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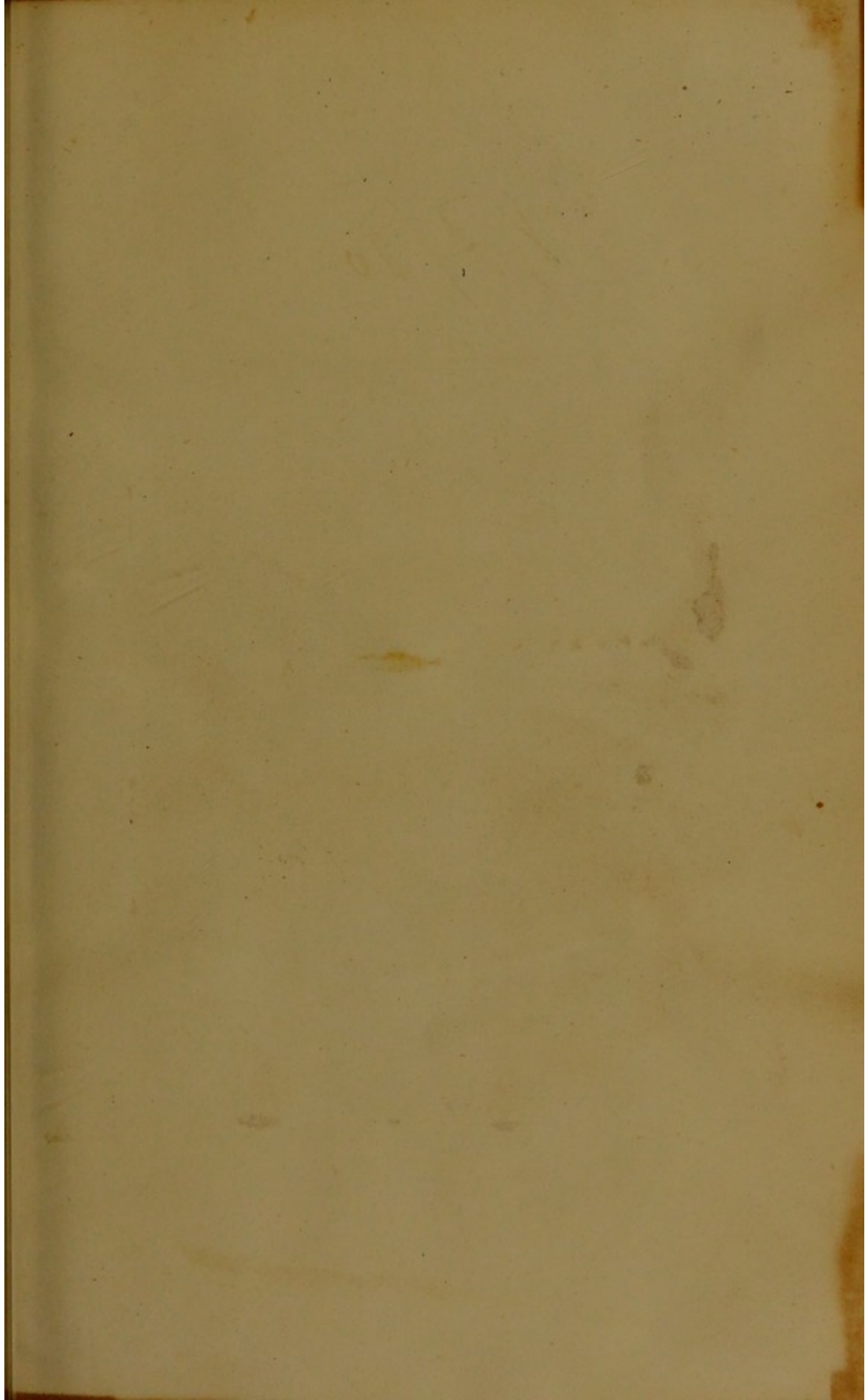
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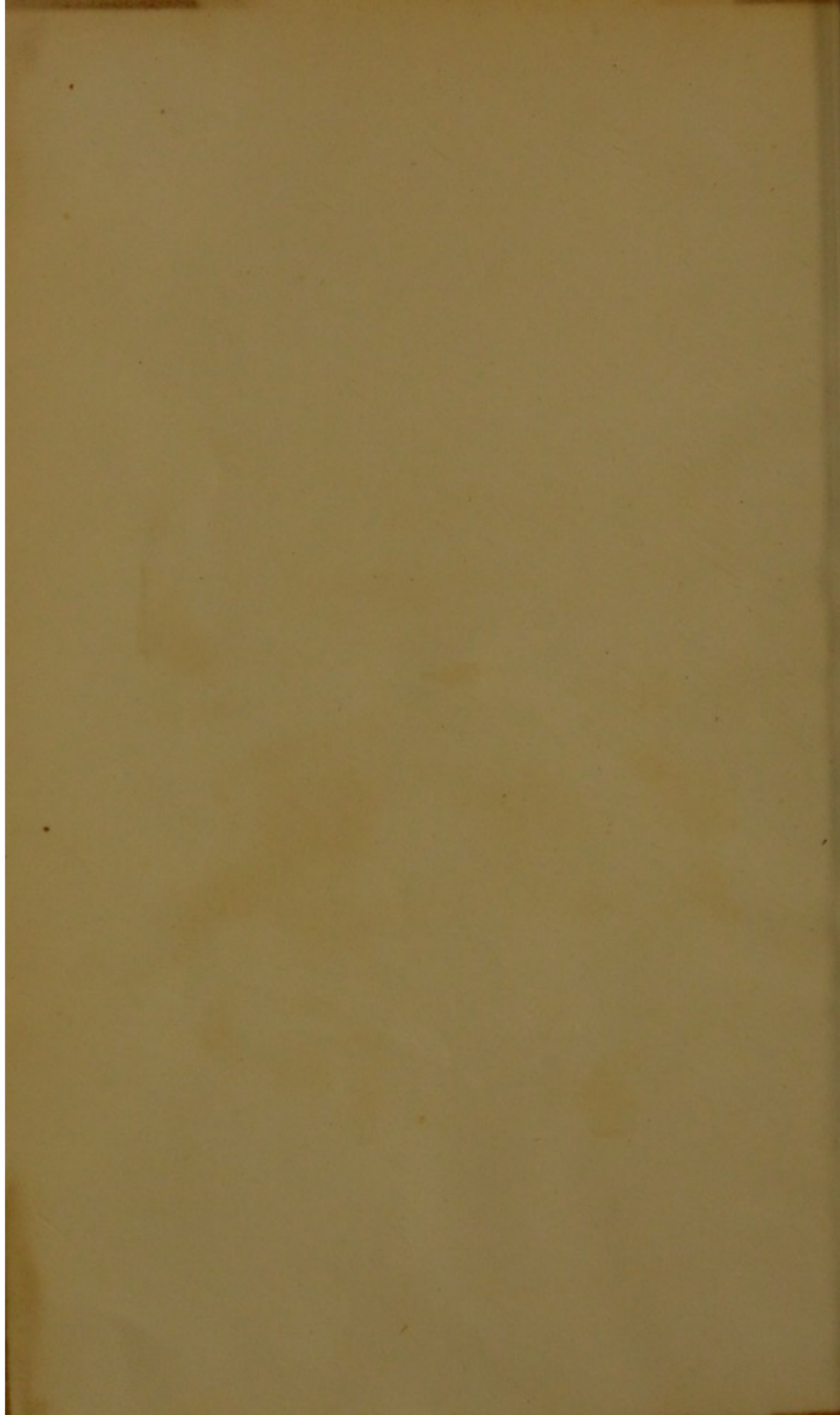
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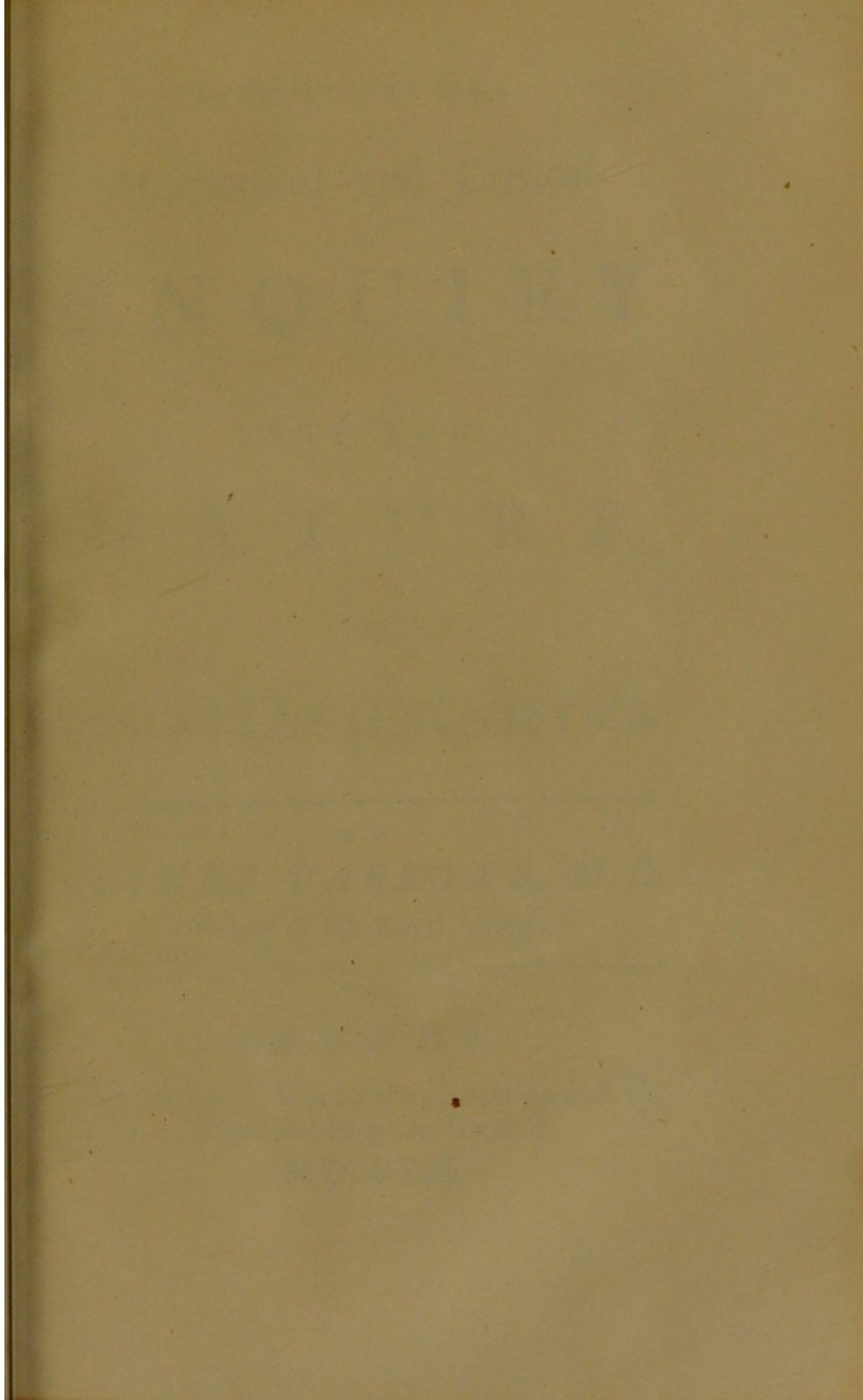


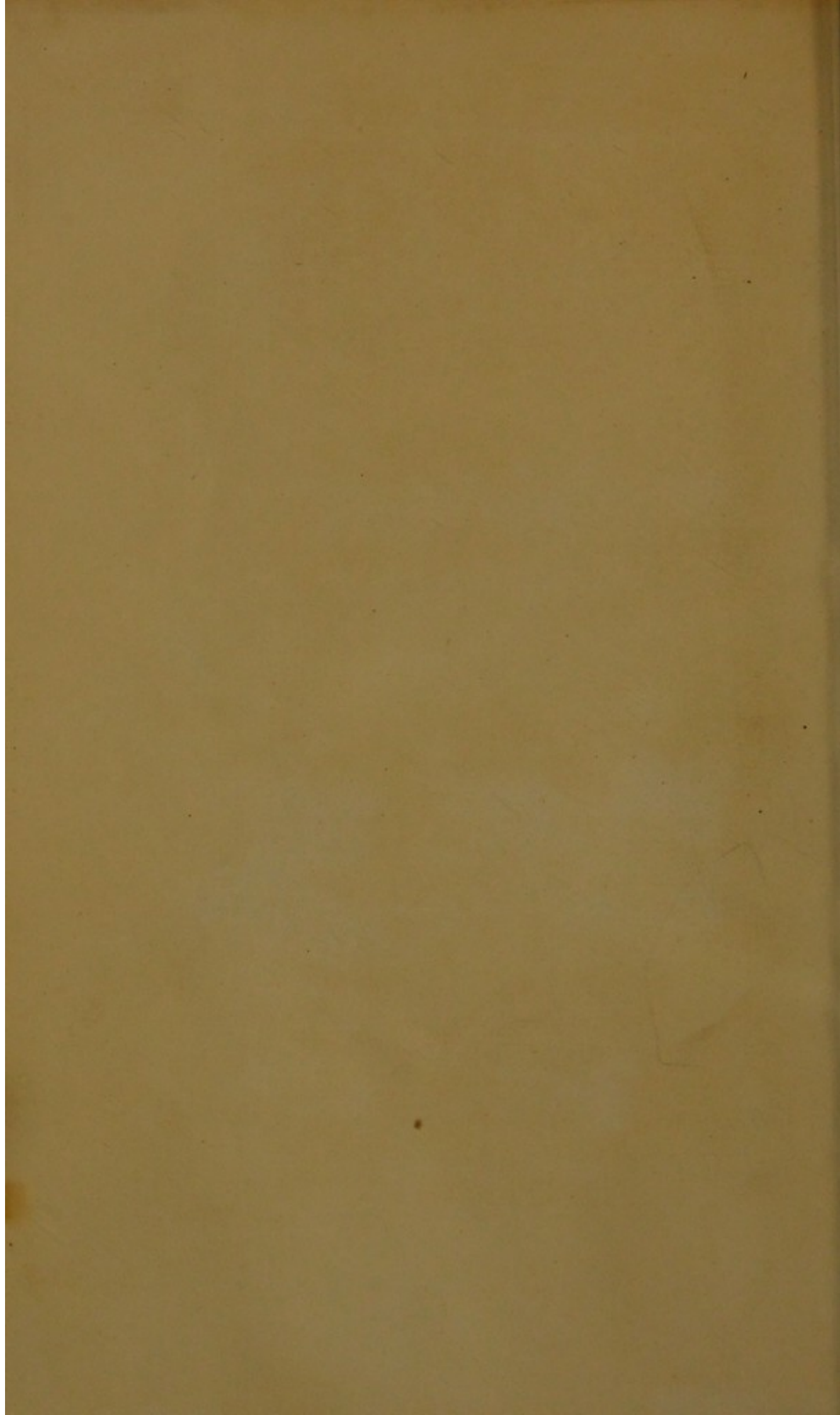
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To the HONOURABLE

Mechanical and Critical

ENQUIRY

INTO THE

NATURE

OF

HERMAPHRODITES.

BY

JAMES PARSONS, M.D.

Fellow of the Royal Society.

L O N D O N :

Printed for J. WALTHOE, over-against the
Royal-Exchange in Cornhill.

M DCC XLI.

Medicine and Surgery

ENQUIRY

INTO THE

NATURE

OF

HERMATHROPTES

BY

JAMES PARSONS, M.D.

Member of the Royal Society.

LONDON:

Printed by J. Watwood, over the Royal Exchange in Cornhill.

MDCCLXXII.

To the HONOURABLE
Sir HANS SLOANE, Bart.
PRESIDENT,

And to the
COUNCIL and FELLOWS
OF THE
ROYAL SOCIETY
OF
LONDON;

THIS
MECHANICAL and CRITICAL
ENQUIRY

Into the NATURE of
Hermaphrodites,

Is Humbly Dedicated,

By their most Obedient

Humble Servant,

JAMES PARSONS.

To the Honorable
The House of Commons
Presented

By Order of the
Council and Fellows
of the
ROYAL SOCIETY

LONDON:

Printed and Sold by
M. BENTLEY and C. CLAYTON

NEWBURY

and the NATURE of

Hormones

is hereby Dedicated,

By the Author,

James Parsons,

James Parsons

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T H E
P R E F A C E.

I F the following Sheets are not thought so methodically digested, as some Criticks would require, yet, it is to be hoped, they may conduce, in some Measure, to the reforming of an Opinion, which, in general, is the Result of Doctrines, founded by the Ancients upon the most absurd Principles; and though (if I may use the Words of the great Dr *Mead*)

“ * I do not promise methodical
a 2 “ and

* Mechanical Account of Poisons, *Pref.*

The P R E F A C E.

“ and finished Treatises, but only
 “ some short Hints of Natural
 “ History, and rude Strokes of
 “ Reasoning;” yet I have this
 for my Plea, that the Expulsion
 of superstitious Mysteries and Er-
 rors, occult Causes, and, in fine,
 the Promotion of Truth, in some
 Parts of Natural Knowledge, to
 the utmost of my Power, are my
 sole Intention.

AT first I only designed my-
 self the Honour of laying a few
 Thoughts before the *Royal Society*,
 concerning the Nature of such as
 are generally called *Hermaphro-
 dites*; with a Description of a fe-
 male Fœtus that came to my
 Hands, which is hereafter men-
 tioned; but upon communicating
 my

The P R E F A C E.

v

my Design to some Gentlemen of Learning, they were of Opinion, that it was quite necessary to examine what Authors had said on that Head; which, indeed, opened a larger Field than I could have imagined, and lead me on to swell this Essay to it's present Size.

Some, perhaps, may ask what I have said in this Treatise, that they did not already know? or may pretend, they did not believe there were Hermaphrodites in the World; to this I answer, that tho' there are some who will give their Reason leave to interfere when a mysterious Matter comes before them, yet of those few who may be called the learned among Men, how many are there that follow the

The P R E F A C E.

Path of vulgar Errors, rather than take the Trouble of thinking seriously about such a Subject? and, consequently, how few must they be, that ever had a Notion of what appears, in the following Introduction, to have been transacted concerning Hermaphrodites in all Ages and Nations, by the wisest and most learned among them? so far therefore this Undertaking cannot be quite useless.

THE Quotations through the whole are genuine and faithful, taken for the most Part from the Authors themselves, very few excepted, which, for want of the Originals, I was obliged to others for, who had cited them on different Occasions, but, however, were

were Authors of good Credit ;
and which are made *English* here,
for the Benefit of such Readers as
have not had a due Instruction in
the Languages of the several Au-
thors from whom they are taken.

As some Words are often re-
peated through the whole Essay,
I could not avoid taking the Li-
berty of forming the adjective
Word *Macroclitorideus* ; which,
tho' not in Use before, as I could
find, is highly necessary here for
two Reasons ; first, because it is
a short Way of expressing what,
in *English*, would be a consider-
able Sentence ; and, secondly, a
much more decent Term, which
I have endeavoured to keep up to
all along, where the *English* Word
a 4 might

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might be less agreeable; therefore since it is calculated for these Ends, the Freedom of adopting it may be excusable, if it should amount to a Crime in any one's Opinion.

THE Introduction sufficiently points out the Necessity of exhausting this Subject, in the Conviction of those erroneous Notions, propagated from Time to Time, and so long entertained in the World; and the best Manner that occurred to me of proceeding in it, in Hopes to succeed, was, after exhibiting such Reasons as seemed best to deny the Existence of Hermaphrodites in human Nature, to bring together the Opinions of several Authors, and make comparative Animadversions on them;

them ; by which Means, I hope, it will not be doubted, but that the Truth, which hitherto has been so clouded and obscured on this Head, may be said at least to begin to dawn, and by abler Hands may hereafter be brought to a clearer Light.

To judge alone of any Performance is somewhat less difficult, than to perform and judge together ; it is therefore that the World in general are better Judges than Performers, the Majority of whom will snarl at a Word or Sentence, as the Standers-by often do at a Gamester's Manner of playing a Cast, they would have played themselves another Way, though perhaps not so well ; and, therefore,

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fore, however imperfect this little Work may be, as it means only to search for Truth, I hope the Reader will be so kind as to make some Allowance for it's Imperfection; for if it should meet with Censure, that can amount to no more than a Condemnation of some particular Thing, in a Work which in general is, at least, well intended.

T H E
I N T R O D U C T I O N .

Containing some historical Observations on Laws, and other Occurrences concerning Hermaphrodites.

AN indolent Person is always the most credulous of Novelty, at the same Time that his Supineness hinders him from examining into the Truth of any Rumour whatsoever. And this Kind of Passion is of the meanest Class, not only as it argues some Contempt or Neglect of Truth, but also as it is productive of a very great Evil, in setting a Limit or Bar to the Progress of Knowledge, and is therefore a vast Disadvantage to Society in general; from such a
one

one as this, not the least publick Good, no more than private Benefit to himself, can flow; and the Man who has not a Desire to cultivate that innate Curiosity, which is every one's Property, is unmindful of one of the greatest Duties incumbent on him; but when it is duly and honourably modified, and employed in the Search of useful Affairs only, it qualifies him for social Life, and renders him capable of being of Service in his Generation.

Though one may be informed of a Matter which in itself is really Fact, yet if an Absurdity should arise in the Narration, it would be laudable to enquire whether it is to be ascribed to the Relater or to the Thing told; but as there is nothing which, when true, can admit of any Absurdity, there is therefore the greater Right to be discontented with what is not easily understood; and it would even amount to a Crime to neglect taking Notice of such Accounts, especially if any Thing monstrous or improbable

probable is blended with them. Shall we, for Example, sit down with some Authors, and say, that *Hares* * are always of both Sexes; that the *Rhinoceros* † is always Male; that the *Vulture* ‖ is always Female; that of all Animals ‡, Goats, Sheep, Horses, Men, and Hares, are most liable to become Hermaphrodites? and shall we go on to copy or quote them in a Strain of Approbation? no; rather let us examine them thoroughly, lest by assenting to any Part of them, that does not square with Nature and Reason, we shall find our Judgments very deservedly arraigned, and the sagacious Part of the World much displeas'd.

The

* Democrit. in Geoponicif. l. 19. c. 4. Brodæus com. in Oppian. de venatione. Bodinus.

† Montan. lib. de differ. animalium. p. 34. ex Oppian. l. 2. de venat. Brodæus, &c.

‖ Basil. mag. problem. 58. Ælian. lib. 2. animal. 46.

‡ Aristot. Rhodigin. l. 15. c. 10. Bodinus. Cardanus.

The constant Application of some great Men, (with whom this Island formerly has been, and is, at present, blessed) to the Study of Physical Affairs, is a glorious Example to encourage all younger Students to imitate their Steps, in the Pursuit of natural Knowledge, and, consequently, the publick Good, according to the different Turns of Mind, and those Studies that most delight them. Would such attain to a true Notion of the Animal Structure? let the Labours and Example of those great Anatomists * *Douglas*, † *Cbeselden*, ‖ *Nichols*, and ‡ *Nesbit*, be their Guides. Would their Curiosity expand itself in the general Field of Natural History? Sir *Hans Sloane* shews of this to form inimitable Scenes. Or would they endeavour to
bring

* *Myolog. comp. cum aliis plurimis operibus.*

† *Anatomy of human Bodies.*

‖ *Compend. Anatomic.*

‡ *Osteogen.*

bring Physiological Learning into a clear Light by Dint of mechanical Reasoning, the celebrated *Mead* * and learned *Stuart* †, with many others of our most honourable College, point out the way: would they, in fine, dive into mathematical Streams, the certain Directors to Truth, how many Examples of this Sort, as well as of those already mentioned, can our *Royal Society*, the most famous in the learned World, produce.

All these are the Stars directing to the Haven of Science here, whom, if observed with Attention, it is no wonder if their Followers emulate to overturn Errors, and undeceive the Crowd that is hurried along through Mazes and Labyrinths of Misrepresentations, to hunt out the Truth, which is often very intricately

* Mechanical Essay upon Poisons.

Idem, A short Discourse concerning Pestilential Contagion.

† De Structur. & mot. Musculari.

ly environed round with dark Veils of Ignorance or Superstition.

Such were the Motives and Considerations that prompted me to endeavour to wrest, from the Jaws of Scandal and Reproach, poor human Nature, which has, from Time to Time, suffered great Disgrace, and many of whose innocent Children have been punished, and even put to Death, for having been reputed Hermaphrodites; Ignorance of the Fa-
brick of the Body has been the first great Occasion of those Evils, destroying Evils, which exist not only amongst the most ignorant *Americans*, but also amongst the Litterati themselves in other Parts of the World.

What, but Ignorance or Superstition, could persuade Men to imagine, that poor human Creatures (which were only distorted in some particular Part, or had any thing unusual appearing about them, from some morbid Cause affecting them, either in the Uterus, or after their Births)

were

were Prodigies or Monsters in Nature? What, but Ignorance and Superstition, could urge Men to make Laws for their Destruction or Exclusion from the common Benefits of Life? in fine, what, but these very Causes, could make several harsh Laws continue still in Force against them in many Places, which suppose those Women that happen to be *Macroclitorideæ*, to be capable of exercising the Functions of either Sex, with regard to Generation; and, further, restrain them under severe Penalties to stick to that Sex only which they should choose? as if poor Women could exercise the Part of any other Sex but their own.

The *Romans*, soon after the Foundation of their City, had Laws made against their *Androgyni* remarkably severe; for whensoever a Child was reputed one of these, his Sentence was to be shut up in a Chest alive, and thrown into the Sea *

b

which

* Eutrop. Hist. Roman. 1. 4. Obseq. c. 56.

which was as often put in Execution as any of these unfortunate Children were discovered. The Inhabitants about the Gulph of * *Florida* hold them also in great Contempt, believing them to be something so evil as not to deserve the Comforts of Life; and though they do not destroy them yet they deal as badly by them, for when they go to make War, as many of these supposed Hermaphrodites as can be found are obliged to carry their Provisions; they are also compelled to bear the Dead, and those sick of malignant Diseases, to proper Places, and attend them under very rigorous Circumstances.

