hairy coats,  
Heaven's wrath unto the kingdom it denotes.

There was a Monster born at Nazara, in the Year 1530. It had four arms and four legs, being of the same form as the Figure below.



Likewise, in the reign of Henry III, there was a woman delivered of a child, having two heads and four arms, and the bodies were joined at the back

side ; 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 the other would keep silence, and sometimes both speak together. It lived several years, but one outlived the other three years, carrying the dead one (for there was no parting them,) till it fainted with the burden, and more with the stench of the dead carcase.

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



A worthy gentlewoman in Suffolk, who being with child, and 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.

It is certain, that monstrous birth often happen by means of undue copulation : for some there are, who having been long absent from one another, and having an eager desire for enjoyment, consid-

er 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 notwithstanding proceed to the act of copulation, which is both unclean and unnatural, the issue of such copulation dose often prove monstrous, as a just punishment for doing what nature forbids. And, therefore, though men should be ever so eager for it, yet women, knowing their own conditions, should at such times refuse their company. And though such copulations do not always produce monstrous births, yet the children, then begotten, are generally heavy, dull and sluggish, and defective in their understandings, wanting the vivacity and liveliness with which children got in proper seasons are endowed.

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 now that I make some inquiry, wheth-

er 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, as other men's and women's are: but those monsters that are not begotten by men but are the product of women's unnatural lusts in copulating with other creatures, shall perish as the brute beasts, by whom they were begotten, not having a reasonable soul, or any breath of the Almighty infused into them; and such can never be capable of a resurrection. And the same is also true of imperfect and abortive births.

Some are of opinion, that monsters may be engendered by some infernal spirit. Of this mind was Agidus Facius, speaking of a deformed monster born at Cracovis; and Hironamus Gardanus wrote of a maid that was got with child of a devil, she thinking it had been a fair young man. The like also is recorded by Vicentius, of the prophet Merlin, that he was begotten by an evil spirit. But what a repugnance would it be both to religion and nature, if the devils could beget men; when we are taught to believe, that not any was ever begotten without human seed, except the Son of God; the devil then being a spirit, and having no corporeal substance, has therefore no seed of generation: to say that he can use the act of generation effectually is to affirm, that he can make something of nothing, and consequently to affirm the devil to be God, for creation belongs to God only. Again, if the devil could assume to himself a human body and enliven the faculties of it

and cause it to generate, as some affirm he can, yet this body must bear the image of the devil. And it borders upon blasphemy to think, that God should so far give leave to the devil, as out of God's image to raise his own diabolical offspring. In the school of Nature we are taught the contrary. viz. that like begets like: therefore of a devil cannot man be born. Yet it is not denied, but that devils transforming themselves into human shapes may abuse both men and women, and with wicked people use carnal copulation; but that any such unnatural conjunction can bring forth a human creature is contrary to nature and religion.

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## CHAP. VI.

*Of the happy State of Matrimony, as it is appointed by God; the true Felicity that redounds thereby to either Sex; and to what end it is ordained.*

WITHOUT doubt, the uniting of hearts in holy wedlock is of all conditions the happiest; for then a man has a second self to whom he can reveal his thoughts; as well as a sweet companion in his labour; he has one in whose breast, as in a safe cabinet, he may repose his inmost secrets, especially where reciprocal love and inviolate faith is settled: for there no care, fear, jealousy, mistrust, or hatred can ever interpose. For what man ever hated his own flesh? And truly a wife, if rightly considered, as our grandfather Adam well observed, is or ought to be esteemed of every honest man, "Bone of his bone, and flesh of his flesh," &c. Nor was it the least care of the Almighty to ordain so near a union, and that for two causes; the 1st, for increase of posterity; the 2d, to bridle man's wandering desires and affections; nay, that

they might be yet happier, when God had joined them together he "blessed them;" as in Gen. ii. Columila, contemplating this happy state, tells, out of the Economy of Xenophon, that the marriage-bed is not only the most pleasant, but profitable course of life, that may be entered on for the preservation and increase of posterity. Wherefore, since marriage is the most safe, sure, and delightful situation of mankind, who is exceeding prone, by the dictates of nature, to propagate his like, he does in no ways provide amiss for his own tranquillity who enters into it, especially when he comes to maturity of years.

There are many abuses in marriage, contrary to what is ordained, the which in the ensuing chapter, I shall expose to view. But to proceed: seeing our blessed Saviour and his holy apostles detested unlawful lusts, and pronounced those to be excluded the kingdom of heaven that polluted themselves with adultery and whoring; I cannot conceive what face persons have to colour their impieties, who, hating matrimony, make it their study how they may live licentiously; for, in so doing, they rather seek to themselves torment, anxiety, and disquietude, than certain pleasure; besides the hazard of their immortal soul; and certain it is, mercenary love, (or, as the wise man calls it, harlot-smiles,) cannot be true and sincere, and therefore not pleasant, but rather a net laid to betray such as trust in them into all mischief, as Solomon observes of the young man void of understanding, who turned aside to the harlot's house, "as a bird to the snare of the fowler, or as an ox to the slaughter, till a dart was struck through his liver." Nor in this case can they have children, those endearing pledges of conjugal affection: or, if they have, they will rather redound to their shame than comfort, bearing the

odious brand of bastards. Harlots, likewise, are like swallows, flying in the summer season of prosperity ; but the black stormy weather of adversity coming, they take wings and fly into other regions—that is, seek after other lovers ; but a virtuous chaste wife fixing her entire love upon her husband, and submitting to him as her head and king, by whose directions she ought to steer in all lawful courses, will, like a faithful companion, share patiently with him in all adversities, run with cheerfulness through all difficulties and dangers, though ever so hazardous, to preserve or assist him, in poverty, sickness, or whatever other misfortunes may befall him, acting according to her duty in all things : but a proud imperious harlot will do no more than she lists, in the sunshine of prosperity ; and, like a horse-leech, ever craving, and never satisfied ; still seeming displeas'd, if all her extravagant cravings be not answered ; not regarding the ruin and misery which she brings upon him by those means, though she seem to doat upon him, using to confirm her hypocrisy with crocodile tears, vows, and swoonings, when her cully is to depart awile, or seems but to deny her immoderate desires ; yet this lasts no longer than she can gratify her appetite, and prey upon his fortune.

Now, on the contrary, a loving, chaste, and even-temper'd wife, seeks what she may do to prevent such dangers, and in every condition does all to make him easy. And, in a word, as there is no content in the embraces of a harlot, so there is no greater joy than in the reciprocal affection and endearing embraces of a loving, obedient, and chaste wife. Nor is that the principal end for which matrimony was ordained, but that the man might follow the law of his creation, by increasing his kind, and replenishing the earth ; for this was

the injunction laid upon him in Paradise, before his fall. To conclude, a virtuous wife is a crown and ornament to her husband, and her price is above rubies; but the ways of a harlot are deceitful.

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## CHAP. VII.

*Of Errors in Marriage; Why they are; and the Prejudices of them.*

By errors in marriage, I mean the unfitness of the persons marrying to enter into this state, and that both with respect to age, and the constitution of their bodies; and therefore those that design to enter into that condition ought to observe their ability, and not run themselves into inconveniences; for those that marry too young may be said to marry unseasonably, not considering their inability, nor examining the force of nature; for some, before they are ripe for the consummation of so weighty a matter, who either rashly, of their own accord, or by the instigation of procurers, or marriage brokers, or else forced thereto by their parents who covet a large dowry, take upon them this yoke to their prejudice; by which some, before the expiration of a year, have been so enfeebled, that all their vital moisture has been exhausted; which hath not been restored again without great trouble, and the use of medicines. Wherefore, my advice is, that it is no ways convenient to suffer children, or such as are not of age, to marry or get children.

He that proposes to marry, and wishes to enjoy happiness in that state, should choose a wife descended from honest and temperate parents; she being chaste, well bred, and of good manners.

For if a woman hath good qualities, she hath portion enough. That of Alcmena, in Plautus, is much to the purpose, where he brings in a young woman speaking thus :

I take not that to be my dowry, which  
 The vulgar sort do wealth and honour call,  
 But all my wishes terminate in this,  
 T' obey my husband, and be chaste withal ;  
 To have God's fear, and beauty, in my mind,  
 To do those good wh'are virtuously inclined.

And I think she was in the right, for such a wife is more precious than rubies.

It is certainly the duty of parents to be careful in bringing up their children in the ways of virtue, and to have regard to their honour and reputation ; and especially of virgins, when grown to be marriageable. For, as has been before noted, if through the too much severity of parents, they may be crossed in their love, many of them throw themselves into the unchaste arms of the next alluring tempter that comes in the way, being, through the softness and flexibility of their nature, and the strong desire they have after what nature strongly incites them to easily induced to believe men's false vows of promised marriage, to cover their shame ; and then too late their parents repent of their severity, which has brought an indelible stain upon their families.

Another error in marriage is, the inequality of years in the parties married ; such as for a young man who, to advance his fortune, marries a woman old enough to be his grandmother ; between whom, for the most part, strife, jealousies, and discontents, are all the blessings which crown the genial bed, it being impossible for such to have any children. The like may be said, though with a little excuse, when an old doting widower marries a virgin in the prime of her youth and her vigour, who, while he vainly strives to please her, is there-

by wedded to his grave. For, as in green youth, it is unfit and unseasonable to think of marriage, so to marry in old age is altogether the same; for they that enter upon it too soon are soon exhausted and fall into consumptions and divers other diseases, and those that procrastinate and marry unseemly, fall into the like inconveniences; on the other side, having only this honour, if old men they become young cuckolds, especially if their wives have not been trained up in the paths of virtue, and lie too much open to the importunity and temptation of lewd and debauched men. And thus much for the errors of rash and inconsiderate marriages.

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## CHAP. VIII.

*The Opinion of the Learned concerning Children conceived and born within Seven Months; with Arguments upon 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 by consequence, that he could not be the father: whereas, it is through want of understanding the secrets of nature, that brings the man into that error; and which, had he known, might have cured him of his suspicion and jealousy.

To remove which, I shall endeavour to prove, that it is possible, and has been frequently known, that children have been born at seven months. The cases of this nature that have happened have made work for the lawyers, who have left it to the physicians to judge, by viewing the child, whether

it be a child of seven, eight, or ten months. Paul, the counsel, has this passage in his 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 Hippocrates; 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 the bearing of children; and that from Pliny's authority, who makes mention of a woman that went 13 months with child; but as to what concerns the seventh month, a learned author 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 parts be perfect till the ninth 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 upon the judge, who was president of a city in Flanders, who firmly denied it, saying, he was ready to give his oath that he never had any carnal copulation with her, and that he would not father that which was none of his; and farther 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. Upon which 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 inquiry, all

of them, with one mind, concluded the child, without respecting who was the father, was born within the space of seven months, and that it was carried in the mother's womb but 27 weeks and some 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, ridged or pointed like those of a young chicken hatched in the beginning of spring.

“And being a female it wanted nails upon the joints of the fingers; upon which, from the masculine cartilaginous matter of the skin, nails that are very smooth do 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 19 children, and that divers of them had been born and lived at seven months; they, without favour to any party, made their report, that the infant was a child of seven months, though within the seventh month. For in such cases, the revolution of the moon ought to be observed, which perfects itself in four bare 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 women flow from them; which being spent, and the matrix cleansed from the menstrous blood, which happens on the fourth day, then, if a man on the seventh day lie with his wife, the copulation is most na-

tural, and then is the conception best : and a child thus begotten may be born in the seventh month and prove very healthful. So that on this report the supposed father was pronounced innocent, on proof that he was 100 miles distant all that month in which the child was begotten ; as for the mother she strongly denied that she knew the father, being forced in the dark ; and so through fear and surprise, 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 discerned than by the genitals of the man ; for which reason midwives, and other skilful 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 cods 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 unconnected with such grievances ; but the lower part of the body exactly sympathising with them, their liveliness, or the contrary, makes it apparent ; for nature's force, and spirits that have there intercourse, first manifest themselves therein ; which occasions midwives to feel the genitals of children, to know in what part the grief is residing and whether life or death be portended thereby, the symptoms be-

ing strongly communicated to the vessels, that have their intercourse with the principle seat of life.

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## CHAP. IX

*Of the Green-sickness in Virgins, with its Causes, Signs, and Cures; together with the chief Occasion of Barrenness in Women, and the Means to remove the Cause, and render them fruitful.*

THE green-sickness is so common a distemper in virgins, especially those of a phlegmatic complexion, that it is easily discerned, showing 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 affects the person with difficulty of breathing, pains in the head, palpitation of the heart, with unusual beatings and small throbbings of the arteries in the temples, neck, and back, which often casts them into fevers, when the humour is over-vicious; also loathing of meat, and the distension of the hypochondriac part, by reason of the inordinate effluxion of the menstrous blood to the greater vessels; and from the abundance of humours, the whole body is often troubled with swellings, or at least the thighs, legs and ancles, all above the heels; there is also a weariness of the body, without any reason for it.

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 of water, intemperance of diet, eating things contrary to

nature, viz. raw or burnt flesh, ashes, coals, old shoes, chalk, wax, nut-shells, mortar, lime, oatmeal, tobacco-pipes, &c., which occasion both a suppression of the menses, and obstructions through the whole body; therefore the first thing necessary to vindicate the cause is matrimonial conjunction, and such copulation as may prove satisfactory to her that is afflicted: for then the menses will begin to flow, according to their natural and due course, and the humours being dispersed, will soon waste themselves; and then no more matter being 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 ancles, and if she be about the age of sixteen, you may likewise do it in the arm; but let her be bled 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 humour first considered, which may be done by the virgin's drinking the decoction of guiacum, with dittany of Crete; but the best purge in this case ought to be made of aloes, agric, senna, rhubarb; and for strengthening the bowels and removing obstructions, chalybeate medicines are chiefly to be used. The diet must be moderate, and sharp things by all means avoided.

And now since barrenness daily creates discontent, and that discontent breeds indifference between man and wife, or, by immediate grief, frequently casts the woman into one or other distemper, I shall in the next place treat thereof.

