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TO THE
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TO tell thee, that Ariſtotle, the learned Author of this Book, was generally reported to be the moſt knowing Philoſopher in the World, is no more than what every intelligent Perſon already knows: Nor can any think otherwiſe, who will give themſelves the Leiſure to conſider, that he was the Scholar of Plato, (who was in his Time the only reputed Philoſopher for Wiſdom) and under whom Ariſtotle profitted ſo much that he was choſen by King Philip of Macedon, as the moſt worthy and proper Perſon in his Dominions, to be Tutor to his Son Alexander, by whoſe wiſe precepts and Inſtructions, Alexander became Maſter of ſo great Wiſdom, Judgment, Proweſs, and Magnanimity, that he juſtly obtained the Title of the Great. And Alexander himſelf was ſo ſenſible of the Advantage he received by the Inſtructions of ſo great a Stagyra, (for ſo Ariſtotle was call'd from the Country of Stagyra where he was born) that he affirm'd that he was more beholding to his Tutor Ariſtotle, for the Cultivation of his Mind, than to Philip his Father for the Kingdom of Macedon.

Now tho' Ariſtotle applied himſelf univerſally to the Inveſtigation of all the Secrets of Nature, and for that obtain'd an univerſal Fame, yet that which he was pleaſed in a more eſpecial and peculiar Manner, to bring into a fuller and more true Light, was the unfolding of the Secrets of Nature, with reſpect to the Generation of man. This he ſtil'd his *MASTER-PIECE*, and in this he has made ſo thorough a Search, that he has, as it were turned Nature inſide outwards.

Now let any think theſe Things to be below the ſtudy of ſo great a *Phyloſopher*, ſince the divine Records aſſure

us, that it has been the Study of divers illuſtrious Perſons, equally renowned for Wiſdom and Goodneſs among whom, I may well reckon Job the greateſt Man of all Secrets of Nature, has made it ſufficiently evident, by that excellent philoſophical Account he gives of the Generation of Man, in the Tenth Chapter of that Book which bears his Name, where he lays, Thine Hand have made me, and faſhion'd me together round about; Thou haſt poured me out as milk, and curdled me like Cheeſe; Thou haſt cloath'd me with Skin and Fleſh, and hath fenced me with Bones and Sinews. Another Inſtance of illuſtrious Perſons that have ſtudied the Secrets of Nature in the Generation of Man, is that one of the greateſt, as well as the beſt Kings of Iſrael, I mean King David, ſo great a Prince, that he may be ſaid to have not only laid the Foundation, but alſo to have ſettled the Hebrew Monarchy; and his Piety was ſuperior to his Power, being peculiarly ſtiled A Man after God's own Heart, Let us hear what this Man ſays to the Secrets of Nature in his Divine Soliloquies to his Creator Pſal. cxxxix. 13. 14, &c. Thou haſt covered me in my mother's Womb. I will praiſe thee, for I am fearfully and wonderfully made; marvellous are thy Works, and that my Soul knoweſt right well. My Subſtance was not hid from thee, when I was made in Secret, and curiouſly wrought in the loweſt parts of the Earth. Thine Eye did ſee my Subſtance, yet being unperfect, and in thy Book all my members were written, which in Continuance were faſhioned, when as yet there was none of them.

Now let the fore quoted Words of Holy Job, and theſe laſt of King David, be put together, and I will make no Scruple to affirm, That they make up the moſt accurate Syſtem of Philoſophy reſpecting the Generation of man, that has ever yet been written.

And why ſhould not the myſteries of Nature, in the Generation of man, be without blame enquir'd into; ſince ſo great a Tribute of Praiſe redounds from hence unto the God of Nature? The more we know of whoſe

Works

Works, the more our hearts will be engag'd to praise him as we see in the Instance of David before us; I will praise thee, says he, for I am fearfully and wonderfully made: And then he breaks out into this Exclamation. Marvellous are thy Works, and that my Soul knoweth right well.

If any should object, That this Knowledge is too often abus'd by vain and light Persons, who instead of admiring the wisdom of God in the secrets of Generation, do only make it their Business to ridicule and set 'em at nought: I readily grant it, and think it a very great Unhappiness that there should be a Generation of such profligate Persons in the World; but at the same Time do aver, that this is no objection to this Book: For, shall the Sun be taken out of the Firmament, because its Generating and Life-giving Virtue, makes noxious Weeds and Poisonous Plants that grow and Flourish as well as the more sanative and Medecinal Herbs, and odoriferous and refreshing Flowers? It is not from the Nature of the Things themselves, but from the vicious Nature of corrupted Men that these Things come to be abus'd. A harmless Bee will fly into a Garden, and there suck Honey from a Flower, when a Spider, from the venomous Malignity of its Nature, shall extract poyson from thence, so that it is not to be attributed to the Book, that it is abus'd by vain and lewd Persons, but to the vicious Nature of those vain and lewd Persons that so abuse it.

But perhaps since Aristotle's Master-piece has already obtain'd Repute, why at this Time of Day, we come to obtrude it as a new Book upon the World, will be the most material Objection.

To this I answer, First, That Translations are alike free for every one to make. But, Secondly, having perus'd those several Books that go by that Name, I have seen none hitherto extant, exactly agreeing with the Original, neither for Matter nor Method, which was a principal Motive to me to attempt this Work; in which, if those who have had the perusing of it, be not very partial in what they have said, I may venture to

affirm, that the Accuracy and Care that has been taken of the Tranſlation and the Method in which it is now preſented to the World, has not only made it wholly new, but calculated it more for the Reader's Advantage, than any Thing that has hitherto been Publiſh'd of this Nature to the World: So that, in this Book alone the Reader may ſatisfy himſelf that he has the Great Ariſtotle's Compleat Maſter-Piece.

I have one Thing more to acquaint the Reader with before I have done, which is, that having met with a choice Piece of that Prince of Phyſicians Hippocrates, I cold not forbear adding it by way of Supplement to Ariſtotle's Maſter-Piece, as being both Men highly eminent in their Generation: For as Ariſtotle was highly eſteemed by Alexander the Great, ſo that great Prince Artaxerxes had ſo high a Value for Hippocrates, upon the Account of his ſingular Skill in Phyſick that he profered to Honour him with the greateſt Dignities of the Perſian Court, if he would have vouchaſed to have lived there. Hippocrates choſe rather to confine himſelf to a ſolitary life, where he might purſue the various Sympathies and Antipathies of Nature, than to enjoy all the Honours of the Perſian Court.

In this Treatiſe, which we call his Family Phyſician, written moſt probably for the Uſe of his own, the Reader will find an invaluable Treaſure; to which choice and approv'd Receipts for all the ſeveral Diſtempers incedent to human Bodies; that ſo he need never be at a Loſs what to do in any ſudden Emergency, but as ſoon as he knows his Diſtemper, he may be acquainted with a ſuitable Remedy.

I have been civil to the Reader, in acquainting hm with what he ſhall find in this Treatiſe; and I have no Need nor no Inclination to court him any farther: For if Men won't know when they are well offer'd, let their own Neceſſities inſtruct them better.

Farewell.

Ariſtotle's Maſter-Piece.

PART I.

Diſplaying the Secrets of Nature

Introdu. Etion. IT is ſtrange to ſee how Things that are common are ſlighted for that very Reaſon, tho' in themſelves worthy of the moſt ſerious Conſideration: And this is the very Caſe, as to the Subject we are now to treat of. What is there more common than the Begetting of Children? And yet what is there more wonderful and myſterious than the plaſtic Power of Nature, by which they are form'd? For though there be radicated in the very Nature of all Creatures, a Propenſion which leads them to produce the Image of themſelves, yet how thoſe Images are produc'd, after thoſe Propenſions are ſatisfied, is only known to thoſe who trace the ſecret Meanders of Nature in their private Chambers, thoſe dark Receſſes of the Womb, where this Embrio receives Formation. The Original of all which proceeds from the firſt Command of the great Lord of the Creation, *Increaſe and multiply*. The natural Inclination and Propenſion of both Sexes to each other with the plaſtic Power of Nature, is only the Energy of the firſt Bleſſing, which to this Day upholds the Species of Mankind in the World.

Now ſince Philoſophy informs us, That *Noſce te ipſum*, is one of the firſt Leſſons a Man ought to learn. It cannot ſurely be accounted a uſeleſs Piece of Knowledge for a Man to be acquainted with the cauſe of his own Being, or by what ſecret Power of Nature it was that coagulated Milk (as a Divine Author calls it) came to be tranſubſtantiated into a human Body. The Explanation of this Myſtery, and the unfolding the plaſtic Power of Nature, in the ſecret Working of Generation, and the Formation of the Seed in the Womb, is the Subject

of the following Treatiſe; a Subject ſo neceſſary to be known by all the Female Sex,) the Conception of Bearing of Children, being what Nature has ordained their Province) that may for want of this Knowledge have periſh'd with the Fruit of their Womb alſo; who had they but underſtood the Secrets of Generation, which are diſplay'd in this Book, might have been ſtill in the Land of the Living: for the Sake of ſuch therefore have I compiled this Treatiſe, which I ſhall divide into two Parts; in each of which I ſhall obſerve this Method. In the firſt Part I ſhall.

Firſt, Shew that Nature has no need to be aſham'd of any of her Works, give a particular Deſcription of the Parts or Organs of Generation in Men, and afterwards in Women, and then to ſhew the Uſe of theſe Parts in the Act of Coition; and how oppoſitely Nature has adapted them to the End for which he has ordain'd them.

Secondly, I ſhall ſhew the Prohibition or Reſtriction, that the Creator of all Things and the Lord of Nature has put upon Man, by the Inſtitution of Marriage; with the advantage it brings to Mankind.

Thirdly, I ſhall ſhew when either Sex may enter into a married State, and be fit to anſwer the End of the Creation, &c.

Fourthly, I ſhall diſcourſe of Virginity, and therein ſhew what it is, how it is known, by what means it may be loſt, how a Perſon may know that it is ſo, &c.

In the Second Part which chiefly relates to married Women; and the Preſervation of the Fruit of their womb, for the Propagation of Mankind to the World, I ſhall ſhew.

Firſt, What Conception is: what is pre-requiſite thereunto; how a Woman may know when ſhe hath conceived, and whether a Boy or Girl.

Secondly, Shew how a Woman that has conceived; ought to order herſelf

3*d* Shew what a Woman ought to do that is near the Time of her delivery, and how ſhe ought to be aſſiſted.

Fourthly, I ſhall ſhew what are the Obſtructions of Con-

Conception: and therein diſcourſe largely about Barrenneſs, and ſhew what are the Cauſes and cure thereof, both in Men and Women.

5thly, Direct Midwives how they ſhall aſſiſt women in the Time of their Lying-in: Bringing ſeveral other material Matters proper to be ſpoken of under each of thoſe ſeveral Heads; which will ſufficiently render this Book what Ariſtotle deſign'd it, his Compleat Maſter-piece.

CHAP. I.

A particular Deſcription of the Parts or Inſtruments of Generation, both in Men or Women.

THough the Inſtruments, are parts of the Generation in all Creatures with reſpect to their outward Form, are not perhaps the more comely, yet, in Compenſation of that, Nature has put upon them a more abundant and far greater Honour than on other Parts, in that it has ordain'd them to be the means by which every ſpecies of being is continued from one Generation to another: And therefore, though a Man or Woman were, through the bounty of Nature, endued with Angelick Countenances, and the moſt exact Symmetry and proportion of parts, that concurred together to the making up of a moſt perfect beauty, yet, if they were defective in the Inſtruments of Generation, they would not, for all their beauty, be acceptable either to the other Sex; becauſe they would be thereby render'd uncapable of ſatisfying the natural Propenſions which every one find in themſelves. And this methinks ſhould be ſufficient to ſhew the great honour Nature has put upon them. And therefore, ſince it is our duty to be acquainted with ourſelves, and to ſearch out the wonder of God in Nature, I need not make any Apology for anatomizing the ſecret parts of Generation.

S. 1. *Of the Inſtruments of Generation in Man, with a particular Deſcription thereof.*

The Organ of Generation in Man, nature has plac'd obvious to the Sight, and is called the Yard, and becauſe hanging without the Belly, is called the *Penis*, a *Pendendo*: It is in Form long, round, and on the upper ſide

flattiſh, and conſiſts of Skin, Tendons, Veins, Arteries, and Sinews, being ſeated under the Oſſa Pubis, and ordained by nature of a two fold work, viz, For the evacuating of Urine and conveying the Seed into the Matrix. The Urine which it evacuates, is brought to it thro' the Neck of the Verſica Urinaria. and the Seed which it conveys into the Matrix, is brought into it from the Veſiculæ Seminales. But to be more particular.

Beſides the common Parts, as the Cuticle, the Skin and the Membrana Carroſa, it his ſeveral internal parts proper to it, of which Numbers their are ſeven, viz,

The two nervous bodies; the Septum; the Urethra; the Glans: the Muſcles: And the Veſſels: Of each of theſe diſtinctly, in the Order I have plac'd 'em, and firſt. of.

The two nervous bodies: Theſe are called ſo from their being ſurrounded with a thick, white, nervous Membrane. tho' their inward ſubſtance is ſpungy, as conſiſting Principally of Veins, Arteries, and nervous Fibres, interwoven together, like a knit. And Nature has ſo ordered it, that when the nerves are filled with animal Spirits, and the Arteries with hot and ſpirituous Blood, then the Yard is diſtended, and becomes erect? when the Flux of Spirits ceaſes, then the blood. and the remaining Spirits are abſorb'd, or ſuck up by the Veins, and ſo the Penis becomes limber and flaggy.

2. The ſecond internal part is the Septum Lucidum, and this is in ſubſtance white and nervous, or ſinewy, and its Office is to uphold the two Lateral or ſide Ligaments, and the Urethra.

3. The 3d is the Urethra, which is only the Channel by which both the Seed and the Urine are conveyed out; It is in ſubſtance ſoft and looſe, thick and ſinewy, like that of the Side ligaments. It begins at the Neck of the bladder, but ſprings not from thence, only is join'd to it, and ſo Proceeds to the Glans. It has three Holes in the beginning, the largeſt whereof is in the midſt, for that receives the Urine into it. The other two are ſmaller, receiving the Seed from each ſeminal Veſſel.

4. The

4. The fourth is the Glans, which is at the End of the Penis, covered with a very thin Membrane by reaſon of which it is of a moſt exquiſite Feeling. It is covered with a Preputium or Foreskin, which, in ſome covers the Top of the Yard quite cloſe, in others not; and by its moving up and down in the Act of Copulation brings Pleaſure both to the Man and Woman. The extream Part of this Cover, which I call Preputium, and which is ſo called *a præputanda*, from cutting off, that the Jews were commanded to cut it off on the eighth Day. The Ligament, by which it is faſtened to the Glans, is call'd Frænum or the Bridle.

5. The fifth thing is the Muſcles, and theſe are four in Number, two being plac'd on each ſide. Theſe Muſcles (which are Inſtruments of voluntary Motion and without which no Part of the body can move itſelf) conſiſt of fibrous Fleſh, to make up their body; of Nerves for the Senſe, of Veins for their vital Heat, and of a Membrane or skin to knit them together, and to diſtinguiſh one Muſcle from the other; and all of them from the Fleſh. I have already ſaid there is two of them on each Side. And I will now add, that one on each ſide is ſhorter and thicker, and that their Uſe is to erect the Yard, from whence they have obtain'd the Name of Erectors. And having told you that two of them are thicker and ſhorter than the other I need not tell you that the other two are longer and thiner, only I take Notice, that the Office of the two laſt is to dilate (or if you will) open the lower Part of the Urethra, both for making water, and voiding the ſeed, and therefore are called Acceleratores.

6. The ſixth and laſt Things are the Veſſels, which conſiſt of Veins, Nerves, and Arteries; of which ſome paſs by the skin, and are viſible to the Eye, and others paſs more inwardly: For indeed the Arteries are diſperſed through the body of the Yard, much more than the Veins, and this Diſperſion is contrariwiſe, the right Artery being diſperſed to the left ſide, and the left to the right: As for the two Nerves, the greater is beſtow'd upon the Muſcles, and the body of the Yard, and the leſſer upon the skin.

What

What I have hitherto ſaid relates to the Yard, properly ſo call'd; but becauſe there are ſome Appendices belonging thereto, which, when wanting, render the Yard of no uſe in the act of Generation, it will alſo be neceſſary before I conclude this Section, to ſay ſomething of them, I mean the Stones or Teſticles, ſo called, becauſe they teſtify the Perſon to be a Man. Their Number and Place is obvious; and as to their uſe, in them the blood brought thither by the Spermatick Arteries, is elaborated into the Seed, They have Coats or Coverings of two Sorts proper and common; the common are two, and inveſt both the Teſtes: The uttermoſt of the common Coats conſiſt of the Cuticula, or true ſkin, called Scrotum, hanging out of the Abdomen, like a Purſe: The Membrana Carnoſa is the innermoſt. The proper Coats are alſo two: The outer called Elithroidis, or Vaginals, the inner Albuginea: Into the outer are inſerted the Cremaſters; to the upper part of the Teſtes are fixed the Epididymaides, or Paraſtata, from whence ariſe the Vaſa Deferentia, or Ejaculatoria; which when they approach near the Neck of the bladder, depoſit the Seed into the Veſicula Seminales, which are each (for three or two of 'em) like a bunch of Grapes, and emit the the ſeed into the Urethra, in the Act of Copulation. Near theſe are the Proſtatæ, which are about the bigneſs of a wallnut, and join to the Neck of the bladder; Theſe afford an oily, and ſlippery, and ſalt Humour, to beſmear the Urethra, and thereby defend it from the Acrimony of the ſeed and Urine. But the Veſſels, by which the blood is convey'd to the Taſtes, out of which the ſeed is made, and the Arteria ſpermaticæ, and there are alſo two; and ſo likewiſe are the Vains, which carry out the remaining blood, which are called venæ. ſpermatick.

And thus Man's noble parts deſcrib'd we ſee,
For ſuch the parts of Generation be;
And they that carefully ſervey's, will find;
Each part is fitted for the Uſe deſign'd.
The pureſt blood, we find, if well we heed,
Is in the Teſticles turn'd into Seed,
Which be moſt proper Channels is tranſmitted, Into

Into the Place by Nature for it fitted:
With higheſt Senſe of Pleaſure to excite
In amorous Combatants the more Delight.
For Nature does in this great Work deſign
Profit and Pleaſure, in one Act to join.

WOMAN, next to Man, the nobleſt piece of the Creation, is Bone of his Bone, and Fleſh of his Fleſh, a ſort of Second ſelf: And in a married State are accounted but one: For as the poet ſays.

S. 2. Of the Secret parts in Women, appropriated to the Work of Generation.

Man and his Wife are but one right
Canonical Hermaphrodite.

It is therefore the ſecret Parts of that curious piece of Nature that we are to lay open, which we ſhall do with as much Modeſty and Sobriety as will conſiſt with our ſpeaking intelligibly: For 'tis better to ſay nothing, than to ſpeak ſo as not to be underſtood.

The external Parts commonly cali'd Pudenda (from the Shamefacedneſs that is in Women to have them ſeen are the Lips of the great Orifice, which are viſible to the Eye and intho e that are grown, are cover'd with Hare, and have pretty ſtore of ſpungy Fat, their Uſe being to keep the internal Part from all Annoyance by outward Accidents.

Within theſe are the Nymphæ, or Wings which preſent themſelves to the Eye when the Lips are ſevered, and conſiſt of ſoft and ſpungy Fleſh, and the doubling of the Skin plac'd at the ſides of the Neck, they compaſs the Clytoris, and both in Form and Colour, reſemble the Comb of a Cock, looking freſh and red, and in the Act of Coition receives the Penis or Yard between them: beſides which, they give Paſſage both to the Birth and Urine. The Uſe of the Wings and Knobs like Mirtle Berries, ſhutting the Orifice and Neck of the Bladder and by the ſwelling up, cauſe Titillation and Delight in thoſe parts and alſo to obſtruct the involuntary Paſſage of the Urine

The next Thing is the Clytoris, which is a ſinewy and hard Part of the Womb, repleat with ſpungy and black Matter within, in the ſame manner as the Side liga-

ments

ments of the Yard; and indeed reſemble it in Form, ſuffers Erection, and Failing in the ſame Manner, and it both ſtirs up Luſt, and gives delight in Copulation; For without this, the Fair Sex neither deſire martial Embraces, nor have Pleaſure in them, nor conceive by them. And, according to the Greatneſs or Smallneſs of this Part, they are more or leſs fond of Mens Embraces; ſo that it may properly be ſtil'd the Seat of Luſt.

Blowing the Coals up of thoſe amorous Fires,
Which Youth and beauty to be quench'd requires.

And well may it be ſtil'd ſo; for it is like a Card in Situation, Subſtance, Compoſition and Erection, growing ſometimes out of the body two Inches, but that happens not but upon ſome extraordinary Accident. It conſiſts as I have ſaid, of two ſpungy and skinny Bodies, which being a diſtinct Original, from the Os Pubis: the Head of it being covered with a tender Skin, having a Hole like a Yard of a Man, but not throrough; in which, and the Bigneſs of it, it only differs from it.

The next Thing is the Paſſage of the Urine, which is under the Clytoris, and above the Neck of the Womb, ſo that the Urine of a Woman comes not thro' the Neck of the womb, nither is the Paſſage common as in Men, but particular, and by itſelf. This Paſſage opens itſelf into the Fiſſures to evacuate the Urine; for the ſecuring of which from Cold, or any other Inconveniency, there is one of the four Caruncles, or fleſhy Knobs plac'd before it, which ſhuts up the Paſſage; For theſe Knobs, which are in Number four, and in Reſemblance like Myrtle-berries, are plac'd behind the Wings before ſpoken of quadrangulary, one againſt the other. Theſe are round in Virgins, but hang flagging when Virginity is loſt. Tis the uppermoſt of theſe that Nature has placed for the ſecuring the Urinary Paſſage from Cold, and which is therefore largeſt, and forked for that End.

The Lips of the Womb that next appear, cover the Neck thereof, but being ſeperated diſcloſe it; and then two Things are to be obſerved, and theſe are, the Neck itſelf and the Hymen, more properly call'd the Clauſtrum

ſtrum Virginale; of which I ſhall have more Occaſion to ſpeak, when I come to ſhew what Virginity is. The Neck of the womb I call the Channel, which is betwe n the fore mentioned Knobs, and the inner Bone of the womb, which, receives the Man's Yard like a Sheath; and that it may be dilated with the more eaſe and pleaſure in the Act of Coition, it is ſinewy and a little ſpungy, and there being in this concavity, divers Folds or orbicular plaights made by Tunicles, which are wrinkled, it forms an expanded Roſe which may be ſeen in Virgins; but in thoſe that have often uſed Copulation, it comes by degrees to be extinguiſhed; ſo that the inner ſide of the Neck of the Womb appears ſmoth and in old women it becomes more hard and griſly. But tho' this Channel be ſinking down, writhed and crooked, yet it is otherwiſe in the Time of Copulation, as alſo when Women are under their monthly purgation, or in Labour, being then very much extended, which is a great Cauſe of their pains.