Nothing is more certain, than that the Causes above-mentioned have had no small Share in the propagating a Belief among the People of their Existence; and this appears by a Custom, that long prevailed amongst the *Pagans* in *Italy*,
who,

* *Jac. le Moyne de Morgue's Voyages.* He followed *Laudonnerius* in his *American Voyage.*

who, upon the Birth of such Children, as were thought Hermaphrodites, always consulted their Religious and Wise-Men* what to do with them. A remarkable Instance of this Kind happened in a Town in *Campania* in *Italy*, called *Frufino*, where a Child being born of a monstrous Size, and another at *Sinuessa* whose Sex was doubtful, insomuch, that they could neither judge it Male nor Female, it was laid before the Magistrates, who immediately sent for some of the *Aurispices*, out of *Hetruria*, and they pronounced it, ‘*Fædum ac turpe prodigium †*,’ whereupon it was thrown into the Sea according to the aforefaid Law. But this was not enough, for as by the Superstition of these Soothfayers and the *Pontifices*, such Children were thought to portend some Evil, there was

b 2

a Ce-

* Decemviri.

† Tit. Liv. Tom. II. l. xxvii. c. xxxvii. C. Claud. M. Liv. II. Coff. *Ibid.* Tom. III. l. xxxi. c. xii. P. Sulp. II. C. Aurel. Coff. Ante omnia, abominatè femimares, jusque in mare ex templo deportari.

a Ceremony that always succeeded their Destruction, which was performed by twenty-seven Virgins, who marched in Proceffion, finging about the City, and offered Sacrifices to *Juno*, to avert the Evil which they imagined was boded by the Child's Birth.

This happened many Times afterwards in *Italy*; and even the Christian Emperor *Constantine*, according to *Eusebius* *, made Laws against them; for about this Time the River *Nile* not flowing so much over the Lands as usual, the Blame was laid to their *Androgyni* who worshipped and bathed in it amongst the People; whereupon the Law made against them was, that they should be looked upon as a spurious Breed, and destroyed †.

‘ When

* Lib. 4. c. 25. de Vita Constant. Imp.

† ‘ Τοῖς ἢ κατ’ Αἴγυπτον αὐτὴν τε † Ἀλεξάν-
 ‘ δρειαν, † παρ’ αὐτοῖς ποταμὸν δι’ ἀνδρῶν ἐκτεθη-
 ‘ λυμένων θρασυτεῖαν ἔθ’ ἔχουσι, νόμ’ ἄλλ’ κα-
 ‘ τεπέμπετο, πᾶν τὸ τῶν ἀνδρῶν γέν’ ὡσπερ
 ‘ τι κίβδηλον ἀφανὲς γίγνεσθαι † βίβ’ μὴ δ’ ἐξείναι
 ‘ ποι ὁρᾶσθαι τοῖς † ἀσέλγειαν ταύτην νεροσηκότας.’

‘ When the People of *Egypt*, and
‘ particularly those of *Alexandria*, wor-
‘ shipped the River (*Nile*), a Law was
‘ issued out against certain Men of an
‘ effeminate Nature, who worshipped
‘ among them; whereby all those com-
‘ monly accounted Androgyni were to
‘ be destroyed, as an uncertain and spu-
‘ rious Race, nor was it permitted even
‘ to look on those that had such lasciv-
‘ vious Disorders.’

Some time after the Law was made,
the River began to flow freely, and swel-
led again over the Banks, as before.
The Superstition of the Inhabitants was
gratified, who, no doubt, owed the Re-
storation of the Waters to the cruel
Law made against those miserable hu-
man Creatures.

In order more clearly to illustrate un-
der what Restrictions such, as were re-
puted Hermaphrodites, lay, touching the
Jewish, as well as the Canon and Civil,

Laws of later Date, I have taken from * *Casper Baubinus* as many Tracts as he has collected, in his own Words as follows; whereby the Reader will be the better informed, how much these erroneous Notions concerning them prevailed from the beginning.

Of the Jewish Laws concerning Hermaphrodites †.

‘ In the *Hebrew* Law there is often
 ‘ mention made of Hermaphrodites, al-
 ‘ though they were not very sollicitous
 ‘ about the Causes of their confused Na-
 ‘ tures. The Word Androgynus was
 ‘ very familiar amongst them, which,
 ‘ they say, signifies one having the Parts
 ‘ of Generation of both Sexes, one of
 ‘ which

* Lib. 1. de Hermaphr. c. 39, 40.

† ‘ De Hermaphroditorum apud Judæos Jure.

‘ Androgynorum in Jure Hebraico frequens mentio
 ‘ est, etsi de causis confusæ in ipsis naturæ non admo-
 ‘ dum

‘ which, however, they allow to be
‘ more luxuriant than the other. Hence
‘ arise some Disputes amongst them con-
‘ cerning the Laws they are subject to,
‘ which I have translated from the *Tal-*
‘ *mud* in the following Words.

‘ Androgyni are in their Natures to
‘ be esteemed partly as Men, partly as
‘ Women; partly as both Man and Wo-
‘ man; and partly as neither Man nor
‘ Woman, but as they appear in their
‘ proper Persons.

b 4

I. ‘ They

‘ dum sunt solliciti. Nam simplicissime scribunt An-
‘ drogynum (hæc vox ipsis familiaris est) esse, in quo
‘ utriusque sexus membra genitalia sint, quorum unum
‘ tamen altero sit luxuriosius & potentius: hinc de jure
‘ eorum magis disputant, quod ex corpore juris ipso-
‘ rum, sive Talmud, transtulimus, verba ergo hæc ha-
‘ bentur.

‘ Androgynus sua natura partim similis est viris, par-
‘ tim mulieribus: partim viris & mulieribus, partim
‘ denique est propria persona, neque viris neque mulie-
‘ ribus similis.

I. ‘ Viris

I. ' They are like Men in five Re-
 ' spects according to the Law of the
 ' Book of *Moses*: 1. By polluting what-
 ' soever Man or other Thing which
 ' they touch, or that touches them,
 ' whensoever they have emitted their
 ' Semen; as Men pollute every Thing
 ' in such Cases, according to that Law:
 ' 2. They are obliged to marry their Bro-
 ' ther's Widows, not having Children,
 ' as Men are: 3. They are to go dress'd,
 ' from Head to Foot, after the Manner
 ' of Men, and to shave their Heads as
 ' Men, not as Women, for Intempe-
 ' rance Sake: 4. They are permitted to
 ' marry

' I. Viris similis est, quinque modis juxta legem li-
 ' brorum *Mosis*: 1. Polluendo omnem hominem, om-
 ' nemque rem, quam tangit, aut quæ ipsum tangit in
 ' illo tempore quo semen emittit, quemadmodum &
 ' viri modis omnibus polluunt secundum legem *Mosis*:
 ' 2. Quod tenentur in uxorem ducere fratris sui viduam
 ' relictam, quæ prolem ab ipso non habuit, uti ut viri
 ' secundum legem *Mosis* obstricti sunt: 3. Quod tenen-
 ' tur incedere vestitu à capite ad calcem more virorum,
 ' & pilos abraderè more virorum, non mulierum, luxus
 ' gratia:

‘ marry Women, as other Men do, and
‘ and not to marry Men: 5. They are
‘ obliged to observe all the Precepts of
‘ the Law of *Moses*, as *Jewish* Men are,
‘ but not as Women, who are not sub-
‘ ject to all, because of those Things
‘ which their different Seasons require.’

II. ‘ They are further likened to Wo-
‘ men in seven Respects according to
‘ the Law of *Moses*: 1. By polluting
‘ every Man, and all Things they shall
‘ touch or are touched by, in the Time
‘ of their *Menses*: 2. Because it is not
‘ lawful

‘ gratia: 4. Quod illis permissum est mulierem in uxo-
‘ rem ducere, uti & aliis viris, & non nubere viro:
‘ 5. Quod tenentur observare præcepta omnia juxta le-
‘ gem *Mosis*, sicuti omnes viri *Judæi* observare tenen-
‘ tur: non autem sicuti mulieres, quæ non tenentur
‘ omnia *Mosis* præcepta observare, secundum ea quæ
‘ tempora requirunt.

II. ‘ Mulieribus autem similis reperitur septem mo-
‘ dis secundum legem *Mosis*: 1. Similis est mulieribus
‘ polluendo omnem hominem, aliasque res, quas tan-
‘ git, aut quæ ipsam tangunt, tempore menstrui, uti &
‘ menstruæ mulieres sanguinis fluxu laborant, & tunc
‘ polluit

' lawful for them to converse with Men
 ' alone in any private Place: 3. Because
 ' they may shave their Heads in a cir-
 ' cular Manner as Women; and, be-
 ' sides, may spread out their Beards,
 ' which the Law of *Moses* forbids to
 ' Men: 4. Because they are permitted
 ' to walk among the Dead as Women,
 ' which is forbidden to Men: 5. Because
 ' they cannot bear witness, as Women
 ' cannot: 6. Because, as Women, they
 ' are forbidden all unlawful Copulation:
 ' 7. Because, as Women, it is unlawful
 ' for them to marry a Priest of the Seed
 ' of *Aaron*, whereby they are vitiated.

III. ' They

' polluit per omnia sicuti sexus mulieris secundum *Mosis*
 ' legem: 2. Quod illi non licet cum viro solus in gynæ-
 ' ceo versari, aut in locis privatis: sicut ut mulieri se-
 ' cundum legem *Mosis* prohibitum est: 3. Quod illi
 ' concessum, in circuitu attondere angulum capitis sui
 ' more mulierum. Quia etiam illi permissum dissipare
 ' angulum barbæ suæ, quod tamen viris interdictum se-
 ' cundum legem *Mosis*: 4. Quod ei licitum est se ca-
 ' daveribus polluere, & inter mortuos sepultos ambu-
 ' lare, uti & mulier, quod tamen viris inhibitum est se-
 ' cundum

III. ' They are to be esteemed as
' Men and Women in six Respects :
' 1. If they are assaulted by any Person,
' the Matter is to be agreed on accord-
' ing to the utmost of the Damage :
' 2. If they are inadvertantly killed by
' any, the Person is to retire into one
' of the privileged Places, ordered for
' Security in such Cafes, there to remain
' until

' cundum Mosis legem : 5. Quod ad testimonium exhi-
' bendum non est idoneus, sicut & sexus muliebris non
' idoneus existit, juxta legem Mosis : 6. Quod illi est
' prohibitus omnis illegitimus & illicitus concubitus ut
' & aliis mulieribus : 7. Quod vitiatur illicito concubitu,
' apud sacerdotes, (id est sacerdoti si nubat) qui sunt de
' femine Aaronis, ut & mulier vitiatur secundum legem
' Mosis.

III. ' Comparatur autem mulieribus & viris sex mo-
' dis : 1. Percussus ab aliquo, cum illo transigere de-
' bet de damno ad summum estimando a viris & mulieri-
' bus secundum legem Mosis : 2. Si contigeret ut ali-
' quis illum imprudenter interimeret, occisorem recipere
' se oportet in unam civitatum securitatis causa ordina-
' tarum, inque ea ad summi Pontificis obitum manere,
' non secus ac si virum aut mulierem imprudenter inter-
' fecisset, secundum legem Mosis.

' Si

‘ until the Death of the High-Priest, as
 ‘ if he had killed a Man or Woman,
 ‘ according to the Law of *Moses*; but if
 ‘ wilfully murdered, the Murderer ought
 ‘ to die as for murdering a Man or
 ‘ Woman: 3. When a Woman brings
 ‘ forth an Androgynus, she ought to be
 ‘ accounted unclean seven Days, as for
 ‘ a Male Child; again, other seven Days
 ‘ for a Female Child, that is, the Days
 ‘ of Uncleanness and Purification ought
 ‘ to be numbered as for the bringing
 ‘ forth of a Son and Daughter, accord-
 ‘ ing to the Law of *Moses*: 4. An An-
 ‘ drogynus, if of a sacerdotal Race, is a
 ‘ Partaker of Sacrifices like other Men
 ‘ that

‘ Si vero ipsum malitiosè aut voluntariè interfecit,
 ‘ etiam ipse occisor mori debet, non secus atque si virum
 ‘ mulieremve interfecisset: 3. Mater pariens Androgy-
 ‘ num in puerperio septem diebus immunda haberi de-
 ‘ bet, propter sexum virilem; rursus verò per alios sep-
 ‘ tem dies pro immunda censerì debet propter sexum fæ-
 ‘ mineum: quindecim dies immunda censerì debet post-
 ‘ quam peperit secundum leges *Mosis* (id est, numerare
 ‘ debet dies pollutionis ac purificationis, tanquam si fi-
 ‘ lium & filiam genuisset): 4. Androgynus, si ex ge-
 ‘ nere

‘ that are so, according to the Law of
 ‘ *Moses*: 5. They have share of both pa-
 ‘ ternal and maternal Inheritances, and
 ‘ also in such other Inheritances as they
 ‘ may claim by Law as a Man and Wo-
 ‘ man: 6. When any Androgyni have a
 ‘ Desire to forsake worldly Affairs, it
 ‘ ought to be well attested, and they
 ‘ become *Nazarites* by their Vow.

IV. ‘ They are finally, in three other
 ‘ Respects, to be treated as neither Men
 ‘ nor

‘ nere sacerdotali, etiam particeps fit sacrificiorum more
 ‘ aliorum virorum qui sunt ex sacerdotali genere, secun-
 ‘ dum Mosis legem: 5. Partem habet paternæ atque
 ‘ maternæ hæreditatis: in aliis quinetiam hæreditatibus
 ‘ jure ad illum spectantibus suam partem habet ac vir
 ‘ ac mulier, prout illi omnium optimè cedi potest.
 ‘ 6. Si quis dixerit, cupio ab omnibus rebus mundanis
 ‘ separari, tunc si Androgynus fuerit, in una parte tam
 ‘ masculini quam fæminini generis, debet hoc testari suf-
 ‘ ficienter, & separatus esse, secundum Mosis legem (id
 ‘ est Naziræatus voto tenetur).

IV. ‘ Similis denique neque viris neque mulieri-
 ‘ bus, sed propria persona existit tribus modis (five nu-
 ‘ trius sexus jus habet): 1. Licet Androgynus aliquem
 ‘ percutiat,

‘ nor Women, but as a Person proper to
 ‘ itself, having a Right to neither Sex
 ‘ in particular: 1. Though an Androgy-
 ‘ nus should strike or calumniate ano-
 ‘ ther, he is not obliged to make any
 ‘ Satisfaction according to the Law of
 ‘ *Moses* that regards Men or Women,
 ‘ but as a singular Person ought to make
 ‘ Reparation according to the Sentence
 ‘ and Agreement of proper Judges; 2. If
 ‘ any Androgyni shall declare their Vows
 ‘ to the Lord, according to the Estima-
 ‘ tion of their Persons, and shall dedi-
 ‘ cate

‘ percutiat, vel calumniatur alium, tamen non tenetur
 ‘ satisfacere, secundum legem de viris & mulieribus:
 ‘ sed tanquam singularis persona est, debetque satisfacere
 ‘ secundum Judicium sententiam, aut quomocunque
 ‘ transigere potest: 2. Si Androgynus votum nuncupa-
 ‘ verit, secundum æstimationem personæ suæ Domino,
 ‘ & æstimationem de pretio personæ suæ Dei tem-
 ‘ plo dedicaverit, si non æstimatus fuerit secundum ex-
 ‘ pressam *Mosis* legem, sicuti viri & mulieres, tantum
 ‘ ut singularis persona secundum Judicium sacerdotis æ-
 ‘ stimetur, aut quomocunque transigere potest cum
 ‘ iis qui Dei templo præsunt: 3. Si quis diceret cupio
 ‘ esse nuncupatus Deo, separatus ab omnibus rebus mun-
 ‘ danis (sive obstringens se Naziræatus voto) tum si per-
 ‘ fona

cate such Estimation or Value to the
Temple of God, if it is not made ac-
cording to *Moses's* exprefs Law as of
Men and Women, let it be done ac-
cording to the Judgment of a Priest,
regarding their particular Persons, or as
it can be best agreed on by such as
prefide in the Temple of God: 3. But
if any fhould declare of themselves
their Defire of being devoted to God,
feperated from worldly Things, or
bind themselves by the Vow of a *Na-*
zarite, then if fuch Persons are neither
Man nor Woman, their own Words
fhall be of no effect, nor ought they
to be devoted to God; thefe are from
the Talmud of the *Jews*.

The Rabbi *Meir* fays, an Androgy-
nus is a Creature of a particular Kind
in

sona illa neque vir, neque mulier, verba ipsius pro
nihilò habenda, neque Deo nuncupari debet: hæc ex
Judæorum Talmud.

Rabbi Meir dixit: Androgynus est creatura per fe
ipfa ac fpecialis, neque voluerunt fapientes definire ac
statuere,

‘ in itself; nor were some wise Men wil-
 ‘ ling to determine whether they are
 ‘ Men or Women; but *Obthurata’s* O-
 ‘ pinion is other wise, who says they are
 ‘ sometimes Men, sometimes Women,
 ‘ according as the Appearance is of the
 ‘ Parts of either Sex.

*Of the Canon and Civil Laws concern-
 ing Hermaphrodites *.*

‘ Having recounted some Laws and
 ‘ Privileges of the *Jews* concerning Her-
 ‘ maphrodites, we are now to propose
 ‘ certain Questions, taken from the Ca-
 ‘ non and Civil Laws, referring those
 ‘ who

‘ statuere, an vir, an mulier judicari deberet. Sed Ob-
 ‘ thurati alia ratio est: is enim quandoque vir, quan-
 ‘ doque mulier est, prout natura in ipso nunc hoc, nunc
 ‘ illud membrum patefacit.’

* De Hermaphroditorum Juribus ex Jure tam Cano-
 nico, quam Civili.

‘ De Hermaphroditorum apud Judæos juribus & pri-
 ‘ vilegiis, ex ipso Talmud diximus; nunc paucis quæ
 ‘ ex

‘ who would know more, to the Writings
 ‘ of the Authors from whom we have
 ‘ gathered them, &c.’

Quest. I. ‘ Whether a Man’s or Wo-
 ‘ man’s Name should be given to an
 ‘ Hermaphrodite at it’s Baptism? *Ans.*
 ‘ If there seems to be more of a Male
 ‘ Nature than the other, a Man’s Name;
 ‘ otherwise, that of a Female; but if it
 ‘ be doubtful, it lies at the Discretion of
 ‘ him who gives the Name.

Q. II.

‘ ex jure tam canonico, quam civili, ipsimet excerpti-
 ‘ mus, quæstiones proponemus, plura requirenti, ad ip-
 ‘ forum Jurisconsultorum scripta remittentes: qui hoc
 ‘ nobis (cujus nomine rogans) dabunt, cum & ipsi Dic-
 ‘ tatoris nostri Hippocratis testimoniis utantur.

I. ‘ Quæritur Hermaphroditus cum baptizatur, mas-
 ‘ culumne an fæmininum nomen imponendum sit?
 ‘ Resp. Nomen masculinum imponendum esse, si in
 ‘ sexu masculino magis incaleat, alias fæmininum. *Bald.*
 ‘ in leg. quoties in fin. *Ang.* in l. de quib. de leg. *Ber-*
 ‘ tiachin. reper. par. 2. tit. Hermaph. Vel in dubio
 ‘ incalescentis sexus, prout placet imponenti. *Bald.* in
 ‘ l. quoties, num. 12.

Q. II. ' How often should an Her-
 ' maphrodite confess? *Ans.* Once a Year
 ' as a Man or Woman.

Q. III. ' Can an Hermaphrodite
 ' contract Marriage? *Ans.* It is granted
 ' according to the Predominancy of Sex,
 ' which ought to be regarded; but if
 ' the Sexes seem equal, the Choice is
 ' left to the Hermaphrodite.

Q. IV.

II. ' Quæritur, an & quoties confiteri debet? Resp.
 ' Debet confiteri semel in anno, sic ut homo masculus &
 ' fæminina. *Astaxen. in sum. decas. Boër. in c. omnis*
 ' *utriusque de pœnit. Et remiss. Job. de Por. in l. 2. in*
 ' *princ. de verb. oblig. Bertach. d. lex.*

III. ' Quæritur, an matrimonium contrahere pos-
 ' sint? Resp: Quantum ad matrimonium contrahen-
 ' dum, secundum *Glos. in c. 3. q. 3.* Sexus magis in-
 ' calefcens: vel validior debet attendi, & sic judicari:
 ' & fit parilitas, debet stari dicto & electioni suæ: ita
 ' tenet *Bald. in l. quæritur ff. de statu hom.* Dicens
 ' hanc esse opinionem Guliel. quæ etiam rationalibus
 ' satis videatur. Sic & sum. *Sylvestrina, par. 1. pag.*
 ' *485. tit. Hermaphrodit.* Et *Fumus in aur. armil.*
 ' *tit. Hermaph. n. 2.* *Tiraquel. Tom. 1. de jure pri-*
 ' *mog.*

Q. IV. ' Are Hermaphrodites com-
 ' prehended in the Statutes requiring
 ' Consent of Friends upon contracting
 ' with Women? *Ans.* The Statute con-
 ' cerns not a mixed Person.

Q. V.

mog. q. 17. op. 2. n. 15. Hermaphroditus enim in-
 ' calefcens magis sexu mafculino quam fæminino, judi-
 ' catur ut mafculus, *l. Et quæft. Et ibi D. Et Alex. de*
 ' *lib. Et poftbu. Bertafb. di. loc.* At in quo mulieris
 ' fexus prævaluerit, pro muliere habendus, *Cynus ad l.*
 ' *de quibus num. 9. ff. de l.*

IV. ' Quæritur an comprehendatur in ftatu requi-
 ' rente confenfum propinquorum in contractibus mulie-
 ' rum? *Resp.* Tiraquel. quod non *gl. 5. n. 7.* His
 ' verbis: & hoc maxime procedunt in ftatutis, in qui-
 ' bus fub fimplicibus miftum non continetur, ut probe-
 ' tur in *l. quid ergo §. 1. verf. ex Sentent. ff. de his qui*
 ' *not. infam. juncta l. 1. §. fi is qui ff. de exer. utum.*
 ' *item fi ftat. dicat. ff. de juft. Et jure.* Ubi tenet ftat-
 ' tutum difponens in contractu mulierum requiri confen-
 ' fum propinquorum, non habere locum in mifta perfo-
 ' na, videlicet in Hermaphrod. per textum in *l. hoc*
 ' *legat. ff. de l. 3.*

Q. V. ' Can an Hermaphrodite be
' a Witness? *Anf.* No; except in Cases
' wherein a Woman may.

Q. VI. ' Can an Hermaphrodite be
' a Witness to a Testament or Last
' Will? *Anf.* The predominating Sex
' will shew that, *viz.* if more potent in
' the

V. ' Quæritur an possit esse testis? negatur hoc *c. 3.*
' *q. 3.* item idonei *in gl. Scil.* Si magis vergat ad fæ-
' mineum vel etiam si sit parilitas: licet *in gl. non de-*
' *terminet*: Sed intellige, nisi in casu quo & mulier esse
' potest; *in sum. Sylv. part. 1. tit. Hermaph. Specul.*
' *de instru. ed. §. 11. v. quid si unus & tit. de t. §. 1.*
' *v. item quod est Herm.* Quod sic & mulier esse potest,
' non aliter per *c. Si test. §. Herm. 4. q. 3.* Sic Bart.
' *in trac. ad repr. testium in verbo juxta n 56.* Repro-
' bantur, inquit, Hermaphroditi, vel non compellun-
' tur, sed qualitas sexus considerat ut *ff. de test. l. repet.*
' *& l. ex eo.*

VI. ' Quæritur an possit esse testis in testamento?
' *Resp.* Qualiter incalecentis sexus hoc ostendere, secun-
' dum Ulp. *in l. quæritur de sta. hom. Hermaphrodit.*
' igitur habens utrumque sexum, qui magis ad fæmi-
' neum declinat, non potest esse testis in testam. Sicut
' nec mulier, *Sec. gl. in c. si test. 4. q. 3.* Secus si
' magis

‘ the Male Sex he may; if the Sexes
 ‘ are equal, or more Female, not, &c.

Q. VII. ‘ Whether an Hermaphro-
 ‘ dite ought to stand in Judgment as a
 ‘ Man or Woman? *Ans.* An Oath should
 ‘ first be taken which Member is pre-
 ‘ dominant, and the Person admitted
 ‘ accordingly; but if both are equal-
 ‘ ly powerful, not to be admitted, ac-
 ‘ cording to the holy Church.

Q. VIII.

‘ magis ad masculinum vergit: si est paritas secundum
 ‘ Guil. censetur ut mulier, & ita non admittenda, nisi
 ‘ ut mulier, *sed d. gl.* non determinat fumus *in aur.*
 ‘ *arm. tit. Herm. Vide Spec. d. tit. inst. ed. §. 12. v.*
 ‘ *quod si unus. & tit. de te. §. i.*

VII. ‘ Quæritur utrum debeat stare in Judicio loco
 ‘ viri, vel mulieris? *Resp. reg. Juris* quod i. debet
 ‘ jurare antequam admittat. Ad Judicium, quo mem-
 ‘ bro possit uti, & secundum hoc admittendus, juxta
 ‘ usum & potentiam illius membri, & si uteretur ambo.
 ‘ bus membris æqualiter, tum secundum S. Ecclesiam
 ‘ non est tollerandus.

Q. VIII. ' Can an Hermaphrodite
 ' be promoted to holy Orders? *Ans.* An
 ' Hermaphrodite is driven from this Pro-
 ' motion because of Deformity or Mon-
 ' strosity; but if more masculine than
 ' feminine, the Character may be con-
 ' ferred, though not Ordination, nor a
 ' Power of Administration.