### OF BARRENNESS.

Formerly, before women came to the marriage-bed, they were first searched by the midwife, and

those only which she allowed of as fruitful were admitted. I hope, therefore; it will not be amiss to show you how they may prove themselves, and turn barren ground into a fruitful soil. Barrenness is a deprivation of the life and power which ought to be in seed to procreate and propagate; for which end men and women were made. Causes of barrenness may be overmuch cold or heat, drying up the seed, and corrupting it, which extinguishes the life of the seed, making it waterish and unfit for generation. It may be caused also by the not flowing or overflowing of the courses, by swelling, ulcers, and inflammations of the womb, by an excrescence of flesh growing about the mouth of the matrix, by the mouth of the matrix being turned to the back or side, by the fatness of the body, whereby the mouth of the matrix is closed up, being pressed with the omentum or caul, and the matter of the seed is turned to fat; if she be of a lean and dry body, and though she do conceive, yet the fruit of her body will wither before it come to perfection, for want of nourishment. One main cause of barrenness is attributed to want of a convenient moderating quality, which the woman ought to have with the man; as, if he be hot, she must be cold: if he be dry, she must be moist; but if they be both dry or both moist of constitution, they cannot propagate: and yet, simply considered of themselves, they are not barren; for he and she who were before as the barren fig-tree, being joined to an apt constitution, become as the fruitful vine. And that a man and woman being every way of like constitution cannot procreate, I will bring nature itself for a testimony, who hath made man of the better constitution than woman, that the quality of the one may moderate the quality of the other.

*Signs of Barrenness.* If barrenness doth pro-

ceed from overmuch heat, she is of dry body, subject to anger, hath black hair, quick pulse, her purgations flow but little, and that with pain, and she loves to play in the courts of Venus. But if it comes by cold, then are the signs contrary to those above mentioned. If through the evil quality of the womb, make a suffumigation of red styrax, myrrh, cassia-wood, nutmeg, and cinnamon; and let her receive the fume of it into the womb, covering her very close: and if the odour so received passeth through the body to the mouth and nostrils, she is fruitful. But if she feels not the fume in her mouth and nose, it argues barrenness one of these ways—that the spirit of the seed is either through cold extinguished, or through heat dissipated. If any woman be suspected to be unfruitful, cast natural brimstone, such as is digged out of the mine, into her urine; and if worms breed therein, she is not barren.

*Prognostics.* Barrenness makes women look young, because they are free from those pains and sorrows which other women are accustomed to. Yet they have not the full perfection of health which fruitful women do enjoy, because they are not rightly purged of the menstruous blood and superfluous seed, which are the principal causes of most uterine diseases.

*Cure,* First, the causes must be removed, the womb strengthened, and the spirits of the seed enlivened.

If the womb be over-hot, take syrup of succory, with rhubarb, syrup of violets, endive, roses, cassia, purslain. Take of endive, water lilies, borage flowers, of each a handful; rhubarb, mirobalans, of each three drachms; with water make a decoction; and to the straining of the syrup add electuary of violets one ounce, syrup of cassia half an ounce, manna three drachms; make a potion.

Take of syrup of mugwort one ounce, syrup of maiden-hair two ounces, pulv. elect. triasand one drachm; make a julep. Take prus. salt, elect. ros. mesua, of each three drachms, rhubarb one scruple, and make a bolus; apply to the reins and privities fomentations of the juice of lettuce, violets, roses, malloes, vine leaves, and nightshade; anoint the secret parts with the cooling unguent of Galen.

If the power of the seed be extinguished by cold, take every morning two spoonfuls of cinnamon water, with one scruple of mithridate. Take syrup of calamint, mugwort, and betony, of each one ounce; waters of pennyroyal, feverfew, hyssop, and sage, of each two ounces; make a julep. Take oil of anniseed two scruples and a half; diacimini, diacliathidiamosei, and diagla-angae, of each one drachm, sugar four ounces, with water of cinnamon, and make lozenges; take of them a drachm and a half twice a day, two hours before meals; fasten cupping-glasses to the hips and belly. Take of styrax and calamint one ounce, mastich, cinnamon, nutmeg, lign. aloes, and frankincense, of each half an ounce; musk ten grains, ambergris half a scruple; with rose-water make a confection, divide it into four equal parts; of one part make a pomum oderatum to smell to, if she be not hysterical; of the second make a mass of pills, and let her take three every night; of the third make a pessary, dip it in the oil of spikenard, and put it up: of the fourth make a suffumigation for the womb.

If the faculties of the womb be weakened, and the life of the seed suffocated by over much humidity flowing to those parts; take of betony, marjoram, mugwort, penny-royal, and balm, of each a handful; roots of alum and fennel, of each two drachms; anniseed and cummin, of each one

drachm, with sugar and water a sufficient quantity; make a syrup, and take three ounces every morning.

Purge with the following things: take of the diagnidium two grains, spicierum of castor a scruple, pillædit two scruples, with syrup of mugwort; make six pills. Take spec. diagem, diamoser, diamb. of each one drachm; cinnamon one drachm and a half; cloves, mace, and nutmeg, of each half a drachm; sugar six ounces, with water of feverfew; make lozenges, to be taken every morning. Take of the decoction of sarsaparilla, and virga aurea, not forgetting sage, which Agrippa, wondering at its operation, hath honoured with the name of sacra herba, a holy herb. And it is recorded by Dodonæus in the History of Plants, lib. ii. cap. 77, that after a great mortality among the Egyptians, the surviving women, that they might multiply quickly, were commanded to drink the juice of sage, anoint the genitals with oil of anniseed and spikenard. Take mace, nutmeg, cinnamon, styrax, and amber, of each one drachm; cloves, laudanum, of each half a drachm; turpentine, a sufficient quantity; trochisks, to smooth the womb. Take roots of valerian and elecampane, of each one pound; galanga, two ounces; origan, lavender, marjoram, betony, mugwort, bay-leaves, calamint, of each a handful: with water make an infusion, in which let her sit, after she hath her courses.

If barrenness proceed from dryness, consuming the matter of the seed: take every day almond milk, and goat's milk extracted with honey: but often of the root satyrion candied, and of the electuary of diasynen. Take three wedders' heads, boil them till all the flesh come from the bones; then take melilot, violets, camomile, mercury, orchia with their roots, of each a handful; fenugreek,

nseed, valerian roots, of each one pound; let all these be decocted in the aforesaid broth, and let the woman sit in the decoction up to the navel.

If barrenness be caused by any proper effect of the womb, the cure is set down in the second book. Sometimes the womb proves barren where there is no impediment on either side, except only in the manner of the act; as when in the emission of the seed, the man is quick, and the woman too slow, whereby there is not an emission of both seeds at the same instant, as the rules of conception require. Before the acts of coition, foment the private parts with the decoction of betony, sage, hyssop, and calamint, and anoint the mouth and neck of the womb with musk and civet.

The cause of barrenness being removed, let the womb be corroborated as follows. Take of bayberries, mastic, nutmeg, frankincense, nuts, laudanum, giapanum, of each one drachm, styracis liquid, two scruples, cloves half a scruple, ambergris two grains, then with oil of spikenard make a pessary.

Take of red roses, lapididis hæmatis, white frankincense, of each half an ounce. Sanguis draconis fine bole, mastic, of each two drachms; nutmeg, cloves, of each one drachm; spikenard half a scruple; with oil of wormwood; make a plaister for the lower part of the belly; then suffer her to eat often of eringo roots candied; and make an injection only of the roots of satyrion.

The aptest time for conception is instantly after the menses are ceased, because then the womb is thirsty and dry, apt both to draw the seed, and return it, by the roughness of the inward superficies. And besides, in some, the mouth of the womb is turned into the back or side, and is not placed right until the last day of the courses.

Excess in all things is to be avoided. Lay

aside all passions of the mind ; shun study and care, as things that are enemies to conception ; for, if a woman conceive under such circumstances, how wise soever the parents are, the children at best will be but foolish ; because the mental faculties of the parent, viz. the understanding and the rest (from whence the child derives its reason) are, as it were, confused through the multiplicity of cares and cogitations ; examples whereof we have in learned men, who, after great study and care, accompanying with their wives, very often beget very foolish children. A hot and moist air is most convenient, as appears by the women in Egypt, who usually bring forth three or four children at one time.

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## CHAP. X.

*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 forming the Body.*

THERE are many ignorant people that boast of their skill in the knowledge of virginity, and some virgins have undergone hard censures through their ignorant determinations ; and, therefore, I thought it highly necessary to clear this point, that the towering imaginations of conceited ignorance may be brought down, and the fair sex (whose virtues are so illustriously bright, that they excite our wonder, and command our imitation) may be freed from the calumnies and detractions of ignorance and envy ; and so their honours 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, or such as have been lain withal ; though not many years ago, a very great person was of another mind ; and, to use his own expression,—“ 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 return to our purpose.

The curious inquirers into Nature's secrets have observed, that in young maids in the sinus pudoris, or in that place which is called the neck of the womb, is that wondrous production, vulgarly called the hymen, but more rightly the claustrum virginale ; and in the French, bouton de rose, or rosebud ; because it resembles the bud of a rose expanded, or a convex gillyflower. From hence is derived the word defloro, or 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 made ; and it is the opinion of some learned physicians, that there is neither hymen, nor 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 situated in the

testicles, or spaces between each carbuncle, with which, in a manner, they are proportionally distended; which membranes being once delacerated denote devirgination; and many inquisitive, and yet ignorant persons, finding their wives defective therein the first night of their marriage, have thereupon suspected their chastity, and concluded that another had been there before them. Now to undeceive such, I do affirm, that such fractures happen divers accidental ways, as well as by copulation with men, viz. by violent straining, coughing, sneezing, stopping of urine, 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 virginity, or maidenhead, is no absolute sign of dishonesty, though certain it is, that it is broke in copulation oftener 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 thus 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 positive 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, composition, 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 the one sex, compared with the other, differ : and if their figure be thus different, much more their use. The venereal appetite also proceeds from different causes : for in a man it proceeds from a desire of emission, and in a women from a desire of reception : in women also the chief of these parts are concave and apt to receive ; but in men they are more porous. All 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 unto those that belong to the males, since by those parts only the distinction of the sexes is made ; nor can I well impute the reason of this vulgar error to any thing but the mistake of inexperienced midwives, who have been deceived by the evil conformation of the parts, which, in some male births, may have happened to have some small protusions, 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 overfar extension of the clytoris in female births may have occasioned the like mistakes. Thus far Pliny proceeds in the negative ; and yet, notwith-

standing 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 has 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, oft-times, 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 increasing in the genital members, they have issued forth and the child has become a male, yet retaining some certain gestures unbefitting the masculine sex, as female actions, a shrill voice, and a more effeminate temper than ordinary; contrarywise, nature often having 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 agreeable to truth; for there is not that vast difference between the genitals of the two sexes, as Pliny would have us believe there is; for a 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.

## CHAP. XI

*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 the female through her wilful ignorance or neglect. Therefore let none take upon them 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 so many women and children are 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 extraordinarily fat nor weakened by leanness, but in a good habit of body ; nor subject to diseases, fears and sudden frights ; her body well shaped, and neat in her attire ; her hands smooth and small, her nails ever paired short, not suffering any rings to be upon her fingers during the time she is doing her office, nor and thing upon her wrists that may obstruct. And to these ought to be added activity and a convenient strength, with much cautiousness 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 on the rich.

Her temper should be cheerful and pleasant, that she may the better comfort her patient in her labours. Nor must she at any time make overmuch

haste, though her business should require her in another case, lest she thereby endanger the mother or the child.

Of spirit, she ought to be wary, prudent, and cunning: but, above all, the fear of God ought to have the ascendant in her soul, which will give her both "knowledge and discretion," as the wise man tells us.

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## CHAP. XII.

*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 diligent 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 which may prove distressful to her patient, nor apply any unless she has tried them before, or knows they will do no harm; imposing 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 one she knows not, let her be very cautious ere she goes, lest, by laying an infectious woman, she do injury to others as sometimes it has happened. Neither must she make her house a receptacle for great bellied women to discharge their burdens in, lest her house get an ill-name, and she thereby suffer loss. 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 labour easy. For which she may find directions in the second book of this work.

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 from being unruly when her throes are coming upon her, lest she thereby endanger her own life and the child's.

She must also take care that she be not too hasty in her business, but wait God's time for the birth; lest, through 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 there is most seeming danger, there is most need of prudence to set things aright.

And now, because she can never be a skilful midwife that knows nothing but what is to be seen outwardly, I think it will not be amiss, but on the contrary highly necessary, with modesty, to describe the generative parts of women, as they have been anatomized by the learned, and show the use of such vessels as contribute to generation.

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### CHAP. XIII.

*Of the Genitals of Women, externa 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 into ridicule but, being absolutely necessary to be

known, I will not omit them. These parts exposed at the bottom of the belly are the *fissura magna* or the great chink, with its labia or lips, the *Mons Veneris*, and the hair; these are called the pudenda, because, when bare, they bring pudor, or shame, upon a woman. The *fissura magna* reaches from the lower part of the *os pubis*, to within an inch of the anus; but it is lesser and closer in maids than in those that have borne children, and has two lips, which, towards the pubis, grow thicker and more full; and meeting upon the middle of the *os pubis*, make that rising hill called *Mons Veneris*, or the Hill of Venus. Next are the *nympha* and *clytoris*; the former is of a membrany and flabby 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 clothes 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 venereal 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 original 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, though not quite through, in which, and the bigness, it only differs from it.

The next things are the fly-knobs, and the great neck of the womb. Those knobs are behind the wings, being four in number, and resemble myrtle-berries, being placed quadrangularly, one against

the other ; and in this place is inserted 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 them two things are to be observed, which is the neck itself, and the hymen, but more properly the claustrum virginale, of which before I have 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 divers 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 appears smooth, but in old women it appears more hard and grisled. But though this channel be sometimes writhed and crooked, sinking down, yet, in the time of copulation, labour, or the monthly purgation, it is erected and extended ; which over-tension occasions the pain in child-birth.