The Clauſtrum Virginale, commonly called the Hymen, is that which cloſes the Neck of the Womb, for between the Duplicity of the two Tunicles which conſtitute the Neck of the womb, there are many Veins and Arteries running along, that ariſe from the Veſſels of both ſides of the Thighs, and ſo paſs into the Neck of the Womb, being very large: and the Reaſon thereof is, becauſe the Neck of the womb requires to be filled with abundance of Spirits to be dilated thereby, that it may the better take hold of the *Penis*, ſuch Motions requiring great heat, which being made more intenſe by the Act of Frication, conſumes a great deal of Moiſture; in the ſupplying whereof, large Veſſels are very neceſſary, hence it is that the Neck of the womb in women of reaſonable Stature, is 8 Inches in Length. But there is alſo another Cauſe of the Largeneſs of theſe Veſſe's, *i e.* becauſe their Monthly Purgations make their way through them: and for this Reaſon, women, though with Child, often continue them: For tho' the womb be ſhut up, yet the Paſſage in the Neck of the womb, through which theſe Veſſels paſs, is open. And

therefore as ſoon as you penetrate the Pudendum, there may be ſeen two little Pits or Holes, and in which are contained an Humour, which by being preſt out in the Time of Coition, does greatly delight the Fair Sex.

Tho' theſe we have already mention'd are properly the parts appropriated to the work of Generation, yet there are other parts, without which, Generation-work cannot be accompliſh'd, of which we muſt alſo give a Deſcription, and the principal of theſe is the Womb, which is the Field of Generation, without which nothing can be done. The Parts we have been ſpeaking of, being ordained by Nature only, as it were ſo many Venicles, to convey the Seed to the Womb, which being impregnated therewith, by Virtue of the Plaſtick Power of Nature, produces its own Likeneſs.

The womb is ſituated in the lower parts of the Hypogaſtrium being joined to its Neck, and is plac'd between the Bladder and the ſtraight Gut, ſo that it is kept from ſwaying or rolling, yet hath its Liberty to ſtretch and dilate itſelf, and alſo to contract itſelf, according as Nature in that Caſe diſcloſes it. It is of a round Figure, ſomething like a Gourd; leſſening and growing more acute towards one End, being knit together by its proper Ligaments, and its Neck joined by its own Subſtance, and certain Membranes that faſten it to the Os Sacrum, and the Share bone. It is very different, with reſpect to its Largeneſs in Women, eſpecially between ſuch as have had Children and thoſe that have had none. It is ſo thick in ſubſtance that it exceeds a Thumb's breadth, and after Conception augments to a greater Proportion, and ſtrengthen it yet more, 'tis interwoven with Fibres overthwait, both ſtraight and winding; and its proper Veſſels are Veins, Arteries, and Nerves; amongſt which, there are two little Veins which paſs from the Spermatick Veſſels to the Bottom of the Womb, and two bigger from the Hypogaſtricks, touching both the bottom and the Neck, the mouth of theſe Veins piercing as far as the inward Concavity.

The womb beſides what I have already mention'd, hath two Arteries on both ſides the Spermatick Veſſels,

and

and the Hypogaſtries, which ſtill accompany the Veins with ſundry little Nerves, knit and interwoven in the Form of a Net. which are alſo extended throughout, even from the Bottom to the *Pudenda* themſelves, being ſo plac'd chiefly for the Senſe of pleaſure, Sympathetically moving from the Head and Womb.

Here the Reader ought to obſerve that the two Ligaments hanging on either Side, the Womb, from the Share-bone, piercing thro' the Peritonæum, and joined to the Bone itſelf, cauſes the Womb to be moveable, which upon ſundry occaſions either fall low or riſe high; The Neck of the Womb is of a moſt exquiſite Senſe, ſo that if it be any Time Diſorder'd, either with a Schirroſity, too much hot Moiſture or Relaxation, the Womb is made ſubject to Barrenneſs. In thoſe that are near their Delivery, their uſually ſtays a moſt glutinous Matter in the entrance, to facilitate the Birth, for at that Time the Mouth of the Womb is open'd to ſuch a wideneſs, as is in proportion to the largeneſs of the Child, ſuffering an equal Dilation from the Bottom to the Top.

Under the parts belonging to Generation in Women, are alſo comprehended the preparatory, or ſpermatic Veſſels. The preparatory Veſſels differ not in Number for thoſe in Men, for they are likewiſe four, two Veins and two Arteries; their Riſe and Original is the ſame as in Men, differing only in their Largeneſs, and Manner of Inſertion; the right Vein iſſuing from the Trunk of the hollow Vein deſcending and the left from the emulgent Vein: and on the Side of them are two Arteries which grow from the Acrata. Theſe preparatory Veſſels are ſhorter in Women than in Men, becauſe they have a ſhorter paſſage, the ſtones of the Women lying within the Belly, but thoſe of a Man without; but, to make amends for their ſhortneſs, they have far more wreathings to and fro, in and out, than they have in Men, that ſo the Subſtance they carry, may be the better prepared. Neither are they united as they are in men, before they come to the ſtones, but are divided into two branches, whereof the greater only paſſeth to the ſtones, the leſſer

the fecundated Egg, and this is properly called conception. And then ſecondly, to cheriſh and nouriſh it, till Nature has framed the Child, and brought it to perfection. Thirdly, it ſtrongly operates in ſending forth the Birth, when its appointed Time is accompliſhed, there dilating itſelf in an extraordinary manner; and ſo aptly removed from the Senſes, that no Injury can accrue to it from thence, retaining in itſelf a ſtrength and Power to operate, and caſt forth the Birth.

The uſe of the preparing veſſels is to convey the Blood to the Teſticles of which a part is ſpent in the Nouriſhment of them, and the production of thoſe little bladders in all things reſemble Eggs, thro' which the Vaſa Præparantia run, and are obliterated in them. This Conveyance of blood is by the Arteries; but as for the Veins, their Office is to bring back what blood remains from the forementionʼd Uſe.

The Veſſels of this kind are much ſhorter in women than Men, by reaſon of their nearneſs to the Teſticles; and yet that defect is more than made good by the many intricate windings to which they are ſubject; for in the middle way they divide themſelves into two branches of different Magnitude; for one of them being bigger than the other, paſſes to the Teſticles.

The Teſticles in Woman are very uſeful; for where they are defective, generation Work is quite ſpoilʼd: For tho' thoſe little bladders which are on their outward ſuperficies, contain nothing of Seed, as the Followers of Galen, &c. erroneouſly imagine, yet they contain ſeveral Eggs, (about the number of 20 in each Teſticle) one of which being impregnated by the moſt ſpirituous Part of the Man's Seed in the Act of Coition, deſcends thro' the Oviducts into the Womb where it is cheriſhed till it becomes a live Child. The Figure of this Ova or Eggs, is not altogether round, but a little flat, and depreſſed on the Sides; and in their lower part are oval; but where the blood Veſſels enter them, that is, in their upper Part they are more plain, having but one Membrane about them that the Heat may have eaſier Acceſs.

Thus

Thus Nature does nothing in vain produce,
But fits each part for what's proper Uſe;
And tho of different Sexes form'd we be,
Yet is there betwixt theſe that Unity.
That we in nothing can a greater find,
Unleſs the Soul, that's to the Body join'd:
And ſure in this Dame Nature's in the right,
The ſtricteſt Union yields the moſt Delight.

CHAP. II.

Of the Reſtriction laid upon Men in the Uſe of Carnal Copulation, by the Inſtitution of Marriage; with the Advantage that it brings to Mankind; and the proper Time for it.

S. 1. THO' the great Architect of the World has been pleas'd to frame us of different Sexes, and for the Propagation and Continuation of Mankind, has indulg'd us the mutual Embraces of each other, the Deſire whereof, by a powerful and Secret Inſtinct is become natural to us; yet he would leave them to the Law of their creator, who has ordain'd. That every Man ſhall have his own wife: And tho' ſince Man, by ſinning againſt his Creator, hath fallen from his Primitive Purity, and has multiplied wives and concubines, by which the firſt Inſtitution is violated, and the groſſeſt Affront to the Divine Lawgiver; for as the Holy Jeſus has told us, That in the Beginning it was ſo; the Marriage of one Man to one Woman. So that as theſe conjugal Delights cannot be enjoy'd but in a Married State, ſo neither in that State can they lawfully be participated of with more than one wife. And it is the breaking of this Order, that has fill'd the World with Confuſion and Debauchery, has brought Diſeaſes on the Body, Conſumptions on Eſtates, and eternal Ruin to the Soul, if not repented of. Let all thoſe therefore of either Sex, that have a Deſire to enjoy the Delights of mutual embraces, take care that they do it in a Married State with their own Wives or Husbands, or elſe it will become a Curſe to them inſtead of a Bleſſing: And

to the Womb, both to the Nouriſhment of itſelf and of the Infant therein. Let me further add, theſe ſpermatic Veins receives the Arteries as they paſs by the Side of the Womb, and thereby make a Mixture of the vital and natural Blood, that their work may be more perfect. The Deferentia, or carrying Veſſels, ſpring from the lower Part of the ſtones, and are in Colour white, ſubſtance ſinewy, and paſſes not to the Womb ſtrait, but wreathed, they proceed from the Womb in two Parts reſembling Horns, whence they are call'd the Horns of the Womb.

The Stones of Women are another Part belonging to the Inſtruments of the Generation: For ſuch Things they alſo have, as well as Men, but they are alſo indifferently plac'd; neither is their Bigneſs, Temperament, Subſtance, Form,, or Covering the ſame. As to their Place, it is in the Hollowneſs of the Abdomen, reſting upon the Muſcles of the Loins, and ſo not pendulous, as in Men 'tis obvious they are. And that they are ſo plac'd is; that by contracting the Heat, they may be the more fruitful, their Office being to contain the Orum, or Egg, which being impregnated by the Seed of the Man, is THAT from which the Embrio is engender'd. The'e Stones differ alſo from Men's in their Form; for tho' they are ſmooth in Men, they are uneven in Women, being alſo depreſſed or flattiſh in them, tho' in Men their Form is more round and oval. They have alſo in Women but one Skin, whereas Men have four; Nature having wiſely contriv'd to fortify thoſe moſt againſt the Injuries of the Air, that are moſt expoſed to it; the Stones of Women being within, but tho'e of Men without the Belly. They differ alſo in their Subſtance, being much more ſoft and pliable than thoſe of Men, and not ſo well compacted; Their Bigneſs and Temperature differ, in that they are leſſer and colder then thoſe of Men. Some indeed will have their Uſe to be the ſame as in Men, viz. to concoct Seed; but that is for want of Judgment, and not for want of Ignorance. For Ariſtotle and Scotus both affirm, that the Women have no Seed; and therefore their Stones differ alſo in

their

their Uſe from thoſe of Men; their Uſe being, as I have already ſaid, to contain that Egg which is to be impregnated by the Seed of Man.

It now only remains that I ſay ſomething of the Ejaculatory Veſſels, which has two obſcure Paſſages, one on either Side, which in Subſtance differ nothing from the ſpermatic Veins. They riſe on one Part, from the bottom of the Womb, but not reaching from the other Extremity, either to the Stones, or any other Part, are ſhut up and uncapable; adhering to the Womb as the Colon does to the blind Gut, and winding half-way about: Though the Stones are remote from them, and touch them not, yet they are tied to them by certain Membranes reſembling the wings of a Bat, thro' which certain Veins and Arteries paſſing from the End of the Stones, may be ſaid here to have their Paſſages, proceeding from the Corners of the womb to the Teſticles, and are accounted the proper Ligaments, by which the Teſticles and womb are united, and ſtrongly knit together.

Thus the Womens ſecrets I have ſurvey'd,
And let them ſee how curiouſly they're made:
And that, tho' they of different Sexes be,
Yet in the whole they are the ſame as we:
For thoſe that have the ſtricteſt Searchers been,
Find Women are but Men turn'd out-ſide in:
And Men, if they but caſt their Eyes about,
May find they're Women, with their In-ſide out.

†. 3. *Of the Uſe and Action of the ſeveral Parts in Women appropriated to Generation.*

HAving taken a Survey of the parts of Generation, both in Men and Women, it is requiſite, that according to my intended Method, I ſhould ſhew the Uſe and Action of theſe parts in the work of Generation, which will excellently inform us. that Nature has made nothing in vain.

The external parts in womens privities, or that which is moſt obvious to the Eye at firſt View, commonly called

led Pudendum, as that which being ſeen by a Man, cauſes ſhame and bluſhing in the Cheeks of the Fair ſex, are deſign'd by Nature to cover the great Orifice, as that Orifice is to recive the Penis, or Yard in the act of Coition, and alſo to give paſſage to the Urine; and at the Time of birth to the Child. The uſe of the Wings and Knobs, like Mirtle-berries, are for the ſecurity of the internal Part, by ſhutting up the Orifice and Neck of the Bladder; alſo for Delight and Pleaſure; for by their ſwelling up, they cauſe Titulation and Delight in thoſe Parts, being preſſed by the man's Yard. Their Uſe is likewiſe to obſtruct the involuntary Paſſage of the Urine.

The uſe and Action of the Clytoris in Women, is like that of the Penis, or Yard in Men; that is, erection; its extream end being like that of the Glans in the Men, the ſeat of the greateſt pleaſure in the Act of Copulation, ſo is this of the Clytoris in Woman, and therefore call'd the Sweetneſs of Love and the Fury of Venery.

The Action and Uſe of the Neck of the Womb, is the ſame with that of the Penis, that is, Erection, which is occaſioned ſundry Ways. For, Firſt, in Copulation it is erected and made ſtrait for the Paſſage of the Penis to the Womb. Secondly, Whilſt the Paſſage is repleated with Spirits and vital Blood, it becomes more ſtrait for the embracing the Penis. And for the Neceſſity of Erection, there is a two fold Reaſon: one is, That if the Neck of the Womb was not erected, the yard could have no convenient Paſſage to the Womb. The other is, that it hinders any Hurt or Damage that might enſue, through the violent Concuſſion of the Yard, during the Time of Copulation.

Then as to the Veſſels that paſs through the Neck of the Womb, their Office is to repleniſh it with Blood and Spirits, that ſo as the Moiſture conſume through the Heat contracted in Copulation, it may ſtill by thoſe Veſſels be renew'd. But their chief Buſineſs is to convey Nutriment to the Womb.

Now as to the uſe and action of the Womb, it has many properties attributed to it. As firſt, Retenſion of

the

to that End, let 'em conſider what is due to the Tranſ-
reſſors of his Law, who hath ſaid, *Thou ſhalt not com-*
it Adultery. Whatever is ſpoken of the venereal Plea-
ures, is ſpoken to thoſe who have, or may have, a Right
hereunto, by being in a married State. For

Who to forbidden Pleaſures are inclin'd,
Will find at laſt they leave a Sting behind.

S. 2. *Of the Happineſs of a married State.*

I have ſpoken in the laſt Sec-
ion of the Reſtriction that our
great Law-giver had been pleaſed
o lay upon us, that we ſhould
ot preſume upon mutual Embraces, without qualifying
urſelves for it, by entering into a married State. But
hat, in the Age we live in, is looked upon as a moſt
nſupportable Yoke, nothing being now more ridicul'd
han Matrimony; both wives and huſbands being count-
ed the greateſt Clogs and Burdens to thoſe that give up
he Reins to their unbridled Appetites. But with theſe
Gentlemens good Leave, I will now make it appear,
otwithſtanding all their Banter, that a married State is
he moſt happy Condition (where perſons are equally
oak'd) that is to be enjoy'd on this Side Heaven.

And who, that is not out of their Wits, will queſtion
he Pleaſure and Advantage of a married State, that will
ut give himſelf leave to reflect upon the Author there-
f, or the Time and Place of its Inſtitution? The author
nd Inſtitutor of Marriage, and that firſt brought Man
nd Woman toge.her, was no other than he that made
hem; even the Great LORD of the Univerſe, whoſe
Viſdom, being infinite, could not but know what Con-
ition was beſt for us, and his Goodneſs being equal to
is Wiſdom, ſufficiently ſhews, the End of this Inſtitu-
on was the Happineſs of the Creatures he had made:
nd that indeed Man could not be happy without it,
or he ſaw that it was not good that Man ſhould be a-
one, and therefore made a Woman to compleat his
Happineſs, which was not perfect, whilſt he wanted
ach a meet Help for him.

The Time of the Inſtitution is alſo very remarka-
le; for it was whilſt *Adam* and his new-made Bride

were cloath'd with all that virgin Purity and Innocence with which they were created, before they had entertain'd the least Converse with the Temper, or had given way to one disorder'd Thought; and yet could curiously survey the several incomparable Beauties and Perfections of each other, without Sin, and knew not what it was to lust: 'Twas at this happy Time that the Creator divided *Adam* from himself, and of a crooked Rib made him a beautiful and meet Help for him; and then by instituting Marriage, united him unto himself again in holy Wedlock's happy Bands.

It was in Paradise where the first Match was made; and which scarcely could have been Paradise without it. For Paradise all know to be a Place of Pleasure, wherein they were surrounded with the Quintessence of all Delight, where there was nothing wanting that might please the Eye, charm the Ear, or gratify the Taste; or might delight the Smell with odoriferous and agreeable Perfumes, and yet, even in Paradise, where *Adam* was possess'd of all those ravishing and pleasing Sweets and enjoy'd all the Pleasure of Paradise, he enjoy'd not Happiness till he enjoy'd his *Eve*; for until then, there was no meet Help for him. So that it seems in Paradise, *Adam* remain'd unhappy, whilst in a single State; so wou'd *Eve* likewise have been, had she been there alone. So that it was a married State that was the compleating their mutual Happiness, and was even the Paradise of Paradise itself.

Neither will those admire that Man at first was not compleatly happy without marrying, that will but give themselves the Leisure to consider, what an Addition to our Happiness a good Wife makes; for such a one is the best Companion in Prosperity, and in Adversity the surest Friend; the greatest Assistance in Business, the only lawful and comfortable Means by which we can have Issue, and the great Remedy against Incontinency; and if we believe King *Solomon* (an Author of an undoubted Credit) the greatest Honour unto him, that has her; for he it is that tells us, *She was a Crown to her Husband.* And sure these are no small Advantages of Mar-

riage. Besides that natural Propension there is in Man and Women to each other, seeking this nuptial Conjunction, looks as if the Man missing his rib, is restless till he had recover'd it again; and on the other Hand, as if the Woman (knowing from whom she came) remained unsatisfy'd, till she had got again to her old Place, under the Arm, the wing of her beloved Husband.

And therefore those that do complain of Marriage, if they would but examine their own Carriage and Behaviour in it better, would find it is themselves make Marriage so uneasy. For as once *Cicero* said of old Age, *it was not old Age, but the Folly of old Men, that made old Age so burthensome*; so I may say of Marriage; *It is not Marriage, but the Folly of Persons married, that makes it so uneasy*: If married Persons would but each take care to do their several and respective Duties, there would be no complaining; nor would they find any Condition more pleasant or more profitable than a married Life; there being more Satisfaction to be taken in the Embraces of a loving and chaste Wife, than in the wanton Dalliances of all the Strumpets in the World; besides the Blessing that attends the one, and that ruin, misery and heavy Curse, that always wait upon the other. And thus, I hope, I have sufficiently shewed the pleasure and Advantage of a married State.

That does this Section unto all relate,
The pleasures that attend a marry'd State.
And shews, it does with Innocence consist,
And that so many have those pleasures mist.
Is their own Faults, that will no wiser be,
As in this Mirrour they may plainly see.

S. 3. *At what Age young Men and Virgins are capable of Carnal Copulation, and why they so much desire it.*

Having shewn the restriction laid upon Men and women, with respect to promiscuous Coition, and also the pleasure and advantage of a married Life. I now proceed to shew at what Age young men and Virgins are capable of the marriage bed, which because so many de-

ſire before they attain to it, it will be neceſſary to ſhew the Cauſes of ſuch their impetuous Deſires.

The Inclination of Virgins to Marriage, is to be known by diverſe Symptoms; for when they arrive to ripe Age, which is about Fourteen or Fifteen, their natural Purgations begin to flow; and then the Blood, which no longer ſerves for the Increaſe of their Bodies, does, by its abounding, ſtir up their Minds to Venery; To which alſo external Cauſes may incite them. For their Spirits are briſk and inflam'd when they arrive at this Age, and their Bodies are often more heated by their eating ſharp and ſalt Things, and by Spices, by which their Deſire of venereal Embraces becomes very great, and at ſome critical Junctures almoſt inſuperable. And the Uſe of thoſe ſo much deſir'd Enjoyments being denied to Virgins is often followed by very dangerous and ſome times diſmal Conſequences, precipitating them into thoſe Follies that may bring an indelible Stain upon their Families, or elſe it brings upon them the Green Sickneſs, or other Diſeaſes. But when they are married, and thoſe Deſires ſatisfied by their Huſbands, thoſe Diſtempers vaniſh, and their Beauty returns more gay and lively than before. And this ſtrong Inclination of theirs may be known by their eager gazing at Men, and affecting their Company; which ſufficiently demonſtrates that Nature prompts them to deſire Coition. Nor, is this the Caſe of Virgins only, but the ſame may be obſerv'd in young briſk Widows, who cannot be ſatisfied without that due Benevolence, which they were wont to have from their Huſbands.

At Fourteen Years of Age, commonly the Menſes begin to flow in Virgins; at which Time they are capable of conceiving, and therefore fit for Marriage; tho' it would be much better, both for themſelves and their Children, if they married not till Eighteen or Twenty; and if they be very healthful, and ſtrong of Body, and always addict themſelves to Temperance, they may continue Bearing till upwards of 50: though generally they leave off about 45; for the Menſes flow a longer Time in ſome than in others: But when they

ceaſe,

ceaſe, they ceaſe Bearing. And therefore the bearing of Iſaac by Sarah at that Age, may be well term'd miraculous, becauſe it had ceas'd to be with her according to the Cuſtom of Women.

As for male Youth, when they arrive at 16. or between that and 17. having much vital Strength, they may be capable of getting Children; which Ability, by the Force and Heat of procreating Matter, conſtantly increaſes till 45. 56. 65. and then begins to flag, the Seed by degrees becoming unfruitful: the natural Spirits being extinguiſh'd, and the Heat dried up. Thus it is with them for the moſt Part. But many times it falls out otherwiſe in particular Inſtances. As once in *Sweedland* a Man was married at 100 Years old to a Bride of 30. and had many Children by her; but he was a Man of ſo hale a Conſtitution, and carried his Age ſo well, that Strangers would not have gueſſed him at above 60. And in *Campania*, where the Air is clear and temperate, it is uſual for Men of 80 Years old, to marry young Virgins, and have Children by them: Which ſhews, that Age in Men hinders not Procreation, unleſs they be exhauſted in their Youth, and their Yard ſhrivel'd up.

If any ask, why a Woman is ſooner barren than a Man? Let ſuch know that the natural Heat, which is the Cauſe of Generation, is more predominant in Men than Woman; for the monthly Purgations of Women ſhew them to be more moiſt than Men, and ſo does alſo the Softneſs of their Bodies And the Man exceeding her in native Heat, concocts the Humours into proper Aliment, by the Benefit whereof they are elaborated into Seed; but Women tho' of a finer Make, yet not being ſo ſtrong as Men, their Faculties are thereby hinder'd in their Operation.

Thus Nature to her Children is ſo kind,
That early they thoſe inclinations find,
Which prompt them on to propagate Mankind.
Hence 'tis a Virgin her Deſires can't ſmother,
But reſtleſs is, till ſhe be made a Mother.

CHAP. III.

Of Virginity what it is, how it may be known, by what Means it may be loſt, and how a Perſon may know that it is ſo.