Q. IX.

VIII. ' Ex quo etiam quaeritur utrum possit promo-
 ' veri ad sacros ordines? Et respons. Secundum jam
 ' dicta. Sic Hermaph. est irregularis sec. Ant. Ar. Arie.
 ' Florentinum in 3. par. sum. tit. 18. de irregular. c. 6.
 ' §. 5. Hermaphroditus repellitur à promotione prop-
 ' ter deformitatem & monstrositatem, arg. dist. 36.
 ' cap. illiteratus & 49 dist. cap. ult. Talis si magis
 ' vergit in sexum masculinum, quam fæmininum: quam-
 ' vis ordinari non debeat, nec ordinatus ministrare: ta-
 ' men suscipit characterem (*sum. Sylvest. par. 1. tit.*
 ' *Herm. & Fumus in aur. armil. tit. Hermaph. num. 2.*)
 ' sed si magis vergit in sexum fæmininum quam mascu-
 ' linum, vel etiam si æqualiter participat de utroque,
 ' non est susceptivus characteris, secundum Guil.) multo
 ' magis fæmina, ordinis non est susceptiva quia non po-
 ' test dici aliquis, vel aliqua. Idem sentit Alexanus in
 ' *sum. de casib. lib. 6. de sacram. ord. tit. 26.* & addit
 ' si magis vergat in sexum virilem, quam muliebrem,
 ' potest recipere characterem: si è converso non potest.

IX. ' Pos-

Q. IX. ‘ Can an Hermaphrodite be
 ‘ Rector of a University? No; for there
 ‘ cannot be a married Clergyman, nor
 ‘ an Hermaphrodite, nor one less than
 ‘ twenty Years of Age.

Q. X. ‘ Can an Hermaphrodite be
 ‘ a Judge? *Ans.* An Hermaphrodite is
 ‘ reckoned among the Infamous, to
 ‘ whom the Gates of Dignity ought not
 ‘ to be open.

Q. XI.

IX. ‘ Possitne esse Rector Universitatis? Rector
 ‘ quippe non potest esse Clericus bigamus, nec Clericus
 ‘ uxoratus, nec Hermaphroditus, nec minor viginti an-
 ‘ nis. *Bald. in authent. habita pe. col. vers. item dico*
 ‘ *de clerico uxor. C. ne fil. pro pat. item Bertach. par. 3.*
 ‘ *repert. voc. Rector.*

X. ‘ Quæritur etiam num Judex esse possit? Et deci-
 ‘ ditur quod non, *arg. l. 12. ff. de jud. & cap. illitera-*
 ‘ *tos dist. 26. ubi Doctores.* Hermaphroditus ponitur
 ‘ inter Infames c. infames 3. 4. 7. Jam vero famosis
 ‘ dignitatum portas non patere liquet, ex *l. 2. c. de*
 ‘ *dig. lib. 12. d. l. 12. §. 2. de jud. judicandi,* autem
 ‘ munus, quædam dignitas est & honor. *l. 1. privat.*
 ‘ *cap. 59. Extran. de appel. l. fin. c. quando provoc.*

Q. XI. ' Can an Hermaphrodite be
' an Advocate? *Ans.* No, being infam-
' ous.

Q. XII. ' Can an Hermaphrodite
' be an Arbitrator? *Ans.* Yes, whether
' there appears more of the Male, or
' more of the Female Sex, or an Equa-
' lity of both, &c.

Q. XIII.

XI. ' Quæritur, num possit esse Advocatus? Resp.
' Cum ponatur inter infames, non potest esse Advocatus.
' 3. q. 7. cap. infames §. in digestis.

XII. ' Quæritur, num possit esse Arbitrator? Resp.
' Quod sic, sive judicetur tanquam fœminina, sive tan-
' quam masculus, sive etiam æqualiter incalescat in sexu
' masculino sic ut in fœminino. Ita docet Bapt. de
' sanc. Blas. in suo tract. de Arbitro & Arbitra in 6.
' prin. ver. Sed quæro incidenter. Et ibi subdit, nun-
' quid possit esse Arbiter, & concludit quod sic: si ma-
' mis incalescit in sexu masculino, quam fœminino: a-
' lias secus, ut probatur in l. quæritur ff. de statu hom.
' Bertachin. par. 2. reper. &c. bermussi.

XIII. ' Quæ-

Q. XIII. ' Can an Hermaphrodite
 ' fall under Penalties? *Ans.* If the Male
 ' Sex is predominant, he comes in as a
 ' Male. Another Author says, Male or
 ' Female Sex predominating, when oc-
 ' cupying the Possession of another by
 ' Force, they are under the Law. A-
 ' nother : There is no need of disputing
 ' the Sex in this Case.

Q. XIV.

XIII. ' Quæritur etiam num Hermaphroditus incidat
 ' in pœnam, *l. si quis in tantum C. unde vi*, secundum
 ' Bart. *ibi ubi etiam Bald.* Item nota, quod magis in-
 ' calens in sexu masculino, quam fœminino, inducatur
 ' ut masculus & *l. quæsitum*, & ibi Alex. *de lib. &*
 ' *posthu. & est tex. in l. quæritur de sta. hom.* Joh.
 ' Bap. Castel. Hermaphrodita enim per vim alterius
 ' possessionem occupans incidit in pœnam. *D. constitut.*
 ' *Bar. n. 14. pag. 355.* Monochius *de recupera. post.*
 ' *num. 9. ex l. si quis in tantum C. unde vi.* Cessat &
 ' hoc casu omnis disputatio de Hermaphrodito, quia
 ' sive in uno, sive in altero sexu incalescat magis, fem-
 ' per tamen in constitutione comprehenditur, ut scripsit
 ' hic. *Bart. n. 1.* Non enim est quod disputemus de
 ' potentiore sexu, juxta *l. quæritur de sta. hom.* quam
 ' declarat multis modis. *Dec. in rogasti in princ. n. 6.*
 ' *ff. si cert. pet. & conf. 213. n. 3. Alex. l. 2. in princ.*
 ' *num.*

Q. XIV. ' Can Hermaphrodites pre-
' tend to be ignorant of their Constitu-
' tions?

Q. XV. ' Can Hermaphrodites suc-
' ceed in Copyholds? *Ans.* In the Af-
' firmative, if more Male than Female.
' Others: though that Sex does not pre-
' dominate by the Appearance of the
' Pudenda, yet if they seem, in other
' Works

' *num.* 42. *de verb. oblig.* Gomes Hisp. §. *quædam*
' *num.* 45. *Instit. de act. & eodem loco de Actio. in*
' *prin. n.* 41. *Benev. Stracha tract. de merc. 1. par.*
' *n.* 58. hæc Monochius.

XIV. ' Quæritur an Hermaphrodita possit præten-
' dere ignorantiam constitutionis in *l. si quis in tantum*
' *c. vide en ff. de pœnis n.* 5. *Bart. in lectur.*

XV. ' Quæritur utrum Hermaphrodita succedat in
' feudum? Antiqua questio inquit. Bald. super, *cod. l.*
' *quoties n.* 7. *de suis & legit.* & determinatur quod sic,
' si magis incalescit in masculino, ut *ff. de sta. hom. t.*
' *quæritur ff. de lib. & posthum. l. sed est. quæsit. §.*
' *ultim. ff. de test. l. repet. §. 1. ita tenet. gl. ff. de*
' *leg. l. de quib.* & Jacob. de Domino Ardizone in *sum.*
' *sua.*

‘ Works of Manhood, as Agility of Body,
 ‘ to be equal to Men, they may succeed
 ‘ in such Inheritance; for that they who
 ‘ resemble perfect Persons ought not to
 ‘ be accounted altogether imperfect, be-
 ‘ cause that Imperfection is concealed,
 ‘ but Perfection is evident and manifest,
 ‘ therefore to be chosen. Others: that
 ‘ the Laws granting Feudes to the de-
 ‘ scending Males, do not include Her-
 ‘ maphrodites. Another: If, from Cu-
 ‘ stom, Women cannot succeed in a Feude
 ‘ or Copyhold, so an Hermaphrodite
 ‘ cannot;

‘ *sua.* Et ergo pro ista parte consului: quia si visis pu-
 ‘ dendis, quæ vilissima pars corporis nostri, non appa-
 ‘ ret major incalescentia, tamen si apparet in aliis ope-
 ‘ ribus virtutis, ut in agilitate corporis, & præponderat
 ‘ in eo virilitas consului eum in feudo succedere: nec
 ‘ dicitur omnino imperfectus, qui similis est perfecto:
 ‘ quia ista imperfectio est occulta, quæ tegitur: perfec-
 ‘ tio autem est evidens & manifesta: ideo eligenda.

‘ *L. de qui. & vide per gl. & Bald. in l. 1. in fin.*
 ‘ quæ sit longa consue. *Ang. in d. l. de quib.* ubi quæ-
 ‘ rit quid si magis non incalescit in uno quam in alio
 ‘ cui debeat comparari.

‘ Vide

cannot; which is to be understood of
 those only in whom the female Sex is
 most apparent; where such Hermaphrodit
 phrodites, who are more Female, are
 compared to Females, and those more
 masculine to Men, therefore the Law
 is to be determined accordingly.

 Q. XVI.

Vide etiam Baldum in §. omnium post *princ. inst. de actio. Et conf. 237.* quidam magnificus, paulo ante finem, *lib. 3.* ubi dicit, quod statuta sive consuetudines feudorum deferentes feudum ad decedentes masculos, non includunt Hermaphroditum *per d. l. hoc legatum Et alia quæ alligat. Et Ang. conf. 256. quia consultatio. col. 2. Carneus conf. 137. viso instr. col. 3. n. 10. lib. 1. Et recentior. in l. 2. in princ. ff. de verb. oblig. Vide Tiraq. gl. 5. l. 7.*

At Sichardus in *suis prælection. in rod. tit. 53. l. 8. ad l. 1. præses num. 7.* Si de consuetudine fæmina non potest succedere in feudo: ergo nec Hermaphroditus: quod intelligitur de eo, in quo incaluit, id est dominatur sexus muliebris. *Arg. l. quærit. ff. de sta. hom.* Ubi ejusmodi Hermaphrodita in quibus dominatur sexus muliebris, comparantur mulieribus: ut contra ii in quibus dominetur sexus virilis, comparantur masculis, nunc cum eadem sit ratio in Hermaphrodita fæmina, quæ est in pura fæmina, jure etiam tale jus erit in talibus Hermaphroditis statuendum.

XVI. Quæ-

Q. XVI. ' How should an Herma-
 ' phrodite serve in any Office? *Ans.* In
 ' whatsoever Manner they best can them-
 ' selves, and not by a Substitute, &c.'

Q. XVII. ' Can Hermaphrodites
 ' chuse, on their Parts, any one of their
 ' Brothers to succeed them? *Ans.* They
 ' may gratis, but not for Gratificati-
 ' on, &c.

' Who-

XVI. ' Quæritur, qualiter debeat servire Herma-
 ' phrodita? Resp. Bald. *supra* 6. *cod. l. quoties n. 11.*
 ' Apparere duas conclusiones, sive opiniones in Herma-
 ' phrodita: una quod sufficiat servire taliter, qualiter
 ' potest, & non debeat servire per substitutum, ex quo
 ' admittitur ad fudum & hæc vera: *ut ff. de verb. oblig.*
 ' *l. continuus §. si ab eo.*

XVII. ' Quæritur an Hermaphrodita possit in parte
 ' sua præeligere unum ex fratribus? Baldus *in l. fin. C.*
 ' *de suis & legit. n. 11. quod sic gratis, non autem pretio.*
 ' Hinc certum est, quod debeat decedere sive Hærede
 ' masculino: & si certum, ergo necessarium, quod pari-
 ' ter vocantur agnati in originali investitur, & ejus re-
 ' liquiis ac appendiciis non potest derogari, *ut l. 3. ff.*
 ' *de interdict. & re leg.* Nam quicquid ex aliqua ra-
 ' dice

‘ Whosoever would know more of
 ‘ the Laws concerning Hermaphrodites,
 ‘ may consult the Doctors and Expoun-
 ‘ ders of the Law ; these being sufficient
 ‘ concerning them.’

We have not even in our own King-
 dom been free from the same prejudiced
 Care, in providing Laws against them ;
 for as we had borrowed many from other
 Nations, and added them to our own,
 so we find one among them concerning
 Hermaphrodites, mentioned by *Coke* *
 in his Commentary upon *Littleton*, where
 he speaks of them thus †:

‘ Every

‘ dice descendit, necesse est ejus naturam sapere descen-
 ‘ dendo continuative & non adverbative, ut in cap. 1. de
 ‘ vafal. decre.

‘ Plura qui de Hermaphroditorum Juribus requirit,
 ‘ Dominos Doctores & Juris interpres consulat : Hæcque
 ‘ sufficient circa Hermaphroditorum hominum naturam.’

* *Lib. 1. §. 1. fol. 8. of Fee Simple.*

† ‘ Hermaphrodita, tam Masculo, quam Fæminæ
 ‘ comparatur secundum prævalentiam sexus incalef-
 ‘ centis.’

‘ Every Heir is either a Male, or Fe-
 ‘ male, or an Hermaphrodite, that is,
 ‘ both Male and Female. And an Her-
 ‘ maphrodite, which is also called an
 ‘ Androgynus, shall be Heir, either as
 ‘ Male or Female, according to that
 ‘ Kind of the Sex which doth prevail,
 ‘ and accordingly ought to be baptized.’

Would not any one imagine that these supposed Androgyni, instead of being of the same Nature with us, (however morbid or deformed their Parts of Generation might be) were rather another Race of Animals *sui generis*, than what they really are? when a String of Laws, compiled with so much Accuracy, and in such a formal Manner, concerning them, has been exhibited and increased in all Ages; and is it not Matter of great surprize, to think that none had ever undertaken to convince the World of the Superstition and Vanity of such Laws? since those that were already in force, in all Nations, were as sufficient

cient to bind a morbid Subject in all Cases, as a sound one; which alone is the Question here,

Though the World was lead on to credit and countenance those Whims till *Cicero's* Time, and supposing none were found able or willing to set People right in this Opinion before him; yet we may, with great Assurance, ask, why the Learned since him should neglect the Hint given by that wise Man in his Book *De Divinatione*, where we find him making a Banter of several Superstitions then in Vogue with the *Romans*; among which he does not forget to enumerate the *Androgyni* *. ‘*Quid cum Cumis Apollo sudavit, capuæ victoria?*’ ‘*Quid ortus Androgyni? nonne fatale quoddam Monstrum fuit?*’ Sure this, as well as any other Matter, worth the Notice of that noble Author, ought well to bespeak the Attention and Consideration of the whole World after him.

Several

* Lib. 1. De Divinatione, parag. 98.

have been divided if he had not finned; which was granting that *Adam* was created an Hermaphrodite, and that the two Sexes were taken asunder afterwards. Others * of these believed so firmly that Hermaphrodites existed, that they took Pains to confute the above Opinion, only fearing lest such should assume to themselves to have been the first human Creatures made, from the Words above-mentioned, ‘ God created Man Male ‘ and Female, &c.’ and consequently the most worthy.

From all these Things we see how little it is to be wondered at, that the Majority of the World should be thus riveted in their Notions of Hermaphrodites, since it appears, that Doctors of the *Jewish, Pagan, and Christian Churches* have been Promoters of them from Time to Time, by Doubts and Sentiments in themselves so trivial, as not to deserve any

* Simon Majel. Episc. Vulturanenf. in colloq. 3.

ceed from those ignorant simple People, that were always the Subjects of this Cruelty.

Thus it often fared with our reputed Hermaphrodites, who have been banished, tormented, abused, and employed in such Offices as were in themselves severe; cut off from the common Privileges and Freedoms enjoyed by the Publick wheresoever they have been; yea, and put to Death in an inhuman and pitiless Manner. But the Disgrace which hangs over human Nature, from Mens harbouring such strange Notions of one another, is almost as bad; and more especially so, when several who are ranked among Men of Science shall espouse these Chimeras, or at least confess a Doubt concerning the Thing: So that it is not to be wondered at, if the weak-minded and injudicious should be impressed with a Belief of Reports of this Kind, and thereby lose all Humanity towards such Objects; and no wonder modest Ears should be grated with
the

the Stories of such Creatures, since they are more frequently exposed to vast Numbers of the indiscreet Part of the World, than to Men of Knowledge and Decency.

Since this is the Case, and since Authors, of no little Account among the Learned, have taken great Pains to confirm the Certainty of the Existence of Hermaphrodites in human Nature, and, at the same Time, differ so much from each other concerning them; it could not but be very well worth while to attempt finding the Truth of what, I so much mistrusted, was asserted without any just Foundation, and what I could not but esteem a Scandal thrown upon the whole Race of Mankind; and therefore, upon seeing the Fœtus whose Description, with an Observation upon all female Fœtus's, concludes the following Pages, I was the more encouraged to read upon and consider the Subject; and finding myself unable to reconcile the Accounts of Authors to Truth, and
the

the Nature of Hermaphroditism to the Physiology of human Bodies, I was still the more eager to endeavour at being satisfactory to others as well as myself, about what has been so long a Riddle.

The Arrival of the *Angolan* Woman in Town encouraged this Undertaking, both from the Belief of the Vulgar concerning her, and the Sentiments of others, who would allow her no Sex but the Masculine; which rendered it not an unreasonable Time to make a further Progress in this Essay towards reducing the Matter to a Certainty, which (however deficient) I hope, will be in some Measure acceptable to all Lovers of Truth in Natural History.

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A
MECHANICAL and CRITICAL
ENQUIRY
Into the NATURE
OF
Hermaphrodites.

CHAP. I.

Reasons against the Existence of an Hermaphroditical Nature in human Bodies.

AN Hermaphrodite is an Animal, in which the two Sexes, Male and Female, ought to appear to be each distinct and perfect, as well with regard to the Structure proper to either, as to the Power
B of

An Enquiry into the Nature

of exercising the necessary Offices and Functions of those Parts. This Definition naturally arises from the very Term, and therefore, whatsoever is so accounted, and fails of answering these Characters in the most minute Particular, should be consider'd in another light, and indeed call'd by some other Name.

It would be an Injury to Truth to deny the Existence of an Hermaphroditical Nature, to all the animal World in general; but however, I am inclin'd to believe it is only proper to some Reptiles, and but a few of these; for among the several Tribes of larger Animals, whether of the Air, Earth, or Waters, there seldom are any, of late Years, to whom this double Nature is ascribed, but those of the Human; with how little Truth or Reason, even to these, I hope to make appear hereafter.

Whatever the Necessity might be for the Creation of certain of the Reptiles of this Nature, such as the Garden shell'd
Snail,

Snail, and the large Earth-worm, both of which are certainly so, which I can affirm from my own Knowledge, having often drawn both these afunder when in Coition, and observ'd them; as well as from so good Testimony, as Mr *Bradley* in his Philosophical Account of the Works of Nature *, where he has several curious Observations on these Animals, and a Figure of the Parts of Generation of a Snail, done as they appeared in a Microscope. As also from a Book intitled, *Speñacle de la Nature*, which is no less to be regarded than the former, both for Truth and Accuracy. I say, whatever may be the Cause of this, there does not appear in Reason the least occasion for it in larger Animals. As to the former, if we may attempt to guess at a Reason for their being thus created, it may perhaps not be amiss to surmise as follows, *viz.* We know these are very slow Creatures in their Motions, and con-

* Chap. XI.

An Enquiry into the Nature

frequently their Congress is the more seldom; and besides they are subject to so many destroying Accidents, that if the female Properties were but in one, it would hardly be sufficient to preserve their Species; hence it is that at the same Access they both beget, and bear in a reciprocal Manner. However, one Observation worthy of note is, that though they have a Capacity of both ways of engendering, it must be remark'd, that it is at the same Instant both are executed, and not successively or by Choice, being incapable of neglecting either to chuse the other. Besides, we find they are all so, through their whole Class; which to them is the same strict Law of Nature, that it is to other Animals to possess but a single Sex. Nor can this Law be ever violated in them, by any Means whatsoever, any more than that Law of Nature predominant in us should digress from what it always was, or be alter'd by any new Decree of the Divine Will, whose Decrees are already fix'd and unchangeable; our single Natures being

ing sufficient to preserve the human Race, in a successive Series, and their double one being no more; which alone was the Purpose of such Formations in all animal Beings, and no other. But no such Restraints attend larger Animals, and therefore no such Nature is at all necessary in them; however, tho' all others are limited to certain Seasons, as to their generative Capacities, it is very strange that no Appearance has ever been had of two Sexes in any one upon Dissection, (though many have been supposed of a double Nature) but the human; who have no limits set to their Powers of procreating, and who on all accounts seem to have the least need of any thing of of the Kind.

If it be objected that it happens not to human Nature through any Necessity, but only from a Lusus of Nature; I answer, that no such Lusus can happen, and it will be very evident, if we only reflect a little upon the Nature of Generation, which will be more amply

treated of in another Place; however, one Principle will be sufficient to our Purpose here, which is, that the Rudiments or Parts of all Animals whatsoever are already form'd in the Ovum*, and that nothing can be produced by the Males, but a Juice capable of giving Motion, Explication, and Extension to those Parts, and that since we know the common Standard of Nature in human Bodies is, that there should be but one Sex in one Body, it is impossible that there should be the least Imperfection in the Rudiments of any one of the Ova, since they were implanted in Females from the Beginning of Time, by the Almighty *Fiat*, and were under the Restriction of that Law, that every Day's Experience confirms to us is certain; for if there was not so absolute a Law, with respect to the being of only one Sex in one Body, we might then, indeed, expect to find every Day many preposterous

* The Author will endeavour to prove this in a short Treatise of Generation.

ous Digressions from our present Standard. That there are certain Limits set to the Things of Generation appears no where better than when Animals of different Species meet and copulate; the Animal that is the Product of such a Congress is in no wise capable of producing an Off-spring like itself, to this there is an absolute *ne plus ultra*, and why? Because, indeed, if such were capable of Generation, we should, by degrees, have a new set of Heterogenous Animals upon Earth. But it is plain, it never was the Design of the Almighty, since every Species of Animals are the same now that they ever were, and we must, from this Argument, expect no other while time subsists. And indeed, were we to have regard to the Notions of some of the Ancients concerning Generation, as, that the Male and Female Semina meeting form'd a Child of either Sex, according to the Predominance of the Strength or Quantity of either Semen, and if both were equal in Quantity and Quality, a Child of both

Sexes was begotten, I say, were we to have regard to this, we might still be liable to be borne away by this Hypothesis, as Authors have been hitherto, which would inevitably seduce us to believe, that there are Hermaphrodites in human Nature. And therefore, whensoever the Parts of both Sexes are seen distinct in any Subject, they are not in the same, but in different Bodies preternaturally join'd, and coalesced together in the Uterus, by Compression, Heat, Inflammation, or some other such Accident; of this there lately was an Example in Town at *Charing-Cross*, which had the Heads separate, and the Sexes appearing a considerable Distance from each other. But who, with the least Propriety, can call these an Hermaphrodite, each Body having it's peculiar Sex, and being morbid in their Conjunction.

The Notions that sprung up in the World concerning this Matter were (no doubt) first taken from Appearances that sometimes have happen'd of an extraordinary

traordinary Elongation in the Clitorides of Females; the first Idea conceiv'd from thence must have been that of a Penis, and the Appearance of a Vulva join'd to it rais'd an Opinion of both Sexes in the same Body; hence proceeded the Invention of a proper Name for the surprising Unity of both Sexes; and hence, the Fictions of Poets, which the Learned are well acquainted with. It will not be very difficult to account in some Measure, for the rise of such erroneous Imaginations, if we only consider how ignorant the World was in former Ages of the animal Structure, and even of those that understood ought of it, how few there were, who (from the Obscurity of the Clitoris in Females in a natural State) knew that any such Part existed: It is therefore not much to be wonder'd at, that at the first Sight of a large Clitoris, divers odd Conjectures should arise, and supply the Fancy of those unskill'd in a due Knowledge of the Part, with Matter sufficient for the Erection of a new Doctrine.

An

An Opinion of any kind, when once on foot, is a Law to Posterity, till repealed by the Doubts and Scrutinies of the Learned and Curious. Doubt is the only Path to Truth; for by this we examine, search, and discern Truth from Error; natural History affords Examples enough of Falshoods copy'd and handed down from Age to Age, through the whole Class of Writers, who never doubted each other, and consequently were never able to know the Truth of Things, upon which many Volumes have been wrote; and it is matter of no small surprize, that Authors never were able to take the least hint from the Practice of the People of some of the *Asiatick*, as well as the *African* Nations, concerning these large Clitorides; for as in both these Parts of the World, the Women have them most commonly very long, and the People knowing that the Length of them produces two Evils, *viz.* the hindering the Coitus, and Womens abuse of them with each other, wisely cut

cut or burn them off while Girls are young, and at the same time never entertain the least Notion of the Existence of any other Nature besides the Female in those Subjects who are thus depriv'd of that uselefs Part.

This Knowledge is not confin'd to Men of Science alone amongst the *Egyptians* and *Ethiopians*, nor indeed amongst the *Asiatics*; for every Parent knows when the Child has this part longer than ordinary, and performs the Operation at a proper Time; which *De Graaff* seems very much to approve*:
' *And the Excision of this Part is as*
' *necessary as it is decent to those*
' *Eastern People.*' — Which was also perform'd and taught, by several of the ancient Physicians †, as particularly as any other Operation whatsoever; and yet

* *Estque hujus partis Chirurgia orientalibus tam necessaria quam decora.*

† *Albucaf.* Chap. LXXI. de cura Tentiginis.

yet even in our own Days, we find some Anatomists of Repute confessing a double Nature, and a Mixture of Sexes in the same Body, and others calling the Labia pudendi a divided Scrotum, and fancying Urine and Semen to pass thro' the Clitoris. But it is observable, that where there is a perfect Penis and Scrotum found in a Child, there is never the least Sign of any Part proper to a Female annexed to it; but that, on the contrary, whatsoever Subject is said to be an Hermaphrodite has the *Feminine* Parts in Perfection, and no Penis nor Scrotum, nor, according to *De Graaf's* Dissection, any Organ serving to their Nutrition, Action, Accretion, or any other Function, but only the Clitoris (common to all Women) somewhat larger than Ordinary, which will fully appear when we come to speak of him.