The hymen, or claustrum virginale, is that which closes the neck of the womb, being broken in first copulation, 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 displicity 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 thighs, 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 intense by the act of friction, and consumes a considerable quantity of moisture, in the supply of which, large vessels are altogether necessary.

Another cause of the largeness of these vessels is, by reason the menses make their way through them, which often occasions 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, is open. In this case there is further to be observed, that as soon as you penetrate the pudendum, there appear two little pits or holes, wherein is contained humour, which being expunged in time of copulation, greatly delights the woman.

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#### CHAP. XIV.

*A Description of the Woman's Fabric, the Preparing Vessels and Testicles in Women. As also of the Difference and Ejaculatory Vessels.*

IN the lower part of the hypogastrium, 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, keep it from swaying or rolling, yet give it liberty to stretch and dilate itself, and again to contract,

as nature disposeth 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 much differs in women, especially the difference is great between those that have borne children, and those that have borne none: in substance it is so thick, that it exceeds a thimble-breath; which, after copulation, is so far from decreasing, that it augments to a greater proportion: and the more to strengthen it, it is interwoven with fibres overthwart, which are both straight and winding; and its proper vessels are veins, arteries, and nerves: and among these there are two little veins, which pass from the spermatic vessels into the bottom of the womb, and two larger from the neck, the mouth of these veins piercing as far as the inward concavity

The womb hath two arteries on both sides of the spermatic vessels and the hypogastric, which accompany the veins; and besides, there are divers little nerves, that are knit and twined in the form of a net, which are also extended throughout, even from the bottom of the pudendum itself, 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 that hang on either side of the womb, from the share-bone, piercing through the peritoneum, and joined to the bone itself, the womb is moveable upon sundry occasions, often falling low or rising high. As for the neck of the womb it is of exquisite feeling; so that if it be at any time out of order, being troubled with a schirrosity, over fatness, moisture, or relaxation, the womb is

subjected thereby to barrenness. In those that are with child, there frequently stays a glutinous matter in the entrance to facilitate the birth; for, at the time of delivery, the mouth of the womb is opened to such a wideness as is conformable to the bigness of the child, suffering an equal dilation from the bottom to the top.

As for the preparatory, or spermatic vessels, in women, they consist of two veins and two arteries not differing from those of men, but only in 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 hollow vein descending; and beside them are two arteries which flow from the aorta.

As to the length and breadth of these vessels, they are narrower and shorter in women than in men; only, observe they are more writhed and contorted than in men, and 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 woman are carried in an indirect course through the lesser guts and testicles, but are mid-way 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, and 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, not 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 on 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 lessness or 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 or kernels 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 less than those in men. As for their covering or inclosure, it differs extremely; for as men's are wrapped in divers tunics, 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 in 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 impassable, adhering to the womb, as the colon does to the blind gut, and winding half way about; and though the testicles are remote from 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 from the end of the testicles, may be termed here to have their passage 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.

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## CHAP. XV.

*A Description of the Use and Action of several Parts in Women, appointed in Generation.*

THE externals, commonly called the pudenda, are designed to cover the great orifice, and to receive the penis or yard in the act of coition, and give passage to the birth and urine. The use of the wings and knobs, like myrtle-berries, are for the security of the internal parts, shutting the orifice and neck of the bladder, and by their swelling up, to cause titilation 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 the penis in man, viz. the erection; and its outer end is like the glands of the penis, and has the same name. And as the glands of man are the seat of the greatest pleasure in conception, so is this in the 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-

to the womb : 2dly, 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 twofold : first, because if the neck of the womb was not erected, the yard could have no convenient passage to the womb : secondly, it hinders any hurt or damage that might ensue through the violent concussion of the yard during the time of copulation.

As for the veins that pass through the neck of the womb, their use is to replenish it with blood and spirit, that still, as the moisture consumes by the heat contracted in copulation, it may by these vessels be renewed ; but their chief business is to convey nutriment to the womb.

The womb has many properties attributed to it : as, first retention of the fœcundated 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 strongly operates in sending forth the birth, when the time of its remaining there is expired, dilating itself in a wonderful manner, and so aptly removed from the senses, that nothing of injury can proceed from thence, retaining itself a power and strength to operate and cast forth the birth, unless by accident it be rendered deficient ; and then, to strengthen and enable it, remedies must be applied by skilful hands ; directions for applying of which will be given in the second book.

The use of the preparing vessels is this ; the arteries convey the blood to the testicles ; part whereof is put in the nourishment of them, and the production of these little bladders (in all things resembling eggs,) through which the vast preparentia run, and are obliterated in them : and as for the veins, their office is to bring back what blood remains from the use aforesaid. The vessels of

this kind are much shorter in women than in men, by reason of their nearness to the stones; which defects are yet made good by the many intricate windings to which those vessels are subject; for, in the middle way they divide themselves into two branches, though different in magnitude, for one being greater than the other passes to the stones.

The stones in women are very useful, for where they are defective, generation-work is at an end. For although those bladders which are on their outward superficies contain nothing of seed, as the followers of Galen and Hippocrates 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 into the womb, and from hence, in process of time, becomes a living child.

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## CHAP. XVI.

### *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 men, 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 pendendo, 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 for 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 glands, four muscles, and the vessel. The nervous bodies (so called) are surrounded with a thick white pervious membrane, but their inmost substance is spongy, consisting chiefly of veins, arteries, and nervous fibres, interwoven together like a net. And when the nerves are filled with animal spirits, and the arteries with hot and spirituous blood, then the penis is distended, and become erect; but when the influx of the spirits ceases, then the blood and remaining spirits are absorbed by the veins, and so the penis' spirits are limber and flabby. Below these nervous bodies is the urethra; and whenever the nervous bodies swell, it swells also. The muscles of the penis are four; two shorter, arising from the coxendix, and serving for erection, and for that reason are called *erectores*; two larger, proceeding from the sphincter of the anus, which serve to dilate the urethra for evacuation of seed, and are called *dilatantes*, or *winding*. At the end of the penis are 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 outermost covering of the glands is called *præputium*, a *percutiend*, 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 glands of the fœtus. The penis is also stocked with veins, arteries, and nerves.

The testiculi, or stones, (so called, because testifying one to be a man,) elaborate the blood brought to them by the 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 coats consists of the cuticula, or true skin, and is called the scrotum, hanging out of the abdomen like a purse; the innermost is the membrana carnosæ. The proper coats are also two, the outer called cliotrodes or virginales, the inner albugidiæ; into the outer is inserted the cremaster. To the upper part of the testes are fixed the epidimydes, or prostoatæ; from whence ariseth the vasa deferentia, or ejaculatoria; which, when they come near the neck of the bladder, deposit the seed unto the vesiculæ seminales; these vesiculæ 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 prostratæ, about the bigness of a walnut and joined 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, sloppy, and fat humour, to besmear the urethra, whereby to defend the same from the acrimony of the seed and urine. But the vessels which convey the blood to the testes, out of which the seed is made, are arteræ spermaticæ, and are also two. The veins which carry out the remaining blood are two, and have the name venæ spermaticæ.

## CHAP. XVII.

*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 it, 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 have thought it necessary, before I conclude the first book, to give such directions to both sexes, for the performance 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, then, 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 care and thought of business drowned in a glass of rosy 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 times of coition, there should be conception, it would have a malevolent effect upon the child. 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, and well digested, that 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 must either miss of conception, or else 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 small convenient time, the man hath withdrawn himself, let the woman gently betake herself to rest with all imaginable serenity and composure of mind, free from all anxious and disturbing thoughts, or any other kind of perturbation whatsoever. And let her, as much as she can, forbear turning herself from that side on which she first reposed. And by all means let her avoid coughing and sneezing, which, by its violent concussion on the body is a great enemy to conception, if it happen soon after the act of coition.

## BOOK II.

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# A PRIVATE LOOKING-GLASS FOR THE FEMALE SEX.

TREATING OF SEVERAL MALADIES INCIDENT TO THE WOMB,  
WITH PROPER REMEDIES FOR THE CURE OF EACH.

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### CHAP. I.

#### *Of the Womb in general.*

ALTHOUGH in the first book I have spoken something of the womb, yet being in the second book 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 it can by no means be omitted, especially since in it I am to speak of the quality of the menstuous blood.

First, touching the womb. By the Grecians it is called metra, the mother; adelphos, says Priscian, because it makes us all brothers.

It is placed in the hypogastrium, or lower part of the body, in the cavity called pelvis, having the 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 virile member, only thus described—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 cartilage, at the end whereof there is a membrane transversely placed, called hymen or engion. Near to the neck there is a prominent pinnacle, which is called by Mountinus the door of the womb because it preserves the matrix from cold and dust; by the Grecians it is called clytoris; by the Latins præputium muliebre, because the Jewish women did abuse those parts to their own mutual lusts, as 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 nervous and full of sinews, which are the cause of its motion, but inwardly it is fleshy. In the cavity of the womb there are two cells or receptacles for human seed, divided by a line running through the midst of it. In the right side of the cavity, by the reason of the heat of the liver, males are conceived; in the left side, by the coldness of the spleen, females are begotten. Most of our moderns hold the above as an infallible truth, yet Hippocrates holds it but in 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 the 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 substance to the child, which is received by the umbilical veins; and others to carry their courses into the matrix.

Now, touching the menstruals, they are defined

to be a monthly flux of excrementation and unprofitable blood, which is to be understood of the superplus or redundance of it. For it is an excrement in quality, its quantity being pure and incorrupt, like unto the blood in the veins.

And that the menstrous blood is pure and subtle 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 conversation 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, when 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 menstrous blood made white in the breast. Secondly, it is proved to be true, from the generation of it, it being the superfluity of the last aliment of the fleshy parts.

The natural end of man and woman's being is to propagate; and this injunction was imposed upon them by God at their first creation, and again after the deluge. Now, in the act of conception, there must be an agent and patient; for if they be both every way of one constitution, they cannot propagate: man therefore is hot and dry, woman cold and moist; he is the agent, she the patient or weaker vessel, that she should be subject to the office of the man. It is necessary the woman should be of a cold constitution, because in her is required a redundancy of nature for the infant depending on her; for otherwise, if there were not a superplus of nourishment for the child, more than is convenient for the mother, then would the infant detract and weaken the principal parts of the mother, and like unto the viper, the generation of the infant would be the destruction of the parent.

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 give suck. The morbifical suppression falls now into our method to be spoken of.

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## CHAP. II.

### *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 labour, vehement motion, &c. whereby the matter is so consumed and the body so 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 fluxions 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.

The internal cause is either instrumental or material, in the womb or in the blood.

In the womb it may be divers ways; by imposthumes, humours, ulcers, by the narrowness of the veins and passages, or by the omentum, in fat bodies, pressing the neck of the matrix; but

then they must have hernia, zirthillis, for in mankind the kell reacheth not so low ; by overmuch cold or heat, the one vitiating the action, the other consuming the matter by an evil composition of the uterine parts, by the neck of the womb being turned aside, and sometimes, though rarely, by a membrane or excrescence of the flesh growing about the mouth or neck of the womb. The blood may be in fault two ways, in quantity or quality : in quantity, when it is so consumed that there is not a superplus left, as in viragos, or virile women, who, through their heat and strength of nature, digest and consume all in their last nourishment ; as Hippocrates writes of Prethusa, who being exalted by her husband Pathea, her terms were suppressed, her voice changed, and she had a beard, with the countenance of a man. But these I judge rather to be Tynopagi, or women-eaters, than women-breeders, because they consume one of the principles of generation, which gives a being to the world, viz. the menstrous blood. The blood likewise may be consumed, and consequently the terms staid, by bleeding at the nose, by a flux of the hemorrhoids, by a dysentery commonly called the bloody flux, by many other evacuations, and by continual and chronical diseases. Secondly. The matter may be vicious in quality ; and suppose it to be sanguinous, phlegmatical, bilious or melancholic ; every one of these, if they offend in grossness, will cause an obstruction in the veins.

*Signs.* Signs manifesting the disease, are pains in the head, neck, back, and loins ; weariness of the whole body, (but especially of the hips and legs, by reason of a confinity which the matrix have with these parts ;) trembling of the heart. Particular signs are these ; If the suppression proceed from cold, she is heavy, sluggish, of a pale colour, and has a slow pulse ; Venus's combats

are neglected, the urine cruddles, the blood becomes waterish and much in quantity, and the excrements of the guts usually are retained. If of heat, the signs are contrary to those now recited. If the retention be natural, and come of conception, this may be known by drinking of hydromel, that is, water and honey, after supper, going to bed, by the effect which it worketh; for if, after the taken of it, she feels a beating pain upon the navel, and the lower part of the belly, it is a sign she hath conceived, and that the suppression is natural; if not, then it is vicious, and ought medicinally to be taken away.

*Prognostics.* With the evil quality of the womb, the whole body stands charged, but especially the heart, the liver, and the brain; and betwixt the womb and these three principal parts there is a singular concert: First, the womb communicates to the heart by the mediation of those arteries which come from the aorta. Hence, the terms being suppressed, will ensue faintings, swoonings, intermission of pulse, cessation of breath. Secondly, it communicates to the liver by the veins derived from the hollow vein. Hence will follow obstructions, cahexies, jaundice, dropsies, hardness of spleen. Thirdly, it communicates to the brain by the nerves and membrane of the back: hence will arise epilepsies, frenzies, melancholy passion, pain in the after parts of the head, fearfulness and inability of speaking. Well, therefore, may I conclude with Hippocrates, if the months be suppressed, many dangerous diseases will follow.

*Cure.* In the cure of this, and of all the other following effects, I will observe the order. The cure shall be taken from chirurgical, pharmaceutical, and diuretical means. This suppression is a plethoric effect, and must be taken away by evacuation; and therefore we will first begin with

phlebotomy. In the midst of the menstrual period open the liver vein; and for the reservation of the humour, two days before the evacuation, open the saphena in both feet; if the repletion be not great, apply cupping-glasses to the legs and thighs, although there should be no hopes to remove the suppression. As in some the cotyledones are so closed up, that nothing but copulation will open them; yet it will be convenient, as much as may be, to ease nature of her burden, by opening the hemorrhoid veins with a leech. After phlebotomy, let the humours be prepared and made flexible with syrup of stychas calamint, betony, hyssop, mugwort, horehound, fumitary, maiden hair. Bathe with camomile, pennyroyal, savia, bay leaves, juniper berries, rue, marjoram, feverfew. Take of the leaves of nep, maiden hair, succory, and betony, of each a handful, make a decoction; take thereof three ounces. Syrup of maiden hair, mugwort, and succory; mix of each half an ounce. After she comes out of the bath, let her drink it off. Purge with pill de agarice, fleybang, corb, ferix. Galen, in this case, commends pilulæ de caberica, coloquintida; for, as they are proper to purge the humour offending, so also they do open the passage of the womb, and strengthen the faculty by their aromatical quality.