IN the laſt Chapter I treated of the Deſire that young Men and Virgins have to mutual Embraces, and at what Age they are fit for them, I have alſo ſhew'd that thoſe pleaſures are only lawful to be enjoyed in a married State, and have alſo acquainted my Reader with the Advantage of ſuch a Condition. But ſince the Deſires of many after mutual Embraces are ſo impetuous, that not having an Opportunity to enter into a married State, they have anticipated the Pleaſures of Matrimony, and loſt their Virginity before hand, and yet, perhaps, have afterwards pretended to bring their Virginity to a Marriage Bed, by which means many an honeſt Man has been deceived, and meretricious Women eſcap'd with Impunity; and on the other Hand, ſome virtuous young Virgins, that have indeed come ſuch unto their Husbands Beds, have been accus'd by the Ignorance and Incredulity of their Husbands, to have loſt their Virginity before hand, when there has been no ſuch Matter. Therefore to do right in this Caſe to both parties, my Deſign in this Chapter is to ſhew what Virginity is, and wherein its conſiſts; how many Ways it may be loſt; and how a Man may know whether it be loſt or not: That ſo Women may not be wrongfully cenſur'd, or Men impos'd upon

Sect. 1. *Of Virginity, and wherein it conſiſts.*

Virginity untouch'd and taintleſs, is the Boaſt and Pride of the fair Sex; but they generally commend it to put it off: For as good as it is, they care not how ſoon they are honeſtly rid of it. And I think they are in the right on't, for if they keep it too long, it grows uſeleſs, or at leaſt loſes much of its Value; a ſtale Virgin (if ſuch a Thing there be) being look'd upon like an old Almanack

out of Date—But to ſpeak to the Purpoſe, Virginity is the chief, the beſt, the firſt, the Prime of any Thing, and is properly the Integrity of a Woman's Privities, not violated by Man, or not known by him: It being the diſtinguiſhing *Characteriſtick* of a Virgin, that ſhe has not known Man.

To make this more plain, I muſt here obſerve, That there is in Maids, in the Neck of the Womb, a membranous production call'd the *Hymen*, which is like the Bud of a Roſe half blown, and this is broken in the firſt Act of Copulation with Man: And hence came the Word *Defloto*, to deflower: whence the taking away of Virginity, is called the Deflowering of a Virgin: For when the Roſe-bud is expanded. Virginity is wholly loſt. Certain it is, there is in the firſt Act of Copulation ſomething which cauſes pain and bleeding which is an evident Sign of Virginity. But what this is, Authors agree not. Some ſay it is a nervous Membrane, or thin skin with ſmall Veins, which bleed at the firſt penetration of the Yard. Others ſay, it is the four Caruncles, Knobs, or little Buds, like Myrtle Berries, which are plump and full in Virgins, but hang looſe or flaggy in thoſe who have us'd Copulation, being preſs'd by the Yard. Some have obſerv'd a fleſhy Circle about the Nymphæ, or Neck of the Womb with little obſcure Veins, which make the Membrane not to be nervous, but fleſhy. But letting aſide conjectures, the *Hymen*, or *Clauſtrum Virginale*, is a thin membrane interwoven with fleſhy Fibres, and endow'd with many little Arteries and Veins, ſpread acroſs the Paſſage of the *Vagina*, behind the Inſertion of the Neck of the bladder, with a Hole in the midſt for the *Menſes* to flow, ſo big that it will admit of the Top of one's Little Finger. This is that which is call'd the *Zone*, or Girdle of Chaſtity; and where it is found in this Form deſcribed, it is a certain Note of Virginity; but in the firſt Act of Copulation, it is neceſſarily violated; and then it is uſually accompany'd with an Effuſion of blood; which Blood is call'd the Flower of Virginity; and when once it is broke, it never cloſes again.

S. 2. *How Virginity may be lost, &c.* In the Former Section I have shewn, (I hope to the Satisfaction of all modest Enquirers) in what Virginity consists, and that it is lost by the first Penetration of the Yard, which may be easily known by its being attended with an Effusion of Blood upon the Rupture of the *Hymenean* Membrane, or *Claustrum Virginale*; but I must do the fair Sex this Justice, to let the World know, that altho' wherever this is found, it be an undoubted Token of Virginity; yet it will not follow, that where this Token is wanting Virginity is deflower'd and lost: For the *Hymen* may be corroded by acrimonious and fretting Humours flowing thro' it with the *Menses*, or it may be violated by the Inversion, or Falling out of the *Uterus* or of the *Vagina* or Sheath, which sometimes happens even to Virgins: Or (which I would have all Virgins to beware of, for the Preservation of their Credit, and preventing of all Causes of Suspicion) perhaps the indiscreet or unwary Bride had her Menses but a Day or two before, in which case, both the Hymen and the inner wrinkled Membranes of the Vagina, are flaggy and relaxed, so that no such Rupture, and by Consequence, no such Effusion may happen. It were better therefore upon this Account, that when Virgins are about to marry, they would fix there Wedding day at least six or seven Days after their Menses have done flowing.

But farther, to some Nature hath given greater Desires after Enjoyment than to others, and to such, though they abstain from Enjoyment, yet so great is their Lust, and Desire after it, that it may break the *Hymen* and *Claustrum Virginale*; and sometimes it itches to that Degree, that they put in their Finger, and so break it. Sometimes the Midwives break it in the Birth; and sometimes it is done by Stoppage of the Urine, Coughing, violent Straining, or Sneezing; So that if there be no bleeding at the first Penetration of the Husband, it is not always a Sign of Unchastity, or that another has been there before him, seeing that

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the Hymenan Membrane may be broke ſo many other Ways, but were bleeding does follow, it is an evident and undeniable Token that the Perſon was a Virgin, and had never known Man before. And indeed, tho' the Hymen (or Membrane ſo called) may be broke all thoſe Ways I have mentioned, yet it ſo rarely happens to be broke any other Way, that *Leo Africanus* makes mention of it as a general Cuſtom of the *Africans* at their Wedding, that, after the Marriage Ceremony are over, the Bride and Bridegroom are ſhut up in a Chamber, while the wedding Dinner is preparing, an antient Woman ſtands at the Door to receive from the Bridegroom a Sheet, having the bloody Tokens of the Wife's Virginity, which ſhe ſhews in Triumph to all the Gueſts: And then they may Feaſt with Joy; but if there is no Blood ſeen, the Bride is to be ſent Home again to her Friends with Diſgrace, and the diſappointed Gueſts go ſadly Home without their Dinner.

There are others that make the Straitneſs of their Privities a Sign of Virginity, but this is a very uncertain Rule; for this depends much upon the Age, Habit of Body, and other Circumſtances. But tho' it muſt indeed be granted, that Women, who have uſed carnal Copulation, are not ſo ſtraight as Virgins; yet this cannot be a certain Argument of Virginity, becauſe after often repeated Acts of Venery, the Privities may be made ſo ſtraight by the Uſe of aſtringent Medicines, that thoſe who truſt to this Sign, may ſometimes take a Whore inſtead of a Virgin. And I have heard of a Courtezan, who tho' ſhe had been married, gave herſelf out to be a Virgin, and by the Help of a Bath of Comfry Roots, deceiv'd thoſe with whom ſhe had to do.

Others take upon them to be judges of loſt Virginity by Milk in the Breaſt: But ſuch perhaps are ignorant that there is a two-fold Milk, the one of Virgins; the other of ſuch as have conceived or brought forth Children: That of Virgins is a Malady contrary to Nature, but the other is natural. The firſt is made of Blood that cannot get out of the Womb, and ſo goes

to the Breasts, being nothing but a superfluous Nourishment that is turn'd into Milk by the Faculty of the Breasts, without the Knowledge of Man: The other is only where there is a Child either in the Womb, or born. Yet the Milk differs very much, both in respect to the Blood, and Diversity of Veins that bring it to the Breast; and tho' both are white, yet that of Virgins is thinner, and less in Quantity, neither is it so sweet. Therefore if Virgins happen to have such Milk, they are not for that Reason to be censured as unchaste.

Upon the whole Matter, the Sum of what I have said upon this Head of Virginity, terminates in this: That when a Man is married, and finds the Tokens of his Wife's Virginity upon the first Act of Copulation, he has all the Reason in the World to believe her such, and to rest satisfy'd that he has married a Virgin: But if, on the contrary, he finds them not, yet he has no Reason to think her devirginated if he finds her otherwise sober and modest; seeing the Hymen, or Claustrum Virginale, may be broken so many other Ways, and yet the Woman both chaste and vertuous. Only let me caution Virgins to take all imaginible Care to keep their Virgin Zone intire, that so when they marry, they may be such as the Great Cæsar wish'd his Wife to be, that is, not only without Fault, but without Suspicion also.

Thus I have Virgin Innocence survey'd,
And shew'd the Difference between Wife and Maid:
And that their Chastity they need not fear,
Whose Virgin Tokens plainly doth appear:
Nor censure those in whom they do not so,
Unless the contrary they plainly know.
For they may yet unspotted Virgins be,
Altho' their Virgin Tokens none can see.

The End of the First Part.

Aristotle's Master Piece.

PART II.

Displaying the Secrets of Nature in the Production of Man.

CHAP. I.

What Conception is; what is pre-requisite thereto; how a Woman may know whether she has conceiv'd, and whether a Boy or Girl.

THE First Part of this Book does most properly contain the Foundation nnd ground Work of the Secrets of Nature in the Feneration of Man; the Instruments of Generation in both Sexes having been discrib'd; and the Use of those Instruments, and the Aptness of them to the Uses for which Nature intended them, shew'd. I have also shew'd what must be done by both Sexes. in order to their having a lawful Use of each other: And then having shewn when they are fit to enter into a married State, and are capable of performing the Work of Generation, I have treated of Virginity and shewn what it is, and wherein it consists, as also how it may be known: and the several ways of its being lost; But still all these are but the Prœmiums of Generation-work, or the Begetting or Procreation of Children. We must therefore in this Second Part proceed on, and shew what Conception is, and the Signs and Token thereof, and what are the Pre-requisites thereunto: For when once a woman has conceiv'd, the work of Generation is begun, and Time, with Nature's Help, will perfect the work: And what at first is but Conception, will issue in a perfect Birth.

Sect. 1. *Of Conception, what it is*, &c.

Now in Conception, that which is first to be regard-

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ed, and without which it cannot be, is the Seed of the Man, that being the active Principal, or efficient Cauſe of the Fœtus, the Matter of which is arterial Blood, and animal Spirits, which are elaborated into Seed in the Teſticles, and from thence by proper Veſſels conv y'd into the Yard; and from thence in the Act of Copulation, it is injected or emitted into the Womb. The next Thing is the paſſive Pr ncipal of the Fœtus (for there muſt be both in order to conception) and there is an Ovum, or Egg, impregnated by the Man's Seed, and endu'd with a plaſtic or vegetive Virtue: and upon the Ovum being thus impregnated by the Man's Seed, or being convey'd to it, the Womb cloſes up, that no Air may enter therein, but that the impregnated Ovum may ſwell into a Fœtus. This is that which is truly and properly conception, and the Pre-requiſites thereunto, I ſhall make the Subject of the next Section.

S. 2. *Of the Pre-requiſites of Concept.* I have ſhewn in the Former Section, that there are two things to be regarded chiefly in conception, to wit, the active and paſſive Principal. This in Part ſhews, that Differences of Sexes is a Pre-requiſite to conception. So Nature has ordain'd, there muſt be a proper Vehicle for the active Principle to be injected thereunto, and there muſt alſo be a paſſive Principle to be impregnated thereby; therefore, as the Man has no paſſive Principle to be impregnated, ſo the Woman has no active principle to impregnate; and therefore, without different Sexes, there can be no conception.

But this is not all; for it is not enough that there be different Sexes, but theſe different Sexes muſt unite, and there muſt be coition, in order to conception; and it is coition, or the mutual Embraces of both Sexes, which nature hath made ſo deſirable to each other; which when authoriz'd in the way that Heaven has ordain'd, there is no need of Raviſhing; for the fair Bride will quickly meet her Bridegroom with equal Vigour. But ſince in that there may be Overdoing, and ſuch Errors committed, by their giving Way to the Impetuoſity of their Deſires

ſires, as may be prejudicial to Conception, it will not be amiſs to give ſome Directions to make this Operation the more effectual:

S. 4. *A Word of Advice to both Sexes; or Directions reſpecting the Act of Coition, or carnal Copulation.*

Tho' there are ſome that deſire not to have Children, and yet are very fond of nocturnal Embraces, to theſe Directions will be no way acceptable, becauſe it may probably produce thoſe Effects which they had rather be without; yet I doubt not, but that the Generality of both Sexes, when in a married State, hath ſuch a Deſire to produce the fair Image of themſelves, that nothing can be more welcome to them, than thoſe Directions that may make their mutual Embraces moſt Effectual to that End: And therefore let none think it ſtrange that we pretend to give Directions for the promoting that which Nature itſelf teacheth all to perform; ſince it's no Soleciſm for Art to be a handmaid to Nature, and to aſſiſt her, in her nobleſt Operations. Nither is it the bare performing of that Art which we here direct to, but the ſo performing it as to make it conducive unto the Work of Generation: And ſince this Action is the Foundation of Generation, and without which it cannot be, ſome Care ought to be taken, and conſequently ſome Advice given, how to perform it well; and therein I am ſure the Proverb is on our Side, which tells us, That what is once well done, is twice done. But yet what we ſhall advance on this nice Subject, ſhall be offer'd with that Caution, ſo as not to give Offence to the chaſteſt Ear, nor put the Fair Sex to the Trouble of Bluſhing. What I ſhall offer, will conſiſt of two Parts: Firſt, Something previous to it: And, Secondly, ſomething conſequential to it.

For the Firſt, when married Perſons deſign to follow the Propenſions of Nature for the Production of the fair Images of themſelves, let every Thing that looks like Care and Buſineſs be baniſh'd from their Thoughts

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for all ſuch Things are Enemies to Venus; and let their animal and vital Spirits be powerfully exhilerated by ſome briſk and generous Reſtoratives; and let 'em to invigorate their Fancies, ſurvey the lovely Beauties of each other, and bear the bright Idea's of them in their Minds; and if it happens, that inſtead of Beauty there is any Thing that looks like Imperfection or Deformity, (for Nature is not alike bountiful to all) let them be covered over with a Veil of Darkneſs, and buried in Oblivion. And ſince the utmoſt Intention of Deſire is requir'd in this Act, it may not be amiſs for the Bridegroom, for the more eager height'ning of his Joy, to delineate the Scene of their approaching Happineſs to his fair languiſhing Bride, in ſome ſuch amorous Raptures as this.

Now my fair Bride, now will I ſtorm the Mint
Of Love and Joy; and rifle all that's in't,
Now my infranchis'd Hand on every Side,
Shall o'er thy naked poliſh'd Ivory ſlide:
Freely ſhall now my longing Eyes Behold
Thy bared Snow, and thy undrained Gold
Nor curtains now, tho' of tranſparent Lawn,
Shall be before thy Virgin Treaſure drawn:
I will enjoy thee now, my Faireſt; come,
And fly with me to Love's Elizium.
My Rudder, with thy bold Hand, like a try'd,
And ſkilful Pilot, thou ſha't ſteer; and guide
My Bark in Love's dark Channel, where it ſhall
Dance, as the bounding Waves do riſe and fall;
Whilſt my tall Pinnace in the Cyprian Strait,
Ride ſafe at Anchor, and unlades the Freight.

Having by theſe, and other amorous Acts, (which Love can better dictate than my Pen) wound up your Fancies to the higheſt Ardour and Deſires,

Perform thoſe Rites Nature and Love requires,
'Till you have quench'd each others am'rous Fires.

And now for the Second Thing propos'd: When the Act of Coition is over, and the Bridegroom has done what Nature has prompted him too, he ought to take heed of withdrawing too ſuddenly out of the Field of Love, leſt he ſhould, by ſo doing, make way for Cold

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to ſtrike into the Womb, which might be of dangerous Conſequence. But when he has given Time for the Matrix to cloſe up, which it naturally does ſoon after it has received the Active Principal, in order to make a Conception; he may ſafely withdraw, and leave the Bride upon her ſoft Repoſe, which ought to be with all the Calmneſs that the ſilent Night, and a mind free from all diſturbing Care can give; betaking herſelf to reſt on the right ſide, and not removing without great Occaſion, till ſhe has taken her firſt Sleep. She ought alſo to have a Care of Sneezing, and, if poſſible, to avoid both that and Coughing; or any other thing that cauſes a too violent Motion of the Body. Neither ſhould they too often reiterate thoſe amorous Engagements, till the Conception be confirm'd: And even then the Bridegroom ſhould remember, that 'tis a Market that laſts all the Year, and to be careful that he does not ſpend his Stock too laviſhly: Nor will his Wife like him at all the worſe for't: for generally Women rather chuſe to have a Thing done well, than have it often. And in this Caſe, to do it well and often too is inconſiſtent. But ſo much ſhall ſuffice for this.

After the means made uſe of in order to Conception, according to the Directions before given there is Reaſon to expect that Coition ſhould follow: but becauſe the ſucceſs of all our Actions depends upon the Divine Bleſſing, and that Things do not always ſucceed according to our Deſires, therefore Conception does not always follow upon Coition: For which Reaſon it is that many Women, eſpecially thoſe that are newly married, know not whether they have conceiv'd or not, after Coition; which if they were aſſur'd of they might and would avoid ſeveral Inconveniences which they now run upon thro Ignorance thereof. For, when after Conception, a woman finds an Alteration in herſelf, and yet knows not from whence it ariſes ſhe is apt to run to a Doctor and enquire of him what the Matter is, who, not knowing that ſhe is with Child, gives her perhaps a ſtrong enthartical Potion, which cer-

S. 4. *How a Woman may know whether ſhe has conceiv'd.*

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tainly deſtroys the Conception. There are others, that out of a fooliſh baſhful Coyneſs, tho' they do know they have conceiv'd, yet will not confeſs it, that they may be inſtructed how to order themſelves accordingly. Thoſe that are coy may in Time learn to be wiſer: And, for the ſake of thoſe that are ignorant; I ſhall ſet down the Sign of Conception, that Woman may thereby know, whether they have conceiv'd or not.

If a Woman hath conceiv'd, the Vein under the Eye will be ſwell'd; that is, under the lower Eye-lid the Vein in the Eyes appearing clearly, and the Eye ſomething diſcolour'd; if the Woman hath not her Terms upon her, nor hath watch'd the Night before, this is a certain Sign ſhe has conceiv'd; and this appears moſt plainly, juſt upon the Conception, and holds for the firſt two Months.

Again, ſtop the Urine of the Woman cloſe in a Glaſs three Days, and then ſtrain it through a fine Linnen Cloth; if you find ſmall living Creatures in it, ſhe is moſt aſſuredly conceiv'd with Child: For the Urine, which was before Part of her own Subſtance, will be generative as well as its Miſtreſs.

Alſo a Coldneſs and Chilneſs of the outward Parts after Copulation, ſhews a Woman to have conceiv'd, the Heat being retired to make the Conception: And then the Veins of the Breaſts are more clearly ſeen than they were wont to be. The Tops of the Nipples look redder than formerly; the Body is weaken'd, and the Face diſcolour'd; the Belly waxeth very fat, becauſe the Womb cloſeth itſelf together to nouriſh and cheriſh the Seed. If ſhe drinks cold Water, a coldneſs is felt in the Breaſt; ſhe has alſo Loſs of Appetite, ſour Belchings, and exceeding Weakneſs of Stomach: The Breaſts begins to ſwell, and wax hard, not without Pain or Soreneſs; wringing or grinding Pains like the Cramp happens in the Belly above the Navel. Alſo diverſe Appetites and Longings are engendered. The Veins of the Eyes are alſo clearly ſeen, and the Eyes ſeem ſomething diſcolour'd, as a Looking Glaſs will ſhew. The Excrements of the Guts are voided painfully, be-

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cauſe the Womb ſwelling, thruſteth the right Gut together: Likewiſe, let her take a green Nettle, and put it into her Urine, cover it cloſe, and let it remain all Night: if ſhe be with Child, it will be full of red Spots on the Morrow; if ſhe be not, it will be blackiſh.

By theſe Marks, ſome whereof ſeldom fail, a Woman may know whether ſhe has conceiv'd or nor, and ſo order herſelf accordingly. For,

When Women once with Child conceived are,
They of themſelves ſhould take a ſpecial care.

S. 5. *How to know Whether a Woman be conceiv'd of a Male or Female Child.*

In this Section I ſhall endeavour to gratify the curioſity of many Perſons, who not being contented to know that they have conceiv'd, are very deſirous to know whether they are conceiv'd of a Male or Female: For the Satisfaction of ſuch I ſhall give you the Signs of a male Child's being conceiv'd; by the Reverſe whereof, you may judge of a Female.

It is then a Sign of a Male Child, when the Woman feels it firſt on the right Side; for male Children lie always on that Side of the Womb; the Woman alſo, when ſhe ariſeth up from her Chair, doth ſooner ſtay herſelf upon the right Hand, than on the left. Alſo the Belly lies rounder and higher than when it is a Female. The colour of the Woman is not ſo ſwarthy, but more clear than when it is a Girl. The right Side is likewiſe more plump and harder than the left, the right Nipple redder. She likewiſe breeds a Boy eaſier, and with leſs Pain than a Girl, and carries her Burthen not ſo heavily, but is more nimble and ſtirring.

I will only, as to this, add the following Experiments, which I never knew to fail; If the Circle under the Woman's Eyes, which is of a wan blue colour, be more apparent under the right Eye, and that moſt diſcolour'd; ſhe is with Child of a Boy: If the Mark be moſt apparent in her left Eye, ſhe is with Child of a Girl.—The other is. Let her drop a Drop of her Milk in a baſon of fair Water, if it ſinks to the bottom as it drops in, round in a Drop, it is a Girl.

ſhe is with Child of, for, if it be a Boy, it will ſpread and ſwim at Top; This I have often try'd, and it never failed. This is enough to ſatisfy the Curious; for others, let them ſtay till the Birth decide it.

For, whether male or female Child it be,
You are conceived with, by theſe Rules you'll ſee.

CHAP. II.

How a Woman ſhould order herſelf that deſires to conceive, and what ſhe ought to do after Conception.

I AM very well ſatisfied that many Women deſire Copulation, not from any Delight or Satisfaction they take therein, more than as it is the Means, appointed by him that bids us Increaſe and Multiply, for the obtaining of Children, and the Propagation of Mankind: And tho' ſeveral make uſe of Coition to obtain that End, yet we find by experience, that in many it does not ſucceed, becauſe they order not themſelves as they ought to do: For tho' it muſt be granted, that all our Endeavours depend upon the divine Bleſſing; yet if we are wanting in any Thing to ourſelves, how can we expect that Bleſſing to ſucceed our Endeavours? My Buſineſs therefore in this Section, ſhall be to ſhew how Women, that deſire to have Children ſhould order themſelves.

S. 1. *How a Woman ſhould order herſelf in order to Conception.*

Firſt then, Women that are deſirous to have Children, muſt, in order thereunto give themſelves to moderate Exerciſe: For want of Exerciſe and Idleneſs, are very great Enemies to the Work of Generation; and indeed are Enemies both to the Soul and Body. And thoſe that ſhall give themſelves the Trouble to obſerve it, will find thoſe City Dames that live high, and do nothing, ſeldom have Children, or if they have, they ſeldom live: Whereas thoſe poor Women that accuſtom themſelves to Labour, have many Children, and thoſe ſtrong and luſty. Nor need we wonder at it, if we conſider the Benefit that comes by a moderate Exerciſe and Labour, for it opens the Pores, quickens the Spirits, ſtirs up the natural Heat, ſtrengthens the Body, Senſes and Spirits,

comforts the Limbs, and helps Nature in all her Exerciſes, of which Procreation of Children is none of the leaſt.