There are many Authors who have given Histories of Women that have been detected in the Abuse of such large Clitorides, calling them Τριβας, Confri-
catrices,

catrices, and the like, the Recital of one from *Tulpius* * may not be amiss, who after relating some Passages transacted by one of these and a certain Widow, makes this Reflection, ‘ Though the
‘ Clitoris for the most Part lies hid, yet
‘ several have it so large, that they are
‘ thought by the Ignorant to be trans-
‘ formed into Men; but that this (whose
‘ History he writes) was in all respects
‘ a perfect Woman, having only the
‘ Clitoris half a Finger’s Length.’ And since this worthy Author has given us this Story so suitable to our present Purpose, it will not be unseasonable in this Place, to take some Notice of a Memoir
in

* *Observationes Medicæ, Cap. 35. p. 241.* Habuit autem hæc *Τειλάς*, naturalia sua, saltem quod ad externam faciem, haud aliter conformata ac aliæ mulieres. Sed intus percipiebatur evidenter (uti quidem testabantur tres obstretrices) paulo ante urinæ iter, Glandulosa aliqua caruncula, quam Clitoridem vocant Medici. Quæ licet in aliis feminis, vix unguis exprimat magnitudinem; dicebatur tamen in salaci hac fricatrice accedere ad longitudinem dimidiati digiti, & crassitudine sua haud male referre colem puerilem.

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in the Transactions of the *Royal Society*, presented by one *Dr Thomas Allen* *, the Subject of which he calls an uncommon *Lusus*, and says, ‘ This *Herma-*
‘ *phrodite* is not to be reckon’d amongst
‘ the *Τριβαδες* of the *Greeks*, nor to
‘ be equal’d by any Description yet ex-
‘ tant.’ These *Τριβαδες* were no more than Women with *Clitorides* larger than ordinary. Such of them as are so may be capable, perhaps, of that Action from whence the Name arose, whether they perform it or not; and by considering the Sequel of this History, we shall find the Subject he describes to be no other than a very Woman, such as *Tulpius* has given the History of. He says, ‘ at
‘ six Years of Age, the Child playing
‘ and wrestling with her fellow Chil-
‘ dren, there appeared two Tumours
‘ like *Hernias*, but they proved *Testicles*,
‘ differing from those of a Man only in
‘ this, that each had its own distinct
Scrotum.

* *Phil. Transf.* Numb. 32. p. 624. See *Badham's* Abridgment.

‘ Scrotum; but in such a Manner, that
‘ the Production of both form’d the
‘ Labia of the Vulva.

Our Author, after arming our Imagi-
nations with an Expectation of something
very extraordinary proceeds to describe
a true Female Child, only he would
allow her a Pair of Testes, but in-
stantly owns the Scrota of these form’d
the Labia. It would have been altogether
as well to have said at once, the Labia
were thicker than ordinary, for he could
not positively say they were Testes with-
out the Dissection of them, which was
out of his Power, since we find him
tracing her History to a more advanced
Age. But further, he proceeds thus :

‘ In the Sinus, or Fissura Magna, the
‘ Nymphæ and Carunculæ myrtiformes
‘ appear’d entire, and half the Vulva
‘ was cover’d with a thin Membrane
‘ from the Perinæum; and there was no
‘ Appearance of a Clitoris; the Uterus
and

‘ and its Neck were exactly like those
‘ of a Female.’

What has this Author described here, but a perfect Female? As to the Nymphæ's being entire, they are never known to be otherwise, except a Dilaceration of them happens by some violence; the Carunculæ are indeed liable upon slight Occasions to be broken, however in so young a Subject it would be very strange to find them so, therefore there is nothing extraordinary in this Part of his Description; but if he should mean by the Word *entire*, that these two Parts were conjoin'd together, his Notion of them seems somewhat imperfect, for the Nymphæ have their rise at the Clitoris, and are lost on each Side before they reach the Orifice of the Vagina; whereas the Carunculæ Myrtiformes are within the same, out of any Manner of Communication with the former. The thin Membrane * from the Perinæum that

cover'd

* An Expansion of the Furca Virginalis.

‘ imperforated—— deny’d egress to the
 ‘ Semen, wherefore it made its way thro’
 ‘ the Pudendum Muliebre, possibly in a
 ‘ reflux Manner.’

It is no wonder she should pass for a Woman, who, according to our Author, had all the Feminine Parts to such Perfection; and though the Accretion and Protrusion of the Clitoris was never so sudden, yet there is not the least Reason to ascribe to her a virile Nature, because the Female Parts remain’d as perfect as before, without the least Metamorphosis, and she had her Menses regularly from her sixteenth during the two following Years, at which time, says our Author they ceased, and she began to have a Beard, Hair on her Body, Voice, Breasts, Thorax, Ischia, and many other things like those of a Man. However, this sudden Growth of the Clitoris is not to be credited, for those who shew a Child of this Nature will tell any Lye to render the Thing more surprising, as, for example, who by reading the Bill of
 the

the little *French* Girl, could imagine any other than that, in an erect Posture, she was only 16 Inches high? Whereas when her Limbs came to be view'd, the Spectators found themselves mistaken, for the Person never set forth in his Bill that she sat when she was measured, or that her Limbs were folded over each other. Hence it appears that the Narrations of these kind of Things are always false, and the Subjects never answer the Character or Description of them given by the Owners.

The Doctor here believes the Man's Description of this Subject, and accordingly gives the Memoir to the *Royal Society*; but the Owner makes a Change in his Story of the Girl when he carries her to *Utrecht*, where he shew'd her in 1668, at which time she was about one or two and twenty Years old, being born in *February* 1647, according to our Author, and in that Town she had her *Menses* regularly, which the Doctor says stopp'd at her eighteenth Year; but the

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Variation made in the History of her will farther appear, when we come to take notice of *Diemberbroeck* who saw her at that Town in *Holland*, and gives a History of her in his Book of Anatomy.

The Doctor calls the Extremities of the Nymphæ a Frænum, which he says fasten'd the Glans and Præputium; for in all Females of this kind, the Nymphæ arise in an acute Angle on the under side of the End of the Clitoris, which will appear in our Description hereafter, but owns 'the Glans was imperforated, wherefore 'the Semen made its way through the 'Pudendum Muliebre;' it would have been better and more judicious, not to have said a Word of the Semen's being deny'd a Passage thro' the Glans, and so going back in a refluent Manner the other Way, except he had a Mind to demonstrate by what Road it had such a refluent Passage. The inconsistencies that appear thro' this whole Narration from first to last, should promise no great Credit, for it is entirely taken from the

Owner

Owner of the Girl, and securely presented to the *Royal Society*, without the Author's considering that no one Part of his History can be reconciled to the known Laws of the Structure of the human Body. I should not omit in fine, to take notice of one Word more, 'That at the Sight of a Woman her Penis was erected, and became flacid at the Sight of a Man;' from this I can conceive no other, than that she had more desire to the Woman than the Man; and yet a little after he says, she cast her Eyes upon a handsome Man and fell in Love with him. But as I have said above, *Diemberbroeck* will in his turn illustrate more particularly how little credit ought to be given to the Tales of Shew-men, by the Learned.

It has been often argued by Authors, that these Confricatrices are more inclined to desire the Access of Women than of Men, and being willing to favour the Opinion of both Sexes being found in one Person, draw from that

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Argument this Conclusion, that therefore there must be as much of a Masculine nature, as of a Female in them. To this it is answer'd : That they do not desire Women more than Men, from a mere natural Inclination, but because by a Gratification of this Nature there is not so much danger of being expos'd ; therefore a Congress like this is the more eagerly sought after, and agreed on by two Females so inclin'd, since by an over long Clitoris in one, both find their accounts answer'd, without fear of that Accident, that is the necessary Consequence of dealing with Men ; for that Part being, as all allow, the Seat of great Titulation, it is no wonder it should be stimulated by being embraced in the the Vagina, nor that the Receiver should also be effected by such Friction, as well as by a Penis Virilis ; thus I hope it appears plainly that this Conclusion is ill grounded.

Another Argument made use of is :
that those reputed Hermaphrodites have
Beards

Beards like Men and Hair on some of their Breasts. This can make but very little towards proving a Masculine Nature in them; for supposing some of these Fricatrices to have Hair &c. as above, yet there are many Women with Hair between their Breasts and on their Chins, who deserve no such Repute; one I have often seen whose Arms to the Fingers Ends were covered with long black Hair, having a Beard also on her Chin, who was the Wife of a Man of Fortune by whom she had eight or nine Children. I have also, at the *Hôtel de Dieu* at *Paris*, seen a Body open'd that was hairy in the same Manner, without any Sign of a Masculine Nature whatsoever. Again, several Women advanced in Years have great Quantities of Hair on the Chin, but the Number of these as well as the former, among Women, are but few; and those that are so ought no more to have any such Character ascribed to them, on that account, than that many Men who want Beards should be said to partake of a Feminine Nature, and want the Power

of exercising the Functions of a Man ; but daily Experience shews us these are as prolifick, and produce as many Signs of Virility, as any others whatsoever.

There have been many Reports of Persons who, in a certain Process of Time, have been said to change their Sex ; and many * Authors have handed such Accounts with great Confidence to the rest of Mankind, which, like a Contagion, has infected them into a Belief of the Matter ; a brief View of the Source of such Rumours may be of Use here, to shew how credulous some have been in receiving Stories of strange Things, and how indolent and supine in finding out the Truth of such.

I. The

* *Burnet's Travels*, Letter from *Rome*, p. 203.
Montaign's Essays CXX. p. 97. *Plin.* l. 7. c. 4.
Volaterran. Cardinalis. Pontanus. Jac. Duval
Marcell. Donatus. Merula. Amat. Lusitanus cum,
apud Skenckium, diversis aliis Historiis.

1. The First Origin or Reason of this Notion then appears in the Account of Dr *Allen's* Hermaphrodite, *viz.* that the Girl was changed into a young Man; which is so clearly laid down already in his Story, that here needs no Repetition.

2. The Second appears to be taken from actual Male Children, who were sometimes mistaken for Females at their Birth, only from the Penis's being as it were shrunk into a Chink, and the Testes also not yet fallen into the Scrotum, which remaining so for some time till (a proper Sense of the Sex beginning to dawn in them) the Parts begin to swell, and be protruded and extended towards a natural Size. Thus several Children have been, through Ignorance, baptized, habited, and reputed Maidens; and, upon the aforesaid Protrusion of the Parts, said to change their Sex and be transformed into Men; which many Writers have taken Pains to maintain.

Of this Nature, was one seen by *Casp. Baub.* †, and *Fæl. Plat*, who was called *Anne*, about 23 Years old, and was hir'd as a Maid Servant to a Countryman ; The Master observ'd, that this Servant, upon some Occasions, was in greater favour with his Wife, than himself ; and therefore brought the Affair before a Magistrate, who committed the Examination of the Person to these two Physicians, the former of whom gives the following Account of the Matter * :

He

† De Hermaph. & montrofor. part. natura, c. 33.

* ‘ Hæc ergo corpore erat fatis procero, macilento
 ‘ tamen, voce virili, capillos longos habens, mentum
 ‘ lanugine obsitum, (pilos enim prodeuntes volsella
 ‘ evellere solebat) mammis carebat ; pube erat piloso,
 ‘ pene longo, præputio denudato, & bene attrito ; Scroto
 ‘ & testibus propendentibus carebat ; sub pene in perinæo,
 ‘ ubi calculi extrahi consuevere, rima offerebatur ob-
 ‘ longa, medium circiter digiti articulum profunda . . .
 ‘ Hinc virum potius quam fæminam agnovimus. In-
 ‘ terrogatus de venereis actibus, confessus se cum pluri-
 ‘ bus meretricibus, rem habuisse, & cum voluptate &
 ‘ cum feminis profusione ; insuper quando vel rem ha-
 beret ;

‘ He was tall and thin, having a Masculine Voice, a long Head of Hair, and only some softish Hairs on his Chin, (for he us’d to pluck his Beard with a Tweezer as fast it grew) he had no Breasts, but was hairy about the Pubis, and had a long Penis, and the Præputium drawn back and well worn; he had no Scrotum nor Testes that were visible: Under the Penis, in the Perinæum, where Lithotomy is commonly perform’d, there was a kind of Chink, about half a Finger’s Joint deep, &c. from all which we judg’d him a Man rather than a Woman. Being ask’d concerning his venereal Performances, he confess’d, that he had cohabited
‘ with

‘ beret; vel solum incalesceret, penisve erigeretur, in inguine dextro testiculum protuberare (aliquando enim Testes in Scrotum non descendunt, sed in inguinibus subsistunt) affirmavit; quod etiam tangendo persensimus; a sinistris vero nil unquam, nec extra, nec in conflictu venereo persensisse, nec etiam ex rima vulvam æmulante, quicquam unquam effluxisse.

' with feveral Whores, with a feminal
 ' Ejection and much Pleasure; and fur-
 ' ther, that whenever he had to do with
 ' any, or ever had an Erektion of his
 ' Penis, a Testicle fwell'd in his Right-
 ' Groin, (for fometimes the Testes do
 ' not defcend into the Scrotum, but re-
 ' main in the Inguina) which we per-
 ' ceiv'd by touching, but that on the
 ' left Side, nothing was to be perceiv'd
 ' neither during the Coitus nor other-
 ' wife; nor did any thing ever flow from
 ' the aforefaid Rima or Chink.'

Here was therefore a perfect Man,
 mistaken for a Female Child at the Birth,
 on account of the invifibility of the
 Testes, and the Appearance of that fu-
 perficial Chink in the Perinæum *.

3. A Third Reason for fuch Reports
 has been taken from Boys having been
 concealed in Female Dreffes, for fome
 political or family Occafions, and fo
 continu'd

* See Columbus and Parée.

continu'd under that Acceptation, till either Matters came to such a Crisis as render'd their Case less dangerous, or till Beards and other Signs of Virility have occasion'd a Declaration of their true Sex, and a Change of Habit. The Vulgar now make a Rumour of a miraculous Change in Children, whom they before accepted of as Females; the Report takes wing, and is catch'd by several who commit the Story superstitiously to Posterity, without any Manner of Enquiry into the Nature of the Thing.

A Case of this Nature is cited by *Diemerbroeck*, which happen'd in the Time of *Ferdinand I*, King of *Naples*; it was of two Children, who were call'd *Carola* and *Francisca*, and were reported to have changed their Sexes upon the Appearance of Beards growing on them, which their Mother gave out was miraculously done, upon which she changed their Habits for those of Men. The Story reached *Fulgosus's* Ears, and he wrote it confidently and securely, and yet our
Author

Author *Diemberbroeck* discredits it very much, since the Rumour proceeded from the Mother and no other Witnesses, with whom the rational Part of the World must concur.

Johan. Baubin. furnishes *Skenckius* * with a History of a young Man, who was thought to be a Girl, by all his Acquaintance; because he sat in the Manner of Women to make Water, which was occasion'd by the Glans Penis's being imperforated, and having a Passage for Urine under the Penis; he lay with Women and was dress'd and employ'd as one all his Life; and dying of a Pestilential Disease, was, by order of a Magistrate, open'd, and found to be a perfect Man in all respects, without any Part proper to the other Sex in the least.

In all probability, if he had been detected, when alive, he would have pretended

* *Lib. de monstis, Num. 32.*

tended a miraculous Change of Sex as did the Mother of the above *Carola* and *Francisca.*

There * was an Opinion amongst the *Greek* and *Arabian* Physicians, concerning a great Analogy between the Male and Female Genitals as to their Structure, who strenuously assert, that these differ in nothing but their Situation, that is, they compare the Cervix and Vagina Uteri to the Penis, and the Fundus to the Scrotum, only they are inverted or rather not protruded, and that which hinders their Protrusion in Women, according to these Authors, is the want of Heat and sufficient force of Nature. It would be a Digression from our present Purpose, if we should enter upon a comparative View of the Parts of Generation
of

* *Ægineta, ibid.* Gal. l. 14. de usu part. c. 1. C. c. 6. f. c. 10. h. a. & de Anatom. Administrat. Rhaf. de Re Med. l. 1. c. XXVI. de forma uteri. *ibid.* Avicen. l. III. fen. XXI. de membris gener. in mulieribus c. 1. de Anatomia Matricis.

of both Sexes, and endeavour to confute those Chimeras, and therefore the Use that is at present necessary to be made of this Opinion, is only to shew that this was another Origin from whence these Reports of such Metamorphoses have sprung and been encouraged, as well as any of those others already taken notice of. For admitting that Hypothesis, *viz.* that every Woman is a Man, if she had but heat of Temperament and Strength sufficient to drive the inside of the Uterus, &c. outward, and that that Inversion should form a Penis and Scrotum, which was the general Notion amongst some of the Learned a long time after *Galen*; I say, admitting this was now the reigning Notion, we should upon the least Appearance of any thing strange in the Parts of Generation, be as ready still to acquiesce to any Rumour of the Change of Sex, &c. as ever, having so easy a Manner of accounting for it, as the *Calor eximius* & *Naturæ Vis*, which was the fashionable Cause to which Changes of this Nature were always ascribed,

ascribed, both by the *Greeks* and *Arabians*.

It will not be improper here to observe, that all these Changes in the Sex were most commonly said to be made from Women to Men; and I never could hear any Account whatsoever of Mens being chang'd into Women, but two or three, one of which happened here in *London*; the Story will not only be of use to our Purpose, but a merry one, and therefore take it briefly as follows: At * a great Tavern in *London*, there lived, some few Years ago, two Drawers who were a considerable Time Servants in the House, and always lay together; one of them gets the other with Child, who was with a great deal of Shame and Confusion turn'd away, and oblig'd then to put on Womens Clothes. The Rumour of the Drawer's
D being

* *King's-Arms* Tavern in *Fleetstreet*. This Account I had from that ingenious Surgeon Mr *John Douglas*.

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being chang'd into a Woman made a great Noise all over the Neighbourhood, and very likely would have been recorded for Truth, if it had happen'd in an Age a little earlier.

Here was a poor Girl whose Parents ignorantly believing she was a Boy from the Length of the Clitoris, dress'd her up, and employ'd her as such in the Business of Life; she no doubt believ'd herself so, until she was better instructed by her Fellow-Servant; and here is Matter and Foundation, altogether as probable and sufficient for Poets or Historians to build upon, as any heretofore taken notice of; and, in fine, hence it plainly appears, that it is with equal right, that human Nature may be said to be capable of admitting of two Natures Male and Female, in one Body, and of changing from one Sex to the other.

Another

Another is told by * *Caspar Baubin*. of a Child who was baptized as a Male, and was brought up a Taylor by Trade, went afterwards into the Army, and serv'd as a Soldier both in *Hungary* and *Flanders*, marry'd a Wife, and liv'd seven Years with her, at the End of which, our Soldier one Night rose from the Wife, complaining of great pains in the Belly, and in half an Hour, was delivered of a Daughter. When the Story came before the Magistrates, an Examination was made, and the poor Female Soldier confess'd herself of both Sexes, and that a *Spaniard* had cohabited with her once (only) in *Flanders*, by which she proved with Child; that the Wife had concealed her want of what might be expected from a Husband, with whom she never was able to act in any wise, during their (seven Years) living together.

D 2

As

* Lib. 1. de *Hermaph.* c. XXXIII.

The Author introduces this Story in the following Words*. ‘ As the following History is of no small Importance in explaining the Nature of Hermaphrodites, I have translated it thus from the German Language.’ From which Words it appears, that he had a very just Notion concerning them, and was so far from making such things Prodigies, being well versed in the Knowledge of the Animal Structure, that he counts the History of this, and another Soldier whom *Keckermannus* gives an account of, sufficiently explicatory of the Nature of Hermaphrodites in general.

The Parents of these could have no other Motive for thinking these Creatures Boys, than the Length of the Clitoris; which is plain from their bearing Children

* ‘ Cum historia subsequens ad Hermaphroditorum naturam explicandam non parum faciat, eam ex Germanico sic reddimus.

children when they came to Age; and if any thing of a Masculine Nature was in the Soldier, it could surely in seven Years Acquaintance have been exerted to the Gratification of a Wife, or would have produced some other Effects very different from that of being got with Child.

C H A P. II.

*An historical and critical Account
of the Causes of Hermaphro-
dites.*

IF Hermaphrodites actually existed, I sure their might have been before now some probable Conjectures made to shew the Reasons, or Necessity of such Beings upon Earth, since so many Authors have been busy'd about them from the Beginning of the World. But there appears throughout their several Opinions, so general a Train of Absurdities, that I cannot but wonder, they were any more satisfactory to Mankind in their Days than they are to me at present. However, when the several Causes laid down by certain Authors from Time to Time, for the producing of those Creatures, are consider'd, it will not be a difficult Matter to point out innumerable Errors amongst them, and deny that

that those Causes can produce any such Effect as a double Nature in human Bodies.

The first then that I shall take notice of is that of *Constantinus Africanus* *, who accuses Nature of being hindered, or of forgetting its duty in the Formation of the Fœtus, and by this Mistake Hermaphrodites are generated.

‘ † It happens to some Men, in Generation, to have added to them those Female Parts, and to some Women those Masculine Parts that are luxuriant in them, when Nature is hinder’d, or grows forgetful; for when by any Accident

D 4

‘ dent

* Lib. de human. natura, c. ult.

† ‘ Solet etiam in generatione, quibusdam viris illud muliebre membrum, & quibusdam fœminis illud virile membrum quo luxuriantur, adjici, sed impedita vel oblita natura, nam cum aliquo eventu impeditur vel obliviscitur, illud materiæ humidæ superfluum quod ad vastitatem, vel ad numerum alicujus membri solet disponere, ad alterius naturæ membrum sine ratione immittat.’

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‘ dent it happens thus, that Superfluity
 ‘ of humid Matter that usually contri-
 ‘ butes to either the inordinate Size or
 ‘ Number of any Limb, goes to the
 ‘ Formation of a Member of any other
 ‘ Nature without Rule or Order.’

Before we can in any wise understand whether the Cause assigned by this Author be just or not, we must guess at what he means by the Word *Nature*.

Amongst the Poets, and some Philosophical Authors, *Natura* and *Deus* may be conceived to signify the same Thing; in this Sense, not the least Impediment can be ascribed, nor Oblivion attributed to it.

If it be a Term used to hint at the *Vis Formatrix*, or at the Matter of which the Fœtus is form’d, his Reason for giving this as a Cause will appear to be as ill grounded as any other; because as to the latter, all reasonable Men must allow, that as Matter is totally
 passive

passive, it cannot be said to err or forget; and as to the former, if such an occult Power existed, it must have been by God's Appointment, and consequently not liable to such Imperfections, in conducting so great a Work as that of Generation, with which so many Authors have taken much pains to charge this *Vis Plastica*; but of both these in another Place.

Avicenna * sums up a great many Causes for Masculinity and Feminicity, as his Translator *Gerardus Cremonensis* translates it: For the former, or the Production of Males, the Heat and Abundance of the *Sperma virile*; its being promoted from the right Testicle; because (according to our Author) it is of a thicker Consistence, more hot, and drawn from the Right-Rein, *è rene dextro*; which is, says he, both warmer and higher than the other as being nearer the Liver; its
falling

* Lib. III. Fen. XXI. Tract. 1. c. 12. de causis masculinitatis.

falling into the right Side in the Coitus, &c. and that on the other Hand Females are engender'd by Causes contrary to these: All these Opinions he has gather'd from *Hypocrates*, *Galen*, and *Rhasus*, and because he does not seem in the least, to contradict them, we are inclin'd to believe them his own also.

Now from this Manner of accounting for Masculinity and Femininity, or the Production of Males and Females, there arises a third Doctrine to which this Author seems to assent, and by which he accounts for the rise of Hermaphrodites; and tho' he confesses that some say so; which signifies he has it from others, yet he delivers it with an Air of Approbation, and consequently was not displeas'd with the Hypothesis*.

And

* ‘ Et dicunt quidem, quod si currit à dextro viri ad dextrum ipsius, masculinat : & ex duobus finistris feminat, & si currit ex sinistro ejus, ad dextram ipsius, erit femina Masculina, & ex dextro ejus, ad sinistram ipsius, erit Masculus femininus.

‘ And some say, that if it runs from the
‘ Right-side of the Man to the same of
‘ the Woman, it produces a Male; and
‘ from their Left-sides a Female; and if
‘ from the Man’s Left-side to the Right
‘ of the Woman, the Production will be
‘ a masculine Woman; but if from his
‘ Right, to her Left-side, it will be a
‘ feminine Male.’

If the old Doctrine * of Males being proper to the Right-sides, and Females to the Left, of both Sexes, in the Act of Generation, were true, (which cannot but seem obsolete before even a Capacity of the lowest Class) this crossing the Strain, in the Manner he relates, might hold, and would not be an unpleasant Method of explaining the Nature of the Growth of these Androgyni; but I believe, that Notion is so much exploded already

* Galen de Sem. c. 5. h. ibid. c. 10. a. Hip. Aph. 48. l. 5. Galen l. 14. de uf. par. c. 7. f. 9. Arif. 4. de gen. anim. c. 1.

already, as not to need taking pains to Invalidate.

Let us, however, accept it as this Author's Opinion, and a Variety from that of any other ; and proceed to shew, that *Lemnius* has mistaken *Avicenna*, when he ascribes to him the Opinion contained in the following Words *.

‘ When the Menfes have come down,
 ‘ and the Uterus is cleansed, which hap-
 ‘ pens about the fifth or seventh Day,
 ‘ if a Man cohabits with a Woman any
 ‘ time from the first to the fifth after they
 ‘ have ceased, a Male will be begotten ;
 ‘ from thence to the eighth a Female ;
 ‘ again from that to the twelfth a Male ;
 ‘ but after that an Hermaphrodite.

For

* ‘ Ubi menses defluerunt, sitque absterfus uterus,
 ‘ quod quinto fere die usu venit, aut septimo, si vir mu-
 ‘ lieri congregiatur, a primo cum est purgata, die, ad
 ‘ quintum, Marem produci ; a quinto vero ad octavum,
 ‘ femellam : rursus ab octavo ad duodecimum denuo
 ‘ Masculum : post illum vero dierum numerum Herma-
 ‘ phroditum.’

For the Words of *Avicenna* according to *Gerrard's* Translation, are very different from the above quoted by *Lemnius*, tho' they import the same thing; yet they are far from being his Opinion, because he plainly rejects it as unreasonable, having it from another * Author, thus *Avicenna* †:

‘ And some of them say, who speak
‘ without Reason, &c.