If the stomach be overcharged, let her take a vomit, yet such a one as may work both ways, lest working only upward, it should too much turn back the humour. Take trochisks of agaric two drachms, infuse them in two ounces of oxymel, in which dissolve of the electuary dissarum one scruple and a half, bendic. laxit. half an ounce. Take this after the manner of a purge.

After the humour hath been purged, proceed to more proper and forcible remedies. Take of tro-

chisk of myrrh one drachm and a half; parsley seed, castor rinds, or cassia, of each one scruple, and of the extract of mugwort one scruple and a half; of musk ten grains, with the juice of smallage; make twelve pills; take six every morning or after supper going to bed. Take of cinnamon half an ounce, smirutum, or rogos, valerian aristolochia, of each two drachms: roots of astrumone, drachm saffron, of each two scruples; spec. diambia, two drachms; trochisk of myrrh, four scruples; tartari vitriolari, two scruples; make half into a powder; with mugwort water and sugar a sufficient quantity, make lozenges, take one drachm of them every morning; or mingle one drachm of the powder with one drachm of sugar, and take it in white wine. Take of prepared steel, spec. hair, of each two drachms; borax, spec. of myrrh, of each one scruple, with the juice of savine; make it up into eighty-eight lozenges, and take three every other day before dinner. Take of castor one scruple, wild carrot seed half a drachm, with syrup of mugwort, and make four pills; take them in a morning fasting, and so for three days together, before the wonted time of the purgation. Take of agaric, aristolochia, juice of horehound, of each five drachms; rhubarb, spike-nard, anniseed, gaidanum, assafœtida, mallow root, gentian, of the three peppers, lacoace, of each six drachms; with honey make an electuary, take of it three drachms for a dose. In phlegmatic bodies nothing can be better given than the decoction of the wood of guaicum, with a little disclaim taken in the morning fasting, and so for twelve days together, without provoking of sweat.

Adminster to the lower parts by suffumigations pessaries, unctions, injections: make suffumigations of cinnamon, nutmeg, cloves, bay berries, mugwort, galbanum, molanthium, amber, &c,

Make pessaries of figs, and the leaves of mercury bruised, and rolled up with lint. If you desire a stronger, make one of myrrh, adulium, apopanax, ammoniacum, galbanum, sagepanum, mithridate, agaric, coloquintida, &c. Make injections of the decoction of origane, mugwort, mercury, betony, and eggs; inject it into the womb by an instrument fit for that purpose. Take of oil of almonds, lilies, capers, camomile, of each half an ounce; laudani, oil of myrrh, of each two drachms; with wax make and unguent, with which let the place be anointed; make infusions of fenugreek, cammomile melilot, dill, marjoram, pennyroyal, feverfew, juniper berries, and calamint; but if the suppression comes by a defect of matter, then ought not the courses to be provoked until the spirits be animated, and the blood again increased; or, if by proper effects of the womb, as dropsies, inflammations, &c. then must particular care be used; the which I will not insist upon here, but speak of them as they lie in order.

If the retention comes from repletion, or fulness, if the air be hot and dry, use moderate exercise before meals, and your meat and drink atteuating; use with your meat garden savory, thyme, origane, and cyche peason: if from emptiness or defect of matter, if the air be moist and moderately hot, shun exercise and watching; let your meat be nourishing and of light digestion, as raw eggs, lamb, chickens, almonds, milk, and the like.

## CHAP. III.

*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 I 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 the whites, of which I shall speak hereafter. Secondly, it is said to proceed from the womb; for there are two ways from which the blood flows forth; the one is by the internal veins of 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 by Aetius this is called the hemorrhoids of the womb. Lastly, it is said to exceed both in quantity and time. In quantity, saith Hippocrates, when they flow about eighteen ounces; in time, when they flow above three days: but we take this for a certain character of their inordinate flowing when the faculties of the body are thereby weakened. In bodies abounding in 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. The external cause may be calidity of the air, lifting, carrying of heavy burdens, unnatural child-birth, &c.

*Signs.* In this inordinate flux, the appetite is decayed, the conception is depraved, and all the actions weakened; the feet are swelled, the colour of the face is changed, and a general feebleness possesseth the whole body. If the flux comes by the breaking of a vein, the body is sometimes cold, the blood flows forth in heaps, and that suddenly, with great pain. If it comes through heat, the orifice of the vein being dilated, then there is little or no pain, yet the blood flows faster than it doth in an erosion, and not so fast as it doth in a rupture. If by erosion, or sharpness of blood, she feels a great heat scalding the passage; it differs from the other two, in that it flows not so suddenly, nor so copiously as they do. If by weakness of the womb, she abhorreth the use of Venus. Lastly, if it proceed from an evil quality of the blood, drop some of it on a cloth, and when it is dry, you may judge of the quality by the colour. If it be choleric, it will be yellow; if melancholy, black; if phlegmatic, waterish and whitish.

*Prognostics.* If with the flux be joined a convulsion, it is dangerous, because it intimates the more noble parts are vitiated: and a convulsion caused by emptiness is deadly. If it continues long, it will be cured with great difficulty: for it was one of the miracles which our Saviour, Christ, wrought, to cure this disease, when it had continued twelve years.

To conclude, if the flux be inordinate, many dis-

eases will ensue, and without remedy; the blood, together with the native heat, being consumed, either cachetical, hydropical, or paralytical diseases will follow.

*Cure.* The cure consisteth in three particulars. First, in repelling and carrying away the blood; Secondly, in correcting and taking away the fluxibility of the matter: Thirdly, in incorporating the veins and faculties. For the first, to cause a regression of the blood, open a vein in the arm, and draw out so much blood as the strength of the patient will permit; and that not altogether, but at several times, for thereby the spirits are less weakened, and the refraction so much the greater.

Apply cupping-glasses to the breasts, and also the liver, that the reversion may be in the fountain.

To correct the fluxibility of the matter, cathartical means, moderated with the astrictories, may be used.

If it be caused by erosion or sharpness of blood consider whether the erosion be by salt phlegm, or adust choler. If by salt phlegm, prepare with syrup of violets, wormwood, roses, citron-pill sycory, &c. Then make this purgation following: mirobalans, chebol, half an ounce; trochisks of agaric, one drachm; with plantain-water make a decoction; add thereto fir, roast, and lax, three ounces, and make a potion.

If by adust choler, prepare the body with syrup of roses, myrtles, sorrel, and purslain, mixed with water of plantain, knot-grass, and endive. Then purge with this portion; take rind of mirobalans and rhubarb of each one drachm, cinnamon, fifteen grains; infuse them one night in endive-water; add to the straining, pulp of tamarind, cassia, of each half an ounce, syrup of roses an ounce; make a potion. If the blood be waterish or un-

concocted, as it is in hydropical bodies, and flows forth by reason of the tenuity or thinness, to draw off the water it will be profitable to purge with agaric, elaterium, colocintida: sweating is proper in this case, for thereby the matter offending is taken away, and the motion of the blood carried to the outward parts. To procure sweat, use cardus-water, with mithridate, or the decoction of guaiacum, and sarsaparilla. The gum of guaiacum also doth greatly provoke sweat; pills of sarsaparilla, taken every night going to bed, are worthily commended. If the blood flows forth through the opening or breaking of a vein, without any evil quality of itself, then ought only corroboratives to be applied; which is the last thing to be done in this inordinate flux.

Take of bole ammoniac one scruple, London treacle one drachm, old conserve of roses half an ounce, with syrup, of myrtle make an electuary: or, if the flux hath continued long, take of mastic two drachms; choani troch de caraba, of each one drachm; balustium, one scruple; make a powder:—with syrup of quinces make it into pills; take one always before meals. Take lapidis, hæmatia, triti, of each two scruples; spederdum, alantalia, one ounce; trech decarabede, scorria, ferri, coral, frankincense, of each one scruple; fine bole one scruple; beat these to fine powder, and with sugar and plantain-water make lozenges. Asses' dung is approved of, whether taken inwardly with syrup of quinces, or outwardly with steeled-water. Galen, by conveying the juice of it through a mētrenchita in the womb four days together, cured this immoderate flux, which no ways else could be restrained. Going to bed, let her take one scruple and a half of pilon in water: make a suffumigation for the matrix of mastic, frankincense, burnt frogs, not forgetting the hoof of a mule.

Take the juice of knotgrass, comfrey, and quinces, of each one ounce, camphire one drachm; dip silk or cotton therein, and apply it to the place. Take of oil of mastic, myrtles, quinces, of each half an ounce; fine bole, troch, decarda, of each one drachm; sanguis draconis a sufficient quantity; make an unguent, and apply it before and behind. Take of plantain, shepherd's purse, red rose leaves, of each one ounce and a half; dried mint one ounce; bean-meal three ounces:—boil all these in plantain-water, and make of it two plasters; apply one before and behind. If the blood flow from those veins which are terminated in the neck of the matrix, then it is not called the overflowing of the terms, but the hemorrhoids of the womb; yet the same cure will serve both, only the instrumental cure will a little differ: for, in the uterine hemorrhoids, the ends of the veins hang over like teats or brushes, which must be taken away by incision, and then the veins closed up with aloes, fine bole, burnt alum, troach de terrs fiall; myrrh, mastic, with the juice of comfrey and knotgrass, laid plasterways thereto.

The air must be cold and dry. All motion of the body must be forbidden. Let her meat be pleasant, partridge, mountain-birds, coneys, calves, &c. And let her beer be mixed with juice of pomegranates and quinces.

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#### CHAP. IV.

##### *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 courses, 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 that part of the womb grow hard, and stretcheth the vessels; 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 too great a quantity; or in an evil quality, it being so gross and thick that it cannot flow forth as it ought to do, but by drops. The signs will best appear by the relation of the patient: hereupon will 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 arm be corded, that the force of the blood may be carried backward: then apply such things as may laxate and molify the strengthening of the womb, and assuage the sharpness of the blood, as cataplasms made of bran, linseed, fenugreek, melilot, mallows, mercury, and artilex. If the blood be vicious and gross, add thereto mugwort, calamint, dictam, and betony; and let her take of Venice treacle the quantity of a nutmeg, and the syrup of mugwort every morning; make an injection of the decoction of mallows, mercury, linseed, groundsel, mugwort, fenugreek, with oil of sweet almonds.

Sometimes it is caused by the 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, and hyssop, of each one ounce; make a julep. If the pain continues, employ this purgation: take of spec and hieræ one drachm, diacatholicon half an ounce; syrup of roses and 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 shown in the foregoing chapter. Lastly, if the excrement of the guts be retained, provoke them by a clyster of the decoction of camomile, betony, feverfew, mallows, linseed, juniper berries, cummin seed, anniseed, melilot, adding thereto of diacatholicon half an ounce; hiera piera, two drachms; honey and oil of each one ounce; salt nitre a drachm and a half. The patient must abstain from salt, sharp, and windy meats.

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## CHAP. V.

### *Of the False Courses, or Whites.*

FROM the womb proceed not only menstuous blood, but, accidentally, many other excrements, which by the ancients are comprehended under the title of rebus gunakois; 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 courses nor colour, but varying in both.

*Cause.* The cause is either promiscuously in

the whole body, by a cocochymia, or weakness of the same, or in some of the parts, as in the liver, which, by the inability of the sanguificative faculty, causeth a generation of corrupt blood, and then the matter is reddish; sometimes the gall being sluggish in its office, not drawing away those choleric superfluities engendered in the liver, the matter is yellowish; sometimes in the spleen, not deficiating and cleansing the blood of the dregs and excrementitious parts; and then the matter flowing forth is blackish. It may also come from the catarrh 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 vitiated, through grief, melancholy, and other distempers; for, otherwise, if the matter were only pituitous, crude phlegm, and no ways corrupt, being taken into the liver, it might be converted into blood; for phlegm 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 corrupt meats, anger, grief, slothfulness, immoderate sleeping, costiveness in the body.

The signs are, extenuation of the body, shortness and stinking of the breath, loathing of meat, pain in the head, swellings of the eyes and feet, and melancholy; humidity flows from the womb of di-

vers 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 colours, all of which do generate from blood.

*Prognostic.* If the flux be phlegmatical, it will continue long and be difficult to cure, yet if vomiting or diarrhœa happeneth, it diverts the humour and cures the disease. If it be choleric, it is not so permanent, yet more perilous, for it will cause a cliff in the neck of the womb, and sometimes make an excoriation of the matrix; if melancholic it must be dangerous and contumacious. Yet the flux of the hemorrhoids administer cure.

If the matter flowing forth be reddish, open a vein in the arm; if not, apply ligatures to the arms and shoulders. Galen glories of himself, how he cured the wife of Brutus, labouring of this disease by rubbing the upper parts with crude honey.

If it be caused by a distillation from the brain, take syrup of betony, stochas, and marjoram; purge with pillcoen, *fine quibus de agrico*; make nasalialia of the juice of sage, hyssop, betony, nigella with one drop of oil of elect. dianth, aromat. rosat diambrae, diamosci dulcis, of each one drachm, nutmeg half a drachm; with sugar and betony water make lozenges, to be taken every morning and evening; Auri Alexandria, half a drachm at night going to bed. If these things help not, use the suffumigation and plaster, as they are prescribed.