A ſecond Thing to be obſerv'd by Women in order to Conception, is, that they avoid all Manner of Diſcontent, and the Occaſion of it; for Diſcontent is a great Enemy to Conception, and it ſo diſpirits either Man or Woman, that it hinders them from putting forth their Vigour, which ought to be exerted in the Act of Coition: When on the contrary, Content and Satisfaction of Mind dilate the Heart and Arteries, whereby the vital Blood and Spirits are freely diſtributed throughout the Body; and thence ariſe ſuch Affections as pleaſe, recreate, and refreſh the Nature of Man; as Hope, Joy, Love, Gladneſs and Mirth. Nor does it only comfort and ſtrengthen the Body, but alſo the Operation and Imagination of the Mind, which is ſo much the more neceſſary, inſomuch as the Imagination of the Mother works forcibly upon the Conception of the Child: Women, therefore, ought to take great Care, that their Imagination be pure and clear, that their Child may be well form'd

A Third Thing that Women ought to take Care of to further Conception, is to keep the Womb in good Order: and to that End to ſee that the *Menſes* come down as they ought to do: For if they are diſcolour'd, they are out of Order: But if the Blood come down pure, then the Woman will be very prone to conceive with Child, eſpecially if they uſe Copulation in 2 or 3 Days after the monthly Terms are ſtay'd.

A fourth Thing, a Woman that would conceive ſhould obſerve is, That ſhe uſe not the Act of Coition too often: For Satiety gluts the Womb, and renders it unfit for its Office. There are two Things demonſtrate this: that is, that common Whores (who often uſe Copulation) have never, or very rarely any Children: For the Graſs ſeldom grows in a Path that is commonly trodden in. The other is, That thoſe Women, whoſe Husbands have been long abſent, do after Copulation with them again, conceive very quickly.

A fifth Rule, is That they take Care that the Time

of

of Copulation be convenient, that there may be no Fear of Surprize; for Fear hinders Conception. And then it were beſt alſo that the Deſire of Copulation be natural, and not ſtirred up by Provocation: And if it be natural, the greater the Woman's Deſire of Copulation is, the more likely ſhe is to conceive.

I will add no more, but what ſome Authors report, That a Loadſtone carried about the Woman, not only cauſeth Conception, but Concord between Man and Wife; which, if it be true, I would have no married Woman go without one, both for her own and Huſband's Quiet.

Let all the Fair who would have Children from,
Their ſoft Embraces, read what's here laid down:
Thoſe that to exerciſe themſelves incline,
And in their Love to be content deſign:
Who have their monthly Terms in order flow,
And regulate them if they do not ſo;
That Love's Embraces moderately uſe,
And to enjoy them a fit Seaſon chuſe,
Theſe may content with what they've done remain,
And need not fear their wiſhes to obtain.

S. 2. *What a Woman ought to obſerve after Conception.*

After a woman has conceived, or has any Reaſon to think ſo, ſhe ought to be very careful of herſelf leſt ſhe ſhould do any thing that might hinder Nature in her Operation. For in the firſt two Months after Conception, Women are very ſubject to Miſcarriages, becauſe then the Ligaments are weak, and ſoon broken. To prevent this, let the Woman every Morning drink a Draught of Sage-Ale, and it will do her Abundance of Good. But if, notwithſtanding, Signs of Abortion or Miſcarriages appear, let her lay a Toaſt dipt in Tent (in caſe muskadel cannot be gotten) to the Navel, for this is very good; or, let her take a little Garden tanſey, and having bruiſed it, ſprinkle it with Muskadel, and apply it to the Navel, and ſhe will find it much better. Alſo Tay infuſed in Ale, like Sage-Ale, and a Draught

drank

drank every Morning, is moſt excellent for ſuch Women as are ſubject to Miſcarriages. Alſo take Juice of Panſey, clarify it, and boil it up into a Syrup with twice its weight in Sugar, and let a Woman take a Spoonful or two of it in ſuch Caſes, and it will be an excellent Preſervative againſt Miſcarriages. Alſo if ſhe can let her be where the Air is temperate. And let her Sleep be moderate; let her alſo avoid all watching and immoderate Exerciſe, as alſo diſturbing Paſſions, loud Clamours, and filthy Smells; and let her abſtain from all Things which may provoke either Urine or the Courſes: And alſo from all ſharp and windy Meats, and let a moderate Diet be obſerv'd. If the Excrements of the Guts be retained, lenify the Belly with Gliſters made of the Decoction of Mallows and Violets; with Sugar and common Oil, or make Broth of Burrage, Bugloſs, Beets, Mallows, and take therein a little Manna, but on the contrary if ſhe be troubled with a Looſeneſs of the Belly, let it not be ſtopped without the Judgment of a Phyſician; for that Matter all Uterine Fluxes hath a malignant Quality, and muſt be evacuated and removed, before the Flux be ſtayed.

CHAP. III.

How the Child lieth and how it groweth up in the Womb of the Mother after Conception.

HAVING ſhewn how a Woman ought to order herſelf after Conception, it will be now neceſſary to ſhew how the Fœtus is produced thereby: And then how the *Embrio*, when formed, lies in the Womb of its Mother.

As to the Formation of the Child it is to be noted, That, after the Act of Coition, the ſeed lies warm in the womb for ſix days without any viſible alteration only the womb cloſes up itſelf to prevent its iſſuing forth again, and for the ſecuring it from any cold; and all this Time it looks like Butter,

S. 1. *How the Child is form'd in the Womb after Conception*

or

or coagulated Milk. And it would be very neceſſary for her who has Reaſon to believe ſhe has conceiv'd, to forbear the Embraces of her Husband all that time, leſt the Conception ſhould be ſpoil'd; but in three Days after it, it is alter'd from the Quality of thick Milk or Butter, and it becomes Blood, or at leaſt reſembles it in Colour, Nature having now begun to work upon it, in the next 6 Days following, that Blood begins to be united into one body, and to grow hard and becomes a little Quantity and to appear a round Lump: And, as the firſt Creation of the Earth was void, and without Form ſo in this creating work of Divine Power in the Womb, this ſhapeleſs Embrio lies, like the firſt Maſs. But in two Days after, the principal Members are form'd by the Plaſtic Power of Nature, and theſe principal Members are four in Number, *viz*, The Hear, the Brain, the Liver, and the Teſticles or Stones. Three Days after, the other Members are form'd; and are diſtinguiſh'd form the Shoulders, by the forming Faculty to the Knees and the Heart, Liver, and Stones, with their Appurtenances, do grow higher and bigger. Four Days after that, the ſeveral Members of the whole Body do appear: And as Nature requires, they conjunctly and ſeparately do receive their Perfection. And ſo in the appointed Time, the whole Creation hath that Eſſence which it ought to have in the Perfection of it, receiving from God a living Soul, therewith putting into his Noſtrils the breath of Life. Thus have I ſhew'd the whole Operation of Nature in the Formation of the Child in the Womb, according to the Energy given it by the Divine Creator, Maker and Upholder of all Things, both in Heaven and Earth.

By ſome other more briefly, but to the ſame Purpoſe, the Forming of the Child in the Womb of its Mother, is thus deſcrib'd, Three Days in the Milk, three in the Blood, 12 Days from the Fleſh, and 18 the Members, and 40 Days afterwards the Child is inſpir'd with Life, being endued with an immortal living Soul.

Thus pureſt Blood to Seed's firſt turn'd, and then
Nature converts it into Blood again:

Of

Of which a harmleſs Maſs ſoon after's made,
Such Pow'r by Nature is therein convey'd;
And by degrees it into Forms does grow,
And all its Parts diſtinguiſh'd are, and ſo:
It may t'a living Soul united be,
And lay a Claim to Immortality.
Whilſt mean time the anxious Mother's Cares,
Increaſe, as does the Burden which ſhe bears:
For as it grows, it wants a larger Room,
And is uneaſy in the too ſtrait Womb:
At laſt, to quit its dark Reces, it ventures,
And into an unknown light World it enters.

S. 2. *Of the Manner and Form of the Childs lying in the Womb, from the Conception to the Birth.*

I come now to ſhew in what Manner the Child lies in the Womb of its Mother, whilſt it is confin'd in the dark Receſſes; and omitting what many ſay of this Matter, I ſhall only give you the Teſtimony of two or three of the moſt Learned, and then preſent a figure reſembling what I my ſelf have ſeen.

The learned *Hippocrates* in his Treatiſe *De Mature Pazeri*, affirms, that the Child as he is placed in the Womb, hath his Hands upon his Knees, and his Head bent down towards his Feet; ſo that he lies round together, his Hands upon his Knees, and his Face between them; ſo that each Eye toucheth each Thumb, and his Noſe betwixt his Knees: And of the ſame Opinion, in this Matter, was *Bartholimus* the Younger. *Collumbus* is of Opinion that the Figure of the Child in the Womb is round, the right Arm bowed, the Fingers thereof under the Ear, and above the Neck, the Head bowed down ſo that the Chin touchoth the Breaſt, the left Arm bowed above both Breaſt and Face, and propped up by the bending of the right Elbow; the Legs are lifted upwards, the right of which is ſo lifted up, that the Thigh toucheth the Belly, the Knees, the Navel, the Heel toucheth the left Buttock, and the Foot is turn'd back and covereth the Secrets, the left Thigh

toucheth

toucheth the Belly, the Knees the Navel, the Heel toucheth the left Buttock, and the Foot is turn'd back, and covereth the Secrets; the left Thigh toucheth the Belly, and the Leg lifted up to the Breaſt, the Back lying outwards.

Thus the Reader may ſee how Authors differs herein: But this ought to be noted, That the different Poſitions which the Child have been ſeen in, hath given Occaſion to the different Opinions of Authors: For when a Woman is young with Child, the *Embrio*, is always found of a round figure, a little oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raiſed, to which the Legs are joined, that the Heels touch the Buttocks, the Arms bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards, ſo that the Chin toucheth the Breaſt; the Spine of the Back is at that time placed towards the Mother's, the Head uppermoſt, the Hands forwards, and the Feet downwards, and proportionable to its Growth, it extends its Members by little and little, which were exactly formed in the firſt Month. In this Poſture it uſually keeps till the ſeventh or eighth Month, and then by a natural Propenſity, and Diſpoſition of the upper Parts of the Body, the Head is turned downwards towards the inward Orifice of the Womb, trembling as it were over its Head: ſo that the Feet are uppermoſt, and the Face towards the Mother's great Gut, and in this turning of the Infant in this Manner with its Head downwards towards the latter End of a Woman's Reckoning, is ſo order'd of Nature, that it may be the better diſpoſed of for the Birth. The Knowledge of theſe Things being ſo eſſential to the Practice of a Midwife, I could not omit them, I ſhall now conclude what I have to ſay farther as to this, with the Figure of a Child prepared for the Birth, reſembling what I myſelf have ſeen, taken out of the learned *Spigelius*.

CHAP.

CHAP. IV. *Of the Obſtructions of Conception: with the Cauſe and Cure of Barrenneſs, and the Signs of Inſufficiency both in Men and Women.*

WE have already enquir'd into many Secrets belonging to the Generation of Man; and have treated largely about Conception, which is out of the chief Myſteries of Nature. But before I proceed any further, it is highly neceſſary that I treat of the Obſtructions of Conception; which naturally leads me to treat of Barrenneſs, which is the grand Obſtruction of Conception: and herein, for the Sake of all thoſe that deſire Children, I ſhall ſhew how it is caus'd, and then how to be cur'd.

Sect. 1. *Of Barrenneſs.*

Seeing all grant, the having of Children is a Bleſſing, it will eaſily be granted that barrenneſs is a Curſe. And ſince it is manifeſted that it occaſions Diſcontent betwixt Man and Wife, and every woman looks upon it as a Reproach to be barren, it will need no Apology to enquire into the Cauſe of it.

In ſome Countries before women were admitted to the Marriage bed, they were firſt ſearch'd by the Midwife; and thoſe only which ſhe allow'd of as Fruitful, were permitted to marry. It muſt needs therefore be a grateful Piece of Service to the Fair Sex, to ſhew them how to turn the ſtony Ground into a Fruitful Soil, that inſtead of being reproach'd with a barren womb, they may become the joyful Mother of many Children.

Barrenneſs is a natural and accidental Defect which hinders Conception; for that which hinders Conception cauſeth Barrenneſs. Now there may be ſeveral Cauſes why Conception may be hinder'd; as over much Heat or Cold drying up the Seed, and making it to corrupt; this extinguiſhing the Life of the Seed, and that making it wateriſh, and unfit for Generation. It may be caus'd alſo by the not flowing, or by the over flowing of the Courſes, and by Swelling, Ulcers, or Inflammations of the womb, or by an Excreſcence of Fleſh growing about the Mouth of the Matrix, whereby the Seed

is hindered from being injected into the Womb; and want of Love in the Perſons copulating, may alſo hinder Conception, as is apparent from thoſe Woman that are deflowered againſt their Will; no Conception following any forc'd copulation.

And here let me caution Parents againſt one Thing that often cauſes barrenneſs, which might be eaſily prevented; and that is, againſt letting Virgins blood in the Arm before their Courſes come down: Theſe come down in Virgins uſually in the 14th Year of their Age, ſeldom before the 13th. but never before the 12th. Now becauſe uſually young Virgins are out of Order before they firſt break down, the Mother goes with her to the Doctor, who finding the Fulneſs of Blood is the occaſion of her Illneſs, orders her to be let Blood in the Arm; upon which ſhe becomes well for a Time, the ſuperfluous Blood being taken away; and this Remedy, which is worſe than the Diſeaſe, being repeated four or five times, the Blood comes not down at all to the Womb, as it doth in other Women, but the Womb dries up, and is for ever barren: Whereas had ſhe been let Blood in the Foot, it would have brought the Blood downwards and ſo have provok'd the Terms, and have prevented Miſchief.

Another Cauſe of Barrenneſs is, for want of convenient moderate Quality, which the Woman ought to have with the Man; as, if he be hot, ſhe muſt be cold; if he be dry, ſhe muſt be moiſt: but if they be both dry, or both of a moiſt Conſtitution, they cannot propagate; though in this Caſe, neither of them may be barren, ſingly conſidered; for he or ſhe, though now as barren as the barren Fig-tree yet joined with an apt Conſtitution, may become as fruitful as the Vine.

Another Cauſe of Barrenneſs may be the Diſuſe of Copulation: For ſome there are of that frigid Conſtitution, that they either uſe not the Means at all, or elſe perform it with ſo much Langour and Coldneſs, that it is not likely it ſhould prove efficacious: Whereas as I have already ſaid, the Act of Coition ſhould be performed with the greateſt Ardour and Intenſeneſs of Deſire imaginable

inable. or elſe they may as well let it alone, for as good ever the whit, as never the better. But ſince nature teaches to do what they do in this kind vigorouſly, this frigid Diſpoſition is the Effect of a cold Diſtemper, and muſt be cured by ſuch things as heat and nouriſh: And therefore ſuch ought to eat and drink of the beſt. ſince the *Latin* Proverb tells us, *Sine Cerere & Libero frigit* Venus.

Without good Drink and feeding high,
Deſire to Venus *ſoon will die.*

Such therefore ought to feed upon Cock-ſtones and Lambſtones, Sparrows, Patridges, Quails, and Pheaſant Eggs: For 'tis an infalliable Aphoriſm in Phyſick, that whatſoever any Creature is extreamly addicted to, they operate to the ſame End by their mumial Virtue in the Man that eats them. Therefore Patridges, Quails, and Sparrows, &c. being extreamly addicted to Venery, they work the ſame Eff ct in thoſe who eat them: And this likewiſe is worthy to be noted. That in what Part of the body the faculty that you would ſtrengthen lies take the ſame Part of another Creature, in whom that faculty is ſtrong, as a Medicine: As for Inſtance, the *Virtus procreativa* lies in the Teſticles, there cock ſtones, alſo *&c.* are medicinal in this Diſtemper. Let ſuch Perſons alſo eat ſuch Food as is very nouriſhing, as Parſnips, Aliſanders, Skirrets, and Bine Nuts; and let them take a Dram of Dyaſatyrion in an Electuary every Morning The ſtones of a fox dried to Powder, and a Dram taking every Morning in Tent, is alſo very good in this caſe. And ſo alſo is a Dram of Satyrion-Roots, taken in like Manner.

S. 2. *Of the Signs and Inſufficiency of Man and Bar. in Woman.*

After married People have lived long together and both ſeem likely, and yet neither of them havehad children, there often ariſes Diſcontent between them; and both are troubled becauſe they know not on which ſide the fault is: And though Authors have left ſeveral ways to know whether the Man or the Woman be defective, yet becauſe I cannot conſide in their Judgments, I ſhall paſs them by in Silence, and rather lay down a few Rules that may be depended upon, than

than many that are uncertain. But I muſt firſt premiſe that Woman are ſubject to ſo many Infirmities more than Men, that the Cauſe of Barrenneſs is oftener on their Side than the Man: For if the Man has the Inſtrument of Generation perfect, being in Health, and keeping a regular and temperate Diet and Exerciſe, I know no accidental Cauſe of Barrenneſs in him: whereas the chief Cauſe of Barrenneſs in a Woman lies in her womb, and the Infirmities incident there unto; ſome of which are the ſtopping of the Menſtrua, or their Overflowing; as alſo the Flux of Womb with the Falling out thereof, and the Inflammation, Windineſs, Heat, and Drineſs thereof; for each of which we ſhall preſcribe proper Cures. But to be a little more particular.

If a Man or Woman in whom the Inſtruments of Generation appear no ways defective would know whether the cauſe of Barrenneſs be in themſelves, or their bedfellows, let them take a handful of Barley, or any other Corn that will grow quickly, and keep half of it in the Urine of the Man, and the other half, in the Urine of the woman, the Space of 24 Hours. Then take it out and ſet it, the Man's by itſelf, and the woman's by itſelf, in a Flower Pot, or ſomething elſe, where you may keep them dry: then water the Man's every Morning with his own Urine, and the woman's with her's; and that which grows firſt is the moſt fruitful; and that which grows not at all, denotes the Perſon to be naturally barren. Nor let any diſpiſe this Trial: for ſeeing Phyſicians will by Urine undertake to tell a Perſon of his or her Diſeaſes, why ſhould not Urine alſo ſhew whether a Perſon be fruitful or not? But if in a Man the Inſtrument of Generation is not perfect, it will be obvious to the Sight: and if the Yard be ſo feeble that it will not admit of Erection, it can never convey the Seed into the womb, nor can there be in ſuch a Caſe any Conception. But this is plain and eaſily diſcern'd that it needs muſt be obvious to both Parties; and that Man that finds himſelf dibilitated, ought not to marry; or if he does he muſt be contented if he finds his Wife ſeeking for

that

that Satisfaction which he is incapable of giving. 'Tis true, for a Woman to ſupply her Husband's Defects, is contrary both to Honour and Virtue; but where a Woman doth break the bounds, on ſuch Occaſions, the fault will lie in a great Meaſure at the Huſband's Door, tho' the Wife cannot be held innocent.

The Caſe can't be ſo bad with the woman, tho' ſhe be barren, but that her Husband may make uſe of her, unleſs ſhe be impenetrable, which (tho' it ſometimes does yet) but very rarely happens: And therefore the Man is more inexcuſable, if he tranſgreſs.

Beſides what I have already mention'd, Signs of Barrenneſs in Women are: If ſhe be of an over hot Condition, of a dry Body, ſubject to Anger, hath black Hair, a quick Pulſe, her Purgations flow but little, and that with Pain, and yet has a violent Deſire to Coition, but if ſhe be of a cold Conſtitution, then are the Signs contrary to thoſe recited. If barrenneſs be caus'd thro' an evil Quality in the womb, it may be known by making a Suffumigation of red Storax, Myrrh, Caſſia-wood, Nutmeg, Cinnamon, and letting her receive the Fume of it into her womb, covering her very cloſe: And if the Odour ſo receiv'd, paſſeth through the Body up into the Mouth and Noſtrils, of herſelf ſhe is fruitful: But if ſhe feel not the Fume in her Mouth and Noſe, it denotes barrenneſs one of theſe ways, *viz.* That the Seed is either thro' Cold extinguiſh'd or thro' Heat diſſipated. And if a woman be ſuſpected to be unfruitful, caſt natural brimſtone, ſuch as is digg'd out of the Mine, into her Urine, and if Worms breed therein ſhe is fruitful. But this ſhall ſuffice to be ſaid of the Cauſes and Signs of Barrenneſs: It is now high Time to proceed to the Cure.

S. 3. *Of the Cure of Barrenneſs.*

In the Cure of Barrenneſs, Reſpect muſt be had to the Cauſe: for the cauſe muſt be firſt remov'd and then the Womb ſtrengthen'd, and the Spirits of the Seed enliven'd corroborating Applications.

If Barrenneſs proceeds from over much Heat, let her uſe inwardly Succory, Endive, Violets, Water Lillies, Sorrel,

Sorrel and Lettuce, with Syrups and Concerves made thereof, thus:

Take Conſerve of Burrage, Violets, Succory, Water lillies of each one Ounce; half an Ounce of Conſerve of Roſes: Diamargariton frigid. Diatrion Santalon. of each half a Dram: with Syrup of Violets, or Juice of Citron, make an Electuary.

Let her alſo take of Endive, Water-lillies, Burrage, Flowers of each a Handful: Rhubard, Mirobalans, of each 3 Drams; with water make a Decoction; add to the Straining the Syrup laxative of Violets, 1 Ounce, Syrup of Caſſia half an ounce; Manna 3 Drams; make all into a Potion. Take of the Syrup of Mugwort, 1 Ounce; Syrup of Maiden hair 2 Ounces, Pulv. Elect. Trionſant made all up into a Julep. Apply to the Reins and Privities Fomentations of the Juice of Lettuce, Violets, Roſes, Mallows, Vine leaves and Night-ſhade; let her alſo anoint her Secrets Parts with the cooling Ointment of Galls. Baths are good for her to ſit in. Let the Air be clear, her Garments thin, her Food Lettuce, Endive, Succory, and Barley; but let her have no hot Meats, nor ſtrong Wine except it be wateriſh and thin. Reſt is good for her, Both in Body and Mind: She muſt uſe but little copulation, but may ſleep as much as ſhe will.

If Barrenneſs be occaſioned by the Predominancy of Cold, extinguiſhing the Power of the Seed, which may be known by her deſiring Venery, and receiving no Pleaſure in the Act of Copulation, even while the Man is ſpending his Seed; her Terms are phlegmatic, thick, and ſlimy, and flowing not rightly: In this Caſe let her take Syrup of Calamint, Mugwort, Betony, of each an ounce, Water of Penny royal, Feverfew, Hyſop, Sage, of each 2 Ounces; and make a Julep. Alſo let her take every Morning 2 Spoonfuls of Cinnamon Water, with one Scruple of Mithridate. Alſo let her take Oil of Anniſeed, one ſcruple and half; Jaſmini, Diacalam both Dianiolci, Diagalang, of each one Dram; Sugar 4 Ounces, with water of Cinnamon make Lozenges; and take of them a Dram and half twice a Day, two Hours before Meals.

Meals. Let her alſo faſten Cupping-Glaſſes to her Hips and Belly: And let her take Storax Calamita one ounce: Maſtick, Cloves, Cinnamon, Nutmeg, Lignum Aloe, Frankinceeſe of each half an ounce, Muſk, Ten Grains, Ambergreaſe half a Scruple with Roſe Water, make a Confection; divide it into 4 Parts, of one Part make a Pomumodoratum to ſmell to, if ſhe be not hyſterical; Of the 2d make a Maſs of Pills, and let her take 3 every Night; of the 3d make a Peſſary, and put it up; and of the 4th make a Suffumigation for the Womb.