Now

* The Quotation in *Gerardus's* Translation of *Avicen.* which is marginal, runs thus: Raf. 22. contin. 6. c. 1. 231. 2.

Si mulier utitur coitu in die suæ levationis, concipit masculum;

Si in quinto fæminam: Si in 6to masculum: Si in 7 fæminam:

Si in 8. masculum: Si in 9. fæminam: Si in 10. masculum:

Si in 11. utrum que Sexum.

† ‘ Et dixerunt quidam de illis, qui loquuntur absque
‘ ratione, quod pregnatio à die ablutionis, est cum masculo usque ad quintum, & est cum puella usque ad
‘ oëtavum: deinde est cum masculo usque ad XI. deinde
‘ est cum Hermaphrodito.

Now since he absolutely declares, they who think thus are without Reason, it follows that *Lemnius* had no right to quote him, for the only Opinion he dislikes, of those contained in the whole Chapter; but to whomsoever the Opinion belongs, there is a Necessity for the following Animadversions upon it.

If a limited Time was necessary thus for the procreating of the different Sexes, as, that for the first five Days after the Cessation of the menstrual Discharge, Males only are begotten, it should have been universally known by Experience long ago, since the Opinion was as early as *Avicenna*; and none of those that we daily see very anxious for Male Heirs, would ever want them, if their Consorts were breeding Women, and this the Case. Again, no Lady that languishes for a little Daughter amongst her Sons, would be long in Pain about it, if she could by Coition at any certain Time be capable of chusing one; nor in fine, would any
such

such Appearance happen in human Nature, as is erroneously reputed Hermaphroditical, if such were never produced, but after the twelfth Day from those times of the Menfes ; for Mankind would, at such Seasons, avoid the Act of Generation ; lest Beings so infamous, as they are superstitiously thought, should be the Product of their Embraces.

‘ Yet, notwithstanding *Avicenna* (says
‘ *Lemnius* *) does not account for this
‘ Doctrine, I will endeavour to reason
‘ upon it, and support it ;’ which is an
Evidence that he was so fond of it, that
besides laying it down as the Opinion of
the former, in order to gain the more
Credit for the Notion, he runs into an
anatomical Way of enlarging on it ; the
bare Recital of which, without the least
Animadversion on it, will be sufficient to
shew every judicious Reader, how Errors
beget Errors, and may successively do so,
to

* Lib. 3. de occul. natur. mir. c. 9.

to the End of time, whilst an implicit Credit is given to Mysteries of this kind*.

‘ For

* ‘ Primus enim diebus, elota vulva, humoreque for-
 ‘ dido accurate expurgato, plus caloris concipit uterus,
 ‘ quo virile semen, potentius coalescit muliebri, atque
 ‘ in dextrum uteri sinum dirigitur, hepatis dextrique Re-
 ‘ nis vi attractoria, e quibus etiam sanguis calidus in ali-
 ‘ mentum futuri foetus, iis diebus derivatur; neque
 ‘ enim sinistrae partes utpote aliosae ac frigidae, sangui-
 ‘ nisque inopes statim a purgatis mensibus aliquid conferre
 ‘ possint: sed ferius ac partius sanguis depromitur a
 ‘ sinistrae partis venis, quas emulgentes vocant, quae
 ‘ splenem renemque sinistram perreptant, sicut post
 ‘ quinque demum diem usque ad octavum ex illis aliquid
 ‘ sanguinis confluat, quo foetus alendus est, ita cum istae
 ‘ partes vires suas obeant, censenturque dextrae ex situ
 ‘ loci, atque alimenti frigidi ratione femella effingitur;
 ‘ post octavum diem dextrae partes rursus conferendi
 ‘ sanguinis munus, sibi assumunt atque ex illis denuo sca-
 ‘ turire sanguis incipit, masculum saginando.

‘ Post hoc dierum curriculum, quoniam ex omni
 ‘ parte promiscue sanguis menstruus erumpit, ac vulva
 ‘ ex frigidi humoris affluxu plus satis uda efficitur, se-
 ‘ menque nutri parti associatur; sed in media uteri ca-
 ‘ pacitate fluctuat, Hermaphroditum confusa inter se-
 ‘ femina moliantur, qui conceptus modo ex dextro, modo
 ‘ ex sinistro sinu vires formamque accipit atque utrius-
 ‘ que opera utitur, hinc Androgyni nobis emergunt, sive
 ‘ Hermaphroditi.’

‘ For at first, when the Uterus is
‘ cleansed by the Expurgation of the
‘ Humours, it acquires greater Heat,
‘ whereby the Semen Virile mixes the
‘ more powerfully with that of the Fe-
‘ male, and is directed into the right Si-
‘ nus of the Uterus, by the attractive
‘ Force of the Liver and right Kidney,
‘ from whence also, in these first Days,
‘ warm Blood is derived, to the Nutri-
‘ tion of the future Fœtus: Nor can the
‘ Parts on the left Side, being then cold,
‘ and void of Blood, immediately after
‘ the menstrual Discharge, contribute
‘ any thing; but Blood is by degrees
‘ drawn from the emulgent Veins of
‘ the left Side, which go into the Spleen
‘ and Kidney, so that, from the fifth to
‘ the eighth Day, some Blood flows
‘ from them, whereby the Fœtus is to
‘ be nourished; thus a Female is formed
‘ when these Parts compass their Strength,
‘ or are esteem’d as those of the Right
‘ out of their Situation, and also on Ac-
‘ count of the Coldness of the Aliment.

E

‘ After

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‘ After the eighth Day, the Parts on
 ‘ the Right-side take the Office of pre-
 ‘ paring the Blood, which again begins
 ‘ to flow freely from them for the
 ‘ Growth of a Male.

‘ After this Number of Days, because
 ‘ the menstrual Blood flows promif-
 ‘ cuously, and the Matrix becomes too
 ‘ moist by the Afflux of cold Humours,
 ‘ and the Blood not being determin’d
 ‘ to either Part, but fluctuating in the
 ‘ middle of the Uterus, the Semina being
 ‘ there confus’d together produce an Her-
 ‘ maphrodite ; which, when conceiv’d,
 ‘ receives Strength and Form sometimes
 ‘ from the right and sometimes from the
 ‘ left Sinus, enjoying the Efforts of both ;
 ‘ Hence *Androgyni* or Hermaphrodites
 ‘ spring up.”

Tho’ *Lemnius** has made so large a
 Comment upon that Sentence, which he
 would have us take for *Avicenna’s* Opi-
 nion,

* L. 1. De occult. Nat. mir.

nion, he is fond of giving another Opinion of his own, which he supposes to account for Hermaphroditism, and that is, any unusual or indecent Execution of the Coition.

‘ Sometimes this infamous Conception is form’d from an indecent and unusual Copulation, as when the Man is supine, and the Woman prone in the Act, &c. *

That this cannot be the Cause of Hermaphrodites is evident from this short Reflection, *viz.* That since the Fœcundation of the Ovum which contains the Fœtus, depends upon something immitted from the Penis, I believe it matters not in what manner that Ceremony is perform’d, provided that End is answer’d ; and therefore Fœcundation can-

E 2

not

* ‘ In congressu quidem indecenti, nonnumquam vitiosus hic infamisque conceptus ex indecoro concubitu conflatur, cum præter usum ac commoditatem exercendæ veneris, vir supinus, mulier prona decumbit, &c.’

not be alter'd, nor the Seminium changed, by any Variety in the Position of the two Sexes whatsoever, during the Act of Generation; for the Effect of the fœcundating Juice will be always the same upon the Ovum howsoever it is injected.

Dominicus Terrelius * imagines, the Cause to be in the Position of the Female, immediately after the Coitus.

‘ After a Woman has receiv’d the
 ‘ Semen Virile into the Uterus, care must
 ‘ be had of the Position of her Body;
 ‘ which ought not to be supine, because
 ‘ then the Semen, remaining in the
 ‘ middle of the Uterus, does not be-
 ‘ come either a Male or Female abso-
 ‘ lutely, but both together which is call’d
 ‘ an Hermaphrodite.’

And

* De Gener. & part. humano, c. 10. ‘ In muliere
 ‘ posteaquam virile semen receperit in utero, positura
 ‘ corporis observanda: Semper vitanda est quæ modo
 ‘ supino fit; quoniam maneat tunc semen in media parte
 ‘ uteri, non fit absolutus mas, nec fœmina, sed uterque
 ‘ simul, qui Hermaphroditus dicitur.

And tho' this Author does not seem to think of a Number of Cells in the Uterus, yet according to his Notion for this Doctrine, he supposes Nourishment is drawn from each side of the Uterus to the Center, where he says the Semen is lodg'd, and being somewhat different, as to their Heat and Cold, the Mixture of these two kinds of Nourishment causes a promiscuous Sex; which he compares to certain Women of *Tuscany* call'd *Lunenses*, who, says he, being careless of their Position after the Reception of the seminal Matter in Coitu, brought forth many Hermaphrodites from time to time.

Now, that the Semen should lodge in the Middle of the Uterus, and not in the rest of its Cavity, is very strange, since there is but one Cavity, and no manner of Partition to confine it in one part more than another; and as to the Capacity of the Cavity of the Uterus, it is known to be very small, insomuch

that if we may suppose any of that Matter passes into it, it is impossible but the whole must be fill'd, considering the Quantity of that Fluid that is generally injected at such Times.

But how ridiculous a Notion must it be, that in so small a thing as the Uterus, when empty, a hot nutritious Juice should occupy one side, and a cold one the other; besides, if it were incumbent on Women, after Coition, to place themselves in a certain Position, for fear of having monstrous Children, there would certainly be great danger of the Produce of many; for we may be confident no such Care is taken at those times, by any Woman whatsoever.

Empedocles thinks, that in the Formation of Hermaphrodites, the Parts of the different Sexes are drawn from the Parents in the Coitus; that is, those of the Male from the Male Parent, and those of the Female from the contrary Sex that begets them. These two Sexes,
join'd

join'd in one Fœtus, constitute the double Sex, and an Hermaphrodite is form'd. His Words according to * *Caspar Baubin* are,

Ἀλλὰ δίσπασαι μελέων φύσις, ἢ μὲν
ἐν ἀνδρῶς, ἢ δ' ἐν γυναικῶς, —

If we must, from this Opinion, suppose, that no Particle in the Semen Virile can contain any thing that might contribute to the Formation of a female Part of Generation, nor in the Semen Muliebri to that of the Parts of the Male; It is to be much fear'd, something absurd must be the Consequence; for allowing that Hypothesis held and receiv'd by *Hypocrates*, *Galen*, and many of the Learned that followed them, that the Fœtus is always form'd of both these Semina mingled together, it must follow, from the Notion held by *Empedocles*, that no other than a Child of

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two

* De Herm. p. 318.

two Sexes could be produced, and consequently the entire Race of Mankind must have been Hermaphrodites, since it was necessary both should contribute something, in order to consummate the Act of Generation. Or else, that if the Females should have no such Matter, as is call'd Seminal, that of the Males would always produce a Male by virtue of theirs alone, when injected into the Female.

But we are, according this Hypothesis, at a terrible Loss to know (if the Males had no seminal Matter) how a Female could be produced, tho' the latter were never so well stored with such female seminal Matter; because, the former being without it, there could be no consummate Coitus, and consequently no Female; so that, to sum up this Opinion, we must conclude, if both contribute, Hermaphrodites must ensue; if the Males only, Males must only be born; but if Males have nothing to emit, neither Male nor Female could
be

be begotten, and Generation must drop by Degrees.

The Opinion of *Parmenides*, an ancient *Greek* Author, appears in the following Lines, translated by *Cælius Siciensis*, from his Book which he wrote of Nature, concerning Hemaphrodites being produced *.

‘ When the Semina of a Man and
‘ Woman are mixed together, the forming
‘ Virtue, preserving a due Moderation
‘ and Temperature, will produce Bodies
‘ properly made ; for if there be an Opposition
‘ of the said Virtue in the mingled
‘ Semen, she unhappily implants in the
‘ Fœtus a double Sex.’

Here

* ‘ Fœmina virque simul veneris quum germina
 miscent,

‘ Venis informans diverso ex femine virtus

‘ Temperiem fervans bene condita corpora fingit ;

‘ Nam si virtutes permixto femine pugnent,

‘ Nec faciant uno permixto in corpore, diræ

‘ Nascentem gemino vexabunt corpore sexum.

Here is the *Vis Informans* accused of Opposition or Neglect in resisting, or letting the *Semina* go on their own way in the Formation of the *Fœtus*, which is much the same with *Constant. Africanus's* Accusation of Forgetfulness or Impediment; and therefore what is said under that Author, will suffice for the rendering this Opinion also of little Worth.

The Principles laid down by *Averroës* * are no less particular than others just mentioned; he says, The *Semen Muliebre* abounds with, or is constituted of, Particles adapted to the Nature of every Member in the Body, and in order to account for a Superfluity of Members in a Body, he draws this Conclusion from thence; that if the seminal Matter in a Female is more than is necessary for the Formation of one Child, and less than will make two, the superfluous
Part

* Paraph. in Aristot. in 4. gen. animal. 4.

Part will form superfluous Limbs to the one Child, according to the Nature of the Particles it contains; that is, if it consists of Particles fit for the Head, there will be two Heads, and so of the Hands, Feet, &c. and then he adds *,
' The Cause is much the same, when the
' Parts of Generation of both Sexes exist
' in any Person.' And that on the other Hand, if there be a Deficiency of the seminal Matter, some Limb or other must be wanting.

If this be thought a just Hypothesis, then we cannot but suppose, there is a great and most miserable Restraint upon the whole animal Part of the Creation; for if it be absolutely necessary that such a certain Quantity (and no more, nor less) is to be expended on the completing of a proportionable Fœtus, I am of Opinion that not one third of the Animals of the
World

* ' Quæ autem genitalia gemina habent; maris unum
' fœminæ alterum, causa est ejusmodi generis.

World would escape being Monsters; and the Art and Business of Physicians would be more requisitely employed in ordering Regimens, and Calculations towards the fixing the Sustenance and other Non-naturals, in such Proportion to every Animal, as should produce in each an exact limited Quantity of seminal Matter, than in curing Diseases.

But besides adjusting the necessary Quantity of such seminal Matter, it would be no less difficult to calculate a Proportion of Particles for each Part, since our Author makes some Head-Particles, some for the Feet, and so of the rest; least, tho' the Quantity in the whole may be just enough, yet, the Head Particles, for example, might be too many, when there might at the same time be less of any other Part; so that according to this Notion, a Child might be begotten with a Head and half, and but half a Foot.

But

But *Gorræus* differs from *Averroës*, as *Liebaultius* relates, who would not place the Cause of Hermaphrodites in the whole feminal Mass, but only in those Parts of it that are chiefly concern'd in contributing to the Formation of the Parts of Generation of both Sexes; and therefore, so general a mistake is not to be ascribed to him, as to the former, tho' his Supposition is altogether as ill grounded.

Peucerus * comes into a Class with *Averroës*, but tacks some little Addition to the Doctrine of the latter, of a Superabundance, or Scarcity in any Parts of the Semen, their producing a Superfluity or want of any of the Members of the Body; he says †,

If

* In Com. de præcip. divin. gen. Tit. Tetrascopia five lib. 15.

† ' Si perficiendis duobus, materia deficiat, uni tamen redundet; format vis διαπλασικη, præter naturæ præscriptum, membra plura non necessaria.'

‘ If for making two Bodies the Mat-
 ‘ ter is deficient, but is too much for one,
 ‘ the Vis Plastica forms more Limbs
 ‘ than are natural.’ A little after he
 adds *,

‘ In this Manner Hermaphrodites
 ‘ and Androgyni are begotten, who
 ‘ have the Parts of both Sexes; although
 ‘ one of them may be weaker and of
 ‘ less Efficacy than the other, and some-
 ‘ times its happens that one may be
 ‘ changed or quite abolish’d.’

This Opinion in general is pretty near
 that of the former Author ; but when he
 says, that one of the Sexes in an Herma-
 phrodite may be changed, or quite destroy-
 ed, it is somewhat obscure, and difficult to
 reconcile

* ‘ Hoc modo Hermaphroditi & Androgyni generan-
 ‘ tur, quibus membra sexus utriusque insunt ; etsi, e duo-
 ‘ bus alterum fere imbecillum, atque inefficax ; & con-
 ‘ tingit nonnunquam alterum mutari, vel prorsus abo-
 ‘ leri.’

concile to the first Part of his Opinion ; for first, he says, pursuant to the same Cause, of the Redundancy of such and such Matter, Hermaphrodites arise, ' quibus ' *sexus utriusque membra insunt,* and then, *altho' one of the Sexes may be weaker and of no Efficacy; nay, sometimes one may be changed or quite abolish'd.* Indeed when he says, that one of the Sexes in an Hermaphrodite is of no Efficacy, he is right ; for our reputed Androgyni, which are the Macroclitorideæ, have one of theirs so, which is the Clitoris ; and consequently ought to be deny'd the Character of an Hermaphrodite ; but when he says, one of the Sexes is chang'd, he can, with less right, call them Hermaphrodites. If one be chang-ed, it must be to some other Sex ; and as there are but two, then there must be a double Male or female Sex, upon the Alteration, and all this, after they have become of this double Nature, according to the Cause in the first Part of his Opinion ; for a Change is consequent to the former State of the thing changed.

changed. But, in fine, when one Sex is abolish'd, there ought to remain but a perfect Man, or Woman; how therefore can this most unaccountable Variety be said to proceed from a Redundancy of Particles of any kind whatsoever.

Pontanus *, besides being of the same Opinion with *Averroës*, seems also to lay a great deal of blame to Heat, by which I suppose, he means the Calor Nativus, because he says †, — he endeavours to make this plain, by likening Generation to a Vessel of Water on a Fire; alledging that a gentle Heat will render the Water hot, as well as an inordinate one; and that, as by a very great Heat, the Water will be subject to a total Evaporation, so the Oeconomy of
of

* Lib. 1. de reb. cœlestib. c. 6.

† ' Volunt autem calorem à quo existat generatio,
' moderatum illum quidem esse, & sua quadam certa que
' mensura contineri, urere autem, ac supra quam, gene-
' ratio ipsa exigat, exficcare, ubi vehementior fuerit,
' adversari que propterea generationi.'

of Generation may be destroyed, or become monstrous or preposterous by the same. Innate Heat is indeed a necessary Quality that attends every Part as well as Action of animal Bodies; but I cannot conceive any Excess of Heat in such Bodies, but what is symptomatick of some morbid State, and therefore not to be assign'd as a Cause for any effect, whether regular or irregular, in Generation.

By this Author's laying so much Stress upon inordinate Heat, one would imagine, he had nothing else to blame for causing Hermaphrodites; yet he joins with *Peucerus* so as to mention his very Words *, in consequence of this Notion of a Superfluity of Particles producing more Members than are natural; and makes an offer at explaining this also in the following Manner; however in-

F

arful

* • *Et si è duobus, alter fere fit imbecillis, &c.*

artful and unreasonable, let every Reader judge*.

‘ When therefore this acting or pro-
 ‘ creating Virtue directly influences ei-
 ‘ ther Sex, so as to conquer or quite
 ‘ overcome, Women bring forth Chil-
 ‘ dren of either Sex; but where she
 ‘ partly conquers and partly is subdued,
 ‘ then the thing is otherwise conducted,
 ‘ and one both Male and Female is be-
 ‘ gotten.’

By this Manner of accounting for it,
 we are to suppose, when the *Vis Agens*
 chiefly predominates over the *Materia*
Seminalis, the Male Sex is begotten;
 and when the feminal Matter totally rules
 the *Vis Agens*, a Female is produced;
 but

* ‘ Hæc igitur agens vis illa, & procreans, cum
 ‘ æquabiliter sese ad alterutrum habuerit, ut aut profus
 ‘ superet, aut ut rursus superetur, eodem, quidem aut
 ‘ virili, aut muliebri sexu fæminas nasci, at ubi partim
 ‘ vicerit, partim succubuerit, tunc in diversum, rem geri,
 ‘ atque alterum marem, alteram fæminam gigni.’

but if the latter is partly conquer'd and partly overcomes, then one of both Sexes is the Consequence.

How inconsiderately does this Author give way to an erroneous Principle? For it is very plain to all Capacities, if it be necessary that such a Power as he calls his *Vis Agens* should accompany and direct the feminal Matter, in order to assist, and carry on, the Work of Generation, that whensoever she was so overcome, as not to have any concern in the Work, or act upon the feminal Matter, it ought to be deprived of any Manner, or Power, of growing into any Form whatsoever; whereas, by our Author's System, we find, that when this *Vis Agens* has any thing to do, it is only towards the Formation of a Male; because if she be, as he expresses it, overcome, the Matter will produce a Female of itself; so that, an Hermaphrodite cannot be formed, till the Matter and the *Vis Agens* quarrel, and strive for Mastership, when

in the the Scuffle, each contributes something towards its favourite Sex, and a fœtus of both Sexes is made ; yet he does not say both are perfect ; for, as we observ'd before, he says one is obscure, so that in the Dispute they never come off equal ; and this he proves in these Words* ;
 ' Nature in Mankind in general distinguishes the Male from the Female, so that both Sexes cannot exist in the same Body, in their proper degrees of Perfection.'

This last Opinion is not consistent with the rest, because, according to his first Principles, there should be an absolute Male or Female, just as either prevail'd over the other ; and an Hermaphrodite, when each was so stubborn, as to force in upon the poor Fœtus it's different Sex.

The

* ' Natura in hominum omnino genere marem discernit à femina, itaque in eodem simul corpore uterque sexus, suo gradu, nequit consistere.'

tors; but he ought here more particularly to lay the blame to the *Vis Formatrix*; for tho' according to him either quality may be complexional of and terminating in its Sex; yet, these are but as Instruments made use of by the *Vis Formatrix*, to work upon the Matter withal; and therefore, the Tools used by a Workman may be as well blamed for making a bad Piece of Work, as these supposed Qualities; but as this Hypothesis in general, is as weak as any of the former, enough is said of it; let us therefore pass on to another, in which we shall find a great Variety.

Not a few old Authors * imagined there were several Cells and Ditches in the Uterus for the Reception of Fœtus's of the different Sexes; and those who were of Opinion that the Cells were but seven, thought that three were on the Right-side for Males; as many
on

* The Existence of these Cells is contradicted under *Domini Terrcellius*, which see.

on the Left, for Females; and the seventh in the middle for Hermaphrodites; which were generated, whenever the Semen Virile happen'd to fall into it. Another * supposes but three, one on each side for Males and Females, and the central Cell for Androgyni; and that
' Nature always intends the Formation
' of a Male, being inclin'd to form the
' best; that a Woman is but a Man,
' having an accidental Change in the Parts,
' and is therefore a Monster in Nature;
' that a Male is always begotten, but because of the ill Disposition of the Matrix and the Object it contains, and the
' Inequality of the Semen, (whenever
' Nature cannot accomplish the Formation of a perfect Man) a Female or
' Hermaphrodite must be the Consequence †.'

F 4

If

* Sanflorus in Thef. Aristot. l. 12. c. 3.

† ' Quia natura intendit semper generare masculum,
' & nunquam femellam, quia femella est vir occasione
' natus & monstrum in natura, quia aliquando generetur
masculus

If Nature intended the Procreation of no Sex but the Male, there would have been no Female; but if it was, at first, necessary, that a Female should accompany the Male in order to propagate their Likeness and Species, without which (it is evident) Generation could neither have been begun nor carry'd on, the same Necessity must always hold, and a Race of Females as well as Males ought always to continue, in order to carry on that great Work. How then are Women Monsters in Nature?

The first Woman as well as the first Man, when created, were endowed with different Organs serving to Generation, tho' in all other Respects alike in their Members; and since every Woman afterwards had

‘ masculus quoad omnia membra principalia, sed tamen
 ‘ propter malam dispositionem Matricis, & objecti, &
 ‘ secundum feminis inæqualitatem, cum non possit per-
 ‘ ficere Masculum perfectum, sic generat femellam aut
 ‘ Hermaphroditem.’

had no difference in the Formation of those Parts, but must have been exactly the same with her Female Predecessors, even back to the first; by what Reason can her Parts be accounted monstrous or accidentally changed?

Besides, whatsoever is monstrous in Nature ought to be of no further Use in the Oeconomy of that particular System to which it properly may be said to belong, if in a natural State. But this Hypothesis is of such a Nature, as scarce to be worth taking any more trouble to confute, being the produce of a mere Monster in Nature.

St *Augustin*, * who was more inclin'd to deal in Matters metaphysical than natural, makes a long detail of several Kinds of Cripples, and what he calls monstrous Kinds of Men, such as, those having but one Eye in the Forehead,
Pigmies,

* De Civit. Dei, l. 16. c. 8.

Pigmies, Sciopoda's, Cynocephales, and such like ; and proposes this Question : Whether it was from *Adam*, or the Sons of *Noah*, that such Kinds of Men had proceeded ? But seems to believe that whatsoever they be, they were brought upon the Earth by the special Appointment of God *.

This he gives as the Cause in general, but argues that the same will hold for those particularly believed to exist in this Part of the World, as Hermaphrodites, and those of a doubtful Sex †.

‘ The same Reason that accounts for
 ‘ the monstrous Births of Men with us,
 ‘ may serve to account also for those of Na-
 ‘ tions that are so ; for God the Creator
 of

* ‘ Ex illo protoplasto uno originem ducere.’

† ‘ Qualis autem ratio redditur de monstrosis apud
 ‘ nos hominum partibus, talis de monstrosis quibusdam
 ‘ gentibus reddi potest. Deus enim creator est om-
 ‘ nium, qui ubi & quando, creari quid oporteat, vel
 ‘ oportuerit ipse novit, &c.’

‘ of all, knew when and where every
‘ thing should be created.’