If it proceed from crudities in the stomach, or from a cold distempered liver, take every morning of the decoction of *lignum sanctum*; purge with pill de agrico, de hermodact, de hiera, diacolinthio, *fætid. agrigatio*: take elect. aromat. roses two drachms; citron peel dried, nutmeg, long pepper, of each one scruple; diaglanga one drachm; fan-

tali, alb. lign. aloes, of each half a scruple ; sugar six ounces, with mint-water ; and make lozenges of it : take of them before meals. If, with the frigidity of the liver, there be joined a repletion of the stomach, purging by vomit is commendable ; for which three drachms of the electuary diasatu. Galen allows of diuretical means, as absum petrosolmah.

If the matter of the flux be choleric, prepare the humour with syrup of roses, violets, endive, succory ; purge with mirobalans, manna, rhubarb, cassia. Take of rhubarb two drachms, anniseed one drachm, cinnamon a scruple and a half ; infuse them in six ounces of prune broth, add of the straining of manna one ounce, and take in the morning according to art. Take specierum, diatonlantoe, diacoran, prig, diarthod, abbaris, dyacydomes, of each one drachm, sugar four ounces with plantain water ; make lozenges. If the clyster of the gall be sluggish, and do not stir up the faculty of the gut, give hot clysters of the decoction of the four mollifying herbs with honey of roses and aloes.

If the flux be melancholic, prepare with syrup of maiden-hair, epithymium, polipoly, borrag, buglos, fumitary, harts-tongue, and syrupus bisantius, which must be made without vinegar, otherwise it will rather animate the disease than nature : or melancholy by the use of vinegar is increased, and both by Hippocrates, Silvius, and Avenzoar, it is disallowed of as an enemy to the womb, and therefore not to be used inwardly in all uterine diseases. Purgers of melancholy are pilulæ sumariæ, pilulæ lud de lapina, lazuli diosena, and confectio hamec. Take of stamped prunes two ounces ; sen. one drachm ; epithymium, polibody, fumitary of each a drachm and a half ; sour dates, one ounce ; with endive water, make a decoction ; take

of it four ounces, add unto it confections, hame-sech three drachms, manna three drachms. Or take pil. indie, pil. fœtid. agarici, trochisati, of each one scruple; pills of rhubarb one scruple; lapidis lazuli six grains; with syrup of epithimium make pills, and take them once every week. Take elect. lætificants, galen three drachms; diamargariti, calimlone, diamosci, dulcis, conserves of borage, violets, buglos, of each a drachm; citron-peel candied, one drachm; sugar seven ounces: with rose-water make lozenges.

Lastly, Let the womb be cleansed from the corrupt matter, and then corroborated. For the purifying thereof, make injections of the decoction of betony, feverfew, spikenard, bistort, mercury, and sage, adding thereto sugar, oil of sweet almonds, of each two ounces; pesaries also may be made of silk or cotton, mollified in the juice of the aforementioned herbs.

To corroborate the womb, you must thus prepare trochisks: take of mugwort, feverfew, myrrh, amber, mace, nutmeg, storax, lign. aloes, red roses of each one ounce; with the mucilage, tragacanth make trochisks; cast some of them into coals, and smoke the womb therewith, and make fomentations for the womb with red wine, in which hath been decocted mastic, fine bole, malustia, and red roots; anoint the matrix with oil of quinces and myrtles, and apply thereto emplastrum, pro-matrice; and let her take diamosdum, dulce, aract. and celematicum, every morning.

A dry diet is commended to be the best, because in this effect the body most commonly abounds with phlegmatical and crude humours. For this cause Hippocrates counsels the patient to go to bed supperless. Let her meat be partridge, pheasant, and mountain birds, rather roasted than boiled. Immoderate sleep is forbidden, moderate, exercise is commended.

## CHAP. VI.

*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 choked. It is a retraction of the womb towards the midriff and the stomach, which so presseth and crusheth up the same, that the instrumental cause of respiration, the midriff, is suffocated, and consenting with the brain, causes the animating faculty, the efficient cause of respiration, also to be intercepted, while the body being refrigerated, and the action depraved, she falls to the ground as one dead.

In those 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 judgement 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 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 to 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 so 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 lies occult in the heart and inward arteries: examples whereof we have in the fly and swallow, who, in cold winters, 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 again 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.

*Cure.* The part affected is the womb, of which there is a twofold motion—natural and symptomatical. The natural motion is, when the womb attracteth the human seed, or excludeth the infant or secundine. The symptomatical motion, of which we are to speak, is a convulsive drawing up of the womb.

The cause usually is in the retention of the seed or the suppression of the menses, causing a reple-

tion of the corrupt humours in the womb, from whence proceeds a flatuous refrigeration, causing a convulsion of the ligaments of the womb. And as it may come from humidity or repletion, being a convulsion, it may be caused by emptiness or dryness. And lastly, by abortion, or difficult childbirth.

*Signs.* At the approaching of the suffocation, there is a paleness of the face, weakness of the legs, shortness of breath, frigidity of the whole body, with a working into the throat, and then she falls down as one void both of sense and motion; the mouth of the womb is closed up, and being touched with the finger, feels hard. The paroxysm of the fit being once past, she openeth her eyes, and feeling her stomach oppressed, she offers to vomit. And lest any one should be deceived in taking one disease for another, I will show how it may be distinguished from those diseases which have the nearest affinity to it.

It differs from the apoplexy, by reason it comes without shrieking out; also in the hysterical passion the sense of feeling is not altogether destroyed and lost, as it is in the apoplectic disease: and it differs from the epilepsies in that the eyes are not wrested, neither doth any spongy froth come from the mouth; and that convulsive motion, which sometimes, and that often, is joined to suffocations is not universal, as it is in the epilepsies, only this or that matter is convulsed, and that without any vehement agitation. In the syncope, both respiration and pulse are taken away, the countenance waxeth pale, and she swoons away suddenly; but in the hysterical passion, commonly, there is both respiration and pulse, though it cannot be well perceived; her face looks red, and she hath a forewarning of her fit. Yet it is not denied but that syncope may be joined with this suffocation

Lastly, it is distinguished from the lethargy by the pulse, which, in the one is great, and in the other little.

*Prognostic.* If the disease hath its being from the corruption of the seed, it foretels more danger than if it proceed from the suppression of the courses, because the seed is concocted, and of a purer quality than the menstrous blood, and the more pure being corrupted, becomes the more foul and filthy, as appears in eggs, the purest nourishment, which vitiated, yield the noisomest savour. If it be accompanied with a syncope, it shows nature is but weak, and that the spirits are almost exhausted; but if sneezing follows, it shews the heat, which was almost extinct, doth now begin to return, and that nature will subdue the disease.

*Cure.* In the cure of this effect, two things must be observed: first, that during the time of the paroxysm, nature be provoked to expel those malignant vapours which blind up the senses, that she may be recalled out of that sleepy extacy. Secondly, that in the intermission of the fit, proper medicines may be applied to take away the cause.

To stir up nature, fasten cupping-glasses to the hips and navel, apply ligatures unto the thigh, rub the extreme parts with salt, vinegar, and mustard: cause loud clamours and thundering in the ears. Apply to the nose assafœtida, castor, and saganæux, steeped in vinegar: provoke her to sneeze by blowing up into her nostrils the powder of castor, white pepper, Spanish pelitory, and hellebore; hold under her nose partridge feathers, hair, and burnt leather, or any other thing having a strong stinking smell; for evil odours being disagreeable to nature, the animal spirits do so contest and strive against them, that the natural heat is there-

by restored. The brain is sometimes so oppressed, that there is a necessity for burning the outward skin of the head with hot oil, or with a hot iron. Sharp clysters and suppositories are available. Take of sage, calamint, horehound, feverfew, marjoram, betony, hyssop, of each one handful; anniseed half an ounce; coloquintida, white hellebore, sal gem, of each two drachms; boil these in two pounds of water to the half; add the straining oil of castor two ounces, hiera picra two drachms, and make a clyster of it; or, take honey boiled two ounces, cuphorb half a scruple, coloquint four grains, with hellebore two grains, salt one drachm; make a suppository. Hippocrates writeth of an hysterical woman, who could not be freed from the paroxysm but by pouring cold water upon her; yet this cure is singular, and ought to be administered only in heat of summer, when the sun is in the tropic of Cancer.

If it be caused by the retention and corruption of the seed, at the instant of the paroxysm, let the midwife take oil of lilies, marjoram, and bays, dissolving in the same two grains of civit, and as much musk; let her dip her finger therein, and put it up into the neck of the womb, tickling and rubbing the same.

The fit being over, proceed to the curing of the cause. If it arise from the suppression of the menses, look to the cure in chap. xi. If from the retention of the seed, a good husband will administer a cure; but those who cannot honestly purchase that cure, must use such things as will dry up and diminish the seed, as diacimina, diacalamiuthes, &c. Amongst potions, the seed of agnus castus is well esteemed of, whether taken inwardly, applied outwardly, or received as suffumigation; it was held in great honour amongst the Athenians, for by it they did remain as pure vessels and preserved

their chastity, by only strewing it on the bed whereon they lay, and hence the name of agnus castus given it, as denoting its effects. Make an issue on the inside of each leg, a hand breadth below the knee. Make trochisks of agaric, two scruples, wild carrot seed, lign aloes, of each half a scruple; washed turpentine, three drachms; with conserve of anthos make a bolus. Castor is of excellent use in this case, eight drachms of it taken in white wine: or you may make pills of it with mithridate, and take them going to bed. Take of white briony root, dried and cut after the manner of carrots, one ounce, put in a draught of wine, placing it by the fire, and when it is warm, drink it. Take myrrh, castor, and assafœtida, of each one scruple; saffron and rue-seed, of each four grains; make eight pills, and take two every night going to bed.

Galen, by his own example, commends unto us agaric pulverized, of which he frequently gave one scruple in white wine. Lay to the navel, at bed-time, a head of garlic bruised, fastening it with a swathing-band. Make a girdel of galbanum for the waist, and also a plaster for the belly, placing in one part of it civet and musk, which must be laid upon the navel. Take pulveris, benedict, trochisk of agaric, of each two drachms; of mithridate a sufficient quantity; and so make two pessaries, and it will purge the matrix of wind and phelgm; foment the natural part with sallad oil, in which hath been boiled rue, feverfew, and camomile. Take of rose leaves a handful, cloves two scruples; quilt them in a little cloth, and boil them in malmsey the eighth part of an hour, and apply them to the mouth of the womb, as hot as may be endured, but let not the smell go to her nose. A dry diet must still be observed. The moderate use of Venus is commended. Let her bread be

anniseed biscuit, her flesh meat rather roasted than boiled.

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## CHAP. VII.

### *Of the 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 a descending and precipitation. The descending of the womb is, when it sinks down to the entrance of the privities, and appears to the eye either not at all, or very little. The precipitation is, when the womb, like a purse, is turned inside outward, and hangs betwixt the thighs in the bigness of a cupping-glass.

*Cause.* The cause is external or internal; the external cause is difficult child-birth, violent pulling away of the secundine, rashness and inexperience in drawing away the child, violent coughing, sneezing, falls, blows, and carrying heavy burdens. The internal cause in general is overmuch humidity flowing into these parts, hindering the operations of the womb, whereby the ligaments by which the womb is supported are 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 moistened the loins are grieved, the privities pained, and the womb sinks down to the private parts, or else comes clean out.

*Prognostic.* 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 putrefaction of 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 of 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 lilies and sweet almonds, or with the decoction of mallows, beets, fenugreek, and linseed; when the inflammation is dissipated, let the midwife anoint her hand with oil of mastic, 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; six cupping-glasses to her breasts and navel: boil mugwort, feverfew, red roses and comfrey in red wine; make suffumigation 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 drachm of mithridate. Take laudani mastic, of each three drachms, make a plaster of it for the uavel; then make pessaries of assafœtida, 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 them to a thread, and put into the womb.

The present danger being now taken away, and the matrix seated in its natural abode, the remote cause must be removed. If the body be plethoric, open a vein; prepare with syrup of betony, calamint, hyssop, and feverfew. Purge with pil. hierac, agaric, pil. de colocin. If the stomach be oppressed with crudities, unburden it by vomiting: sudorifical decoctions of lignum sanctum, and sassafras, 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 little, sleep moderately.

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## CHAP. VIII.

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

THE phlegmon, or inflammation of the matrix, is a 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, often handling the genitals, difficult childbirth, 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 hypogastrium, draw the humours to the womb.

*Signs.* The signs are, anguish, humours, pain in the head and stomach; vomiting, coldness of the knees, convulsions of the neck, doating, trem-

bling of the heart; often there is a straitness of breath, by reason of the heat which is communicated to the midriff, the breasts sympathising with the womb, pained and swelled. Further, if the fore part of the matrix be inflamed, the privities are grieved, the urine is suppressed, or flows forth with difficulty. If the after part, the loins and back suffer, the excrements are retained on the right side, the right hip suffers, the right leg is heavy and slow to motion, insomuch that sometimes she seems to halt: and so if the left side of the womb be inflamed, the left hip is pained, and the left leg is weaker than the right. If the neck of the womb be refreshed, the midwife putting up her finger, shall feel the mouth of it retracted and closed up with a hardness about it.

*Prognostics.* All inflammations of the womb are dangerous, if not deadly; and especially if the total substance of the matrix be inflamed; but they are very perilous if in the neck of the womb. A flue in the belly foretels health, if it be natural; for nature works best by the use of her own instruments.

*Cure.* In cure, first let the humours flowing to the womb be repelled; for effecting of which, after the belly has been loosed by cooling clysters, phlebotomy will be needful; open therefore a vein in the arm, if she be not with child; the day after strike the saphena on both feet, fasten ligatures and cupping-glasses to the arm, and rub the upper part. Purge gently with cassia, rhubarb, senna, mirobalans. Take of senna two drachms, anniseed one scruple, mirobalans half an ounce, barley-water a sufficient quantity; make a decoction; dissolve it in syrup of succory, with rhubarb two ounces, pulp of cassia half an ounce, oil of anniseed two drops, and make a potion. At the beginning of the disease anoint the privities and

reins with oil of roses and quinces ; make plasters of plantain, linseed, barley-meal, melilot, fenugreek whites of eggs, and, if the pain be vehement, a little opium ; foment the genitals with the decoction of poppy heads, purslain, knot-grass, and water-lilies ; then make injections of goat's milk, rose-water, clarified whey, with honey of roses. In the declining of the disease, use incisions of sage, linseed, mugwort, pennyroyal, horehound, and fenugreek ; anoint the lower part of the belly with the oil of camomile and violets.