If Barrenneſs ariſes from the Faculties of the Womb being weakened and the Life of the Seed ſuffocated by overmuch Humidity flowing on thoſe Parts, let her take of Betony, Marjoram, Mugwort, Pennyroyal, Balm, of each one handful, Root of Aſarum, Fennel, Elecampane, of each 2 Drams; Anniſeed, Cumminſeed, of each a Dram, with ſugar and water, a ſufficient Quantity, of which make a Syrup, and take 3 ounces every other Morning. Then purge with theſe Pills following. Take of Pil. Extia. 2 ſcruples; Diagridion, 2 Grains, Specie de Caſtore 1 ſcruple; make them up into 9 Pills with Syrup of Mugworth. Alſo take Spec. Diagemmæ, Diamoſci, Diambre, of each 1 Dram: Cinnamon; One Dram and half; Mace, Cloves, Nutmegs, of each half a Dram; ſugar ſix ounces, with Water of Feverfew, make Lozenges, to be taken every Morning. Likewiſe let her take of the Decoction of Sarſaparella and Virga Aurea, with a good Quantity of Sage, which is an Herb of that Virtue, that *Cornelius Agrippa* honoured it with the Title of *Sacra Herba*, a Holy Herb; and *Dodenæus*, in his *Hiſtory of Plants*, reports, That after a great Plague had happen'd in *Egypt*, which had almoſt depopulated the Country, the ſerviving Women were commanded to drink the *Juice of Sage*, that they might multiply the faſter. Let her alſo anoint her Genitals with the Oil of Anniſeed and Spikenard. Treeſhisks to ſmother the Womb, are alſo very good. To make which, let her take Mace, Nutmeg, Cinnamon, Storax, Amber, of each one Dram, Cloves, Labdani,

of each half a Dram: Turpentine a ſufficient Quantity. *Laſtly*, Take the Roots of Valerian and Elecampane, of each one Pound; of Galingal 3 Ounces, Origan, Lavender, Marjoram, Betony, Mugwort, Bay-leaves, Calamint; of each 3 Handfuls; with Water make an Inſeſſion, in which let her ſit after ſhe hath had her Courſes, But to proceed.

If barrenneſs be cauſed by the Dryneſs of the Womb conſuming the matter of the Seed; let her take every Day Almond milk, and Goats milk, extracted with Honey. Eat often of the Root Satyrion condited and of the Electuary of Diaſatyrion. Let her alſo take 3 Weathers Heads, and boil them till the Fleſh comes from the bones; then take of Melliat, Violets, Camomile, Mercury, or this, with the Roots, of each one Pound, Fenugreek, Linſeed, Valerian Roots, of each a Handful; let all theſe be decocted in the aforeſaid Broth, and let the Woman ſit in the Decoction up to the Navel. Alſo take of Deer's Suet half an Ounce, Cow's Marrow, Staphiſagria, liquedæ, of each a Dram, Oil of ſweet Almonds 2 Ounces; with Silk or Cotton make a Peſſary, and make Injections only of freſh butter, and Oil of ſweet Almonds.

It ſometimes happens that barrenneſs is cauſed by remiſſneſs in the Manner of the Act of Coition, and though there be no Impediment on either ſide, yet if both Sexes meet not in that Act with equal Vigour, no Conception follows; for many times the man is too quick for the woman; or rather the woman too ſlow for the Man, and is not prepared to receive the Seed with that Delight which ſhe ought, when it is emitted by the Man; and thoſe that follow the Opinion of the Ancients, That the woman contributes Seed to the formation of the Child, as well as the Man, are of Opinion that there ought to be a joint Emiſſion both of the Man and woman at the ſame Inſtant; which adminiſtring to both a very great Delight, perfects the work of conception. But if in this caſe the woman be ſlack, it will be proper for the Man the Advice given in Chap. III. S 2. where both Sexes are ſhewed how to manage themſelves in the Act of Coition,

on, that ſo by ſtirring up in the Woman a Deſire to Ve-
ery, ſhe may meet his Embraces with the greateſt Ar-
our. But if this ſhould prove ineffectual, let her, before
he Act of Coition, foment the Privities with the De-
ction of *Betony, Sage, Hyſon, and Calamint*, and anoint
he Mouth and Neck of the Womb with *Muſk* and *Ci-
et*; and the Cauſe of barrenneſs removed, let the
Womb be corroborated by the following Applications.
*Take of bay-berries, Maſtick, Nutmeg, Frankincenſe;
Expreſs Nuts, Labdani, Galbani, of each one Dram:
Styracis liquidæ, two Scruples: Cloves half a Scruple:
Ambergreaſe, two Grains, Muſk ſix Grains, then with
Oil of Spikenard make a Peſſary. Alſo take red Roſes,
with Frankincenſe, Lapidis Aemalitis of each half an
Ounce; Sanguis Dragonis, fine bole, Maſtick of each
two Drams, Nutmeg, Cloves of each one Dram, Spike-
nard half a Scruple, and with Oil of Wormwood make
a Plaiſter for the lower part of the Belly. And let her eat
of the Eringo Roots condited, and make an Injection of
the Juice of the Roots of Satyrion.* And then let her uſe
Copulation ſoon after the *Menſes* are ceaſed, Conception being the moſt apt to follow; for then the Womb is thurſty and dry, and aptelt both to draw the Seed, and to retain it, by the Roughneſs of the inward Superficies and let her take Care to avoid Exceſs of all Things. And to lay aſide all Paſſions of the Mind, ſhunning Study and Care as Things that are Enemies to Conception. For if a Woman conceive under ſuch Circumſtances, how wiſe and prudent ſoever the Parents are, the Children at the beſt will be but fooliſh, becauſe if the animal Faculties of the Parents, *viz.* the Underſtanding and Judgment (from whence the Children derive their Reaſon) are confuſed through the Multitude of cares and cogitations; of which we ſee diverſe Examples in learned Men, who after great Study and Care having performed their conjugal Rites with their Wives, have often begot Children, which have indeed been the Fruits of their Bodies, but not the Iſſue of their Brains: But thus much ſhall ſuffice for the Chapter of barrenneſs.

Which to both Sexes clearly doth relate,
How Nature sometimes does debilitate:
And likewise shews, how those who love to pry
Into the Cause of Things may soon espy
On which Side Insufficiency does lie:
And 'tis a Maxim 'mong Physicains known,
The Cure half wrought, when once the Cause is shown.
Here the Fair Sex those Remedies may see,
Which will, if barren, make them fruitful be.

CHAP. V. *How Child-bearing Women ought to govern themselves during the Time of their Pregnancy.*

I Have already shewn how a Woman ought to order herself, and what she ought to do, presently after Conception, in order to prevent Miscarriages; and therefore shall say no more as to that: What I design in this Chapter, is to shew how she ought to govern herself during the whole Time of her Pregnancy. S. 1 *Of Air, Diet, Exercise, &c.*

First then, let a woman that is with child (if she can) choose a temperate Air, not infected with fogs, and for that Reason not near any marshy Grounds, Rivers, Lakes, or Ponds; But this by some cannot be avoided, their Habitation falling out to be in such Places: But those that can live where they please, ought to avoid such Places; and so they should likewise the going Abroad in too hot or too cold weather; as also when the South winds blow hard, for that often proves hurtful to Women with Child; and sometimes causes Abortion. Nor is the North wind much less hurtful, or less to be avoided, as causing Rheums, Coughs, and Catarrhs which opening the Body, often cause Miscarriages.

Secondly, She ought also to be very cautious in the Matter of her Diet, choosing only those Meats that create wholesome Nourishment, and such as are moderately dry; and let her take care to prevent and avoid immoderate fasting, for that will weaken the Infant, and render it of a sickly Constitution, and sometimes causes Abortion. And as all Excesses are to be avoided, so she must take care not only of avoiding immoderate fasting

t immoderate Eating too, which will not be only apt ſtuff up the child, but to ſwell it up to that Degree, at it will endanger the Life of itſelf and the Mother in s Birth. Let it ſuffice that in general, ſhe avoids all feats which are too hot, or too cold and moiſt; ſuch Sal'ads, Spices, and hot Meats, which often cauſe the hild to be born before its Time. And ſometimes with- ut Nails, which foreſhews a ſhort Life: And therefore this Caſe the moſt wholſome Meats are Pidgeons, Par- idges, Pheaſants, Larks, Veal, Mutton. or any Meat at yields a good Juice, and contributes kindly Nouriſh- nent; as alſo ſuch Fruits as are ſweet and of eaſy Di- eſtion as Cherries, Pears, Damſons, and the like. But et her avoid, as pernicious, all ſuch Things as cauſe and reate Wind

Care ought alſo to be taken with reſpect to her Exer- ciſe, which ought to be moderate; for violent Motion, either in walking or working, is hurtful and diſturbing o the Womb; eſpecially riding upon the Stones in a Coach, or any other uneven Place; and, in like man- ner ſhould all extraordinary Sounds and Noiſes be avoid- ed eſpecially the ringing of the Bells, and the Diſcharg- ing of great Guns: Neither ought ſhe to give way to either immoderate Laughing or Weeping, or to Anger, or any other Paſſion, for that may be prejudicial to her.

S. 2 *Further Rule for Women to obſerve during Pregnancy.*

Tho' the Act of Coition is that without which Conception cannot be, yet the immoderate Uſe of it hinders the chief End for which it was deſign'd: In the firſt 4 Months after Conception, ſhe ought not to lie with her Husband, at leaſt ſparingly, leſt by ſhaking the Womb in that Action, the Courſe's ſhould again be forc'd down. In the ſeventh and 8th Month ſhe ought alſo to abſtain; but in the 5th 7th and 9th, it may freely be permitted by reaſon it opens the Paſſage, and facilitates the Birth: to contribute the better towards which the Woman ſhould be careful to keep her Body ſolvable, Syrups, and other opening Things being very helpful to Nature in thoſe Operati-

ons. Let her before ſhe grows too big, lay aſide her busk, and not lacing too cloſe, leſt the Child be thereby hinder'd from coming to its full Growth.

To prevent any Diſorder that may happen to her Breaſts by too much blood, which will cauſe curdled milk, let her wear a Necklace of Gold about her Neck, or rather a ſmall Ingot of Steel between her Breaſts, fomenting them a Quarter of an Hour every Morning, with Water diſtill'd from Ground Ivy, Periwinkle and Sage being blood warm.

When her Belly is ſwelling, and the Motion is great, which will be about the Fourth Month, ſhe may ſwathe it with a ſwathe band, anointed with Pomatum, or any other thing of that Kind, to keep it Smooth and Free from Wrinkles. For which End it will be beſt to take of the Caul of a Kid, and of a Sow, of each 3 Ounces, Capon Greaſe, and Gooſe Greaſe, of each one Ounce and a half, and having melted them altogether, put thereto a Quarter of a Pint of water, after which ſtrain them thro' a Linnen Cloth into Fair water, caſting it to and fro therein, till it be white; at which time add to it of the Marrow of a Red Dear. 1 ounce, and lay it in red Roſe Water 12 Hours. After the Expiration of which, you may uſe it, anointing all the Swathe and Belly.

But if theſe Ingredients are not eaſy to be had, you may make uſe of the following liniment, which will do almoſt as well as the other; Take of Mutton Suet, (that which grows above the Kidnies is beſt) and of Dog's gr. of each 2 Ounces, Whale Oil, 1 Ounce, and Oil of Sweet Almonds, the ſame quantity; waſh them well, after they are melted together in the Water of Germander, or new white wine; anoint the Belly and Swathe therewith. Thoſe that care not to anoint their bellies, may make uſe of the following bath, or Decoction: Take of all ſorts of Mallows, and of Motherwort, each 2 handfuls; white Lilly Roots, 3 Ounces; Melilot and Camomile, of each 2 Handfuls; Lime Seeds, Quince Seeds and Fenugreek Seeds, 3 oz. boil them well in Spring Water, and bath therewith. If the Woman after her Quickening finds

but

but little Motion of the Infant in her Womb, let her make a Quilt in the manner following, and bind it upon the Navel, and it will much strengthen and comfort the Infant, Take the Powder of Roses, red Coral, and Gilly flowers, of each 2 ounces; Mastick, a Dram, Angelica-seeds 2 Drams; Amber-grease 2 Grains, and Musk, 1 Grain, all which being well beaten, put them into a Linnen Bag, spread them abroad and quilt it, that they may be in every Part of it, placing it upon the Navel, and it will have the desired Effect. These Things are sufficient to observe during the Time of their Pregnancy, that neither Child nor mother may miscarry, but be brought to the birth in the appointed Time. It remains now, that when the appointed Time is come, the good Woman that is to be instructed in her Duties; but that shall be the business of the next Chapter.

CHAP. VI.

Directions for Midwives how to assist Women in the Time of their Labour; and how Childbearing Women should be order'd in the Time of her lying in.

THE Office of a Midwife is not to be undertaken by any without due Consideration: First, whether they are sufficiently qualified for it, or else they make themselves guilty of the Death of all those that shall miscarry under their Hands for want of Ability to perform their Office: And tho' they may escape with Impunity before Men, they will assuredly be call'd to Account for it before a higher Tribunal: And therefore a Midwife should take Care to fit herself for that Employment with the Knowledge of Things necessary for the faithful Discharge thereof. And that I may contribute thereto, is one principal End of this Book. In order to which, I shall first briefly shew how a Midwife ought to be Qualified.

Sect. 1. *How a Midwife ought to be qualified.*

A Midwife ought to be of a middle Age, neither too old nor too young, and of a good Habit of Body, not subject to Diseases, Fears, or sudden Frights; nor are the

the Qualifications assign'd to a good Surgeon proper for a Midwife, *viz.* a Lady's Hand, a Hawk's Eye, and a Lion's Heart: To which may be added. Activity of body, and a convenient Strength, with Caution and Diligence, not subject to Drowsiness, nor apt to be impatient. She ought also to be sober, affable, courteous, and chaste, not covetous, nor subject to Passion; but bountiful and compassionate, and her Temper chearful and pleasant, that may the better comfort her Patients in their Sorrows: Nor must she be very hasty tho' her business may perhaps require her in another Place, lest she should make more hast than good Speed But above all, she ought to be qualified with the Fear of God, which is the principal Thing in every State and Condition, and will furnish her on all Occasions both with Knowledge and Discretion. But I now proceed to more particular Directions.

S. 2. *What must be done, when the Woman's Time of Labour is come.*

When the Time of Birth draws near, and the good Woman finds her travelling Pains begins to come upon her, let her send for a Midwife in Time, better too soon than too late, and get those things ready which are proper upon such Occasions; When the Midwife is come, let the first Thing she does be to find whether the true Time of the Birth be come: The want of Observing this hath spoil'd many a Child, and endanger'd the Life of the Mother, or at least put her to twice as much Pain as needed; For as unskilful Midwives not minding this, hath given Things to force down the Child, and thereby disturb'd the natural Course of her Labours: whereas Nature works best in her own Time and Way. I do confess, it is somewhat difficult to know the true Time of some womens Labour, they being troubl'd with Pains so long before their true labour comes; in some some weaks before, the Reason of which is the Heat of the Reins, which is manifest by the swelling of their Legs. And therefore when women with child find their Legs to swell much, they may be assur'd their Reins are

too

too hot. Wherefore my Advice to ſuch Women is, to cool their Reins before the time of their Labour, which may be effectually done, by anointing the Reins of their Back with the Oil of Poppies and Violets. or water Lillies, and thus they may avoid that hard Labour which they uſually undergo whoſe Reins are hot; which that they may the better prevent, let me recommend to you the Decoction of Plantane-leaves the Roots, which is thus made: Make a ſtrong Decoction of them in water, and then having ſtrain'd and clarify'd it with the white of an Egg, boil it into a Syrnp with its equal weight of Sugar, and keep it for Uſe. But ſince it is ſo neceſſary for Midwives to know the true Time of a Woman's Labour, the following Section will rightly inform them.

Sect. 3. *Signs by which the true time womans labour may be known.*

When Women draw near the Time of their Reckoning eſpecially with the firſt Child, and perceive any extraordinary Pains in their Belly, they immediately ſend for their Midwife, as taking it for their Labour, tho' perhaps thoſe Pains which are ſo often miſtaken for Labour, are only caus'd by the Cholick, and proceed from wind; which Pains, tho' they come and go, griping the whole Belly, and yet without any forcing downward into the Womb, as is done by thoſe who go before Labour. But theſe Cholick Pains may be remov'd by warm Cloths laid upon the Belly, and the Application of a Clyſter or two, by which thoſe Pains that proceed a true Labour, are rather further'd than hinder'd. There are alſo other Pains incident to Women in that Condition, from the Flux of the Belly, which are eaſily known by the frequent Stools that follow them.

But to ſpeak more directly to the Matter: the Signs of Labour ſome few Days before are. That the Woman's Belly, which before lay high, ſinks down, and hinders her from walking ſo eaſily as ſhe uſed to do; alſo there flows from the womb ſlimy Humours, which Nature has appointed to moiſten and make ſmooth the Paſſage that its inward Orifice may be the more eaſily dilated when

there is occasion; which beginning to open at that time suffers that slime to flow away, which proceeds from the Glandules called *Prostate.* These are Signs preceding Labour.

But when she is presently fallen into Labour, the Signs and great Pains about the Region of the Reins and loins which coming and retreating by Intervals, answer in the bottom of the belly by congruous Throws; and sometimes the Face is red and inflamed, the blood being much heated by the endeavours a woman makes to bring forth the Child; and likewise because during the strong Throws her perspiration is intercepted, which causes the blood to have recourse to her Face: Her Privy Parts are also swelled, by the Infant's Head lying in the Birth, which by often thrusting, causes those Parts to distend outwards. She is likewise much subject to Vomiting, which is also a Sign of good Labour, and speedy Delivery, though by ignorant Woman thought otherwise; for good Pains are thereby excited and redoubled: Which Vomiting is occasioned by the Sympathy there is between the Womb and the Stomack. Also when the birth is near, most Women are troubled with the trembling of the Thighs and Legs; not with Cold, like the beginning of an Ague fit, but with the Heat of the whole Body: though this indeed does not happen always. Also if the Humours, which then flow from the Womb, are discoloured with Blood (which is what the Midwife calls shows) it has an infallible mark of the Birth's being near: And if then the Midwife puts her Finger up the Neck of Womb, she will find the inner Orifice dilated; at the opening of which, the Membranes of the Infant containing the Waters present themselves, and are strongly forced downwards with each Pain she hath; at which time one may perceive them sometimes to resist the Finger, and then again to press forwards, being more or less hard and extended, according as the Pains are stronger or weaker. These Membranes, with the Water in them, when they are before the Head of the Child, which the Midwives call the

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Gathering of the Water, reſemble, to the Touch of the Finger, theſe Eggs which have yet no Shell, but are covered only by a ſimple Membrane: After this, Pains ſtill redoubling, the Membranes are broken by the ſtrong Impreſſion of the Waters, which preſently flow away, and then the Head of the Infant is preſently felt naked, and preſents itſelf at the inward Orifice of the Womb. When thoſe Waters come thus away, then the Midwife may be aſſured the Birth is very near; this being the moſt certain Sign that can be, for the Amnion and Allantois being broken, (which contained thoſe Water) by the preſſing forward of the birth, the Child is no more able to ubſiſt long in the Womb afterwards, than a naked Man in a heap of Snow. Now theſe Waters, if the Child come preſently after them, facilitate the Labour, by making the paſſage ſlippery; and therefore let no Midwife uſe means to force away the Water. For Nature knows beſt when the true time of the birth is, and therefore retains the Waters till that time: But if by Accident the Water brake away too long before the birth, then ſuch things as will haſten it, may be ſafely adminiſtred: And what is to be done in that Caſe, I ſhall ſhew in another Section by and by.

S. 4. *What to be done at the time of Labour.*

When, by the foregoing Signs concurring the Midwife is ſatisfied that it is the true Time of her Labour, ſhe muſt take care to get all Things ready that are neceſſary to comfort the travelling woman in that Time; and the better to do that, let her ſee that ſhe be not thaight lac'd. She may alſo give her a pretty ſtrong Glyſter, if ſhe finds there be occaſion for it; but with this proviſo, That it be done at the beginning, and before the Child be too forward: For otherwiſe it will be difficult for her to receive it: The Advantage of which Glyſter is, that the Guts thereby will be excited to diſcharge itſelf of its Excrements, and the Rectum being emptied, there will be more Space for the Dilating of the Paſſage; likewiſe to cauſe the Pains to bear more downwards, through the Endeavours ſhe makes when

other neceſſary Things for her Labour be put in Order, both for the Mother and the Child.

As to the Manner of the Delivery, various Midwives uſe different ways: Some are deliver'd ſitting on a Midwife's Stool: But, for my own Part, I think that a Pallet Bed girded, and plac'd near the Fire, that the good Woman may come on each Side, that ſhe may more readily be aſſiſted, is much the better Way.

And if the Labouring Woman abounds with Blood, it may not be improper to let her Bleed a little, for by that Means ſhe will both breath the better, and have her breath more at liberty; and likewiſe more Strength to bear down her Pain. And this may be done without Danger, becauſe the Child being now ready to be born, needs not the Mother's blood for its Nouriſhment any longer. And not only ſo, but this Evacuation does many Times prevent her having a Fever after Delivery. Likewiſe, if her Strength will permit, let her walk up and down her Chamber; and the better to enable her thereto, let her take ſome good ſtrengthening Things, ſuch as new laid Eggs, Jelly broth, or ſome ſpoonfuls of burnt wine; and encourage her to hold off her Pains bearing them down when they take her, all that ſhe can. And let the Midwife often touch the inward Oriſice with her Finger, that ſhe may the better know whether the waters are ready to break, and whether the Birth will follow ſoon after; for generally the Birth follows in two Hours after the Efflux of the water: And to help it afterwards, let her anoint the woman's Privities with emolient Oil, Hog greaſe, and freſh Butter; eſpecially if ſhe finds them too hard to be dilated.

Let the Midwife alſo be near the Labouring Woman all the while, and diligently obſerve her Geſtures, Pains, and Complaints, for by this ſhe may gueſs pretty well how her Labour goes forward; for when ſhe changes her Groans into loud Cries, it is a great Sign the Birth is near; at which Time her Pains are greater and more frequent. Let her alſo ſometimes reſt herſelf on her Bed, to renew her Strength; But not too long at a Time,

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for to lie too long at a Time will retard her Labour, and therefore 'its better for her to walk about the Chamber as much as she can; which, that she may the better do, let the good Woman support her under her Arms, if it be necessary; for by walking, the weight of the Child causes the inward Orifice of the Woman to dilate much sooner than it would do if she lay upon her Bed; besides, her Pains, while walking, will be stronger and frequenter, and by Consequence her Labour will not be near so long. If she finds any sick Qualms, let her not be discourag'd, and if she finds any Motions to vomit, let her not repress them; but rather give way to them. For it will (however uneasy and irksome they be for the present) be much for her benefit, because they further the Pains, and provoke downwards

S. 5. *How to provoke the Birth, and causes speedy delivery.*

In the 3d Sect. of this Chap. I told you that sometimes it happens that the Water breaks away too long before the Birth, and that in such Cases those Things that hasten it, may be safely administred; and I there promis'd to let the Midwife know what Things are most effectual in such Cases: And I now intend to make good my Word.