As yet we know not of any Nation or Genus of Men heterogeneous to us in their Form, tho’ some * have wrote concerning such ; but later Progresses and Discoveries round the World, shew us to the contrary ; if such a Nation was to be found, we might indeed with some Reason, suppose them to be a Race, created on Purpose by God ; but we must not therefore assent to the Saint, in imagining God to be the immediate Author of any Form in those poor Children (commonly call’d monstrous) that might be painful or disadvantageous to their well-being and Preservation ; and therefore his Comparison is not justly laid down, because, tho’ the first Semina of any Species of Animals are
planted

* *Aventures de Jaques Sadeur*,—he fictitiously wrote that he was driven to *Terra Australis*, and that the Inhabitants were of both Sexes ; see more of him in the General Diction. Tom. IX. p. 10.

planted by the Ordination of the Almighty, in an absolute Manner in the Beginning, from which they cannot digress in their successive Generations; yet a Woman, possessing all the greatest Beauties and Proportion in an hereditary Succession, may bring forth a Child, deformed in every Member; which can reasonably be accounted no other than one accidentally injured in the Uterus.

A Word or two more of this great Man may be necessary here, to shew that amongst those monstrous Births we have enumerated from him, he was not less certain of the Existence of Hermaphrodites, than of any other, which appears in these Words*.

‘ Altho’

* ‘ Androgyni, quos etiam Hermaphroditos nuncupant, quamvis admodum rari sint, difficile est tamen ut temporibus desint: in quibus sic uterque sexus apparet, ut ex quo potius debeant accipere nomen, incertum fit: à meliore tamen, hoc est, à masculino, ut appellarentur, loquendi consuetudo prævaluit; nam nemo unquam Androgynecas, aut Hermaphroditas nuncupavit.

‘ Altho’ the Androgyni, which are
‘ also call’d Hermaphrodites, are not
‘ often, yet, no doubt, they sometimes
‘ are, found, in whom the two Sexes
‘ are so apparent, that it is uncertain
‘ from which they should be named ;
‘ however the Custom of speaking has
‘ prevail’d that they should be nomina-
‘ ted after the superior Sex, which is
‘ the masculine, for no Body has ever said
‘ Androgynecas or Hermaphroditas.’

These amount to the Majority of the
physical Causes, commonly assign’d for
the Growth of Hermaphrodites ; many
more as unreasonable as these might be
drawn from the Opinions of Astrono-
mers *, who have endeavour’d to ac-
count for such Births, by the Motions
of certain planetary Bodies, that, they
think, influence the Actions of Genera-
tion

* Camerarius. Lonæus Bosc. Rhoderic. Acastro.
Cælius Rhod. Sabinus. Ptolomæus. Cardanus. Julius
Firmicus, *jun.*

tion in a particular Manner, and produce Variety of Monsters ; but what are already laid down, are fully sufficient to demonstrate the Errors that reign thro' the whole ; and that the Existence of Hermaphrodites being once granted amongst them, the greater the Number of Authors that strove to shew the Causes of their Generation, the greater the Distance to which Truth was banished on this Occasion.

CHAP. III.

*A general View of other Authors
concerning Hemaphrodites.*

IT is observable, that when Authors are fond of having their Readers believe what they assert, they generally favour their own Opinions either in Descriptions or Figures, so much as even to stretch from the Truth of the Subject; which so far answers their Ends as to beget in some People, indolently credulous, a Belief of what they see, and leads them into an Error. This will appear, by the following Animadversions upon such Authors as I thought would further answer our Intentions on the present Occasion.

Of MANARDUS.

It is not much to be wondered at, that the Name Hermaphrodite should be
so

so profusely made use of as it is among Men, when we find an Author of no small esteem giving the same Name, in a general Way, to such as were even troubled with several Kinds of Disorders in the Pudenda, besides a supposed Existence of both Sexes in the same Person; for * *Manardus* in a Letter to one *Michael Saëtanna*, a Surgeon, sends him a List of the Diseases incident to the exterior Parts of the Body, with a short Definition of each, and speaking of such as he calls *utrique Sexui communes* has these Words †:

‘ Herma-

* Epist. Medicinales diversor. l. 7. Epist 2. *Manardus* delivers this as his own, in the Letter abovementioned; tho’ he has taken it from *Paulus Ægineta*, De re med. l. vi. C. LXIX. de Hermaphr. or from *Albucas*. in his Chirurgia C. LXX. de cura Hermafroditæ.

† ‘ Hermaphroditas Græci pariter & Latini appellant; quorum tres in viris differentiæ, una in mulieribus: In viris enim similitudo muliebris pudendi aliquando in scroto; aliquando in perinæo apparet; aliquando per medium scrotum urina exit.

‘ In mulieribus supra pudendum, per pubem, virilis membri cum duobus testibus forma prominet.’

‘ Hermaphrodites are so call’d by both
‘ *Greeks* and *Latins*, of which there are
‘ three Kinds in Men, one in Women.
‘ In Men the Similitude of the Parts of
‘ Generation of a Woman is sometimes
‘ in the Scrotum; sometimes it appears
‘ in the Perinæum; and sometimes Urine
‘ passës out by the Middle of the Scro-
‘ tum.

‘ In Women, above the Pudenda, by
‘ the Pubis, the Form of the Parts of a
‘ Man is prominent.’

It is very reasonable to imagine from
this Passage, that the Author cannot, by
what he has here laid down, signify an
hermaphroditical Nature in a strict Sense,
in any Person; because, according to our
Definition in the Beginning, there should
be both Sexes amply subsisting in the
same Body, whereas here he says, in
Men there are three Kinds of them; in
Women, one; and therefore if Men or
Women, how can they be Hermaphro-
G dities?

dites? However, as to the first difference in Men, where he says, 'the Similitude of a Woman's Parts is sometimes in the Scrotum.'—The first Notion we can form of it is, that here is a Man perfect in the Parts proper to him; besides which the Likeness of the Parts of a Woman in the Scrotum. Now whenever any thing like a Fissure appears in this Manner, I am inclined to believe it is the divided Scrotum of certain Authors, which are no other than the *Labia Muliebria* with the Clitoris over them, being equally protuberant to the lowermost Part of the Orificium Vaginæ.

The Second is the perfect Man still supposed, and the Likeness of the *Pudenda Muliebria* in the *Perinæum*. This amounts to the same thing as the former, only the Thickness of the *Labia* reaches not down so far as the *Fissura Magna* is continued; and therefore he supposes, that beneath the said Protuberance, the rest of the Chink is the *Perinæum**. The

* Or else it is an accidental and superficial Chink, for which see *Columbus* and *Parrée*.

The third Division in Men is, only the Urine issuing out of the Middle of the Scrotum. This may indeed be sometimes the Case in Men; for when the *Glans Penis* is not perforated, or is by any Disease closed up, Nature often finds a Passage for the Urine in many Places; of which we have several Cases both from credible Authors, and also from several eminent Practitioners in Surgery who often meet such Cases. But with what Right this may be call'd an hermaphroditical Affair, I cannot imagine, and shall therefore submit it to the Judgment of the Reader. From these Considerations, it is plain that the two former of these Divisions are the very same with that State of Hermaphroditism, that the Author allows to Women, in the same Paragraph, 'in Women, above the Pudenda, by the Pubis, the Form of the Parts of a Man is prominent.'—Now, since he allows, first they are Women and have their natural Pudenda, whatsoever juts out near the Pubis can be nothing but the

Clitoris, for he does not take upon him to say, that a *Penis* and *Scrotum* appear, but the Form of them. Therefore *Forma Penis* is the Clitoris; and the *Forma Scroti* the Labia.

Here is an Author who makes a flourishing Division of the Word, and applies it to Cases not at all bearing the least Proportion or Propriety to the Nature or Sense of it; but rather alienates and disguises it, by endeavouring to appear to his Friend the more nice upon the Subject; but however, from what has been said of him, his Division seems to favour rather of Pedantry than Judgment.

Of RUEFFE.

Another Author worthy of Note here, and from whom we may gather something towards arriving at the Truth, is *Jacobus Rueffe*, who gives an Account of a Child which he calls an Hermaphrodite as follows* : In

* De Conceptu & Generatione Hominis, &c. l. 5. c. 3. fol. 44.

* ‘ In the Year 1519, an Herma-
 ‘ phrodite or Androgynus was born at
 ‘ *Zurich*, well form’d from the Navel
 ‘ upwards, but having that part cover’d
 ‘ with a reddish fleshy Mass, beneath
 ‘ which were the Female Parts, and
 ‘ under these, those of a Man, in their
 ‘ proper Situation.’

Let us here observe, that this Author places the feminine Parts above the Masculine, which he owns, and by his Figure appear, to be in their proper Place. Now every Anatomist will with Reason admire at the Situation of the *Rima Magna* above the Os Pubis, because in order to have it so, the Vagina must have a Way thro’ the Peritonæum, and the Fundus Uteri must have a transverse Direction

G 3

tion

* ‘ Anno 1519. Tiguri Hermaphroditus vel Androgynus natus est, supra umbilicum egregiè formatus, sed circa umbilicum rubeam carnis massam habens sub qua membrum muliebri, & infra hoc, loco convenienti, virile quoque.’

tion in a Right-line from the Labia Externa, cutting the Body of the Child 'cross at Right-angles; this being the case, it will be a difficult Matter to find a Place for the Vesica Urinaria, from which the Urethra ought to pass thro' the Penis, as that appears by the Figure to be the most perfect. I confess the Singularity of the Situation of the Female Parts above the Penis and Scrotum renders me an Infidel to the Story, from the known impossibility of such a Structure. So that if such a Subject was seen, I am inclin'd to believe, that what he took for the Vulva, and would have us believe so, was no more than some particular Mark or Rima in the Skin, such things being not uncommon; and we need no more wonder at the Author's being fond of making it what he does, than at others, and not a few, who would turn the Clitoris into a *Penis Virilis*, or whimsically turn Boys into Girls, and Girls into Boys, and therefore as he does not say, whether himself had seen it, or whether it was communicated

nicated to him, we must conjecture, that when a thing is received by hear-say, it is an easy Matter to make a Figure answerable to the Report, and place Parts of Bodies in the Situation that best suits our Story *; we shall find this to be pretty near the Case, when we come to take notice of *Ambrose Paræy* underneath.

In the same Chapter this Author says, that many Children are born, and even grow to considerable Ages, whose Sex is hardly upon Inspection to be distinguish'd. The ignorant (says he) believe them to consist of both, but are much mistaken; then he pretends to have seen one of these doubtful Cases in these Words †:

G 4

I hap-

* Ibidem c. 3. Artic. 14.

† ‘ Contigit nobis talem offerri infantem, de quo non
 ‘ fatis constare cujusnam Sexus esset, prominebant qui-
 ‘ dem testiculi, membrum præterea nullum, infra testi-
 ‘ culos ruptura erat unde urina efflueret, sed quia prop-
 ‘ ter virgæ prominentis defectum (nec enim tota aberat,
 ‘ sed

‘ I happen’d to see such an Infant,
 ‘ whose Sex was hard to be determin’d;
 ‘ Testicles were indeed prominent with-
 ‘ out a Penis; under the Testicles there
 ‘ was a Rupture or Passage for the
 ‘ Urine, but because of the want of
 ‘ the Penis (nor was it totally absent,
 ‘ but turn’d inwards and bending down-
 ‘ wards to the said Rupture) Nature
 ‘ found this Way for the Exit of the
 ‘ Urine. It was not baptized as a Fe-
 ‘ male, nor an Androgynus, but a Male
 ‘ only.’

Here our Author needed not, in this
 Example of Ambiguity, to be at a
 stand with regard to the Sex, for from
 his own account, the Child was Male,
 since the Testiculi were conspicuous,
 tho’ the Penis might not have been
 protruded; and where these are in a
natural

* sed intro conversa, ad modo dictam rupturam deflecte-
 ‘ bat) hanc natura viam urinæ dedisset. Non pro femella,
 ‘ nec Androgyno, sed pro masculino hunc haberi & baptizari
 ‘ placuit.’

natural State, there cannot be (as is before amply proved) any Part proper to a Female in the same individual Body. As to the Passage that nature found for discharging the Urine, this could never have been a sufficient Reason for the doubt he seems to lie under, of the Sex, because there is so wide a Difference between such preter-natural Foraminulæ and the Pudenda Muliebria. He hints, that Nature was so kind to make that Passage on account of the want of the Penis, and yet is so loth to lose it quite, as to affirm that the Penis was not entirely wanting, but that it turn'd inward, and was carry'd down to the little Aperture under the Scrotum. This is a very odd kind of Structure, and in order to give Credit to our Author, we must first suppose such another Reflection of the Penis (first to be carried up before the Os Pubis, and then turn'd down again between that and the Scrotum to open under it) as that of the Aspera Arteria in the Sternum of the wild Swan.

I can-

I cannot devise by what Means Credit should be given to such Narrations as these, which so far digress from human Nature's Laws, when not accompanied with a very nice and particular anatomick Description of such Parts; and even that attested by Numbers of Persons equally skill'd in the same Science, or a publick Society of learned Men, whose Delight it is to enquire after Truth and rectify superstitious Allegations of all Kinds, especially in natural History. At last this Author, after informing us that the Child was received and baptiz'd by the People as a Male, and not a Female nor Hermaphrodite, concludes the Paragraph thus *: 'But because such Subjects are better perceiv'd by the Understanding, than by Sight; I was not willing to represent it by any particular Figure.' He was very much in
the

* 'Cæterum quia quæ talia sunt, intellectu magis quam oculis percipiuntur, nec huic peculiarem figuram effingere voluimus.'

the Right not to give a Figure of this Subject from his Imagination only, which, I am sure, he as well as several other Authors have done before, without any other Authority than the Tradition of the People.'

REALD. COLUMBUS.

* This Author must not want a Place amongst the rest, who after he has given an account of the Dissection, mention'd in the Conclusion of this Treatise, proceeds to relate his Observations upon two Persons which he calls a Male Hermaphrodite, and a Female one; his Words are, † 'I have moreover consider'd two living Hermaphrodites, one whereof was Male the other Female.

He

* Lib. XV. in fine.

† ' Duos deinde Hermaphroditos viventes consideravi
' in quibus alter mas, fœmina altera erat.

He gives the Story of what he calls the Woman Hermaphrodite first, which is much of a Piece with that of the other Authors mention'd hereafter. But if he had said at once, that he had consider'd the Cases of a Man and Woman, he would have appear'd a more judicious Historian, than he seems to be by adding the Word Hermaphrodite to either; which will be evident by the Sequel of his Account, *viz.* *

‘ There

* ‘ Fæmina erat, Æthiopica mulier, earum quas
 ‘ cingaras appellant Longobardi, hæc neque agere neque
 ‘ pati poterat, nam uterque sexus illi imperfectus conti-
 ‘ gerat suo magno malo: Penis namque minimi digiti
 ‘ longitudinem crassitiemque non excedebat: Vulvæ
 ‘ autem foramen adeo angustum erat, ut minimi digiti
 ‘ apicem vix intromitteret: optabat misera ut illi hunc
 ‘ penem ferro evellerem, quippe qui sibi impedimento
 ‘ esse diceret, dum cum viro coire exoptabat. Optabat
 ‘ etiam ut vulvæ foramen illi amplificarem, ut viro fe-
 ‘ rendo idonea esset. Ego vero qui horum vasorum dis-
 ‘ crimen intueri sæpiùs cupiebam verbis detinui. Non
 ‘ enim sum ausus aggredi illius cupiditati satisfacere, quo-
 ‘ niam id absque vitæ discrimine fieri non posse existima-
 ‘ bam.’

‘ There was one of those *Æthiopian*
‘ Women, called, by the *Lombardians*,
‘ Cingaræ, who could neither perform
‘ as a Man nor Woman, for she unfor-
‘ tunately had both Sexes imperfect;
‘ the Penis not exceeding the Size of
‘ one’s little Finger, in length or thick-
‘ ness, and the Hole of the Vulva was
‘ so narrow as not to be capable of re-
‘ ceiving the Top of the little Finger.
‘ This Wretch intreated me to cut off
‘ the Penis, which she said, would be
‘ a Hinderance to her in the Coitus,
‘ and also desir’d I would enlarge the
‘ Vulva, that she might be capable of
‘ receiving a Man; but I dared not
‘ grant her Request; knowing the Dan-
‘ ger the Vessels were liable to, therefore
‘ I thought it could not be done without
‘ hazarding her life.’

There is not the least room to hesitate upon this Case, with regard to the hermaphroditical Character he gives her; for it is plain from her own desire, no-
thing

thing but the Properties of a Female were in her. If otherwise, she would never have begg'd him to cut off the Part which our Author calls a Penis, but in truth the Clitoris; and from her earnest Entreaty to have her Femine Parts dilated and made capable of receiving the necessary Part of the contrary Sex; for it is commonly the Case in such Women as have the Clitoris longer than ordinary, to have the Orifice more or less, covered with a thin * Skin arising from the Perinæum; this must have been the Case with her, and the Author might have gratified her by a Chirurgical Excision of that Part, as safely as the *Ethiopians* and *Egyptians* perform the same upon their own Children. And as to the membranous Covering to the Orifice of the Vagina, it might have been remedied by a Snip
of

* It is commonly call'd the Furcula or Frenula, which sometimes grows up almost to the Meatus Urinarius, differing from the Hymen imperforatum, inasmuch as the former rises from the Perinæum, but the latter is within the Orificium Vaginæ.

of a Sciffars. That part in the Angolan is near half covered with the same; and not many Days ago, a Child of about eight Years old, had it almost entirely covered, which was cured in the same easy Manner.

But to our Author's Man Hermaphrodite*:

‘ I made Observations on a living Man
‘ Hermaphrodite, who appeared as follows; He had a Penis and Scrotum
‘ with Testes, under which, in the Perinæum (that is, between the Testicles
‘ and the Anus) where the Section is made for the Extraction of the Stone
‘ of the Bladder, there was a Hole in the Manner of a Vulva, but was not
‘ deep

* ‘ Hermaphroditus vir quem vivum summa diligentia
‘ inspexi, hoc modo habebat: Penis adderat cum scroto,
‘ testibusque, sub quibus in pærinæo seu tauro, quo loco
‘ (inter Anum scilicet & Testes) fit sectio pro extrahendo
‘ vesicæ lapide, foramen quidem perstabat in Vulvæ morem,
‘ sed non penetrabat; atque hi sunt quos vidi
‘ Hermaphroditi.’

‘ deep; and these are all the Herma-
 ‘ phrodites I have met with.

What an Infatuation it looks like in Men, that so little Regard should be had either to the Nature of the Subject related, or even to the very Terms made use of to express the thing they would exhibit. This is plain in our Author, and indeed I cannot but think it a great deal more necessary than is commonly imagined, that the Choice of Terms should be well concerted, and adapted to any Subject with the utmost care; because a small Difference in a Word makes a great Variation in the Idea that should be proportioned to the thing treated of; and hence, much better Terms than that of Hermaphrodite might be drawn from the Diseases of either of the Subjects our Author writes of.

What could here make him suppose this Man to be an Hermaphrodite, when such palpable Marks of the Male Sex only were in his View, and not the
 least

‘ Hermaphrodites or Androgyni are
 ‘ Children born with a double genital
 ‘ Member, one Masculine the other Fe-
 ‘ mine, and are therefore call’d in our
 ‘ Language Men and Women.’

This Definition appears very absolute with regard to the Existence of the Members of both Sexes in one Body, which our Author easily grants, because *Aristotle* and others after him has said it; but by considering his Division of Hermaphrodites in the next Sentence, and the Causes he assigns for them, we shall find his Account, and the Figures he has given us of them, to be partly copy’d and partly fictitious; here are then his Words faithfully taken from an Edition of his Works printed at *Lyons* in the Year M. DC. XLI*.

As

‘ masculin l’autre feminin et partant sont appelléz en
 ‘ notre langue françoise Hommes & Femmes.

Les Oeuvres d’Ambroise Parée l. 25. c. vi.

* ‘ Or quant a la cause, c’est que la femme fournit
 ‘ autant de semence que l’homme proportionément, et
 pource

‘ As to the Cause of Hermaphrodites,
‘ it is because the Woman affords as
‘ much feminal Matter as the Man, and
‘ because the forming Faculty always en-
‘ deavours the Formation of things alike,
‘ that is from the Male Part of the Ma-
‘ trix a Male, and from the Feminine
‘ Part a Female ; which is the Reason
‘ why two Sexes are found in one Body,
‘ call’d Hermaphrodites.’

It is of no inconsiderable use, upon examining any Subject, to observe particularly the Hypotheses upon which Authors seem to build Arguments for supporting what they publish to the World ; because whether they follow the Sentiments of others or no, if any Absurdities should arise from such Reasonings, the Truth must still be remote,

H 2

which

‘ pource la vertu formatrice, qui tousjours tasche
‘ a faire son semblable, a sçavoir, de la matrice masculine
‘ un malle, & de la feminine une femelle, fait qu’en un
‘ mesme corps sont trouvez quelque fois les deux sex,
‘ que l’on nomme Hermafrodites.

which is in its own Nature so clear as to shine forth without much Strife, when Arguments are founded upon Facts fairly stated. Let us therefore take notice of our Author professing, according to the Ancient Notions of Generation already hinted at, that an Hermaphrodite is produc'd from an equal Quantity of the Semina of both Male and Female, elaborated together with equal Force; which by virtue of the *Vis Formatrix*, or *Vis Plastica*, (the Author's *Vertue Formatrice*) which he says, endeavouring always to form things alike, is the Reason why two Sexes are form'd in the same Body.

The present Notions of Generation are greatly different from what is here the Faith of our Author, because a better Knowledge of the Structure of the Parts, which are the Instruments of it, has taken Place; and certainly an Hypothesis is better founded upon an experimental Fact, than upon bare Supposition; for the Ancients, who knew nothing of
the

the Uses of Ovaria, nor Fallopian Tubes, had no other Way of accounting for Generation, but this of our Author, which they suppos'd from only being sensible of an Injection of something in the Coitus from the Male, and again, from believing something to exist in the Female, which they also called Semen, the natural Conclusion that arose from this Consideration was, that an admixtion was made of both, and in order to complete the Work, that occult Finisher, 'the Vis Formatrix,' was summoned to assist till the Fœtus was moulded out. The most illiterate Grooms have the same Opinion 'till this Day (tho' they never knew it was said by any Author) drawn from the same natural Reason only; for I have taken notice of one thing they do instantly after a breeding Mare is cover'd by a Horse; which is to throw a large Quantity of Water, that is always prepar'd for that Purpose, about her back Parts, which they say is done in order to make her cringe, and keep what she has received. And

I have further observ'd, that when any Part of it has been rejected, immediately after the Coitus, by the Mare, they have despaired of any Benefit from the Access of the Horse. Hence it is plain that the Causes assign'd by our Author for the Production of this double nature in human Bodies, can produce no such Effect; for the World is by this time assur'd, that the Mechanism of Generation is otherwise carry'd on, and that no animal Being whatsoever is generated in the Manner laid down by our Author and his Predecessors, therefore no Hermaphrodite can be the Effect of such a Scheme of Generation. But now to his Division * :

‘ Of

* ‘ Des quelles il y a quatre Differences, a sçavoir,
 ‘ Hermafrodites males, qui est celui qui a le sexe de
 ‘ l'homme parfait, et qui peut engendrer, et a au Peri-
 ‘ næum un Trou en form de vulve toutes fois non pene-
 ‘ trant au dedans du corps, et dicelui ne sorte Urine ny
 ‘ Semence.’

‘ Of which there are four Divisions,
 ‘ to wit, Male Hermaphrodites, who
 ‘ have the Male Sex perfect, and can
 ‘ engender properly, and have a Hole like
 ‘ the Vulva in the Perinæum, not at all
 ‘ penetrating into the Body, from which
 ‘ neither Urine nor Semen passes.’

This Division of Hermaphrodites differs in some measure from that of *Manardus* and *Laurentius*, but is of as little account as either. This first Part of it declares a perfect Male, which he owns to be capable of Procreation; and because he finds (or supposes) an accidental Mark like a Slit or Hole in the Perinæum, he makes this Male an Hermaphrodite in an instant, though at the same time he confesses the Hole to be always superficial, as not at all penetrating into any Part of the Body, and that neither Urine nor Seed can pass thro’ it. If it should happen to a Man to have an accidental Wound near the Privities, or to a Woman to

have any kind of Wart, or Tumour near hers, we might with as much right account them Hermaphrodites, as *Parée* does this Male Child with the Slit in the Perinæum *. How therefore can such a Hole or Slit which is totally superficial, and can have no Manner of use ascribed to it, entitle a Boy to the Character above-mention'd? This is writing for writing's Sake; but to proceed †.

‘ The Woman Hermaphrodite, besides the Vulva which is well formed, and from which flows both Semen and Menses, has a Penis Virilis, situated above the said Vulva, near the Groin, with-

* The Slit in the Perinæum is taken from *Columb.* l. xv. *ad finem.*

* ‘ La Femme Hermaphrodite, outre sa Vulve qui est bien composé, par la quelle elle jette la semence et ses mois, a une membre virile situé au dessus de la dite Vulve, pres le penil, sans præpuce: mais un peau deliée, la quelle ne se peut renverser ne retourner, et sans aucun erection, é d'icelui ne sort Urine ny semence & ne s'y trouve vestige de Scrotum, ne testicules.’

‘ without a Præputium ; but having a
‘ smooth Skin, which cannot be turned
‘ back ; without any Erection ; from
‘ which neither Semen nor Urine can
‘ pass ; and having no Sign of a Scrotum,
‘ nor Testicles.’

This second Sort is what our Author calls his female Hermaphrodite ; in this he owns the feminine Parts perfect and capable of all the natural Functions and Offices proper to them ; but adds, that they have over them what he calls a *Membre virile* : It is very odd and preposterous to account this Part a *Penis virilis*, to which he does not allow a *Præputium*, Power of Erection, a Passage for the Discharge of Urine, nor the least Sign of Scrotum nor Testes ; his Opinion is just indeed, when he calls this subject a female ; but when he tacks to it the Word *Hermaphrodite*, and calls the *Clitoris* a *Membre virile*, which should have all the Properties he denies it, in order to it's being so accounted, his Notion seems

seems as injudicious as it is useles. But to his third Division * :

‘ Hermaphrodites, which are neither
 ‘ the one Sex nor the other, are altoget-
 ‘ ther excluded and exempt from the
 ‘ Power of generating, their Sexes being
 ‘ quite imperfect ; and situated beside
 ‘ one another, and sometimes one above
 ‘ the other, serving for no other Use
 ‘ than for the Discharge of Urine.’