Take lily-roots and mallow-roots, of each four ounces ; mercury one handful ; mugwort, and feverfew, camomile flowers, and melilot, of each a handful and a half ; bruise the herbs and roots, and boil them in a sufficient quantity of milk ; then add fresh butter, oil of camomile, and lilies, of each two ounces ; bean-meal a sufficient quantity : make two plasters,—the one before, the other behind.

If the humour cannot be removed, but tends to suppuration, take fenugreek, mallow-roots, decocted figs, linseed, barley-meal, dove's dung, turpentine, of each three drachms ; deer's suet half a drachm, opium half a scruple ; with wax make a plaster.

Take of bay leaves, sage, hyssop, camomile, mugwort, and with water make an infusion.

Take wormwood and betony, of each half a handful ; white wine and milk, of each half a pound ; boil them until one part be confirmed ; then take of this decoction four ounces, honey of roses two ounces, and make an injection. Yet beware that the humours are not brought down unto the womb. Take roasted figs and mercury bruised, of each three drachms ; turpentine and duck's grease, of each three drachms ; opium, two grains ; with wax make a pessary.

The air must be cold ; and all the motion of the body, especially of the lower part, is forbidden. Vigilance is commended, for by sleep the humours are carried inward, by which the inflammation is increased : eat sparingly ; let your drink be barley water, or clarified whey, and your meat be chickens, and chicken broth, boiled with endive, succory, sorrel, buglos, and mallows.

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## CHAP. IX.

### *Of the Schirrosity, or Hardness of the Womb.*

OF phlegm neglected, or not perfectly cured, is generated a schirrus 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 empirics administering to an inflammation of the womb, do over-much refrigerate and affrige the humour, that it can neither pass forward nor backward ; hence the matter being condensed, degenerates into a lapidious hard substance. Other causes may be suppression of the menstuous retention of the lochi, commonly called the after purgings ; eating of corrupt meats, as in disordinate longing called pica, to which breeding women are so often subject. It may proceed also from obstructions and ulcers in the matrix, or from evil effects in the liver and spleen.

*Signs.* If the bottom of the womb be affected, she feels as it were a heavy burden representing a mole ; yet differing, in that the breasts are attenuated, and the whole body waxed less. If the

neck of the womb be affected, no outward humours will appear: the mouth of it is retracted, and being touched with the fingers, feels hard; nor can she have the company of a man without great pains and prickings.

*Prognostics.* A schirrus confirmed is incurable, and will turn into a cancer, or incurable dropsy; and ending in a cancer, proves deadly, because the native heat in those parts being almost smothered can hardly again be restored.

*Cure.* Where there is a repletion, phlebotomy is advisable; wherefore open the medina on both arms, and saphena on both feet, more especially if the menses be suppressed.

Prepare the humour with syrup of borage sucory, epithyman, and clarified whey; then take of these pills following, according to the strength of the patient:

Take of hiera picra six drachms, black helebore polybody, of each two drachms and a half; agaric, lapis lazuli, abluti salindiæ, coloquintida, of each one drachm and a half; mix them and make pills. The body being purged, proceed to mollify the hardness as followeth: anoint the privities and neck of the womb with unguent, decalthea, and agrippa; or take opopanax, bdellium ammoniac, and myrrh, of each two drachms, saffron half a drachm; dissolve the gum in oil of lilies and sweet almonds; with wax and turpentine make an unguent; apply below the navel ciacalion, ferellia; make infusions of figs, mugwort, mallows, pennyroyal, althea, fennel roots, melilot, fenugreek, boiled in water. Make injection of calamint, linseed, melilot, fenugreek, and the four mollifying herbs, with oil of dill, camomile, and lilies dissolved in the same. Three drachms of the gum bdellium; cast the stone pyrites on the coals, and let her receive the fume into her womb. Foment the se-

cret parts with decoctions of the roots and leaves of danewort. Take of gum galbanum, opopanax, of each one drachm, juice of danewort, mucilage, fenugreek, of each one drachm; calf's marrow an ounce, wax a sufficient quantity: make a pessary, or make a pessary only of lead, dipping it in the aforesaid things, and so put up.

The air must be temperate: gross, vicious, and salt meats are forbidden, as pork, bull's beef, fish, old cheese, &c.

## CHAP. X.

### *Of the Dropsy of the Womb.*

THE uterine dropsy is an unnatural swelling, elevated by the gathering together of wind or phlegm 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 by any other immoderate evacuation. To these may be added abortions, phlegmons and schirrosities of the womb.

*Cure.* The signs of this effect are these. The lower parts of the belly, with the genitals, are puffed up, and pained; the feet swell, the natural colour of the face decays, the appetite is depraved, and the heaviness of the whole body concurs. If she turns herself in the bed, from one side to the other, a noise like the flowing of water is heard

Water sometimes comes from the matrix. If the swelling be caused by wind, the belly being hot, it sounds like a drum; the guts rumble, and the wind breaks through the neck of the womb with a murmuring noise; this effect may be distinguished from a true conception many ways, as will appear by the chapter "Of Conception." It is distinguished from the general dropsy, in that the lower parts of the belly are most swelled. Again, in this sanguificative faculty it appears not so hurtful, nor the urine so pale, nor the countenance so soon changed, neither are the superior parts extenuated, as in the general dropsy.

*Prognostics.* This effect foretels the sad ruin of the natural functions, by that singular consent the womb hath with the liver, and that therefore chachevy, or general dropsy, will follow.

*Cure.* In the cure of this disease imitate the practice of Hippocrates: first, mitigate the pain with fomentation of melilot, mercury, mallows, linseed, camomile, and althea; then let the womb be prepared with syrup of stæbis, hyssop, calamint, mugwort, of both sorts, with the distilled waters or decoction of elder, marjoram, sage, organ, sperage, pennyroyal, betony; purge with senna, agaric, rhubarb, and claterium. Take specierum, hier, rhubarb, and trochisks of agaric, of each one scruple; with juice of iros make pills.

In disease which have their rise from moistness, purge with pills. And in these effects which are caused by emptiness or dryness, purge with potion. Fasten a cupping-glass to the belly, with a great fume; and also the navel, especially if the swelling be flatulent: make an issue on the inside of each leg, a hand breadth below the knee. Take specierum, diambrae diamolct, diacalaminti, diacinaconi, diocimini, and troch. de myrrha, of each two drachms, sugar one pound; with betony wa

ter make lozenges : take of them two hours before meals. Apply to the bottom of the belly, as hot as may be endured, a little bag of camomile, cummin, and melilot, boiled in oil of rue ; anoint the belly and secret parts with unguent agrippa and unguent arragoes ; mingle therewith oil of iros ; cover the lower parts of the belly with the plasters of bay berries, or a cataplasm made of cummin, camomile, briony roots, adding cow's and goat's dung.

Our moderns ascribe great virtues to tobacco-water distilled, and poured into the womb by a metrenchyta. Take hin, balm, southern-wood, organ, wormwood, calamint, bay-leaves, marjoram, of each one handful ; juniper berries four drachms ; with water make a decoction : of this may be made fomentations and infusions : make pessaries of storax, aloes, with the roots of dictau, aristolochia, and gentian. Instead of this you may use pessary, prescribe chapter xvii. Let her take of electuarium aromaticum, dissatyron, and eringe roots candied, every morning.

The air must be hot and dry ; moderate exercise is allowed ; much sleep is forbidden. She may eat the flesh of patridges, larks, chickens, mountain birds, hares, conies, &c. Let her drink be thin wine.

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## CHAP. XI.

### *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 a 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; first, in the genus, in that a mole cannot be said to be an animal: secondly, in that species, because it hath no human figure, and bears not the character of a man; thirdly, in the individual, 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 a 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 menstrous blood. But if these two were granted, then maids, by having their courses, or through nocturnal pollutions, might be subject to the same, which never yet any were. The true cause of this fleshy mole proceeds both from the man and the woman, from corrupt and barren seed in man, and from the menstrous 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 instead of a living creature, generates a lump of flesh.

*Signs.* The signs of a mole are these: the months are suppressed, the appetite is depraved, the breasts swell, and the belly is suddenly puffed up, and waxeth hard. Thus far the signs of a

breeding woman, and one that beareth a mole, are all one I will show you how they differ. The first sign of difference is taken from the motion of a mole; it may be felt to move in the womb before the third month, which an infant cannot; yet the motion cannot be understood of any intelligent power in the mole, but the faculty of the womb and the animal spirits diffused through the substance of the mole; for it hath not an animal but a vegetative life, in manner of a plant: secondly, if a mole, the belly is suddenly puffed up; but if a true conception, the belly is suddenly retracted, and then riseth up by degrees: thirdly, the belly being pressed with the hand, the mole gives way; and the hand being taken away, it returns to the place again; but a child in the womb, though pressed with the hand, moves not presently; and being removed, returns slowly, or not at all: lastly, the child continues in the womb not above eleven months, but a mole continues sometimes four or five years, more or less, according as it is fastened in the matrix. I have known a mole fall away in four or five months. If it remain until the eleventh month, the legs wax feeble, and the whole body consumes, only the swelling of the belly still increases, which makes some think they are dropsical, though there be little reason for it; for in the dropsy the legs swell and grow big, but in a mole they consume and wither.

*Prognostics.* If, at the delivery of a mole, the flux of the blood be great, it shews the more danger, because the parts of nutrition having been violated by the flowing back of the superfluous humours, where the natural heat is consumed; and then parting with so much of her blood, the woman thereby is so weakened in all her faculties that she cannot subsist without difficulty.

*Cure.* We are taught in the school of Hippo-

erates, that phlebotomy causeth abortion, by taking all that nourishment which should preserve the life of the child : wherefore, that this vicious conception may be deprived of that vegetative sap by which it lives, open the liver vein and the saphena in both the feet, fasten cupping-glasses to the loins and sides of the belly, which done, let the uterine parts be first mollified, and then the expulsive faculty provoked to expel the burden.

To laxate the ligature of the mole, take mallows with the roots, three handfuls; camomile, melilot, pelitory of the wall, violet leaves, mercury, root of fennel, parsley, of each two handfuls; linseed, fenugreek, each one pound; boil them in water, and let her sit therein up to the navel. At her going out of the bath, anoint the privities and reins with the following unguent : take oil of camomile, lilies sweet almonds, one ounce each ; fresh butter, laudanum, ammoniac, of each half an ounce ; with the oil of linseed make an unguent. Or, instead of this may be used unguentum agrippa, or dialthea. Take mercury and althea roots, of each half a handful ; flos, brachoc, ursini, half a handful ; linseed, barley meal, of each six ounces ; boil all these with water and honey, and make a plaster ; make pessaries of the gum galbanum, bdellium, antimonium cum, figs, hog's suet, and honey.

After the ligaments of the mole are loosed, let the expulsive faculty be stirred up to expel the mole : for effecting of which all medicaments may be used which are proper to bring down the courses. Take troch. de myrrh one ounce ; castor astrolochia, gentian, dictam of each half an ounce ; make a powder ; take one drachm in four ounces of mugwort water. Take of hypericon, calamint, penny-royal, betony, hyssop, sage, horehound, valerian, madder, savine ; with water make

a decoction; take three ounces of it, with one ounce and a half of feverfew. Take of mugwort, myrrh gentian, pill. coch. of each four scruples; rue, pennyroyal, sage-panum, opopanax, of each a drachm; assafœtida, cinnamon, juniper berries, borage of each one drachm; with the juice of savine make pills to be taken every morning: make an infusion of hyssop, bay-leaves, asirum, calamint; bay-berries, camomile, mugwort, ervine, cloves, nutmeg, of each two scruples; galbanum one drachm; hiera picra and black hellebore oil, of each one scruple; with turpentine make a pessary.

But if these things prove not available, then must the mole be drawn away with an instrument put up into the womb, called a pes griphus, which may be done with no great danger, if it be performed by a skilful surgeon. After the delivery of the mole, by reason that the woman hath parted with much blood already, let the flux of blood be stayed as soon as may be. Fasten cupping-glasses to the shoulders and ligatures of the arms. If this help not, open the liver vein in the right arm.

The air must be tolerably hot and dry, and dry diet, such as doth mollify and attenuate; she may drink white wine.

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## CHAP. XII.

*Of Conception, and how a Woman may know whether she hath conceived or not, and whether a Male or a Female.*

THE natural instinct that nature has implanted in men and women to propagate their own species puts them upon making use of those ways that na-

cure has ordained for that end, which, after they have made use of, the woman many times, through ignorance of her having conceived, or want of that due care which she ought to take, is little better than a murderer of her own child, though she intends it not; for, after conception, finding herself not well, and, through ignorance, not knowing what is the matter with her, goes to a doctor and inquires of him; and he knowing nothing but what they tell him, and not thinking of their being with child, gives them strong cathartical potions which destroy the conception. And some there are, that out of a foolish coyness, though they do know they have conceived, yet will not confess it, that they might be instructed how to order themselves accordingly; those that are so coy may in time learn to be wiser; and for the sake of those that are ignorant, I shall set down the signs of conception, that women may thereby know whether they have conceived or not.

*Signs.* If under the eye the vein be swelled, that is, under the lower eyelid, the veins in the eyes appearing clearly, and the eyes sometimes discoloured, if the woman has not the terms upon her, nor watched the night before, you may certainly conclude her to be with child; and this appears most plainly just upon her conception; and the first two months I never knew this sign to fail.

Keep the urine of the woman close in a glass three days, and then strain it through a fine linen cloth; if you find small living creatures in it, she has most assuredly conceived with child; for the urine which was before part of her own substance, will be generated as well as its mistress.

A coldness and chillness of the outward parts after copulation, the heat being retired to make conception.

The veins of the breast are more clearly seen than they were wont to be.

The body is weakened, and the face discoloured.

The belly waxeth very flat, because the womb closeth itself together to nourish and cherish the seed.

If cold water be drank, a coldness is left in the breasts.