When the Birth is long deferr'd, after the Coming down of the Waters, let her hasten the Birth by drinking a good Draught of Wine, where Dittany, red Coral, Juniper Berries, Betony, Pennyroyal, and Feverfew have been boil'd; or the Juice of Feverfew, taken in its Prime, (which is in *May*) and clarify'd, and so boil'd up in Syrup, and twice its weight of Sugar, is very good upon this Occasion. Also Mugwort used in the same Mannar, working the same Effect. And so also does a Dram of Cinnamon in Powder, given inwardly, or Tansy bruis'd, and applied to the Privities. Likewise the Stone *Ætites* held to the Privities, does in a very little Time draw forth the Child, and the Afterburden; but great care must be taken to remove it presently, or else it will draw forth the Womb and all, so great is its Magnetick Virtue. Also a Decoction of Savoury

voury made with white wine, and drunk, gives a Woman ſpeedy Delivery. Alſo wild Tanſey, or Silverweed bruiſed, and applied to the Woman's Noſtrils, is very good. So alſo is Dateſtones beated to powder, and half a Dram of them taken in white wine, Parſley is of excellent Uſe on this Occaſion: for if you bruiſe it, and preſs out the Juice, and then dip a Linen Cloth in it, and put it up, being ſo dipp'd, into the Mouth of the Womb, it will preſently Cauſe the Child to come away, tho' it be dead, and will bring away the After burden alſo. The Juice of Parſley being of great Virtue eſpecially the Stone Parſley, being drunk by a Woman with Child, it cleareth not only the Womb, but alſo the child in the womb, of all groſs Humours. A Scruple of Caſtoreum in Powder in any convenivent Liquor, is very good to be taken in ſuch a Caſe: and ſo alſo is too or three Drops of Spirit of *Caſtoreum* in any convenient Liquor. Eight or nine Drops of the Spirit of *Myrrh*, given in a convenient Liquor hath the ſame Effect Or give a Woman in Travel another Woman's Milk to drink, it will cauſe ſpeedy Delivery. Alſo the Juice of Leeks being drank with warm water, hath a mighty Operation, cauſing ſpeedy Delivery. Take Piony ſeeds, beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of the Woman with Child; it gives her Deliverance very ſpeedily and with leſs Pain than can be imagin'd And this may be noted for a general Rule, that all thoſe things that move the Terms, are good for making the Delivery eaſy. There are ſeveral other things efficacious in this Caſe; but I need not heap up Medicines unneceſſary, which I have already nam'd being ſufficient.

S. 6. *How a Woman ſhould be plac'd, in order to her Delivery; with directions to the Midwife how to deliver the Labouring Woman.*

Having ſhewn how the Birth may be facilitated, in caſe it come not ſoon after the breaking away of the Waters, I come now to ſhew the Manner of her delivery.

When any of the forenam'd Medicines have haſten'd the

the Birth, let the Midwife place the Woman in a proper Poſture for Delivery. And firſt, let the Woman be conducted to the Pallet-bed, plac'd at a convenient Diſtance from the Fire, according to the Seaſon of the Year, and let there be a Quilt laid upon the Pallet-bed-ſtead, which is better than a Feather bed, and let it have thereon Linen Cloths in many Folds, with ſuch other things as are neceſſary, which may be chang'd according as the Occaſion requires it, that ſo the Woman may not be incommoded with Blood, Waters, and other Filth, which is voided in Labour. Then let her lay the Woman upon her back, having her Head a little rais'd by the help of a Pillow, having the like help to ſupport her Reins and Buttock's, that her Rumb may lie high for if ſhe lie low, ſhe cannot very well be deliver'd. Then let her keep her Knees and Thighs as far aſunder as ſhe can, her Legs being bow'd toward her Buttocks, and let her Feet be laid againſt a Log, or ſome other firm Thing. And let two Women hold her two Shoulders, that ſhe may ſtrain out the Birth with the more Advantage, holding in her Breath, and forcing herſelf as much as poſſible in like manner as when ſhe goes to Stool: For by ſuch ſtraining the Diaphragme, or Midriff, being ſtrongly thruſt downwards, neceſſarily forces down the Womb, and Child in it. In the mean time, let the Midwife encourage her all ſhe can, and take care that ſhe have no Rings on her Hands when ſhe anoints the Parts: Then with her Finger let her gently dilate the inward Orifice of the Womb, and putting her Fingers in the Entry thereof, ſtretch them one from another when her Pains take her, by this Means endeavouring to help forward the Child, and thruſting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing thoſe Parts alſo with freſh Butter, in caſe it be neceſſary. And when the Head of the Infant is ſomewhat advanc'd into this inward Orifice, it is uſual among Midwives to ſay it is crowned, becauſe it both girds and ſurrounds it like a Crown; but when it is gone ſo far, and the Extremity begins to appear without the Privy Parts, they

then

they then ſay the Child is in the Paſſage; and at this Time the Woman feels herſelf as if ſhe was ſcratched or pricked with Pins, and is ready to think that the Midwife hurts her: whereas in Truth it is only occaſioned by the violent Diſtention of thoſe Parts, which ſometimes, even ſuffers a Laceration thro' the bigneſs of the Child's Head. When things are come to this Poſture, let the Midwife ſeat herſelf conveniently to receive the Child, which will now come very quickly, and with her Fingers Ends, whieh ſhe ought alſo to be ſure to keep pared, let her endeavour to thruſt the crowning of the Womb back over the Head of the Child. And as ſoon as it is advanced as far as the Ears, or thereabouts, let her take hold of the two Sides with her two Hands, and wait till the good Pain comes, and then quickly draw forth the Child, taking Care that the Navel-ſtring be not intangled about the Child's Neck, or any other Part, as ſometimes it is, leſt thereby the After-burden be pulled with Violence, and perhaps the Womb alſo, to which it is faſtened, and ſo either cauſe her to flood or elſe break the String, both which are of ſo bad Conſequence to the Woman, and render her Delivery the more difficult. Great care muſt be taken that the Head be not drawn forth ſtraight, but ſhaking it a little from one Side to the other, that the Shoulders may the ſooner and eaſier take its Place, immediately after it is paſt; which muſt be done without loſing any Time, leaſt the Head being paſt, the Child be ſtop there by the largeneſs of the Shoulders, and ſo be in Danger of being ſuffocated in the Paſſage, as it has ſometimes happened, for want of Care therein. But as ſoon as the Head is born, ſhe may ſlide in her Fingers under the Arm-pits, and the reſt of the Body will follow without Difficulty. As ſoon as the Midwife hath in this Manner drawn forth the Child, let her lay it on one Side, leſt the Blood and Water which follow immediately ſhould do it an Injury, by running into its Mouth and Noſe, as it would do if it lay on its back, and ſo endanger the choaking of it. The Child being thus drawn forth, the next Thing requiſite, is to bring away the After-burden: But before that, let

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the Midwife be very careful to examine whether there be any more Children in the Womb; for ſometimes a Woman may have Twins: Of which the Midwife may ſatisfy herſelf, both by the Continuance of the Woman's Throws, and the bigneſs of her Belly. But this is not ſo certain as it is to put her Hand up the Entry of the Womb, and there feel whether another Child is not preſenting to the Paſſage. And if ſo, ſhe muſt have a Care how ſhe goes about the After birth, till the Woman be deliver'd. The firſt String muſt be cut, and tied with a Thread 3 or 4 double, and the End faſten'd with a String to the Woman's Thigh to prevent the Inconvenience it may Cauſe by hanging between the Thighs.

S. 7. *Of the After Burden.*

Until the After-burden is brought away, (which ſometimes is more difficult to do than the Child and altogether as dangerous, if it be not ſpeedily done) the Woman cannot properly be ſaid to be ſafely delivered though the Child be born. And therefore how the Woman may do it ſafely, without prejudice to the Woman, is the Buſineſs of this Section.

Therefore as ſoon as the Child is born, before the Midwife either ties or cuts the Navel-ſtring, leſt the Womb ſhould cloſe, let her, having taken the String, wind it once or twice about one or two of the fingers of the left Hand, joined together the better to hold it, with which ſhe may only take ſingle hold of it above the left, near the Privities, drawing likewiſe with that very gently, reſting a while, with the Fore-finger of the ſame Hand extending and ſtretching along the Strings towards the Entry of the *Vagina*, always obſerving for the more Facility, to draw it from the Side to which the Burden leaſt inclines, for in ſo doing, the reſt will ſeparate the better. And extraordinary Care muſt be taken, that it be not drawn forth with too much violence, leſt by breaking the String near the Burden, the Midwife be obliged to put up her whole Hand into the Womb to deliver the Woman, and ſhe had need to take Care in this Matter, that ſo the Womb itſelf, to which ſometimes this Burden is faſtened very ſtrongly, be not drawn away with it, which has

ſome

ſometimes happened. It is therefore very neceſſary to aſſiſt Nature with proper Remedies, which are in general, what ever has been before mentioned, to cauſe a ſpeedy Delivery, for whatever has a Magnetick Virtue to bring away the Birth, has the ſame to bring away the After-birth; beſides which, the Midwife ought to conſider that the good Woman cannot but be much ſpent by the Fatigue ſhe has already undergone, in bringing forth the Infant, and therefore ſhould be ſure to take care to give her ſomething to comfort her. To which purpoſe ſome good Jelly Broths, and a little Wine with a Toaſt in it, and other comforting Things will be neceſſary. Sneezing being very conducive to bring away the After-birth, let her alſo take a little white Hellebore in Powder to cauſe her to Sneeze, Tanſy and the Stone *Ætites*, applied as before directed, is very efficacious in this Caſe. The Smoak of Marygold Flowers received up a Woman's Privities by a Funnel, will bring away the After birth, though the Midwife has loſt her hold. Or if you boil Mugwort in Water till it be very ſoft, and then take it out, and apply it like a Poultis to the Navel of the Woman in Travail, it inſtantly brings away both the birth and After-birth; but as ſoon as they are come forth, it muſt be inſtantly taken away, leſt it ſhould bring away the womb alſo.

S. 8. *How to cut the Child's Navel ſtring*

After the birth and After-birth are ſafely brought away, the Midwife ought to take care to cut the Naval-ſtring; which, though it be by ſome eſteemed a Thing of ſmall Matter, yet it requires none of the leaſt Skill of a Midwife to do it with that Care and Prudence that it ought, and therefore to inſtruct the induſtrious Midwife a little therein: As ſoon as the Child is come into the World, let her conſider whether it be weak or ſtrong, and if it be weak, let her gently put back part of the vital and natural Blood in the Body of the Child by the Navel, for that recruits a weak Child, the vital and natural Spirits being communicated by the Mother to the Child by its Navel-ſtring. But if the Child

be

e ſtrong, there is no need of it. Only it will not be a-
ni s to let the Midwife know, that many Children that
re born ſeaming dea', may be ſoon brought to Life a-
ain, if ſhe ſqueezes out ſix or ſeven Drops of Blood out
f that Part of the Navel-ſtring which is cut off, and
give it the Child inwardly.

As to the cutting it ſhort or long, Authors can ſcarce
gree about it, nor Midwives neither: ſome preſcribing
t to be cut at four Fingers breadth, which is at the beſt
ut an uncertain Rule, unleſs all Fingers were of one
ize. It is a received Opinion, that the Parts adapted to
Generation, are either contracted or dilated, according
o the cutting of the Navel ſtring, which is the Reaſon
hat Midwives a e genera'ly ſo kind to their own Sex,
hat they leave a longer Part of the Navel-ſtring of a
Male than a Female, becauſe they would have the Male
well provided for the Encounters of *Venus*. And the
Reaſon they give why they cut thoſe of a Fem'le more
ſhort, is, becauſe they believe it makes them modeſt,
and their Privities narrower, which makes them more
acceptable to their Husbands But whether this be ſo or
no', (which yet ſome of the greateſt Searchers into the
Secrets of Nature affirm for a Truth) yet certain it is,
that great Care ought to be uſed about the cutting of the
Navel ſtring, and e pecia'ly, that after it is cut, it be
not ſuffer d to touch the Ground. for if it be, the child
will never be able to hold i s Water, but be ſubject all
i's Life-time to a Diabetes, as Experience has often con-
firmed, but as to the Manner o' cu ting the Navel-ſtring,
let the Midwife take a brown Thread, three or four
Times double, of an Ell long, or thereabours tied with
a ſi gle Knot at each o' the Ends, to prevent their in-
tangling; and with this Th ead ſo accommoda'ed, (which
the M dwife ought to have in Readineſs before the Wo-
man's Labour, as alſo a good Pair of Sciſſars, that ſo no
Time may be loſt) let her tie the St ing within an Inch of
the Belly, with a double Knot, and turning about the
Ends of the Thread, let her tie two or more on the other
Side of the Strin g, reite a ing it again, if it be neceſſary,

then let her cut of the Navel-ſtring another Inch below the Ligature, towards the After-birth; ſo that there only remains but two Inches of the String, in the midſt of which will be the Knot we ſpoke of; which muſt be ſtrait knit as not to ſuffer a Drop of Blood to ſqueeze out the Veſſels; but yet care muſt be taken not to knit it ſo ſtraight, as to cut it in two; and therefore the Thread muſt be pretty thick, and pretty ſtraight knit, it being better too ſtraight than too looſe; ſome Children have miſerably loſt their Lives, before it hath been diſcovered, that the Navel-ſtring was not well tied. Therefore great care muſt be taken, that no Blood ſqueeze through, for if there do, new Knots muſt be made with the reſt of the String. You need not fear to bind the Navel-ſtring very hard, becauſe it is void of Senſe; and that Part of it which you leave on, falls off on its own Accord in a very few Days, ordinarily ſix or ſeven, and ſometimes in leſs time: But it is very rare that it tarries longer than the Eighth or Nineth Day.

As ſoon as the Navel-ſtring is cut off, apply a little Cotton or Lint to the Place, to the End, to keep it warm, leſt the Cold enter into the Body of the Child, which it will unavoidably do in caſe it be not bound hard enough: and if the Lint or Cotton you apply to it, be dipt in Oil of Roſes, it will be the better; then having put another ſmall Rag 3 or 4 times double upon the Belly of the Child, above the Navel, lay the String ſo wrapped upon it, that it may not touch the naked Belly. Upon the top of all, put another ſmall Bolſter, and then ſwathe it with a linnen Swathe, four Fingers broad, to keep it ſteady, leſt by rolling too much, or being continually ſtirred from ſide to ſide, it comes to fall off, before the Navel-ſtring, which you left remaining is fallen off. It is the uſual Cuſtom of Midwives to put a piece of burnt rag to it, but I would adviſe them to put a ſmall quantity of Bole-armoniac, becauſe of its drying quality. But thus much may ſuffice as to cutting the Navel-ſtring, and delivery of a Woman in Labour, where the Labour is natural, and no ill Accident happens. But it

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metimes ſo falls out, that the Labour is not only hard
d difficult, but unnatural alſo, in which the Midwife
uſt take other Meaſures: And of what is to be done in
ch Caſes, ſhall be the Subject, of the following Chapter.

CHAP. VII.

What unnatural Labour is, and whence it proceeds; and what the Midwife ought to do in ſuch Caſes.

T is an old approved Axiom in the Schools, that he who diſtinguiſhes well, argues well; d this Rule holds good in our preſent bject of unnatural Labour. It will neceſſary (for the Information of the Midwife) to acaint the Reader, that there are three Sorts of bad Laour, all painful and difficult, but not all properly unnaral; which therefore I ſhall thus diſtinguiſh.

S. 1. *What unnatural labour is*

The firſt may be properly ſtiled hard Labour, and it is at wherein the Mother and Child do ſuffer very much extream Pain.

The ſecond may well enough be ſtiled difficult Labour, hich is thus differenc'd from the former, that beſides oſe extream Pains, it is generally attended with ſome happy Accident, which by retarding the Birth, makes very difficult. Now neither of theſe, tho' hard and fficu t, can be call'd unnatural: For Women to bring rth Chi dren in Pains and Sorrows is natural.

It is therefore the third Sort of Labour, which I call natural; and that is, when the Child eſſays to come to the World, in a contrary Poſition to that which Nare ordain'd. To explain this the Reader muſt know that ere is but one right and natural way of poſture, in which hildren come to the Birth; and that is, when the Head mes firſt, and the Body follows after in a ſtraight Line. inſtead of this, the Child comes with its Feet foremoſt, with the Side a croſs, it is quite contrary to Nature; to ſpeak more plainly unnatural.

Having thus ſhew'd the ſeveral Sorts of hard Labour, d diſtinguiſh'd thoſe that are hard and difficult from at which is unnatural, it remains I ſhew from whence ch Labours proceed.

S. 2. *Whence hard, difficult and unnatural Labours proceed.*

The firſt Anſwer to the Queſtion that ſome put, why Women bring forth their children with ſo much pain? Is, that it is the Effect of the Curſe pronounc'd againſt Woman for her tranſgreſſing the Law of the Creator, for upon her ſinning, it was pronounc'd as a Curſe againſt her That *in Sorrow ſhe would bring forth her Children.*

But the natural and Phyſical Reaſon hereof is, That the Senſe of Feeling being diſtributed to the whole Body by the Nerves; and the Mouth of the Womb being ſo ſtrait, that it muſt of Neceſſity be dilated at the Time of her Delivery, the dilating thereof ſtretcheth the Nerves, and from thence cometh the Pain: And therefore the Reaſon why ſome Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others.

Hard and difficult Labour may proceed either from the Mother or Child, or from both: It may proceed from the Mother, by reaſon of a general Indiſpoſition of her Body; or from the Indiſpoſition of ſome particular Part only, and that principally of the Womb, which may be affected with ſuch a Weakneſs, as renders the Mother unable to expel her burden. It may be alſo becauſe ſhe is too young, or it may be too old, and ſo may have the Paſſages too ſtraight; and then, if it be her firſt Child, the Parts may be too dry and hard, and cannot eaſily be dilated. The Cholick does alſo cauſe Labour to be hard and difficult, becauſe it hinders the true Pains which ſhould accelerate it. By which Means, or which Reaſon rather, all great and acute Pain renders a Woman's Labour very difficult. As when the Woman is taken with a violent Fever, frequent Convulſions, or a great Flooding, or any other violent Diſtemper, eſpecially when the Membranes are thick, and the Orifice is too ſtrait, or the Neck of the Womb not ſufficiently open'd.

Hard Labour may alſo proceed from the Child, and this is, either when it happens to ſtick to a mole, or is ſo weak it cannot break the Membrane; alſo when it is

too

too big, either all over or its Head only, or if the Navel Veſſel ſhould be twiſted about its Neck; as when it proves Monſtrous, or comes into the Birth in an unnatural poſture. Sometimes it proceeds from the Ignorance of the Midwife who may hinder Nature in her Work.

S. 3. *How the Midwife muſt proceed in order to the Delivery of a Woman, in caſe of hard Labour, and great Extremity.*

In Caſe the Midwife finds a Woman in difficult Labour ſhe muſt endeavour to know the particular Obſtruction or Cauſe thereof, that ſo ſhe may apply a ſuitable Remedy. When hard Labour is cauſ'd by a Woman's being too young, and too ſtraight. The Paſſages muſt be anointed with Oil, Hogs Lard, or freſh Butter, to relax and dilate them the eaſier. But if a Woman be in Years, and has hard Labour from her firſt Child, let her lower Parts be anointed to mollify the inward Orifice, which in ſuch a Caſe (being more hard and callous) does not eaſily yield to the Diſtenſion of Labour: and indeed this is the true Cauſe why ſuch Women are longer in Labour, and why their Children in their birth are more ſubject to bruiſes than others. Thoſe that are very lean, and have hard Labour from that Cauſe, let them moiſten their Parts with Oil and Ointments, to make them more ſmooth and ſlippery, that ſo the Head of the Infant in the Womb, may not be compreſſed and bruis'd by the hardneſs of the Mother's Bones in its Paſſage. But if the cauſe be weakneſs, ſhe ought to to be ſtrengthened, the better to enable her to ſuppo t her Pain. Since difficult Labour proceeds from divers Cauſes, the Midwife muſt make uſe of ſeveral Remedies to Women in hard difficult Labour, which muſt be adapted to the Cauſes from whence it proceeds.

I need not tell the judicious Midwife, that in Caſe of Extremity, when the Labour is not only hard, but difficult and dangerous, a far greater Care muſt be had than at other times. In ſuch Caſes the ſituation of the Womb muſt be minded, and accordingly her Poſture of

lying muſt be regulated; which will be beſt, to be cro the bed, being held by thoſe that are of a good Strengt to prevent her ſlipping down, or moving herſelf, durin the Time of the Operation. Then let her Thighs b put aſunder as far as may be, and held ſo, while he Legs are bent backwards towards her Hips, her Hea leaning upon a bolſter, and the Reins of her Back ſup ported in the like manner; her Rump and Buttocks be ing liſted up: Obeſerving to cover her Stomach, belly, and Thighs, with warm linnen, as well for Decency's Sake, as to keep them from the Cold,

The Woman being in this Poſture, let the Midwife, or other Operator, put up her hand, and try whethe the Neck of the Womb be dilated, and then remov the contracted blood that obſtructs the Paſſage of th birth; and having gently made way, let the Operato tenderly move the Infant, having the Hand anointed with ſweet butter, or an harmleſs Pomatum, and if the Waters are not come down, they may be ſet forth without any Difficulty: And if the Infant ſhould attempt to break forth not with the Head formuſt, or acroſs, he ought gently to turn it, that he may find the Feet; which having done, let him draw forth one, and having faſtened it to a Ribbon, put it up again, and find out the other, and then bring them as cloſe as may be, let the Woman breathe between whiles; aſſiſting Nature what ſhe can by ſtraining, in bringing forward the Birth, that ſo he may the more eaſily draw it forth, and that the Operator may do it the better, and his hold may be the ſurer, he muſt faſten or wrap a linnen-cloth about the Child's Thighs, obſerving to bring it into the World with its Feet downwards.

But in caſe there be a Flux of Blood, let the Operator be well ſatisfied whether the Child or the Secundine come firſt, for when ſometimes the Secundine has come firſt, the Mouth of the Womb has been thereby ſtopped, and the birth hindred, to the Hazard both of the Woman and Child: and therefore in this Caſe the Secundine muſt be removed by a ſwift Turn, and the Child ſought for, and drawn forth, as has been directed. If

If upon Enquiry, it appears that the Secundine come firſt, let the Woman be delivered with all convenient Speed, becauſe then a great Flux of Blood will follow; for then the Veins are opened. And on this Account, two Things are to be minded. Firſt, whether the Secundine advances forward much or little: If the former, and the Head of the Child firſt appears, it muſt be directed to the Neck of the Womb, as in the Caſe of natural Births, but if there appears any difficulty in the Delivery, the beſt way is to ſearch for the Feet, and by them it may be put by with a gentle Hand, and the Child taken out firſt, but if the Secundine is advanced, ſo that it cannot be put back, and the Child follow it cloſe, then the Secundine is to be taken forth with much care, and as ſwift as may be, and laid aſide without cutting the Intrail that is faſtened to them, for by that you may be guided to the Infant, which, whether it be alive or dead muſt be drawn forth by the Feet as ſoon as poſible; though this is not to be done but in Caſe of great Neceſſity, for the Order of Nature is for the Secundine to come laſt.

S. 4. *Of the Delivery of a dead child*

In delivering Women of a dead Child, before any Thing be attempted, the Operator ought firſt to be very certain that the Child is dead indeed; which may be known by the Falling of the Mother's Breaſts, the coldneſs of her belly, the thickneſs of the Urine, which is attended with a ſtinking Sediment at bottom: And no Motion to be perceived in the Child: Alſo, when ſhe turns herſelf in her bed, the Child ſways that way like a lump of Lead, and her breath ſtinks, though not uſed to do ſo. When by theſe, and the like Signs, the Operator is come to a ſettle Judgment that the Child is dead, let her apply herſelf to the ſaving of the Mother, by giving her thoſe things that are the moſt powerful in the ſaving Nature in her Operations; and which ſhe has been before directed to. But if through weakneſs the Womb be not able to co-operate with Nature, ſo that a Manual Operation is abſolutely neceſſary, let the O-

perator carefully observing the following Directions, *viz.* If the Child be found dead with its Head foremost, he must take Notice that the Delivery will be the more difficult, because in this Case it is not only impossible, that the Child should any way assist in its Delivery, but the Strength of the Mother does also very much fail her, and thereupon the most sure and safe way for him, is to put up his left Hand, sliding it, as hollow in the Palm as he can, into the Neck of the Womb, into the lower Part thereof, towards the Feet, and that between the Infant, and the Neck of the Matrix; and then having a Hook in the right Hand, couch it close, and slip it above the left Hand, between the Head of the Child, and the Flat of the Head, fixing it into the Bone of the Temple, towards the Eye; or for want of convenient coming at these, in the occipital Bone, observing still to keep the left Hand in its place, and with gently moving and stirring the Head, and so, with the right Hand Hook, draw the Child forward, encouraging the Woman to put forth her utmost Strength, and always drawing when the Woman's Pangs are upon her. The Head being thus drawn forth, the Operator must, with all Speed, slip his Hand under the Armholes of the Child, and take it quite forth, giving presently to the Woman a Toast of fine wheaten Bread, in a Quarter of a Pint of Tent, to revive and cherish her Spirits. Thus much shall suffice to shew the industrious Midwife what is to be done for the Delivery of Women, in Case of Extremity. By what has been already shewed, she will know what to do in any other Case that may fall out, remembring still, that for a Child to come with Head foremost, and the Body to follow in a strait Line, is the right Posture for the Child when it comes to the Birth: And if it presents any other way, it will be the wisdom of the Midwife, if possible to bring it to this posture, but if that cannot be done without very great Danger, then put it into a Posture that it may be brought forth by the Feet. And if the Midwife, perceiving in what Posture the Child presents, or that the Woman floods, or that other Accident hap-

happens, by which ſhe finds it is not in her Power to deliver her, it will be her Wiſdom to ſend for a Man Midwife betimes, rather than put Things to the utmoſt Extremity.