In the two foregoing Divisions, this Author’s Fondness of calling Men and Women, each perfect in their Sex, Hermaphrodites, is very culpable ; but in this his forging a new Kind is inexcusable ; for he has put two Figures in his Book to explain this Division ; the first of which
 is

* ‘ Les Hermafrodites qui ne sont ny l’un ny l’autre,
 ‘ sont ceux qui sont du tout forclos ; & exempt de gene-
 ‘ ration, & leur sexe du tout imperfect ; & sont situez
 ‘ a costé l’un de l’autre, & quelquefois l’une dessus &
 ‘ l’autre dessous, & ne s’en peuvent servir, que pour jet-
 ‘ ter l’urine.’

is that of a single Body, with the Vulva on the Right Side, and the Penis and Scrotum on the Left, close to each other, over which he has this Inscription * :
' The Figure of an Hermaphrodite, Man
' and Woman.' And yet in this Division he describes the same Kind, and calls it † ' neither one nor t'other : ' declares them incapable of Generation, and that their Parts serve for no other Use than for the Discharge of Urine ; but leaves us in the Dark as to which of the Parts, or whether both, serve to this Use. Now as by the Inscription over this Figure he intends to demonstrate both Male and Female, which is his fourth Division ; and by his third Division, he describes the same Figure to be neither the one nor the other ; it is no difficult Matter to perceive this Figure is purely invented to illustrate what an Hermaphrodite is in general, according to the Idea
he

* ' Portraict d'un Hermafrodite homme & femme. '

† ' Ni l'un ni l'autre. '

he himself had formed of it. The second is a Figure of two Children sticking together by the Backs, to both which he puts the same Marks of the Parts of Generation as to the former, as if both Children were Hermaphrodites; and, indeed, he might have as well placed the Parts of fifty to the same Body, as to have been guilty of what appears to have been his common way of proceeding, for he feigns or borrows Figures to serve every Occasion; this clearly appears by comparing this Author's Figures with those of *Jac. Rueffe*; for he makes one of the Figures of that Author serve to illustrate two different Stories; he tells of Monsters with four Hands, and as many Feet; but this, with several others of the like Kind, may be the Subject of another Place*.

‘ Herma-

* ‘ Hermafrodites maffes & femelles ce font ceux qui ont les deux sexes bien formez & s'en peuvent ayder & servir a la generation.’

‘ Hermaphrodites, that are both Male
‘ and Female, are such as have the two
‘ Sexes perfectly formed, and capable of
‘ Generation.’

As to this fourth Division he makes of Hermaphrodites, which is allowing the Parts of both Sexes Perfection, as well as a Power of exercising either to the same Person, I believe, from what has been said, this, as well as the others before, may be set at nought; however, a Word or two more concerning the Reasons and Causes he assigns for Hermaphrodites will further confute this Author. The Cause he says is, as was before mentioned, an Elaboration, or working together with equal Force in all Respects, of the Semina of both Male and Female, in the Uterus, that produces the two Sexes in one Body. Now since according to this System several of the old Authors, from whom he had this Opinion, held the feminal Matter to be as absolutely necessary to Generation in a Woman, as in a
Man;

Man; and as they were strongly of Opinion, that a Kind of PASTE was formed of both together, to make a Fœtus compleat, an equal Quantity on each Side ought to produce the more perfect Child, and not at all any thing monstrous, even (I say) according to this very System, held by them; and this agrees so well with another Part of their Opinions in general, (which is, that a Defect in the Quantity of the seminal Matter on either Side was the Cause of a Deficiency in some Member or other of the Offspring) that it is surprizing to find that Reason assigned for a Cause of a monstrous Production, which necessarily appears to be, in their own way of arguing, a much better one for the Formation of a perfect Child.

ANDREAS LAURENTIUS.

In reading some foreign Authors, who wrote large Pieces in Medicine *, it
plainly

* *Histor. Anatomica Humani Corp. &c. l. 8. Quest. XIV. de Monst. & Hermaph.*

plainly appears, (as I have before hinted very often) they did little else than copy from one another, because probably as they were ambitious of writing, and one strove who should excel the other in the Quantity more than the Merit of the Work, so the Improvements that might reasonably be expected from succeeding Writers lay neglected: Whereas if that beneficial Method, so much the Practice of our own Authors, was but prosecuted by some of those Foreigners, of handling and considering any one particular Part of the Science, they might have had Time to be somewhat more accurate and instructive. Our Author seems to be of that Set, who thought so well of the Division of *Manardus*, concerning the Doctrine of Hermaphrodites, that he was content to write the same Thing with that Author, with very little Variation. And as we have considered him already, the less of this present Author will serve, and that only a comparative View of both, which, I
hope,

hope, will be found necessary in this Place *:

‘ Such as have two Natures are called
 ‘ Hermaphrodites; in Men it happens
 ‘ three different Ways; when there ap-
 ‘ pears a small Vulva in the Perinæum;
 ‘ again in the Scrotum, but without any
 ‘ Discharge of Excrements, and the same
 ‘ with a Discharge of Urine; in Wo-
 ‘ men one Kind; when a Penis is pro-
 ‘ minent in the Place of the Clitoris, at
 ‘ the lower Part of the Pubis.’

Now the Difference that we find be-
 tween these Authors is, that the *Mulie-
 bre pudendum exiguum* of the former, is
 the *Similitudo muliebris pudendi* of the
 latter. And also our Author, instead of
 saying

* ‘ Hermaphroditas ζιφυεις ανδρθηλυας αρσενο-
 ‘ θηλιας vocant, in maribus id tribus fit modis; cum in
 ‘ perinæo seu interfemineo muliebri pudendum exiguum
 ‘ videtur; cum itidem in scroto, sed nullo excrementi
 ‘ profluvio, cum ibidem exeunte Lotio; in feminis uni-
 ‘ co, cum penis supra genitalis fastigium in clitorio &
 ‘ ima Pube prominet.’

faying, with *Manardus*, *aliquando in Scroto*, fays *cum itidem in Scroto, sed nullo excrementi profluvio*. This he adds in order to make *Manardus's* Divifion more diftinct; becaufe that Author fays, in his third Divifion, *aliquando per medium Scrotum Urina exit*, which is much the fame with *in Scroto*, only attended with a Capacity of difcharging Urine; and therefore *Laurentius* calls his third Divifion, *ibidem exeunte Lotio*. In the whole Matter, this is the mere Doctrine of *Manardus*, but in other Words. Now though our Author has done with him, he has a sneaking Kindnefs for *Rueffe* and *Parée*, which is manifefl in the very next Line, which is thus *:

‘ Some add, that above the Root of
 ‘ the Penis the Parts of a Woman are
 ‘ apparent.’

I

This

* ‘ Addunt quidem, in maribus cum supra Penis radicem muliebris natura extat.’

This is expressed by *Rueffe* in his Description of the Child with the fleshy Substance about the Navel, as is before-mentioned under his Name. Again *:

‘ In Women, when the Penis is situated either in the Groin or Perinæum.’

As to the Penis in the Groin, he has taken that Hint from those Figures of *Parée*, which are before clearly proved to be fictitious; but because I have not taken notice of any mention, in any Author, of the Existence of a Penis in the Perinæum, I am inclined to believe this Part of the System to be of *Laurentius’s* own coining, and refer it to the Judges in Anatomy whether any such Structure can be blended with human Nature.

JOHANNES

* ‘ In fæminis cum penis ad Inguina vel in Perinæo profertur.’

JOHANNES RIOLANUS.

It is very observable, that several Authors, in treating of this Subject, notwithstanding they run into such flourishing Divisions of the Word Hermaphrodite, yet are commonly sure, before they conclude, to disown, or, in a great Measure, contradict those very Assertions which, for Art's Sake, they at first ventured on. This shines in our present Author, who, after he has described the Parts of Generation, proceeds to recount the Diseases of them which he calls his

* *Consideratio Medica*; and under that Head †, amongst the Diseases of the Urethra, he brings in some Species of Hermaphrodites, as though none were entitled to that Character but such as had Disorders in those Parts proper to Men; but from what he says of them,

I 2 nothing

* *Enchiridium Anatomicum*, l. II. cap. XXXI. de partibus genitalibus.

† *Ibidem*, cap. XXXVI.

nothing can occur to any reasonable Person but a Notion of the real Diseases of the Parts, however he came to call them Hermaphrodites, which Name is applied here with as much Impropriety as with any other Author whatsoever. His Words are *:

‘ Hermaphrodites belong to the Urethra and Scrotum, if the Testicles should be hid in the Peritonæum, and the Scrotum empty; or opened in the middle from a Perforation in the Urethra; when the Sides of the Scrotum are like the Labia of the Pudenda of Women, and the Penis also very little; these Things have deceived ignorant Midwives, who often think such Children females at their Birth.’

Now

* ‘ Ad Urethram & Scrotum pertinent Hermaphroditæ, si absconditi fuerint intra septum Peritonæi Testiculi, & Scrotum inane fuerit, vel media sui parte apertum, ex Urethra ibi perforata cum Scroti Latera, uteri labra æmulantur: Penis adeo exiguus ut Obstetres imperitas ista deceperint quæ tales Fœtus nascentes, in Ortu suo Judicarent femellas.’

Now it is plain, that tho' he brings these Accidents and Diseases under that Denomination, which (as he was Professor) must have been only by way of School-Method, yet his Conclusion of this Paragraph shews that his Opinion was, that the Testes remaining hid in the Peritonæum, and the Scrotum empty with an Aperture in the middle, the Penis being extreamly small, were all Accidents that happened to the Male Sex, though judged to be Females by the Ignorance of Midwives, at the Time of their Birth; and, indeed, though the Testes may be not as yet come down, nothing can be conceived of such a Subject but the true Male Sex; but if the Sides of the Scrotum look like Labia, it must be a female Case with a prominent Clitoris, for it is absurd to think the Scrotum can be divided, as we have proved above. Again, this Author, after taking notice of some other Diseases of the Urethra of Males, and their Scrota, utterly denies that Females can be

changed into the other Sex, but that Children reputed Females from some of the forementioned Disorders, have always proved to be Males in the End *.

‘ Such Subjects, after being thought
 ‘ Females, have at length proved Males,
 ‘ for no Woman was ever changed to a
 ‘ Man; but might be misjudged by the
 ‘ Length of the Clitoris, or an Hyper-
 ‘ sarcosis, arising from the Uterus, which
 ‘ might be in some Measure like a Penis
 ‘ in Form and Hardness, but not at all
 ‘ in the Composition or Structure, &c.’

In this Paragraph he is very particular upon the Reports of a Change of Sex, and adds, to the two former, these two other Ways of the Vulgar’s being deceived

* ‘ Tales judicati pro feminis tandem Mares evadunt, verum nunquam visa est femina in Marem conversa nisi abutatur sua Clitoride prolongata, vel Hyper-sarcosis erumpat ex utero, quæ penis formam & duritiem æmulatur, sed Penis compositionem nullo modo præ se fert, &c.’

ceived with respect to such Changes; as if he had said, ' I know of no other way for changing a Woman into a Man, except you'll have it that a long Clitoris, or an Hyperfarcosis, growing out of the Vagina makes a Man.'— This he confirms again in his thirty-sixth Chapter of the same Book under his Medical Considerations on the feminine Parts of Generation, under the Head of *Morbi Peculiares*, where when he comes to the Clitoris he says * :

' The Clitoris sometimes grows inordinately long, and counterfeits a Penis; it is called a Tail with which Women abuse one another; these are called

I 4

' Herma-

* ' Clitoris prolongatur supra modum, mentiturque penem virilem, Κέρκοσις Cauda dicitur ita ut mulieres ista parte productiore & crastiore abutantur inter se, tales sunt quæ dicuntur Hermaphroditæ five fricatrices, nec unquam visa est, & impossibile est mulierem in virum transformari. Sed mas in exortu suo pro femina habitus ut dictum est, erumpentibus partibus genitalibus, quæ intus latebant potest in virum degenerare.'

‘ Hermaphrodites, or Fricatrices, nor
 ‘ was it ever known, and it is imposs-
 ‘ ble, that a Woman should be transf-
 ‘ formed into a Man. But a Male Child
 ‘ at it’s Birth being thought a Female,
 ‘ as was said before, when his Parts be-
 ‘ gin to come out which lay hid, may,
 ‘ indeed, become a Man.’

Hence it is plain, that our Author would make Use of the Word Hermaphrodite, not as crediting such an Existence, as it expresses, in human Nature; but as thinking it a Term fit only to serve him in his Explication of some of the Diseases of the Parts of Generation.

REGNERUS DE GRAAF.

This Author, in his particular Description of the Clitoris, gives a History of a Child born with that Part so large, that all who saw it pronounced it a Male Child; and it was accordingly baptized as such, and securely allowed to be

be a Boy. However, *de Graaf* had no such Opinion; for the Doubt that he, and others of the Faculty of Physick were in concerning this Child, caused a more narrow Enquiry into it's Nature, which was favoured by it's Death; and the Result of their Examination is very positively expressed by him thus *:

‘ But an accurate Dissection of those
‘ Parts after Death has detected the
‘ Deceit, &c.’

The History in full, with the Figure, he gives in another Place †, of which let us consider the following Particulars.

When this Child died, our worthy Author, in Company with several Physicians and Surgeons, first had a drawing made of the exterior Appearance of the
Parts

* ‘ Hanc tamen naturæ fraudem detexit post mortem accurata harum partium dissectio.’ *Opera omnia*, Cap. III.

† *Ibidem*, Cap. XV.

Parts of Generation, and then proceeded to open the Body, upon which they found the Uterus, Ovaria, Tubes, and spermatick Vessels according to the Standard of Nature; but seeing no Scrotum, they searched in the Groins and elsewhere for Testes but in vain; for neither these nor any other Signs of a Masculine Nature could be found. Then they proceeded to examine whether there was any Passage in the Clitoris, but were foiled in this also; but found the Urethra under it in the proper Place as in all Females, through which they passed an Instrument into the Bladder. Afterwards they inflated this Part (first stopping the Orifice of the Vagina) which when it was very much distended, they compressed greatly to see if any Air could pass out by the Clitoris, but this likewise was to no Purpose; at length they cut the Clitoris across, but found not the least Sign of an Urethra, nor any other Thing but what is proper to that Part. From whence he concludes, that
though

though it resembled a Penis virilis in all
Respects, * ‘ Yet we pronounced it not
‘ a Penis, but the proper Part of a Fe-
‘ male, known by the Name of a Cli-
‘ toris.’

Here is a Series of strong Experiments
upon this Child, to prove very sufficient-
ly that these Kind of Subjects are only
Female, after it was received as a Male
by all that saw it; and yet this great
Man’s Figure of the Thing must have
inevitably produced a greater Notion, in
us, of the Predominancy of the Mas-
culine Sex, than of the other, if the
above History and his judicious Expla-
nation were not annexed to it; only
because he had asserted it was like the
Virga virilis, and therefore had it drawn
in a Position that favoured that Affer-
tion, and gave the whole as much of
the Mien of that Sex as possible; for
though

* ‘ Non virile membrum esse, at Muliebre, clitori-
dis nomine notum asseruimus tantoque liberius, &c.’

though he denies (in his Description) any Perforation to the Clitoris, yet in the Drawing it appears to have one at the Extremity; so that this joined to the close Position of the Labia under it, which appear very protuberant (though nothing was found in them) without the least View of the vaginal Orifice, entirely conceals the natural Sex, and actually represents the contrary. Thus we may easily see how necessary, and of what Consequence it is towards the Exhibition of Truth, to dispose of any Subject in a natural impartial Attitude or Light, either for describing or drawing, because no other Idea could be conceived of our Author's Figure but what I have expressed above; whereas if he had either drawn it with the Labia open, or made a second Figure to represent the inferior Part next the Anus, looking upwards at it, so that the Nymphæ might come in view, it would have been more analogous to so just a Description as he has exhibited.

Of DIEMERBROECK.

To examine this Author, concerning his Opinion of Hermaphrodites, will be extremely worth while; for we shall find him making the strongest Efforts to persuade the World, that a feminal Matter issues from the Clitoris, and making a great many Shifts to prove it, as if he had a Mind to introduce a Notion of a Power of ejecting a feminal Juice, from that Part in those Confricatrices, and thereby to render them equally capable of the Coitus in the Quality of either Sex: But how strange an Appearance does it make, to find him, in the end, giving Histories of several of these reputed Hermaphrodites, with some Animadversions on them, which serve to overturn and confute what he has taken no small Pains to maintain before.

This Author asserts, that the * Semen is brought partly from the Testes and
Tubes

* Anatomę Corp. Humani, cap. xxiii. p. 223.

Tubes by the Ligamenta Rotunda (which he calls Vessels, and adds, that heretofore they were improperly called Ligaments) and so emitted by the Glans; but how a Communication is carried on between these Ligaments and the Clitoris he has not given us the least Account; yet he persists very strenuously in that Opinion, tho' he owns at the same Time, that upon the Dissection of these Parts no convenient Passage appears for such an Emission, and this turns him upon another Method of accounting for it, which is, that the Pores of the Glans are so distended by Heat, Agitation, &c. that Semen may easily pass forth. He backs this Opinion with a Story he tells, of a Patient that complained to him of an involuntary Emission from that Part, occasioned by her too frequent provoking it before; part of the Words of this History may not be amiss, in this Place, for the Reader's Satisfaction*.

‘ Lately

* ‘ Nuper mulier quædam non infimæ fortis mihi
 ‘ conquesta est, se in prima juventute libidinis stimulos
 ‘ sentientem,

‘ Lately a Woman of no little Credit
‘ complained to me, that in her younger
‘ Days, having early Defires, ſhe often
‘ rubbed that Part (the Clitoris) with her
‘ Finger, ſo as to provoke the Emission
‘ of Semen with much Delight, and
‘ that in ſome time this ill Custom cauſ-
‘ ed it to become a Diſeaſe.’

Here he makes a Paſſage through the Ligamenta Rotunda for Semen to come to the Clitoris, in order to make a cloſe Analogy between the Penis and that Part; and, finding no Urethra, makes it paſs out by the Pores of the Glans, and and by way of Confirmation of his Opinion, tells the above Story from the Mouth of the Woman herſelf, believes her, and would have the World give Credit to it alſo.

In

‘ ſentientem, ſæpiſſime iſtam particulam digito fricare,
‘ ficque Semen ſibi ſumma cum voluptate provocare ſo-
‘ litam fuiſſe; ſed progreſſu temporis hanc malam con-
‘ ſuetudinem in morbum abiſſe, &c.’

In another Place * he absolutely confesses, no Passage like an Urethra has hitherto been found upon Dissections in that Part; yet Reason (says he) tells me there must be one, though in dead Bodies it disappears; otherwise I demand by what Passage can such a Discharge proceed from these Confricatrices and Hermaphrodites. His Words are, ‘Mullieres Confricatrices atque etiam Hermaphroditi.’ As if these two Characters signified different Things, which in other Authors are esteemed the same. This is rivetting his Opinion of an Urethra, though none can be found, and totally omitting to make any more Use of his Argument of the Pores, whether wilfully, as believing it a weak one, or through Forgetfulness, we cannot say; but his subsequent Histories will shew, how he tumbles from this Notion into a direct Contradiction of a pervious Clitoris; and

* Anat. Corp. Humani, c. 25.

and as to his Pretence of the Ligamenta Rotunda's being Vessels, every Anatomist is able to make a Judgment; and also of what Use it is to have a Discharge from the Clitoris, those in any wise acquainted with the Nature of Generation, and the Structure of the Parts, will easily refute.

Now we shall proceed to take notice of some of the Histories he gives concerning enlarged Clitorides in Women, which he takes from several Authors, and introduces in these Words * :

' In Hermaphrodites this is the Part
' which, as it grows, resembles the Pe-
' nis; this is plain, because no Perfora-
' tion can be discerned in it.'

This Sentence very much weakens his guess'd Opinion of the Urethra, which

K he

* ' In Hermaphroditis hæc ipsa pars est quæ incref-
' cens virgam virilem effingit, ut ex eo patet, quod
' nulla manifeste conspicua perforatio in ea observetur.'

he does very often afterwards in his several Stories of these Creatures. The first he saw was in *France*, of about Twenty-eight Years of Age, which was shewed to the People for Money; he describes her thus *:

‘ This Subject, on the upper Part of
 ‘ the Pudenda, had a Clitoris as long as
 ‘ one’s Finger, and as thick as a Penis;
 ‘ with a Glans, Frenulum, and Præpu-
 ‘ tium, as are seen in Men, except that
 ‘ the Glans was not pervious; below
 ‘ this there was an urinary Passage, and
 ‘ the Vagina Uteri as in Women; in
 ‘ each Labium there was a Testicle.’

In this History our Author owns, there was no Perforation to be seen in this
 large

* ‘ Huic superiori pudendi parte Clitoris excreverat
 ‘ ad medii digiti Longitudinem, & mentulæ Crassitiem,
 ‘ cum glande, frenulo & præputio, ut in viris esse so-
 ‘ let, excepto quod fissura glandis non esset manifeste
 ‘ pervia: inferius meatus urinarius, & vagina uteri ad-
 ‘ stabant, ut in mulieribus: in singulis pudendi labiis
 ‘ unus testis continebatur.’

large Clitoris; and as to the other Parts he describes no more than a perfect Woman.

Another of these he saw at *Utrecht*, which her Owner told him was a perfect Female till between five and six Years old; at which Time she began to change, and at Eleven a Penis was grown conspicuous, but without a Perforation: the said Man told him also, that she had then her *Menses* periodical-ly as other Women. She had below the Clitoris the *Meatus Urinarius* and *Vagina* properly situated, to which he adds a *Testis* in each *Labium*; and further, that there was a seminal Discharge upon Occasion, but that the *Hermaphrodite* did not know whether it was by the Clitoris, or the other feminine Parts. His Narration of this History begins thus, of which we shall insert but a few Words, the Substance being just mentioned above *:

K 2

‘ In

* ‘ *Similem etiam Hermaphroditum Anglum ætatis
‘ 22 annorum, anno 1668, cum plurimis aliis specta-
‘ toribus, vidimus hic Ultrajecti, &c.*’

‘ In Company with other Spectators,
 ‘ I have seen such another *English* Her-
 ‘ maphrodite, twenty-two Years old,
 ‘ here at *Utrecht*, &c.’

This is the Subject Dr *Allen* speaks of in the *Transactions*, which has been taken notice of before in this Treatise, that was carried to *Flanders*, and shewed to our Author; now whosoever will be at the Pains to compare the Descriptions given by both these Authors, which they had only from the Mouth of her Keeper, will see how they differ, and consequently what Untruths proceed from Hearsay; now after all these Things, our Author makes this Conclusion of his own Accord *:

‘ From all which it is plain, that
 ‘ these Kind of Hermaphrodites do not
 ‘ partake of both Sexes, but are only
 ‘ Women

* ‘ Ex quibus omnibus satis patet, hujusmodi Hermaphroditos non vere utriusque sexus participes esse, sed esse revera fœminas quibus genitalia sunt male conformata, scilicet Testes extra abdomen in labia descenderunt, & clitoris in nimiam longitudinem increvit.’

‘ Women, whose Parts of Generation
‘ are illy formed, that is, the Testes
‘ have descended out of the Abdomen,
‘ and the Clitoris is grown too large.’

It would have been much more to the Credit of this Author to have subscribed to this Doctrine at once, without endeavouring to maintain, in so uncertain a Manner, any Thing that had the least Hint towards allowing a Perforation in the Clitoris, or a virile Nature to a Woman, and so suddenly to quit and contradict his former Opinion, in his Histories and Animadversions on them, which must be very obvious to any one that will allow himself Time and Liberty to consider the Animal Oeconomy, and the Laws of Nature, as far as they respect human Bodies.

Dr *DOUGLAS.*

The Explanation of the Figures in the following large Plate, which this most consummate Anatomist has favour-

K 3 ed

ed me with, are sufficient to shew, that these Sort of Subjects are, in his Opinion, Females in all Respects. The first Figure he had delineated from the *Angolan* in a most accurate Manner; and the other two were done some time ago, as appears by his Explanation; of both which he had given Copies to the ingenious Mr *Chefelden*, which he has in his Book of Anatomy.

In making these Figures, the Doctor, according to his accustomed Accuracy, avoids the Omission which *De Graaf* is guilty of; for though the latter's Dissection and Description of the Subject that came before him are very satisfactory, in proving it Female, yet inasmuch as he has not shewed any Part of the Orificium Vaginæ in his Figure, it is not so much to the Purpose as those of Dr *Douglas*.

This Woman was carried from *Angola* in *Africa*, amongst other Slaves, to *America*, from whence she was brought to *Bristol*. She is about six and twenty
Years

Years old, has no Beard on her Chin, nor any Thing masculine in her Countenance; her Arms above the Elbow are thick and fleshy, as many Womens are, but soft; her Breasts are small, her Voice effeminate in the common Tone of speaking, and it was reported she has often been lain with by Men; and as to the Parts of Generation, they are so justly described in the following Explanation, that the Reader is referred to that.

A View of the external Parts of Generation in the African Woman, that was brought lately from Angola, exactly delineated from the Life, and well engraven.

F I G. I.

1. The *Regio Pubis*, with *Pili* upon it.
2. A Tumour or Swelling between the *Inguen*, and the upper Part of the *Labium Vaginae*.

K 4 . 3. *Nym-*

3. *Nympha Luxurians*, or as this Part is commonly called, tho' very improperly, *Clytoris, magnitudine auēta*, that is, the true *Nympha Muliebris*, which is enlarged to an uncommon Length and Bigness, in which we may observe it's *Cutis Rugosa*, or wrinkly Skin, which terminates in a *Præputium*, here turned back to shew it's large *Glans*, in which there is not the smallest Perforation or Opening.

4, 5. The Labia opened and turned back, to shew the Entrance into the Vagina; the Labium on the left Side is of a natural Bigness for the Size of the Woman; but the other Labium is very large, in which is contained a hard Substance, surrounded with something soft to the touch, and which may be traced as coming down from the *Inguen*.