Loss of appetite to victuals, sour belchings, and exceeding weakness of stomach.

The breasts begin to swell and wax hard, not without pain and soreness.

Wringing or griping pains, like the cramp, happen in the belly about the navel.

Divers appetites and longings are engendered.

The veins of the eyes are clearly seen, and the eyes seem something discoloured, as a looking-glass will show you. This is an infallible sign.

The excrements of the guts are voided painfully, because the womb swelling thrusteth the right gut together.

Take a handsome green nettle, and put it into the urine of the woman; cover it close, and let it remain a whole night; if the woman be with child, it will be full of red spots on the morrow; if she be not, it will be blackish.

There are several other rules of this nature, but these are the best, and some of them seldom fail.

Now, because many are mighty desirous to know whether they be with child of a male or a female, I will in the next place lay down some rules whereby you may form a proper judgment in that case.

#### *Signs of a Male Child.*

The woman breeds a boy easier and with less pain than girls, and carries her burden not so heavily, but is more nimble in stirring.

The child is first felt by her on the right side ; for the ancients are of opinion that male children lie on the right side of the womb. The woman, when she riseth up from a chair, doth sooner stay herself upon her right hand than on her left.

The belly lies rounder and higher than when it is a female.

The right breast is more plump and harder than the left, and the right nipple redder.

The colour of a woman is more clear and not so swarthy as when she conceives a girl.

The contrary to these are signs of the conception of a female, and therefore it is needless to say any thing of them.

But I will add the following, which have been the result of my own experience, and which I never knew to fail.

If the circle under the woman's eyes, which is of a wan blue colour, be more apparent under the right eye, and the veins most apparent in her right eye, and there most discoloured, she is with child of a boy ; if the marks be most apparent in her left eye, she is with child of a girl.

Again, let her milk a drop of her milk in a basin of fair water ; if it sinks to the bottom, as it drops in, round in a drop, it is a girl she is with child of ; but if it be a boy, it will spread and swim at top. This I have often tried, and it never failed.

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### CHAP. XIII.

#### *Of Untimely Births.*

WHEN the fruit of the womb comes forth before the seventh month, that is, before it comes to ma-

turity, it is said to be abortive ; and, in effect, the child proves abortive (I mean, does not live) if 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 to the planet under which the child is born ; for every month, from the conception to the birth, 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 complete 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 it is decreed by nature, it shall continue in the womb till the ninth month, that in that time its wearied spirits may again be strengthened and refreshed ; but if it returns to strive again 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, being then cast into the cold air, his spirits cannot be supported.

*Cure.* Untimely birth 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 ; sometime 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 those alcine fluxes, by phlebotomy, and other evacuations ; by inflammations of the womb,

and other sharp diseases. Sometimes it is caused, by laughter, joy, anger, and especially fear; for in that the heat forsakes the womb, and runs to the heart for help there, and so 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 the 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, horror, 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, and watery and bloody excrements come from the matrix.

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## CHAP. XIV.

### *Directions for Breeding Women.*

THE prevention of untimely births consists in taking away the forementioned causes, which must be effected before and after the conception.

Before conception, if the body be over hot, dry, or moist, correct it with the contraries: if couchmical, purge it: if plethorical, open the liver vein: if too gross, attenuate it: if too lean, corroborate

and nourish it. All diseases of the womb must be removed as I have shewed.

After conception, let the air be temperate; sleep not overmuch, avoid watchings, much 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.

If the excrements of the guts be retained, lenify the belly with clysters made of the decoction of mallows, violets, with sugar and common oil; or make broth with borage, buglos, beets, mallows, taking in the same a little manna. On the contrary, if she be troubled with looseness in the belly, let it not be stayed without the judgment of a physician; for all the uterine fluxes have a malign quality in them, which must be evacuated before the flux stayed.

The cough is another accident which accompanieth breeding women, and puts them in great danger of miscarrying, by a continual distillation falling from the brain. To prevent which, shave away the hair on the cornal and satical coissures, and apply thereon the following plaster: take of resinæ half an ounce, of laudana one drachm, citron peel, lign, aloes, olibani, of each a drachm; stirachis liquidæ, and sicca, a sufficient quantity; dissolve the gums in vinegar, and make a plaster; at night going to bed let her take the fume of these trochisks cast upon the coals. Also, take of frankincense, storax powder, and red roses, of each a drachm and a half, sandrach eight drachms, mastic, benjamin, amber, of each one drachm; with turpentine make trochisks, apply a cautery to the nape of the neck. And every night let her take these pills following: take hypocistides, terriæ, si-

gillate, fine bole, of each half an ounce; bastort, alcatia styracis, calamint of each two drachms, cloves one drachm; with syrup of myrtles make pills.

In breeding women there is a corrupted matter generated, which flowing to the ventricle dejecteth the appetite, and causeth a vomiting; and the stomach being weak, and not able to digest this matter, sometimes send it to the guts, whereby is caused a flux in the belly, which greatly stirreth up the faculty of the womb. To prevent all these dangers, the stomach must be corroborated as follows: take lign. aloes and nutmeg, of each one drachm; mace, clove, mastic, and laudanum, of each two scruples; oil of spike an ounce; musk two grains; oil of mastic, quinces, and wormwood of each half an ounce; make an unguent for the stomach, to be applied before meals. But instead thereof may be used ceronum, stomachile, galeni. Take of conserve of borage, buglos, and atthos, of each half an ounce; comflect. de hyacinth, lemon peel candied, specierum, diamarg. pulv. de gemmis of each two drachms; nutmeg and diambra, of each two scruples; piony roots and diacorati, of each two drachms; with syrup of roses make an electuary; of which she must take twice a day, two hours before meals. Another accident which perplexeth a woman with child is swelling of the legs, which happens the first three months, by superfluous humours falling down from the stomach and liver: for the cure whereof, take oil of roses two drachms, salt and vinegar, of each one drachm; shake them together until the salt be dissolved, and anoint the legs therewith hot, chafing it in with the hand: it may be done without danger in the fourth, fifth, or sixth month of pregnancy; for the child in the womb may be compared to an apple on a tree; the first three months it is weak and tender, subject, with the apple, to fall away;

but afterwards, the membranes being strengthened, the fruit remains firmly fastened to the womb, not apt to mischances, and so continues until the seventh month, till growing near the time its ligaments are again relaxed, like the apple that is almost ripe, and grow looser every day until the fixed time of delivery. If, therefore, the body is in real need of purging, she may do it without danger in the fourth, fifth, or sixth months; but not before nor after, unless in some sharp diseases, in which the mother and the child both are like to perish. Apply plasters and unguents to the reins, to strengthen the fruit of the womb. Take of gum agaric, galangale, bistort, hypocistid. and storax, of each one drachm; fine bole, nutmeg, mastic, bollust, sanguis draconis, and myrtle berries, a drachm and a half; wax and turpentine a sufficient quantity; make a plaster. Apply it to the reins in the winter time, and remove it every twenty-four hours, lest the reins be over hot therewith. In the interim anoint the privities and reins with unguent and consitissæ; but if it be the summer time, and the reins hot, the following plaster is more proper: take of red roses one pound, mastic and red sanders, of each two drachms; bole ammoniac, red coral and bistort, each two drachms; pomegranate peel prepared, and coriander, of each two drachms and a half; barberries two scruples; oil of mastic and quinces, of each an ounce; juice of plantain, two drachms; with pitch make a plaster; anoint the reins also with unguentum sandal. Once every week wash the reins with two parts of rose-water, and one part of white wine mingled together and warmed at the fire. This will assuage the heat of the reins, and disperse the oil of the plaster out of the pores of the skin, and cause the ointment or plaster the sooner to penetrate and strengthen the womb. Some are of opinion, that

as long as the loadstone is laid to the navel, it keeps the woman from abortion. The like is also recorded of the stone *ætites*, being hanged about the neck; the same virtue hath the stone *samius*.

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## CHAP. XV.

*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, let the woman be careful to send for a skilful midwife, and that rather too soon than too late; against which time let her prepare a pallet, bed, or couch, and place it near the fire, that the midwife and 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 a humour contracted in 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 from lying long in bed it is un-

easy. Yet if she be very weak, she may take some gentle cordial to refresh herself, if her pain will permit.

If her travail be tedious, she may revive her spirits with taking chicken or mutton broth, or she may take a poached egg, but must take heed of eating to excess.

As for the postures women are delivered in, they are many, some lying on 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 the bed, and then the midwife ought to 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 the rump may lie 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 placed 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 hands and equal motion must raise her up at the time her pains happen; but 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 stroke or press the upper part of the 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 delivery, the midwife must wait with patience till the child's head or other members burst the membrane: for if through ignorance, or haste to go to other women, as some have done, the midwife tear the membrane with her nails, she endangers both the woman and the child; for by lying dry, and wanting that slipperiness that should make it easy it comes forth with great pains.

When the head appears, the midwife must gently hold it between her hand, and draw the child at such times as the woman's pains are upon her, and at no other, slipping by degrees her forefingers under its arm-pits, not using a rough hand in drawing it forth, lest by that means the tender infant may receive any deformity of body. As soon as the child is taken forth, which is for the most part with its face downwards, let it be laid on its back, that it may more freely receive external respiration; then cut the navel string about three inches from the body, tying that end which adheres to the body with a silken string, as near as you can; then cover the head and stomach of the child well, suffering nothing to come upon the face.

The child being thus brought forth, if healthy, lay it by, and then let the midwife regard the patient in drawing forth the secundine; and this she may do by wagging and stirring them up and down and afterwards with a gentle hand drawing them forth; and if the work be difficult, let the woman hold salt in her hands, shut them close, and breathe hard into them, and thereby she will know whether the membranes be broken or not. It may be also known by causing her to strain or vomit, by putting her finger down her throat, or by straining or moving her lower parts; but let all be done out of hand. If this fail, let her take a draught of raw elder water, or yolk of a new laid egg, and smell to a piece of assafœtida, especially if she is trou-

bled with the windy cholic. If she happen to take cold, it is a great obstruction to the coming down of the secundine: and in such cases the midwife ought to chafe the woman's belly gently, to break not only the wind, but oblige the secundine to come down. But these proving ineffectual, the midwife must insert her hand into the extern or orifice of the womb, and gently draw it forth.

Having now discoursed of common births, or such as are for the most part easy, I shall now give directions in cases of extremity.

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## CHAP. XVI.

*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 Mind.*

IF the woman's labour be hard and difficult, greater regard must be had than at 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 asunder, as far distant as may be, and so held; whilst her head must lean upon a bolster, and the reins of her back be supported after the same manner. Her rump and buttocks being lifted up, observe to cover her stomach, belly, and thighs, with warm linen, to keep them from the cold.

The woman being in this posture, let the operator put up his or her hand, if the neck of the womb be dilated, and remove the contracted blood that obstructs the passage of the birth; and having by degrees gently made way, let him tenderly move the infant, his hand being first anointed with sweet

butter or a harmless pomatum. And if the waters be not come down, then without difficulty may they be let forth; when, if the infant should attempt to break out with its head foremost or cross, he may gently turn it to find the feet; which having done, let him draw forth the one, and fasten it to the riband, then put it up again, and by degrees find the other, bringing them as close and even as may be, and between whiles let the woman breathe, urging her to strain, in helping nature to perfect the birth, that it may be drawn forth; and the readier to do it, and that the hold may be the surer, wrap a linen cloth about the child's thighs, observing to bring it into the world with its face downwards.

In case of a flux of blood, if the neck of the womb be open, it must be considered whether the infant or secundine comes first, which the latter sometimes happening to do, stops the mouth of the womb, and hinders the birth, endangering both the woman and child; but in this case the secundine must be removed by a swift turn; and indeed they have by their so coming down deceived many who feeling their softness, supposed the womb was not dilated, and by this means the woman and child, or at least the latter, has been lost. The secundine moved, the child must be sought for, and drawn forth, as has been directed; and if in such a case the woman or child die, the midwife or surgeon is blameless, because they did their true endeavour.

If it appears upon inquiry that the secundine comes 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 secundine 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 is the secundine 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 great necessity, for in other cases the secundine 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 being foremost, the delivery will be more difficult; for it is an apparent sign, by the woman's strength beginning to fail her, 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; then 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 his hand, fixing it in the bars of the temple towards the eye. For want of a convenient coming at these in the occipital bone, 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, admonish-

ing the woman to put forth her utmost strength, still drawing when the woman's pangs 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 the woman is in her bed, let her receive the following potion hot, and rest till she feels the operation.

Take seven blue figs, cut them to pieces, add to them fenugreek, motherwort, and seed of rue, of each five drachms ; water of pennyroyal and motherwort, of each six ounces ; boil them till one half be consumed ; and having strained them again add trochisks of myrrh one drachm, 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, opopanax, sulphur, and assafœtida, of each half a drachm, 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 farther.

If these effect not your desire, then the following plaster is to be applied, viz. Take of galbanum an ounce and a half ; colocynthia without grains, two drachms ; the juice of motherwort and rue, of each half an ounce, and seven ounces of virgin bees' wax ; bruise and melt them together, spreading them on a searchloth, to reach from the navel to the os pubis, spreading also the flax, 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 birthwort, savin, colocynthia with grains ; stavesacre, black hellebore, of each one drachm ; and a little sprig of rue.

But those things not having the desired success and the woman's danger still increasing, let the surgeon use his instruments to dilate and widen the womb; to which end 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 a bed with her head downwards, and her buttocks raised, and both legs drawn up as much as may be; the surgeon then, with his speculum matricis, or his apertory, may dilate the womb, and draw out the child and secundine together, if it be possible: the which being done, the womb must be well washed and anointed, and the woman laid in bed, and comforted with spices and cordials. This course must be taken in the delivery of all dead children, likewise with moles, secundine, and false births, that will not of themselves come forth in season. If the instrument aforesaid will not sufficiently widen the womb, then other instruments, as the drake's bill, and long pincers, ought to be used.

If it so happen that any inflammation, swelling, or congealed blood be contracted in the matrix, under the film of these tumours, either before or after the birth, where the matter appears thinner, then let the midwife, with a pen-knife, or incision instrument, lance it, and press out the corruption healing it with a pessary dipped in oil of red roses.