CHAP. VIII. *How the Child-bed Woman ought to be ordered after Delivery.*

S. 1. *Directions for Child-bed Wom. after delivery.*

AFter the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not to hot; for Extremity of Heat weakens Nature, and diſſolves the ſtrength: But whether ſhe be weak or ſtrong let no cold Air come near her at firſt; for Cold is an enemy to the Spermatick Parts; and if cold gets into the woman, it increaſes the after Pains, cauſes Swellings in the womb, and hurts the Nerves. Therefore if a woman has had very hard labour, it is convenient after Delivery, to wrap her in the Skin of a Sheep, taken off whilſt it is warm and putting the fleſhy Side to her Reins and Belly; or if this cannot ſo well be had, the Skin of a Hare or Rabbet, taken off as ſoon as 'tis killed, may be applied to the ſame Parts; and by ſo doing, the Dilation made in the Birth will be cloſed up, and the melancholy Blood expelled from thoſe Parts: And theſe may be continued the ſpace of an Hour or two. After which let the woman be ſwathed with a fine linnen cloth, about a quarter of a Yard in length, chafing her Belly before it be ſwathed, with the Oil of St. *John*'s wort; after that, raiſe up the Matrix with a linnen-cloth, many times folded; then with a little Pillow or Quilt, cover her Flanks; then place the Swathe ſomewhat above the Hanches, winding it indifferent ſtiff, applying at the ſame time a warm Cloth to her Nipples, and not preſently applying Remedies to keep back the Milk, by reaſon the Body at ſuch a Time is out of Frame, for there is neither Vein nor Artery which does not ſtrongly beat, and thoſe Remedies that drive back the Milk, being of a diſſolving Nature, it is improper to apply them to the breaſt during ſuch a Diſorder of the Body, leſt evil

Humours ſhould be contracted in the breaſt there
and therefore twelve Hours at leaſt ought to be allow
for the Circulation and Settlement of the blood, and t
what was caſt upon the Lungs by the violent Agitat
of the body during the Time of her Labour, may
gain return to its proper Receptacles.

After ſhe has been delivered a while, you may m
a Reſtrictive of the Yolk of two Eggs, a Quarter o
Pint of white wine, Oil of St. John's Wort, Oy
Roſes, Plantain and Roſe-water, of each an ounce: m
them together, fold a Linnen-cloth and dip there
warm it before a gentle Fire, and apply it to the brea
and the Pains of thoſe Parts will be gently eaſed.

But be ſure let her not ſleep ſoon after her Deliv
but let her take ſome broth, Caudle, or any other
quid Matter that is nouriſhing about 4 Hours after de
livery, and then ſhe may be ſafely permitted to ſleep
ſhe be ſo diſpoſed, as 'tis probable ſhe will be, being
red by the Fatigue of her Labour. But before this,
ſoon as ſhe is laid in her Bed, let her drink a draugh
of burnt white wine in which you have melted a Dr
of *Sperma Ceti*. Let her alſo avoid the Light for th
firſt three Days; for her Labour weakens her Eye-ſigh
exceedingly, there being a Sympathy between the
and the womb. This Herb *Verraein* is a moſt ſingul
Herb for her, and you may uſe it any way: For yo
may boil it in her Meats and drinks, it hath no offen
Taſt; but as many pleaſent Virtues: If ſhe happe
to be feveriſh, add the Leaves or Roots of *Plantin*
it; and though ſhe be not ſo feveriſh, yet it may be
ter, and add Strength as the other, but if her Co
come not away as they ought, let the Plantain alone,
inſtead thereof put *Mother of Thyme*. If the womb
foul, which may be known by the Impurity of the Blo
and its ſtinking and coming away in clotted Lumps;
if you ſuſpect any of the After-birth to be left be
(which may ſometimes happen, though the Midwife
never ſo careful and ſkilled) then make her Drink
Featherfew, *Penny-royal*, *Mother of Thyme*, boiled
wh

White-wine, and sweetned with Sugar. *Panada*, and new laid Eggs, are the best Meat for her at first, of which let her eat often, and but little at a Time. And let her use Cinnamon in all her Meats and Drinks, for it mightily strengthens the Womb: let her stir as little as may be for 6 or 7 Days after Delivery, and let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glyster made with the Decoction of Mallows, and a little brown Sugar. After she hath laid in a Week or something more, give her such Things as close the Womb; to which you may add a little Polipodium, both Leaves and Roots bruis'd, which will purge gently: This is as much, in case of a natural Birth, as needs at first to be done.

S. 2. *In Extremity of unnatural Labour.*

Besides what has been said in the foregoing Sect. in Cases of Extremity, or unnatural Labour, these Rules ought to be observed.

In the first Place, let the Woman be sure to keep a temperate Diet; and take Care that she does by no Means over charge herself, after such an excessive Evacuation, not being Ruled; or giving Credit to unskilful Nurses, who are apt to admonish them to feed Heartily, the better to repair the Loss of Blood, for the Blood is not for the most Part pure, but such as have been detained in the Vessels or Membranes, and it is better voided, for the Health of the Woman, than kept unless there happens an extraordinary Flux of Blood: For if her Nourishment be too much, it may make her liable to a Fever, and increase the Milk to Superfluity, which may be of dangerous Consequence. It is therefore requisite for the first five Days especially, that she take moderately Panada, broth, poach'd Eggs, Jelly of Chickens, and of Calves Feet, and *French* barly broth, each Day somewhat encreasing the Quantity: And if she intend to be Nurse to her Child, she may take a little more than ordinary, to increase the Milk by Degrees; which must be of no Continuance, but drawn off either by the Child, or otherwise. In that Case likewise let

her have Coriander or Fennel-seed boiled in her Barley-broth; and by that Means, for the Time before mentioned, let her abstain from Meat. If no Fever trouble her, she may drink now and then a small quantity of White-wine, or Claret, as also Syrup of Maiden hair, or any other Syrup that is of an astringent Quality, taking in it a little Water well boiled. And after the Fear of a Fever, or Contraction of Humours to the Breast, is over she may then be nourished more plentifully with the Broths of Pullets, Capons, Pidgeons, Patridges, Mutton, Veal, &c. which must not be till after 8 Days at least from the Time of her Delivery, for by that Time the Womb will have purged itself, unless some intervening Accident should hinder. It will then be expedient to give her cold Meats; so it be done sparingly, the better to gather Strength: and let her, during the Time, rest quietly, and free from any Disturbance, not sleeping in the Day-time, if she can avoid it. If there happen any Obstruction in the Evacuation of her Excrements, the following Glyster may be administred: *Take Pellitory of the Wall, and of both the Mallows, of each a Handful; Fennel and Anniseed of each 2 Ounces; boil them in the Decoction of the Sheep's Head, and take of this three Quarters, dissolving in them the common Honey and course Sugar, and of new fresh Butter, 2 Ounces: strain it well, and administer it Glyster-wise. But if it does not operate to your Mind, then you may take an Ounce of Catholicon.*

These Things being carefully observed, there is no Question but the Lying in Woman will do very well, tho' her Labour has been never so extreme. If any Accident should happen, not here so fully provided against, they may find those Things more fully discoursed in my *Experienc'd Midwife*, to which I refer the Reader.

CHAP. IX.

Of a Mole, or false Conception; and of Monsters and Monstrous Births, with the Reason thereof.

Sect. 1. *Of a Mole, or false Conception.*

WE have hitherto been treating of the Secrets of Nature in the Generation of Man, and of the

Issue

Issue in a true Conception: It will be now convenient before we conclude this Discourse, to say something of a Mole, or false Conception; and of the Generation of Monsters: Both of which I shall do very briefly.

As to a Mole, or false Conception, it is called by the *Greeks*, MOAH, from the Load or heavy Weight thereof; it being nothing else but a Mass, or great Lump of Flesh, burdening the Womb. And it is designed to be an inarticulate Piece of Flesh, without any Form; and therefore differs from Monsters, which are both *Formata* and *Articulata*. And then it is said to be a Conception, but a false one; which puts a Difference between a true Conception, and a Mole, and the Difference holds good three ways: First, in the Genius, because a Mole cannot be said to be an Animal. Secondly, it differs in Species, because it hath no human Figure, and bears not the Character of a Man. And, Thirdly, it differs in the *Individium*, for it hath no Affinity with the Parts of that in the whole Body, or any Particles of the same.

There is Variety of Judgments among Authors, about the producing Cause of this Effect; some affirming that it is produced by the Woman's Seed going into the Womb without the Man's; but because we have before proved that Women have properly no Seed at all, but only an *Ovarium*, which is fœcundated by the active Principle of the Man's Seed; this Opinion needs no Confutation. Others say, it is engendered of the menstruous Blood: But should this be granted, it would follow that the Maids by having their Courses stopt, might be subject to the same; which never yet any were. The true Cause of this carnous Conception, which we call a Mole, proceeds both from the Man, and the Woman, from corrupt and barren Seed in the Man, and from the menstrous Blood in the Woman, both mixed together in the Cavity of the Womb, and Nature finding herself weak, (yet desirous of maintaing the Perpetuity of her Species) labours to bring forth a vicious Conception, rather than none, and not being able to bring forth a living Creature, generates a *Piece of Flesh*.

Now

Now that this *imperfect Conception* may be known to be ſuch, it is diſcerned by theſe Signs: The Monthly Courſes are ſuppreſſed, the Belly is puffed up, and alſo waxed hard, the Breath ſmells, and the Appetite is deprived. But you will ſay, theſe are ſigns of a breeding Woman in a true Conception; and therefore theſe cannot diſtinguiſh a Mole. To this I anſwer, Though thus they agree, yet they are different in ſeveral Reſpects; For a Mole may be felt to move in the Womb before the third Month, which an Infant cannot, nor is this Motion of the Mole the effect of a ſenſitive Power therein, but only cauſed by the Faculty of the Womb, and of the Seminal Spirit diffuſed thro' the Subſtance of a Mole, for though it has no Animal, yet it has a vegitative Life. But then the Belly is ſuddenly ſwell'd where there is a Mole; But in a true Conception the Belly is firſt contracted, and then riſeth gradually. Another Difference is, the Belly being preſſed with the Hand, the Mole gives way, and the Hand being taken away, it returns to the Place again; but a Child in the Womb tho' preſſed with the Hand moves not preſently, and being removed, returns not at all, or at leaſt very ſlowly. But (to name no more) another very material Difference is, that a Child continues not in the Womb above Eleven Months at moſt; but a Mole continues ſometimes four or five Years, ſometimes more and ſometimes leſs, according to its being faſten'd in the Matrix; for ſometimes it has ſo fallen out, that the Mole fall away in 4 or 5 Months: And if it remains until the eleventh Month, the Legs are feeble, and the whole Body appears in a waſteing Condition; or the Belly ſwells bigger and bigger, which is the Reaſon that ſome who are thus afflicted, think they are hydropical, though it be no ſuch Thing, which a Woman may eaſily know, if ſhe will but conſider, that in a Dropſy the Legs will ſwell and grow big, but in the caſe of a Mole they conſume and wither. This Diſtemper is an Enemy to true Conception, and of dangerous Conſequence; for a Woman that breeds a Mole, is every way more inconvenienced than

a woman that is with Child, and all the while she keep it, she lives in Danger of her Life.

The Cure of this Distemper, consists chiefly in expelling it as soon as may be; for the longer it is kept, the worse it is, and this many times cannot be affected without manual Operation; but that being the last Remedy, all other Means ought to be first used. Amongst which, Phlebotomy ought not to be omitted, for seeing letting of Blood causeth Abortion, by reason it takes away that Nourishment which should sustain the Life of the Child, why may not this vicious Conception be by the same Means deprived of that vegatative Sap by which it lives? To which end, open the Liver Vein, and then the Saphæna in both Feet; fasten the Cupping Glasses to the Loins and Sides of the Belly, which done, let the Urinary Part be first mollifyed, and the expulsive Faculty be provoked to expel the burden. And to loosen the Ligatures of the Mole, take Mallows with Roots three Handfuls: Pillitory, Camomile, Violet Leaves Mellilot, Roots of Fennel, Parsley, Mercury, of each two Handfuls; Fenugreek and Linseed, of each one Pound boil them in Water, and make a bath thereof, and let her sit therein up to the Navel; And at her going out of the Bath, let her Reins and Privities be anointed with this Unguent: Take Ammoniaci, Labdani, fresh butter, of each an ounce, and with Oil of Lindseed make an Ointment. Or, instead of this may be used *Unguentum Agrippa* or *Dialthea*: Also take *Ad Brenchæ Wasiæ* Roots, or *Althæ*, Mercury, of each a Handful; Linseed and barley Meal, of each six Ounces, boil all these with Water and Honey, and make a Plaister. And the Ligaments of the Mole being thus loosened, let the expulsive Faculty be stirred up to expel the Mole: for the effecting of which, all these Medicaments are very proper, which bring down the Courses. Therefore take Savine, Madder, Valerian, Horehound. Sage, Hyssop Bettony, Penny-royal, Calamint, Hypericon, and with Water make a Decoction, and give 3 Ounces of it, with an Ounce and a half, of Syrup of Feverfew. But if the

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Remedies prove not available, then muſt the Mole be drawn away by Manual Operation, in the Manner following: Let the Operation (having placed the Woman in a proper poſture, as has been directed in Caſes of unnatural Labour) ſlide his Hand into the Womb, and with it draw forth the Mole, but if it be grown ſo big that it cannot be drawn away whole (which is very rare, becauſe it is of a ſoft tender body, and much more pliable than a Child) let the Operator bring it away by Parts, by uſing a Crotchet or Knife, if it cannot be done otherwiſe. And if the Operator finds it be joined and faſtened to the Womb, he muſt gently ſeperate it with his Fingers Ends, his Nails being pared, putting them by little and little between the Mole and the Womb; beginning on the Side, where it does ſtick ſo faſt, and ſo purſue it till it be quite looſened, taking great Care, if it grows too faſt, not to rend or hurt the proper Subſtance of the Womb, proceeding as in the Caſe of an Afterburden, that ſtays behind in the womb when the String is broken off: But a Mole has never any String faſtened to it, nor any burden from whence it ſhould receive any Nourſhment; but does of itſelf immediately draw it from the Veſſels of the womb. And thus much ſhall ſuffice to be ſaid concerning a Mole; of which I have ſhewed the Cauſe, the Signs, and the Cure.

S. 2. *Of Monſters, and monſtrous Births.* Monſters are properly depraved Conceptions and are deemed by the Ancients to be Excurſions of Nature, and are always vicous either by Figure, Situation, Magnitude, or Number,

They are vicious in Figure, when a Man bears the Character of a beaſt: They are vicious in Magnitude, when the Parts are not equal; ot that one Part is too big or other: And this a Thing very common by reaſon of ſome Excreſcence. They are vicious in Situation many ways; as if the Ears were on the Face, or the Eyes on the Breaſts, or on the Legs, as were ſeen in a Monſter born at *Ravenna* in *Italy*, in the Year 1570. And laſtly, they are vicious in Number, when a Man hath

hath two Heads, four Hands, and two Bodies joined, which was the Caſe of the Monſter born at *Zarzara*, in the Year 1550.

As to the Cauſe of their Generation, it is either Divine or Natural. The Divine Cauſe proceeds from the permiſſive will of the great Anthor of our Beings, ſuffering Parents to bring forth ſuch deformed Monſters, as a Puniſhment for their filthy and corrupt Affection, which let loose unto wickedneſs, like brute Beaſts that have no Underſtanding: For which Reaſon the antient *Romans* enacted, That thoſe that are deformed, ſhould not be put into religious Houſes. And St *Jerom*, in his Time, grieved to ſee the deformed and lame offered up to God in religious Houſes. And *Kecberman*, by way of Inference, excluded all that are miſ-ſhapen, becauſe outward Deformity of Body is often a Sign of the Pollution of the Heart, as a Curſe laid upon the Child for the Incontinency of the Parents. Yet there are many born depraved, which ought not to be aſcribed to the Infirmity of the Parents. Let us therefore ſearch out the natural Cauſe of their Generation, which according to the Antients, who have dived into the Secrets of Nature, is either in the Matter or in the Agent, in the Seed or in the Womb: The Matter may be in fault two ways, by Defect, or by Exceſs. By Defect, when the Child hath but one Arm, or one Leg, *&c.* By Exceſs, when it hath three Hands or two Heads. Some Monſters are alſo begotten by Women's beſtial and unnatural Caution, *&c.* The Agent or Womb may be in Fault three ways; Firſt, In the forming Faculty, which may be too ſtrong, or too weak; by which a depraved Figure is ſometimes produced. Secondly, The Inſtrument, or Place of Conception, the evil Conformation, or evil Diſpoſition whereof, will cauſe a monſtrous birth. And, Thirdly, The imaginitive Power, at the Time of Conception, which is of ſuch Force, that it ſtamps a Character of the Thing imagined upon the Child: So that the Children of an Adultreſs, by the Mother's imaginative Power, may have the neareſt Reſemblance to her own Huſband, though

though begotten by another Man. And though this Power of the imaginative Faculty it was that a Woman at the Time of a Conception, beholding the Picture of a Blackamoor, conceived and brought forth a Child reſembling an *Ethiopian.* And that this Power of the Imagination was well enough known to the Antients, is evident by the Example of *Jacob*, the Father of the twelve Tribes of *Iſrael*, who having agreed, with his Father in Law, to have all the ſpotted Sheep for the keeping of his Flock to increaſe his wages, took Haſel Rods, peeling 'em with white Streaks in them, and laid them before the Sheep when they came to drink, and the coupling there together, whilſt they beheld the Rods, conceived and brought forth ſpotted Young. Nor does the Imagination work in the Child at the Time of Conception only, but afterwards alſo; as was ſeen in the Example of a worthy Gentlewoman, who being big with Child, and paſſing by a Butcher killing of Meat, a Drop of Blood ſpurted on her Face: whereupon ſhe preſently ſaid, That the Child would have ſome Blemiſh on his Face; which proved true, for at the Birth it was found mark'd with a red Spot.

But beſides the ways already mentioned, Monſters are ſometimes produced by other Means: to wit, by the undue Coition of a Man and his Wife, when her monthly Flowings are upon her; which being a Thing againſt Nature, no wonder that it ſhould produce an unnatural Iſſue. If therefore a Man's Deſire be never ſo great for Coition (as ſometimes it is after long Abſence) yet if a Woman knows that the Cuſtom of Woman is upon her ſhe ought not to admit of any Embraces, which at that Time are both unclean and unnatural: The Iſſue of thoſe unclean Embraces proving often Monſtrous, as a juſt Puniſhment for ſuch a turpidinous Action. Or if they ſhould not always produce monſtrous Births, yet are the Children thus begotten, for the moſt part, dull, heavy, and ſluggiſh, and defective in their Underſtanding, wanting the Vivacity and Livelineſs which thoſe Children who are begetton when Women are free from their Courſes are endu'd withal.

There

There has been ſomething to do among Authors, to know wheather thoſe that are born monſters have reaſonable Souls, ſome affirming, and others denying it; the Reſult of both Sides at laſt coming to this, That thoſe who according to the Order of Nature are deſcended from our firſt Parents, by the coition of a Man and Woman: tho' their outward Shape be deformed and monſtrous have notwithſtanding reaſonable Souls. But thoſe Monſters that are not begotten by Men, but are the product of a woman's unnatural Luſt, and copulating with other creatures, ſhall periſh as the brute beaſts by whom they were begotten, not having a reaſonable Soul. The ſame being alſo true of imperfect and abortive Births.

There are ſome of Opinion, that Monſters may be engender'd by ſome infernal Spirits, but notwithſtanding *Egidius Facius* pretended to believe it with reſpect to a deformed Monſter born at *Cracovia*; and *Aieronyous Cardanus* writeth of a Maid that was got with Child by a Devil being the wicked Spirits, and not capable of having Human Seed, how is it poſſible he ſhould beget a humane creature? If they ſay, That the Devil may aſſume to himſelf a dead Body, and enliven the Faculties of it, and thereby make it able to generate; I anſwer that tho' we ſuppoſe this could be done, which I belive not, yet that Body muſt bear the Image of the Devil: And it borders upon Blaſphemy, to think the All-wiſe and good Being would ſo far give way to the worſt of Spirits, as to ſuffer him to raiſe up his diabolical off-ſpring: For in the School of Nature we are taught the contrary, viz. That like begets like; whence it follows that a Man cannot be born of a Devil. Yet it cannot be denied, but that Devils transforming themſelves into human Shapes, may abuſe both Men and Women, and with wicked People uſe copulation. But that any ſuch unnatural Conjunction can bring forth a human Creature is contrary to both Nature and Religion.

Of monſtrous Births; ſome Inſtances I'll ſhew:
Which tho' they frightful ſeem unto our View,

Yet

Yet they by their miſshapen Forms may preach,
And unto all may this ſound Doctrine teach,
That thoſe who all their members do enjoy,
And no affrighting mon'ſtrous Forms annoy,
May to their great creator's Laud declare,
He and themſelves, has made them what they are;
And therefore unto him belongs the praiſe,
Whoſe Works are wonderful and all his Ways
Will juſt and righteous in the End appear,
What e'er ſhort ſighted Mortals cenſure here.

The firſt I ſhall preſent is a moſt ſtrange, hideous and frightful Monſter indeed, repreſenting an hairy Child. It was all over covered with Hair like a Beaſt. That



which rendered it yet more frightful was, that its Navel was in the Place where his Noſe ſhould ſtand, and his Eyes plac'd where his Mouth ſhould have been, and its Mouth was in the Chin. It was of the male Kind;

and

nd was born in *France*, in the Year 1597, at a Town alled *Arles* in *Province*, and lived but a few Days, afrighting all that beheld it. It was looked upon as a Forerunner of thoſe Deſolations which ſoon after happened in that Kingdom, wherein Men towards each other, were more like Beaſts than humane Creature.

Where Children thus are born with hairy Coats,
Heaven's Wrath unto the Kingdom it denotes.

Near *Elfeiling* in *Germany*, in 1529, a Boy was born with one Head, and one Body, but having 4 Ears, 4 Arms, 4 Thighs, 4 Legs, and 4 Feet. This Birth the



learned, who beheld it, judged to proceed from the redundance of the Seed: But their not being enough for Twins, Nature formed what ſhe could, and ſo made the moſt of it. This Child lived ſome Years, and though he had 4 Feet, he knew not how to go; by which we may ſee the Wiſdom of Nature, or rather the God of Nature in the Formation of the Body of Man.