This Tumour, in my Opinion, is the real *Ovarium* or Testicle of that Side pro-
lapsed,

lapsed, and fallen down from it's natural Place within the Abdomen, thro' the Fiffure in the Muscles belonging to the last mentioned Part, into this Labium where it is lodged, covered with an Elongation in Form of a Bag or Sacculus from the *Peritonæum*, in which it lies enclosed together with the *Tuba Falloppii*, the *Ligamentum uteri latum*, and the Ligament that goes from the Testicle to the *Uterus*, in the very same Manner that the common *Hernia*'s, whether of the Intestinum, the Omentum, or both, are produced in Women.

My Reasons for this Conjecture (which was long ago simply proposed by Professor * *Diemerbroeck*, but without any
Manner

* Anatomes, lib. I. cap. XXV. de uteri partibus. Vid. Edit. Ultrajecti 1685. pag. 154.

‘ Ex quibus omnibus satis patet, hujusmodi Hermaphroditos non esse vere utriusque sexus participes, sed esse revera fæminas, quibus genitalia sunt male conformata, scilicet Testes extra abdomen in labia descendunt, & Clitoris in nimiam longitudinem increvit.’

Manner of Proof to support it) shall be given in a general Treatise of *Hernia's*, which I have very near finished, and, I hope, will be published in a short Time; the Ovaria, or *Testiculi Mulierum*, being in the Number of those Parts that fall down from their natural Situation, and constitute that Disorder we call a Hernia or Rupture.

In my Collection of the morbid uterine Parts, I have two Preparations where the Ovaria and Extremities of the *Tubæ Falloppianæ* lie exactly on that Part of the *Peritonæum*, under which the *Ligamenta uteri teretia seu rotunda* do pass out from within the Abdomen; and the *Fundus Uteri*, instead of lying backwards on the *Intestinum rectum* and *os Sacrum*, is turned forwards, and lies on the *Os Pubis* and *Vesica*. This, I own, is only a conjectural Proof for the present, a real one cannot be offered till the Part itself, where the Tumour is, can be examined by ocular Inspection.

The

The Tumour marked 2, I take to be the Ovarium on the other Side, just clear of the abdominal Muscles, but not come low enough for the Labium, but will no doubt in Time, if not prevented by some outward Compression. I am informed, that the other Tumour came down gradually.

6, 7. The slender *Alæ* or *Pterygia vaginæ*, improperly called *Nymphæ*. On the upper Part of these cuticular Foldings, the *Frenulum* 6, is observed to be lost, that comes obliquely downwards from the under Side of the *Glans*.

8. The Orificium, or Entrance into the Vagina, with a smooth whitish Skin on the Inside of the Labia.

9. The Furcula Vaginæ.

10. The large and broad Perinæum, or Distance between the Furca and the Anus.

The

The second and third Figures represent the external Parts, as they appeared in a Girl shewed about Town for an Hermaphrodite, of which I gave an Account that was read at a Meeting of the Royal Society, *Feb. 17, 1714.*

F I G. II.

Shews these Parts in a natural Situation.

1. Nympha Luxurians seu Clitoris.
2. Labium dextrum.
3. Labium sinistrum.

F I G. III.

Shews the same, the Labia being deducted or turned back to each Side.

1. Nympha Luxurians, seu Clitoris.
2. Labium dextrum.
3. Labium

3. Labium finistrum.
4. The Alæ, Pterygia vaginæ, or Nymphæ vulgares.
5. Orificium vaginæ.
6. Furcula vaginæ.

In this Account also I supposed the Tumours to be from the Ovaries fallen down.

N. B. At this Time I protest I neither had read nor heard of *Diemerbroeck's* Opinion.

Here, it is plain, is nothing but what is common to every Woman; and whatsoever Appearances may be in her, such as the Largeness of the *Clitoris*, and that Tumour in the *Labium*, that are capable of raising other Opinions, they may be deemed a morbid State in the Accretion of the Parts; and as to the
said

said Tumour in the Labium, several of the Learned are divided about it, and their different Opinions amount to three, *viz.*

1. That such are Testes like those in Men.

2. That they are Herniæ of the Ovaria.

3. That they are Glands of an indolent Nature, void of any Use, fallen from the Groins, and grown inordinately large and hard from the same Cause that enlarges any other neighbouring Parts that exceed their natural Size.

To the first of these Mr *Chefelden*, and, I am told, some others in Town, seem to assent.

The second is the Opinion of Dr *Douglas*, for which see his Explanation.

And

And the last is the Conjecture of Sir *Hans Sloane*. However, as none of these Opinions can be ascertained without a fair Dissection of such a Subject, as this is, in all Respects, and that by the best Anatomists; and tho' many Queries and Arguments might be exhibited both for and against these Notions, we chuse rather to omit controverting any one Point, as to this Particular, for the present, and refer the Matter to the first Experiment that shall happen upon such an Occasion.

C H A P. IV.

The CONCLUSION.

Containing a Description of a Fœtus, and a Recital of the Dissections of such Subjects by some other Authors.

TH E Examination of any more Authors upon this Topick would amount to more Pains than at present are necessary, and besides, Repetitions could hardly be avoided if any more were called in Question, since we find Authors were so fond of running in the same Path with one another; therefore the Remarks that have been made on those already mentioned may, I hope, be sufficient (together with the rest that has been said) to answer the End of this Treatise, which is no more than to illustrate the Cause of the first Rise of the
Notions

Notions of Hermaphrodites among Men ; to shew how credulous our Ancestors have been of these Chimera's, and how fond of encouraging their Progress tho' in the meanest Manner of arguing ; to prove, by comparing all the Opinions of Authors, that no hermaphroditical Nature can exist in human Bodies ; and, in fine, that those Subjects hitherto so accounted, were only Females in all Respects, superstitiously, and through Ignorance, mistaken for those Kind of Creatures, or for Men ; which, with some other Disorders of the Pudenda of either Sex, gave rise to the several Divisions that afterwards sprung up concerning them ; as far from Truth (or even rational Conjecture) as any other Error that ever was received by Mankind. And this will still be further illustrated by the following Description of a Fœtus, with a very large Clitoris, that came to my Hands some time since, which I have taken due Care of for this Purpose.

L

This

This Subject was an abortive Fœtus of about six Months Growth, in which (though so young) the Pudenda are conspicuous enough, and the Clitoris sufficiently large to prove every Thing that has been said upon the Subject; and to serve as a Standard, wherewith to confront any fabulous Reports that may hereafter spring up in the World, which I have endeavoured to describe in the most faithful Manner that I am capable of.

But before we proceed to this Description, it will be of great Use towards the Design of this little Work, to insert the following Observation; which I had the Honour to lay before the *Royal Society* on *Thursday* the 30th of *April* 1741, and which, I hope, will add no small Force to what has been already said upon it.

All female Fœtus's, during the greatest Part of the Time of Gestation, have the Clitoris as large in Proportion to their
Sizes,

Sizes, and sometimes larger, than the *Angolan* Woman before-mentioned, which is evident from several then shewed together to the Society; this, I am inclined to believe, is Nature's common Rule all over the World. Now it is impossible that so many Hermaphrodites should be found at once, since we have so very few Instances among the *European* Nations of those so reputed; though, as is before observed, they are common enough in *Africa* and *Asia*, in all those Places especially that are nearest the Equinoctial Line; where the Nonnaturals themselves conduce much to the general Relaxation of the Solids, and consequently, this unseemly Accretion of that Part.

Now as the Fœtus increases in a natural Way, the neighbouring Parts of the Pudenda grow more in Proportion than the Clitoris, drawing away the Integuments, whereby it becomes by Degrees less conspicuous; but when it continues it's Growth, together with the

rest, maintaining it's first proportional Size, the Person is reported to be an Hermaphrodite; the natural Structure of this Part being in a great Measure like that of a Penis virilis.

Nor is it's Largeness in a Fœtus much to be wondered at, since there are other very similar Cases in the same Body, as the Gland *Thymus* and *Glandulæ Renales*; nor is it, indeed, any more wonder to find it's Growth increased, when once continued till a little after Birth; because Erections of that Part begin very early in Children, which, protruding the Integuments, increase their Relaxation, and thereby remove all Obstacles to it's Luxuriancy.

First then in viewing the Parts from above downwards, the Clitoris appears very large in Proportion to the Size of the Subject, and juts out in the Place which is always the Seat of that Part, according to Nature. It is circumscribed round the Root chiefly, on the upper Side,

Side, by a Ridge of the common Cutis, which reaches from one Side, continued with the Labium to the other.

The Præputium, indeed, is not to be well distinguished, because of the Minuteness of the Fœtus; however it shews very plainly, that a Continuation of the common Skin of the Clitoris is lapped round the Substance of this Part, and meeting at the very Extremity on the under Side, forms an Angle, from which the Nymphæ arise in an equal Point, and are inserted also on the Sides of the Orificium Vaginæ, being very large and conspicuous.

What appears to be a Rima or Slit in the Extremity of the Clitoris, in the Opinions of many, is no other than the Angle made by the Plication of the two Nymphæ where they arise, which undoubtedly is always the natural Case, and no other, in every Subject of this Nature.

The

The Labia are like those of any other female Child, continuing from the Ridge round the Clitoris, and terminating regularly in the *Perinæum*, being somewhat more protuberant at their middle than at either their Origination or Infertion.

The Vagina is in a natural State, and as for the Meatus Urinarius, it is too minute in this Fœtus to have any Observation made of it. This is all that is necessary to be said of it by way of Description; but I have subjoined the two following Figures of the Parts of Generation of this *Fœtus*, in order to make the Observation on them still more obvious and plain, which I have done something larger than the Life, in due Proportion, because a Drawing of the same Size with the Subject would be too small for Explanation; but have, at the same time, taken the utmost care not to digress from the Truth in the least, in order to favour any particular Fancy whatsoever.

T A B.

T A B. III.

FIG. I.

A View of the upper Side of the Clitoris and Labia, the under Parts being hid.

FIG. II.

The Pudenda turned upward, and laid open.

1. The Umbilical Rope.
2. The Clitoris.
3. The Labia.
4. The Nymphæ.
5. The Orifice of the Vagina and Anus.

But having understood that some were particularly of Opinion, that such as have the Clitoris long have no *Uteri*, I opened
the

the above-mentioned Fœtus, and found the Uterus in it's natural Situation, with every Appendix proper to it, in their Places; which, with the Dissections made by several Anatomists upon such Occasions, will be very prevailing, to manifest the Existence of an Uterus in every *Macroclitoridea*, whether any Thing be contained in the Labia or not.

1. *De Graaff's* Dissection, mentioned before, is no insignificant Proof of this Assertion.

2. Another made, and related by *Columbus*, will be also as corroborating, of one whom he calls a Woman (and, indeed, without any Mistake) he introduces the Description of her in these Words *:

‘ Formerly

* ‘ Superioribus etenim annis fœminam mihi videre
 ‘ contigit, quæ præter vulvam membro quoque virili
 ‘ prædita erat, quod tamen non erat admodum cras-
 ‘ sum.’ See the foregoing Chapter.

‘ Formerly I happened to see a Wo-
 ‘ man, who, besides the Vulva, had also
 ‘ a Penis, which was not very thick.’

This *Membrum virile* is (beyond all Dispute) the Clitoris, because he says *præter vulvam*; and, I hope, from what has been said before, it is plain, that no Male Parts can possibly grow with the Feminine in the same Body; however, this Author proceeds to describe the Blood Vessels, &c. to which I refer the Reader, and shall only pass on to observe what is to my Purpose here, which is contained in his following Words *:

M

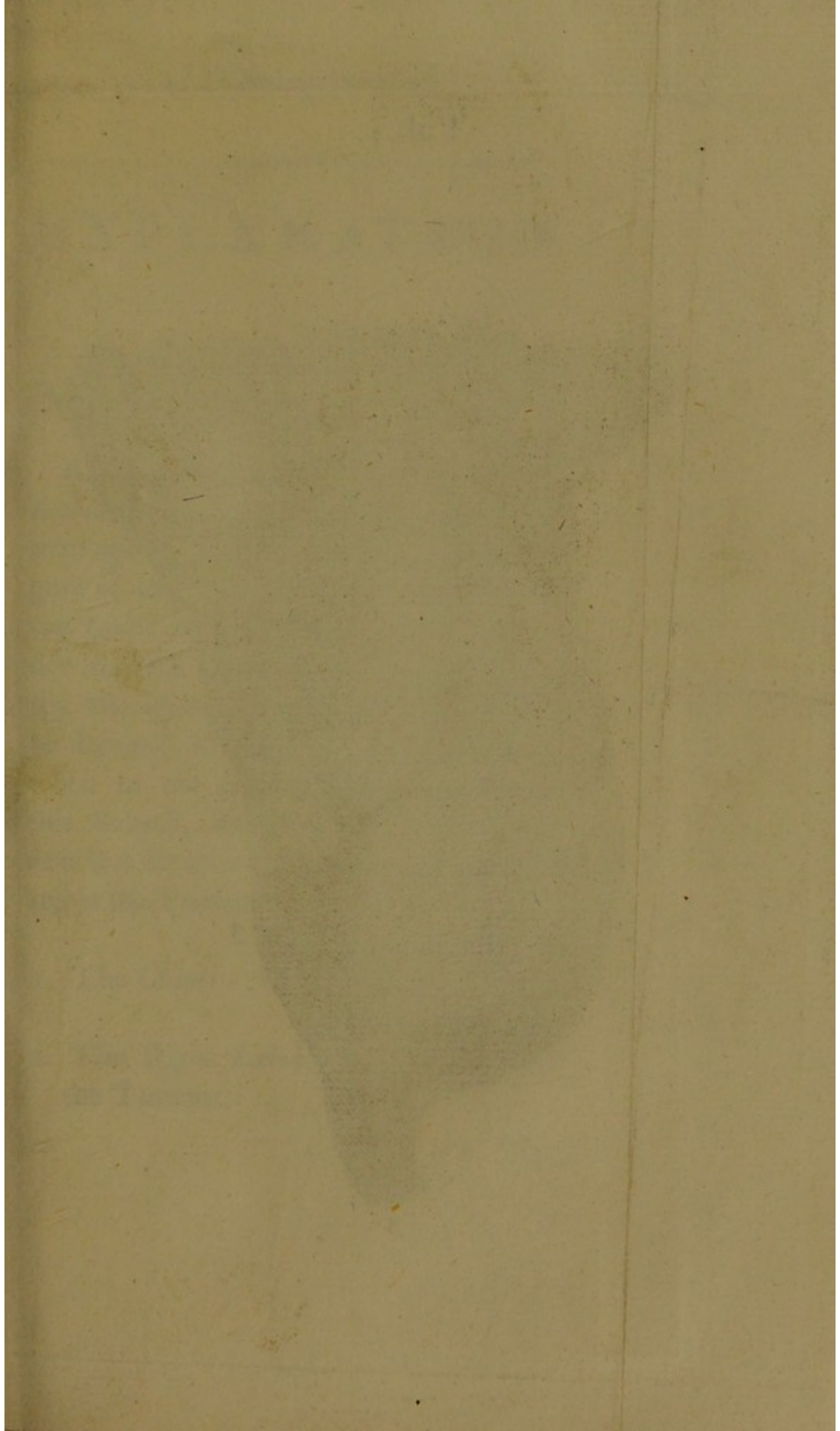
‘ The

* ‘ Uterus autem, nec non uteri cervix à cæterarum
 ‘ fæminarum matrice colloque nihil distabat: sed in te-
 ‘ stibus discrimen erat: nam testes in hac crassiores erant,
 ‘ quam in reliquis mulieribus: sed quoad situm ipso-
 ‘ rum, nullum discrimen deprehendi. Peni Scrotum
 ‘ contiguum non erat, imo vero scroto prorsus carebat,
 ‘ & duobus musculis præditus erat hujus fæminæ penis,
 ‘ non quatuor, ut in maribus perfectis, præterea penis
 ‘ hujus hermaphroditi tenui pelle integebatur, nullum
 ‘ aderat præputium, &c.’

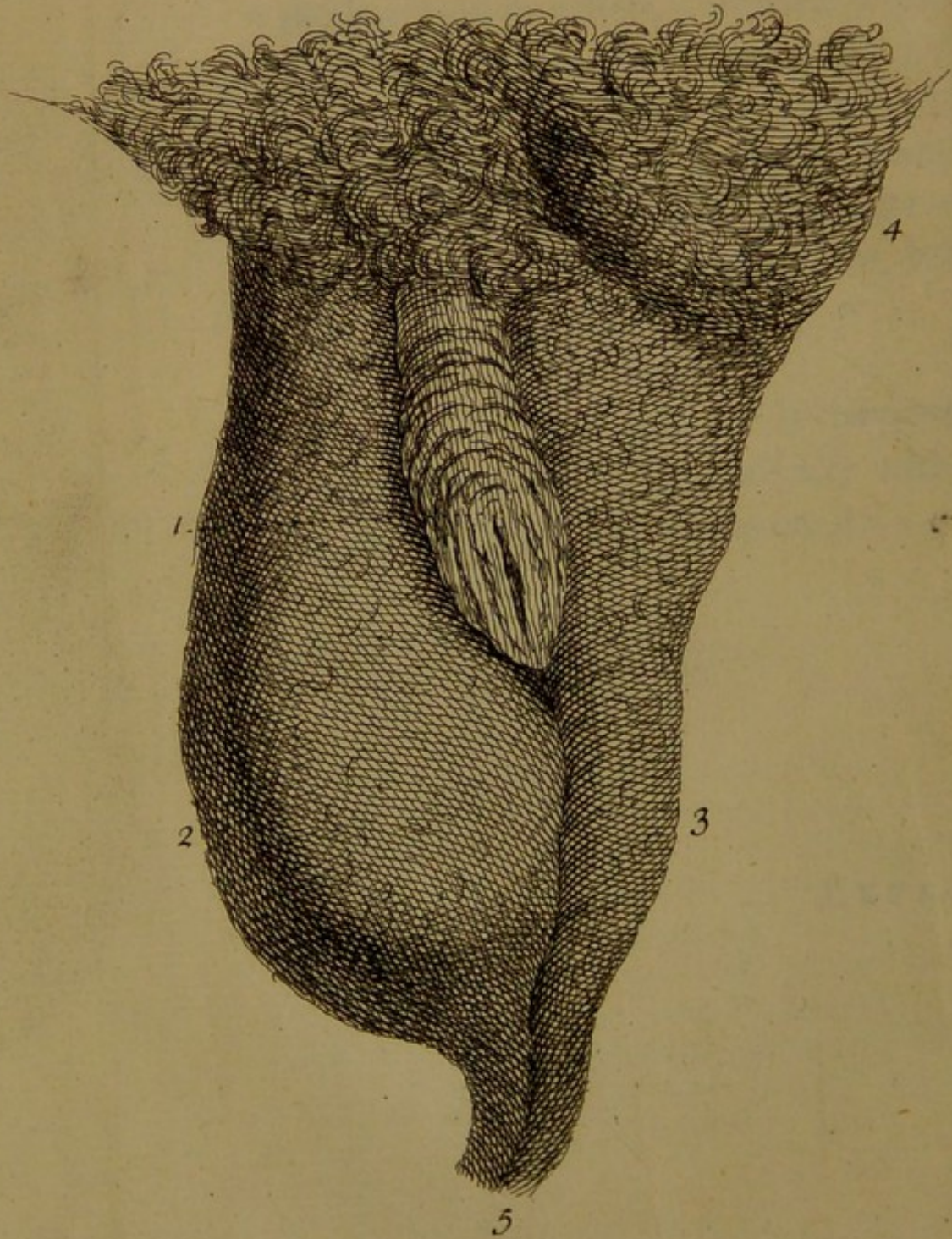
‘ The Uterus and Cervix did not in
‘ the least differ from those of other Wo-
‘ men, but there was a Difference in the
‘ Testes, for in this Subject they were
‘ thicker than in others, but their Situa-
‘ tion was the same. There was no
‘ Scrotum at all, and the Penis had two
‘ Muscles, not four, as in perfect Men;
‘ besides, the Penis of this Hermaphro-
‘ dite was covered with a thin Skin, but
‘ had no Præputium, &c.’

From which Words it is obvious,
what was the Sex of this Subject, with-
out any further Observations on it.

EXPLA-



Tab. I.



EXPLANATION

OF

T A B. I.

As Dr *Douglas's* Plate only shews the *Labia* of the Parts of the *Angolan* Woman opened, it was necessary that a Figure of the same should precede it with the *Labia* shut or closed; that the Reader may the better understand, how easily the ignorant or superstitious might be deceived at the Sight of such Parts, when in the same Circumstances with this Subject, and the *Labia Pudendorum* not separated; of which the following is the Explanation, *viz.*

1. The *Clitoris*.

2. The Right *Labium*, which contains the Tumour.

3. The

3. The Left *Labium* in a natural State.
4. The Tumour above the Left *La-*
bium.
5. The two *Labia* below the Tumour
near the *Perinæum*.

F I N I S.



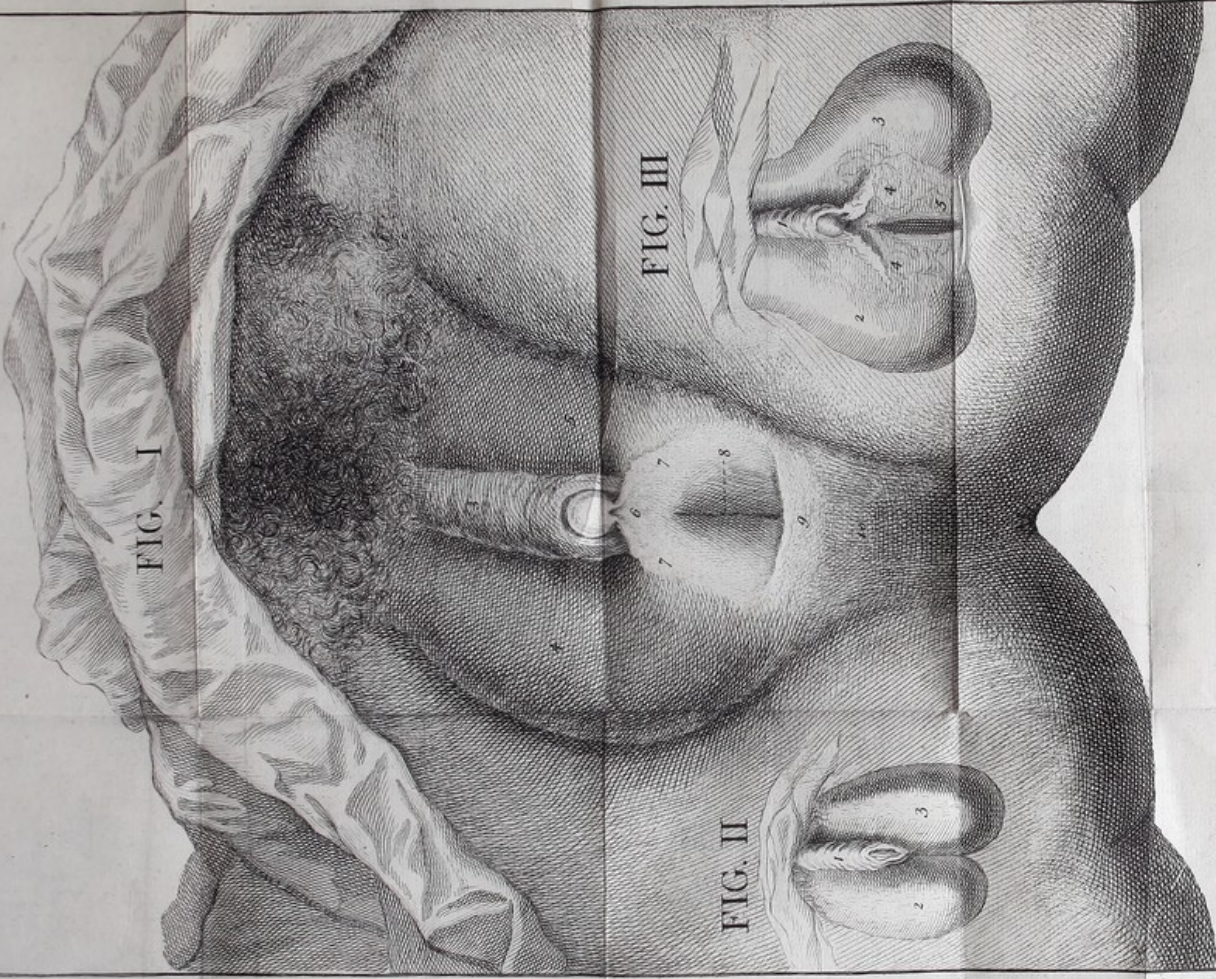


FIG. I

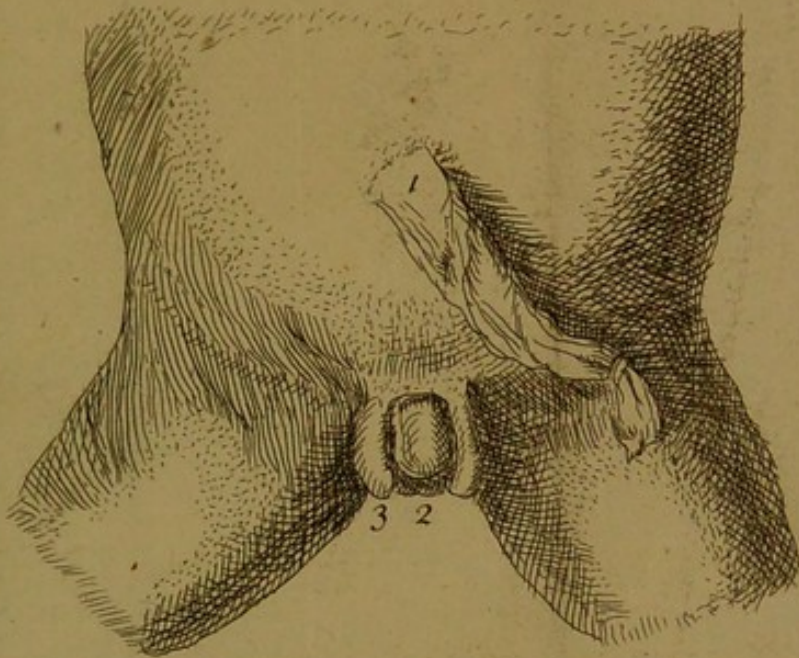
FIG. II

FIG. III



Tab. III.

I.



II.