If at any time, through cold or some violence, the child happens to be swelled in any part, or hath contracted a watery humour, if it remain alive, such means must be used as are least injurious to the child or mother; but if it be dead, the humours 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 stroke and anoint the infant with, to help it 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 this 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 stroke her belly to make the birth descend, and keep it from retiring back.

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 passage be extraordinarily wide, and then she must anoint both the child and the womb; nor is it safe so 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 womb, by that means to put back the infant, observing 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 happen to come forth with one foot, the arm being extended along the side, and the other foot turned backward, then must the woman be instantly taken 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 rock 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 support her spirits.

At other times it happens that the child lies across in the womb, and falls upon its side: in this case the woman must not be urged in her labour, neither can any expect the birth in such a manner: therefore the midwife, when she finds it so, must use great diligence to reduce it to its right form, or at least to such a form in the womb as may make the delivery possible and most easy, by moving the buttocks, and guiding the head to the passage; and if she be unsuccessful herein, let the woman again try by rocking herself to and fro, and wait with patience till it alters its manner of lying.

Sometimes the child hastens the birth, by expanding its legs and arms; in which, as in the former case, the woman must rock herself, but not with violence, till she finds those parts fall to their proper stations; or it may be done by a gentle compression of the womb; but if neither of them prevail, the midwife, with her hand, must close the legs of the infant; and, if she come at them, do the like to the arms, and so draw it forth; but if it can be reduced of itself to the posture of a natural birth, it is better.

If the infant comes forward with both knees foremost, and the hands hanging down upon the thighs, then must the midwife put both knees upward, till the feet appear; taking hold of which with her left hand, let her keep her right hand on the side of the child, and in that posture endeavour to bring it forth. But if she cannot do this, then also must the woman rock herself till the child is in a more convenient posture for delivery.

Sometimes it happens that the child presses forward with one arm stretched on its thighs, and the other raised over its head, and the feet stretch-

ed out at length in the womb. In such case, the midwife must not attempt to receive the child in that posture, but must lay the woman on the bed in the manner aforesaid, making a soft and gentle compression on her belly, to oblige the child to retire; which if it does not, then must the midwife thrust it back by the shoulder, and bring the arm that was stretched above the head to its right station; for there is most danger in these extremities; and, therefore, the midwife must anoint her hands and the womb of the woman with sweet butter, or a proper pomatum, and thrust her hand as near as she can to the arm of the infant, and bring it to the side. But if this cannot be done, let the woman be laid on her bed to rest awhile; in which time, perhaps, the child may be reduced to a better posture, which the midwife finding, she must draw tenderly the arms close to the hips, and so receive it.

If an infant come with its buttocks foremost, and almost double, then the midwife must anoint her hand and thrust it up, and gently heaving up the buttocks and back, strive to turn the head to the passage, but not too hastily, lest the infant's retiring should shape it worse; therefore, if it cannot be turned with the hand, the woman must rock herself on the bed, taking such comfortable things as may support her spirits, till she perceives the child to turn.

If the child's neck be bowed, and it comes forward with its shoulders, as sometimes it doth, with the hands and feet stretched upwards, the midwife must gently move the shoulders, that she may direct the head to the passage; and the better to effect it, the woman must rock herself as aforesaid.

These and other the like methods are to be observed in case a woman hath twins, or three chil-

dren at a birth, which sometimes happens : for, as the single birth hath but one natural and many unnatural forms, even so it may be in a double or treble birth.

Wherefore, in all such cases, the midwife must take care to receive that first which is nearest the passage ; but not letting the other go, lest by retiring it should change the form ; and when one is born, she must be speedy in bringing forth the other. And this birth, if it be in the natural way, is more easy, because the children are commonly less than those of single birth, and so require a less passage. But if this birth come unnaturally, it is far more dangerous than the other.

In the birth of twins, let the midwife be very careful that the secundine be naturally brought forth, lest the womb, being delivered of its burden, fall, and so the secundine continue longer there than is consistent with the woman's safety.

But if one of the twins happens to come with the head, the other with the feet foremost, then let the midwife deliver the natural birth first ; and if she cannot turn the other, draw it out in the posture it presses forward ; but if that with its feet downward be foremost, she may deliver that first, turning the other aside. But in this case the midwife must carefully see that it be not a monstrous birth, instead of twins, a body with two heads, or two bodies joined together ; which she may soon know, if both the heads come foremost, by putting up her hand between them, as high as she can ; and then, if she find they are twins, she may gently put one of them aside to make way for the other, taking that first which is most advanced, leaving the other so that it do not change its situation. And, for the safety of the other child, as soon as it comes forth out of the womb, the midwife must tie the navel-string, as hath before been directed ; and also bind, with

a large and long fillet, that part of the navel that is fastened to the secundine, the more readily to find it.

The second infant being born, let the midwife carefully examine whether there be not two secundines; for sometimes it falls out, that by the shortness of the ligaments, it retires back, to the prejudice of the woman. Wherefore, lest the womb should close, it is most expedient to hasten them forth with all convenient speed.

If two infants are joined together by the body, as sometimes it monstrously falls out, then, though the head should come foremost, yet it is proper, if possible, to turn them, and draw them forth by the feet, observing, when they come to the hips, to draw them out as soon as may be. And here great care ought to be used in anointing and widening the passage. But these sorts of births rarely happening, I need to say the less of them; and, therefore, shall next show how women should be ordered after delivery.

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## CHAP. XVII.

*How Childbearing Women ought to be ordered after Delivery.*

IF a woman has had very hard labour, it is necessary she should be wrapped up in a sheep's skin, taken off before it is cold, applying the fleshy side to her reins or belly; or, for want of this, the skin of a hare or coney, flayed off as soon as killed, may be applied to the same parts; and in so doing a dilation being made in the birth, and the melancholy blood expelled in these parts, continue these for an hour or two.

Let the woman afterwards be swathed with fine

linen cloth, about a quarter of a yard in breadth, chafing her belly, before it is swathed, with oil of St. John's wort; after that, raise up the matrix with a linen cloth, many times folded; then with a linen pillow or quilt cover her flanks, and place the swathe somewhat above the haunches, winding it pretty stiff, applying, at the same time, a warm cloth to her nipples; do not immediately use the remedies to keep back the milk, by reason the body, at such a time, is out of frame; for there is neither vein nor artery which does not strongly beat; and remedies to drive back the milk, being of a dissolving nature, it is improper to apply them to the breasts, during such disorder, lest by doing so, evil humours be contracted in the breast. Wherefore, twelve hours at least ought to be allowed for the circulation and settlement of the blood, and what was cast on the lungs by the vehement agitation during the labour, to retire to its proper receptacles.

Some time after delivery, you may make a restrictive of the yolks of two eggs, and a quarter of a pint of white wine, oil of St. John's wort, oil of roses, plantain, and rose-water, of each an ounce; mix them together, fold a linen cloth, and apply it to the breast, and the pains of those parts will be greatly eased.

She must by no means sleep directly after delivery; but about four hours after, she may take broth, caudle, or such liquid victuals as are nourishment; and if she be disposed to sleep, it may be very safely permitted. And this is as much, in case of a natural birth, as ought immediately to be done.

But in case of an extremity, or an unnatural birth, the following rules ought to be observed:

In the first place, let the woman keep a temperate diet, by no means overcharging herself after

such an extraordinary evacuation, not being ruled by giving credit to unskilful nurses, who admonish them to feed heartily, the better to repair the loss of blood. For that blood is not for the most part pure, but such as has been detained in the vessels or membrane, better voided, for the health of the woman, than kept, unless there happen an extraordinary flux of the blood. For if her nourishment be too much, it may make her liable to a fever, and increase the milk too much; curdling, very often turns to imposthumes.

Wherefore, it is requisite, for the first five days especially, that she take moderately, panado broth, poached eggs, jelly of chickens or calves' feet, or fresh barley broth, every day increasing the quantity a little.

And if she intend to be a nurse to her child, she must take something more than ordinary, to increase the milk by degrees, which must be of no continuance, but drawn off either by the child or otherwise. In this case likewise, observe to let her have coriander or fennel seeds boiled in barley broth; but by all means, for the time specified, let her abstain from meat. If no fever trouble her, she may drink now and then a small quantity of pure white wine or claret, as also, syrup of maiden-hair, or any other syrup that is of an astringent quality, taken in a little water well boiled.

After the fear of a fever or contraction of humour in the breast is over, she may be nourished more plentifully with the broth of pullets, capons, pigeons, mutton, veal, &c., which must not be till after eight days from the time of delivery; at which time the womb, unless some accident hinder has purged itself. It will be then likewise expedient to give cold meats, but let it be sparingly, that so she may the better gather strength. And let her, during the time, rest quietly and free from

disturbance, not sleeping in the day-time, if she can avoid it.

Take of both the mallows and pellitory of the wall a handful; camomile and melilot flowers, of each a handful; anniseed and fennel seed, of each two ounces; boil them in a decoction of sheep's head, and take of this three quarts, dissolving in it common honey, coarse sugar, and new fresh butter, two ounces; strain it well, and administer it clysterwise; but if it does not operate well, take an ounce of catholican.

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## CHAP. XVIII.

### *How to expel the Cholic from Women in Childbirth.*

THESE pains frequently afflict the woman no less than the pains of her labour, and are by the ignorant taken many times the one for the other; and sometimes they happen both at the same instant; which is occasioned by a raw, crude, and watery matter in the stomach, contracted through ill digestion; and while such pains continue, the woman's travail is retarded.

Therefore, to expel fits of the cholic, take two ounces of oil of sweet almonds, and an ounce of cinnamon water, with three or four drops of spirits of ginger; then let the woman drink it off.

If this does not abate the pain, make a clyster of camomile, balm-leaves, oil of olives, and new milk, boiling the former in the latter. Administer it as is usual in such cases. And then fomentations proper for dispelling of wind will not be amiss.

If the pain produce a griping in the guts after delivery, then take of the root of great comfrey

one drachm, nutmeg and peach kernals of each two scruples, yellow amber eight drachms, ambergris one scruple; bruise them together, and give them to the woman as she is laid down, in two or three spoonsful of white wine; but if she be feverish, then let it be in as much warm broth.

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THE  
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BEING

CHOICE AND APPROVED REMEDIES

FOR SEVERAL DISTEMPERS

INCIDENTAL TO HUMAN BODIES

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*For the 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 drachms; mix and make a powder; add thereto two ounces of candied orange and lemon peel, beat all together to a powder, wherefore you may take half a drachm or a drachm.

*A Powder for the Epilepsy or Falling Sickness.*

Take of opopanax, crude antimony, castor, dragons's blood, peoney-seeds, of each an equal quantity; make a subtle powder; the dose, half a drachm, in black cherry-water. Before you take it, the stomach must be cleansed with some proper vomit, as that of Mynficht's emetic tarter, from four grains to six; if for children, salt of vitriol, from a scruple to half a drachm.

*For a Head-ache 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 hips of each an ounce and a half; conserve of red roses, three ounces; dragon's blood, a drachm; species of hyacinths, two scruples; red coral, a drachm; mix, and with syrup of red poppies make a soft electuary. Take the quantity of a walnut, night and morning.

*For a Looseness.*

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

*For the Bloody Flux.*

First take a drachm 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 drachm; diascordium, a drachm and a half; liquid laudanum cydomated, a scruple; mix, and make a bolus.

*For an Inflammation of the Lungs.*

Take of charious water, ten ounces; water of red poppies, three ounces; syrup of poppies, an ounce; pearl prepared, a drachm; make a julep, and take six spoonsful 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 bathe it upon the part affected.

*An Ointment for the Itch.*

Take sulphur vive in powder, half an ounce, oil of tartar per deliquium a sufficient quantity, ointment of roses four ounces; make a liniment, to which add a scruple of rhodium 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 well sifted ashes; boil the mass in fountain water, adding leaves of ground-ivy, white horehound, fumitory roots, sharp pointed dock, and of flocan pan, of each four handful; make a bath, to be used with care of taken cold.

*For Worms in Children.*

Take wormseed half a drachm, flour of sulphur a drachm, salt-prunel half a drachm; mix, and make a powder. Give as much as will lie on a silver three-pence, night and morning, in grocer's treacle or honey; or to people grown up, you may add a sufficient quantity of aloe rosatum, and so make them up into pills; three or four may be taken every morning.

*For Fevers in Children.*

Take crab-eyes a drachm, cream of tartar half a drachm; white sugar-candy finely powdered weight of both; mix all well together, and give as much as will lie 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, syrup diascordium three ounces, take two or three spoonful going to bed every night, or every other night.

*An Electuary for the Dropsy.*

Take best rhubarb one drachm, gum lac prepared two drachms, zyloaloes, cinnamon, long birthwort, half an ounce each, best English saffron half a scruple; with sryup of chychory and rhubarb make an electuary. Take the quantity of a nutmeg or small walnut, every morning fasting.

*For a Tympany Dropsy.*

Take roots of chervil and candied eringo roots half an ounce each, roots of butcher broom two ounces, grass-roots three ounces, shaving of ivory and hartshorn two drachms and a half each, burdock seeds three drachms; boil them in two or three pounds of spring water. While the strained liquor is hot, pour it upon the leaves of watercresses and goose-grass bruised, of each a handful, adding a pint of Rhenish wine. Make a close infusion for two hours, then strain out the liquor again, add to it three ounces of magistral water and earth worms, and an ounce and a half of the sryup of the five opening roots. Make an apozem, whereof take four ounces twice a-day.

*For an Inward Bleeding.*

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

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## GENERAL OBSERVATIONS

WORTHY OF NOTICE.

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### 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 be crafty and circumventing, one that winks on another with his eyes not to be false and deceitful, a sailor and hangman to be pitiful, a poor man to build churches, a quack doctor to have a good conscience, a bailiff not to be a merciless villain, an hostess not to over-reckon you, and an usurer to be charitable,

THEN SAY,

Ye have found a prodigy.

Men acting contrary to the common course of nature.

END OF THE MASTER-PIECE.





Med. Hist.

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