Heaven

Heaven in our firſt Formation did provide,
Two Arms and Legs, what we have beſide,
Renders us monſtrous and miſhapen too,
Nor have we any Work for them to do,
Two Arms, two Legs are all that we can uſe,
And to have more, there's no wiſe Man would chuſe.

In the Time of *Henry* III. there was a Woman delivered of a Child, having 2 Heads, and 4 Arms, and the reſt was a Twin unto the Navel; and then beneath all



the reſt was ſingle, as appears in the Figure; the Heads were ſo placed that they looked contrary Ways, and each Head two diſtinct Arms and Hands; they would both laugh, both ſpeak, and both cry; and eat and be hungry together: Sometimes that one would ſpeak and the other would keep Silence: And ſometimes both ſpeak together. It was of the female Sex; and though it had two Mouths, and did eat with both, yet there was but one Fundament

to

diſburden Nature. It liv'd ſeveral Years, but one out
'd the other 3 years, carrying the dead one (for there
as no parting 'm) till the other fainted with the burden,
d more with the Stink of the dead Carcaſe.

In *Flanders* between *Antavery* and *Mackline*, in a Vil
e called *Urbaton*, a Child was born which had two
ads and 4 Arms, ſeeming like 2 Girls join'd together:



ving two of their Arms lifted up between, and above
ir Heads; the Thighs being plac'd as it were croſs one
ther, according to the Figure. How long they liv'd,
ad no Account of.

Nature does to us ſometimes Monſters ſhew.
That we by them may our own Mercies know:
And thereby Sin's Deformity may ſee,
Than which there's nothing can more monſtrous be.

The End of the Second Part.

Aristotle's Master Piece.

PART III.

Displaying the Secrets of Nature relating to Physiognomy, *either in Man or Woman, not only by Inspection into their Faces and Hands, but by Observations of all other Parts of the Body.*

WHEN I first began this Treatise, I intended to have gone no farther with *Aristotle's Master Piece*, than what related to the Generation of Man; but since recollecting how useful, and withal how scarce this Treatise of Physiognomy and Palmistry was, I thought it would be worth my while to communicate it to the Publick, for the Benefit and Advantage of those who are curious Enquirers into the Secrets of Nature; and this I have the rather done, as that which will afford both much Pleasure and more Profit; and therefore it cannot fail but please; for, according to the Poet,

He only 'tis who hits the White,
Who mixes Pleasure with Delight.

CHAP. I.

Sect. 1. *Of Physiognomy, shewing what it is, and from whence derived.*

PHysiognomy is an ingenious Science, or Knowledge of Nature, by which the Inclinations and Dispositions of every Creature are understood: And because some

me of the Members are uncompounded, and entire of emſelves, as the Tongue, the Heart, &c. and ſome e of a mixt Nature, as the Eyes, the Noſe and others. e therefore ſay, that there are many Signs which a- ee and live together, which inform a wiſe Man how make his judgment before he be too raſh to deliver it the World.

Nor is it to be eſteem'd a fooliſh, or idle Art, ſeeing is deriv'd from the ſuperior Bodies; for there is no art of the Face of Man, but what is under the peculiar fluence or Government, not only of the Seven Planets, ut alſo of the twelve Signs of the Zodiack; and the Diſ- oſition, Vices, Virtues, and Fatality either of a Man a Woman plainly foretold, if the Perſon pretending the Knowledge thereof be an Artiſt: Which that my eader may hereby attain to, I ſhall ſet theſe Things in clearer Light.

Sect. 2 *Of the Government of the Face by the Signs and Planets; ſhewing under which of them each Part of it.*

That this Government of the ace, and the ſeveral Parts of by the Signs and Planets, may e the more obvious to the Rea- er, I have here inſerted the llowing Figure. By this the eader may ſee, at the firſt lance, that the Forehead is govern'd by ♂ *Mars*, the ight Eye is under the Dominion of ☉ *Sol*; the left ye is ruled by the Moon ☽, or *Luna*, the right Ear the Care of *Jupiter* ♃, the left of *Saturn* ♄: the ule of the Noſe is claim'd by *Venus*, which, by the ay, is one Reaſon, that in all unlawful Venereal En- unters, the Noſe is ſo ſubject to bear the ſcars which re gotten in thoſe Wars: and the nimble *Mercury*, the ignificator of Eloquence, claims the Dominion of the outh, and that very juſtly.



Thus have the ſeven Planets divided the Face among them, but not with ſo abſolute a ſway, but that the twelve Signs of the *Zodiack*, do alſo come in for a Part: And therefore the Sign ♋ *Cancer* preſides in the uppermoſt Part of the Forehead, and ♌ *Leo* attends upon the Right Eyebrow, as ♐ *Soggittary* does upon the Right Eye, and ♎ *Libra* upon the Right Ear: Upon the left Eye and Eyebrow, you will find ♒ *Aquarius* and ♊ *Gemini*, and ♈ *Aries* taking Care of the left Ear; *Taurus* rules in the middle of the Forehead, and ♑ *Capricorn* the Chin; *Scorpio* takes upon him the Production of the Noſe, *Virgo* claims the Precedence of the right Cheek and *Piſces* of the left. And thus the Face of Man is cantoned out amongſt the Signs and Planets; which being carefully attended to, will ſufficiently inform the Artiſt how to paſs a Judgment. For, according to the Sign or Planet ruling, ſo alſo is the Judgment to be of the Part ruled; which all thoſe that have Underſtanding know eaſily how to apply.

Sect.

S. 3. *Of the difference to be made in the Judgment of phyſiognomy between Man or Woman.*

In the Judgment that is to be made from phyſiognomy, there is a great Difference betwixt a Man and a Woman, the Reaſon is, becauſe in Reſpect of the whole Compoſition, Men doth more fully comprehend it, than Women doth, as may evidently appear by the Manner and Method we ſhall give in the following Sections. Wherefore the Judgments, which we ſhall paſs in every Chapter, does properly concern a Man, as comprehending the whole Spirit, and but improperly the Woman, as being but a part thereof, and declined to the Man; and therefore whoever is called, to give Judgment on ſuch, and ſuch a Face ought to be wary, but all the Lines and Marks that belong to it; Reſpect being alſo had unto the Sex; For when we behold a Man whoſe Face is like unto a Woman, and we paſs a Judgment upon it, having diligently obſerved it; and not in the Face only, but on other parts of the Body, as his Hands, *&c.* in like Manner we alſo behold the Face of a Woman, who in Reſpect of her Fleſh and Blood is like unto a Man, and in the Diſpoſure alſo of the greater parts of her Body. But does phyſiognomy give the ſame Judgment on her, as it does of a Man that is like unto her, by no Means, but far otherwiſe, in regard that the Conception of the Woman, is much different from that of a Man, even in thoſe Reſpects which are ſaid to be common. Now in thoſe common Reſpects, two parts are attributed to a Man, and a third part to a Woman.

Wherefore it being our Intention to give you an exact Account, according to the Rule of phyſiognomy, of all and every part of the Members of the Body, we will begin with the Head, as it hath Relation only to a Man and Woman, and not any other Creature, that the work may be more obvious to every Reader.

CHAP. II.

Of the Judgment of Physiognomy, drawn from all Parts of the Head and Face.

HAIR that hangs down without curling, if it be of a fair Complexion, and thin, and soft withal, signifies a man to be naturally faint-hearted, and of a weak Body, but of a quiet and harmless Disposition. Hair that is big and thick, and short withal, denotes a man to be of a strong Constitution, secure, bold, deceitful, and, for the most part, unquiet and vain, lusting after Beauty: and more foolish than wise, though Fortune may favour him. He whose hair is partly curl'd and partly hanging down, is commonly a wise Man or a very Fool, or else as very Knave as he is a Fool. He whose Hair groweth thick on his Temples, and his Brow, one may at the first Sight certainly conclude that such a Man is by Nature simple, vain, luxurious, lustful, credulous, clownish in his Speech and Conversation, and dull in his Apprehension. He whose Hair not only curls very much, but bushеth out, and stands an End, if the Hair be white, or yellowish Colour, he is by Nature proud and bold, dull of Apprehension, soon angry, a Lover of Venery, and given to lying, malicious, and ready to do any Mischief. He whose Hair rises in the Corners of his Temples, and are gross and rough withal, is a Man highly conceited of himself, inclined to Malice, but cunningly conceals it, is very courtly, and a Lover of new Fashions. He who hath much Hair, that is to say, whose Hair is very thick all over his Head, is naturally vain and very luxurious, of a good Digestion, easy of Belief, and slow in Performance, of a weak Memory, and for the most part unfortunate. He whose Hair is of a reddish Complexion, is for the most Part, if not always, proud, deceitful detracting, venerous, and full of Envy. He whose Hair is extraordinary fair, is for the most Part a Man fit for all Praise-worthy Enterprizes,

S. 1. *Of the Hair of the Head either in Man or Woman.*

a Lover of Honours, and much more inclined to do good than Evil, laborious and careful to perform whatsoever is committed to his Care, secret in carrying on of any Business, and Fortunate: Hair of yellowish Colour, shews a Man to be good conditioned, and willing to do any Thing; fearful, shamefac'd, and weak of Body but strong in the Abilities of the Mind, and more apt to remember than revenge an Injury. He whose hair is of a brownish Complexion, and curleth not too much nor too little is a well disposed Man, inclined to that which is good, a Lover of Peace, Cleanliness, and good Manners. He whose hair turns grey, or hoary, in the Flower of his Youth, is generally given to Women vain, false unstable and talkative. *Note*, that whatsoever signification then hair has in Men, it has the same in Women also.

Thus does wise Nature make our very hair,
Shew all the passions that within us are;
If to the Bottle we are most inclin'd,
Or if we fancy most the Female Kind;
If unto Virtues path our Minds we bend,
Or if to vicious Ways our Footsteps tend;
A skilful Artist can unfold the same,
And from our Hair a certain Judgment Frame;
But since our Perriwigs are come in Fashion,
No Room is left for such an Observation.

Sect. 2. *Of Judgment by physiognomy drawn from the Forehead.*

The Forehead that riseth in a Round, signifies, a Man liberally minded of a good Understanding, and generally inclined to Virtue. He whose Forehead is fleshy, and the Bone of the Brow jutting out, and without Wrinkles, is a Man much inclined to suits of Law, contentious, vain, deceitful, and addicted to follow ill Courses. He whose Forehead is very low and little, is of a good Understanding, Magnanimous but extremely bold and confident, and a great Pretender to Love and Honour. He whose Forehead seems sharp and pointing up in the Corners of his Temples, so that

the bone seems to jutt forth a little, is a Man naturally vain and fickle, and weak in his Intellectuals. He whose Brow upon the Temple is full of Flesh, is a Man of a great Spirit, proud, wrathful and of a gross Understanding. He whose Brow is full of wrinkles, and hath as it were a Seam coming down the Middle of his Forehead, so that a Man may think he hath two foreheads; is one that is of a great Spirit, a great wit, void of Deceit, and yet of a hard Fortune. He who has a full large Forehead and a little round withal, destitute of Hair: or at least that has little on it, is bold, malicious, high spirited, full of Choler, and apt to transgress beyond all bounds, and yet of a good wit, and very apprehensive. He whose Forehead is long and high, and jutting forth, and whose Face is figured almost sharp and picked towards the Chin, is one reasonably honest, but weak and simple, and of hard Fortune.

Who views Man well may on their Vices hit.
For some Mens Crimes are in their Forehead writ:
But the resolved Man out braves his Fate,
And will be good, altho' Unfortunate.

S. 3. *Of what Judgment may be given by Physiognomy from the Eye-brows of Man or Woman.*

Those Eye brows that are much arched, whether in Man or Woman, and which by a frequent Motion elevate themselves, shew the Person to be proud, high spirited, vain glorious, bold, and threatning: A Lover of Beauty and indefferently inclined to either Good or Evil. He whose Eye-lid bends downwards when he speaks to another Man, or when he looks upon him, and who has a kind of a skulking Look, is by Nature a penurious Wretch, close in all his Actions, of a very few Words, but full of Malice in his Heart. He whose Eye-brows are thick, and have but little Hair upon them, is but weak in his Intellectuals, and too credulous, very sincere, sociable, and desirous of good Company. He whose Eye-brows are folded, and the hair thick, and bending downwards, is one that's clownish and unlearned, heavy, suspicious, miserable, envious, and one that will cheat

heat and cozen you if he can, and is only to be kept oneſt by good looking to. He whoſe Eye brow hath but ſhort Hair, and of a whitiſh Colour, is fearful, and ery eaſy of Belief, and apt to undertake any thing. Thoſe n the other Side, whoſe Eye-brows are black, and the Hair of them but thin, will do nothing without great Conſideration, and are bold and confident of the Performace of what they undertake; neither are they apt to believe any Thing without Reaſon for ſo doing.

Thus by the Eye-brows Womens Minds we know
Whether they're white or black, or quick, or ſlow:
And whether they'll be cruel, or be kind
By looking in their Eye brows, we may find

If the Space between the Eye-brow be of more than ordinary Diſtance, it ſhews the Perſon to be hard hearted, envious, cloſe and cunning; apprehenſive, greedy of Novelties, of a vain Fortune, addicted to Cruelty more than Love. But thoſe Men whoſe Eye brows are at a greater Diſtance from each other, are for the moſt part of a dull Underſtanding; yet ſubtile enough in their Dealings, and of an uncommon Boldneſs which is often attended with a great Felicity, but that which is moſt commendable in them is, That they are moſt ſure and conſtant in their Friendſhips.

S. 4. *How to judge from the Space between the Eyebrows.*

Great and full Eyes, either in Men or Woman, ſhew the Perſon to be for the moſt Part ſlothful, bold, envious, a bad Concealer of Secrets, miſerable, vainsgiven to Lying, and yet of a bad Memory, ſlow in Invention, weak of his Intellectuals, and yet very much conceited of that little Knack of Wiſdom he thinks himſelf Maſter of. He whoſe Eyes are hollow in his Head, and therefore diſcerns excellently well at a grert Diſtance, is one that is ſuſpicious, malicious, furious, perverſe in his Converſation, of an extraordinary Memory, bold, cruel, and falſe, both in Words and Deeds, threatning, vicious, luxurious, proud, envious and treacherous:

Sect 5. *Judgment to be made from the Eyes of either Man or Woman.*

treacherous: But he whoſe Eyes are as it were ſtarting out of his Head, is a ſimple fooliſh Perſon, ſhameleſs, very ſervile, and eaſily to be perſuaded either to Vice or Virtue. He who looks ſtudiouſly and acutely with his Eyes, and Eye lids downwards, it denotes thereby to be of a malicious Nature, very treacherous, falſe, unfaithful, envious, miſerable, impious towards God, and dishoneſt towards Men. He whoſe Eyes are ſmall, and conveniently round, is baſhful and weak, very credulous, liberal to others, and even in his Converſation. He whoſe Eyes look a ſquint, is thereby denoted to be a deceitful Perſon, unjuſt, envious, furious, a great Liar, and, as the Effect of all this, miſerable. He who hath a wandering Eye, and which is rolling up and down, is, for the moſt part, a vain ſimple, deceitful Man, luſtful, treacherous or high minded, an Admirer of the Fair Sex, and one eaſy to be perſuaded to Vice or Virtue. He or ſhe whoſe Eyes are twinkling, and which move forward and backward, ſhews the Perſon to be luxurious, unfaithful, and treacherous, preſumptuous, and hard to believe any thing that is ſpoken. If a Perſon has any Greeneſs mingled in the White of his Eyes, ſuch is commonly ſly, and often very falſe, vain and deceitful, unkind to his Friends, a great Concealer of his own Secrets, and very cholerick. Thoſe whoſe Eyes are every way rolling up and down, or they who ſeldom move their Eyes, and when they do, do as it were draw their Eyes inwardly, and accurately faſten them upon ſome Object, ſuch are by their Inclinations very malicious, vain glorious, ſlothful, unfaithful, envious, falſe and contentious. They whoſe Eyes are addicted to be Blood ſhot are naturally cholerick, proud, diſdainful, cruel, without Shame, perfidious and much inclined to Superſtition. They who have Eyes like Eyes of Oxen, are Perſons of good Nutriment, but of a weak Memory, are dull of Underſtanding, and ſilly in their Converſations. But thoſe whoſe Eyes are neither too little, nor too big, and inclines to a Black, do ſignify a Man mild, peaceable, honeſt, witty, and of good Underſtanding,

standing; and one that, when Need requires will be serviceable to his Friend.

Thus from the Eyes we several Things may see,
By Nature's Art of Physiognomy,
That no Man scarce can make a Look astray,
But we thereby some secret Symptoms may
Discern of their Intention, and foresee,
Unto which Path their Steps directed be,
And this may teach us Goodness more to prize,
For where on's good, there's twenty otherwise.

A long and thin Nose denotes a Man bold, curious, angry, vain, easy to be persuaded either to Good or Evil, weak and credulous. A long Nose, and extended, the Tip of it bending downwards, shews the Person to be wise, discreet, secret, and officious, honest and faithful, and one who will not be over-reached in Bargaining. A bottle Nose is what denotes a Man to be impetuous in the obtaining his Desires, also vain, false, luxurious, weak, and an uncertain Man, apt to believe, and easy to be persuaded. A Nose broad in the middle, and less towards the End, denotes a vain and talkative Person, a Liar, and one of hard Fortune. He who hath a long and great Nose, is an Admirer of the Fair Sex, and well accomplished for the Wars of *Venus*, but ignorant of the Knowledge of any Thing that's good, extremely addicted to Vice; assiduous in the obtaining what he desires, and very secret in the Persecution of it; and tho' very ignorant, would fain be thought very knowing. A Nose very sharp on the Tip of it, and neither too long nor too short too thick, nor too thin, denotes the Person, if a Man, to be of a fretful Disposition, always pining and peevish, and if a Woman a Scold, contentious, wedded to her own Humours, of a morose and dogged Carriage and if married a Plague to her Husband. A Nose very round, in the End of it, and having but little Nostrils, shews the Person to be munificent and liberal, true to his Trust, but withal very proud, credulous, and vain.

S. 6. *Of Judgment drawn from the Nose.*

A Nose very long and thin at the End of it, and something round withal, signifies one bold in his Discourse, honest in his Dealings, patient in receiving, and slow in offering Injuries, but yet privately malicious. He whose Nose is naturally more red than any other part of his Face, is thereby denoted to be covetous, impious, luxurious, and an enemy to Goodness. A Nose that turns up again, and is long and full on the Tip of it, shews the Person that has it to be bold, proud, covetuous, envious, luxurious, a liar and deceiver, vain glorious, unfortunate and contentious. He whose Nose riseth high in the middle, is prudent and politic and of great Courage, honourable in his Actions, and true to his Word. A Nose big at the End, shews a Person to be of a peaceable Dispositon industrious and faithful, and of good Understanding. A very wide Nose, with wide Nostrils, denotes a Man dull of Apprehension, and inclined to Simplicity than Wisdom, and withal contentious, vain-glorious, and a liar.

Thus from the Nose our Physiognomist
Can smell Mens Inclinations if he list:
And from its Colour and its various Make,
Of Vice and Virtue can a Survey make.

S. 7. *Judgment to be made from the Nostrils.* When the Nostrils are close and thin, they denote a man to have but little Testicles, and to be very desirous of the Enjoyment of Women, but modest in his Conversation. But he whose Nostrils are great and wide, is usually well hung and lustful; but withal of an envious, bold, and treacherous Disposition, and that dull of Understanding, yet confident enough

Thus those who chiefly mind the brutal Part,
May learn to chuse a husband by this Art.

S. 8. *Of Judgments to be made from the Mouth.* A great and wide Mouth shews a Man to be bold, warlike, shameless, and stout, a great Liar, and as great a Talker, and Carrier of News, and also a great Eater but

but as to his Intellectuals, he is very dull, being for the moſt part very ſimple. A little Mouth ſhews the Perſon to be of a quiet, and pacifick Temper, ſomewhat fearful, but faithful, ſecret, modeſt, bountiful, and but a little Eater: he whoſe Mouth ſmells of a bad Breath, is one of a corrupted liver or lungs, is oft times vain, wanton, deceitful, of indifferent Intellects, envious, covetous, and a Promiſe breaker. He that has a ſweet Breath is the contrary.

Thus from the Mouth itſelf, we likewiſe ſee,
What Signs of good and bad may gather'd be,
For let the Wind blow Eaſt, Weſt, North or South,
Both good and bad proceeds out of the Mouth.

Sect 9. *Judgments drawn from the Lips of a Man or Woman.*

The Lips when they are very big and blabbering, ſhew a Perſon to be credulous, fooliſh, dull, and ſtupid, and apt to be enticed to any Thing. Lips of a different Size, denotes a Perſon to be diſcreet, ſecret in all things, judicious, and of a good Wit, but ſomewhat haſty. To have Lips well coloured, and more thin than thick, ſhews a Perſon to be good condition'd, and well humour'd in all Things, and more eaſy perſuaded to Good than Evil. To have one Lip bigger than another, ſhews Variety of Fortunes, and denotes the Party to be of a dull ſluggiſh temper; and but of a very indifferent Underſtanding, as being much addicted to Folly.

The Lips they ſo much dote on for a Kiſs,
Oft tell fond Lovers when they do amiſs.

S 10. *Judgments drawn from the teeth.*

When the teeth are ſmall, and but weak in performing the Office, and eſpecially if they are ſhort and few, though they ſhew the Party to be of a weak Conſtitution, yet they denote him to be of an extraordinary Underſtanding, and not only ſo, but alſo of a mark Diſpoſition, honeſt, faithful, and ſecret in whatſoever he is truſted with. To have ſome Teeth

longer and shorter than others denotes a Person to be of a good Apprehension, but bold, disdainful, envious, and proud. To have the Teeth very long and growing sharp toward the End, if they are long in shewing, and thin withal, denotes the Person to be envious, gluttonous, bold, shameless, unfaithful, and suspicious. When the Teeth look very brown or yellowish, whether they be long or short it shews the Person to be of a suspicious Temper, envious, deceitful, turbulent. To have Teeth strong, and close together, shews the Party to be of a long Life, a Desirer of Novelties, and Things that are fair and beautiful, but of a high Spirit, and one that will have his Humour in all Things; he loves to hear News, and afterwards to repeat them; and is apt to entertain any Thing into his Belief. To have Teeth thin and weak, shews a weak feeble Man, and one of a short Life, and of a weak Apprehension; but chaste, shame-faced, tractable and honest.

Thus from the Teeth the Learned can portend,
Whether Mans Steps to Vice or Virtue bend.

S. 11. *Judgments drawn from the Tongue.*

A Tongue too swift in Speech, shews a Man to be down right fooliſh, or at best but a very vain Wit. A stammering Tongue, or one that stumbles in the Mouth, signifies a Man of a weak Understanding, and of a wavering Mind, quickly in a Rage, and soon pacified. A very thick and rough Tongue denotes a Man to be apprehensive, subtle, and full of Complements, yet vain and deceitful, treacherous, and prone to Impiety. A thin Tongue shews a Man of Wisdom and sound Judgment, very ingenious, and of an affable Disposition, yet sometimes timorous, and too credulous.

No Wonder 'tis that from Mens Speech we see,
Whether they wise or fooliſh be:
But from a silent Tongue our Authors tell
The secret Passions that within Men dwell.

S. 12. *Judgments to be drawn from the Voice of Man and Women.*

A great and full Voice in either Sex, shews them to be of a great Spirit, confident, proud, and wilful. A faint and weak

Voice

Voice, attended with but little Breath, ſhews a Perſon to be of a good Underſtanding, a nimble Fancy, a little Eater, but weak of Body, and of a ſimerous Diſpoſition. A loud and ſhrill Voice, which ſound clearly, denotes a Perſon provident, ſagacious true, and ingenious, but withal capricious, vain-glorious, and too credulous. A ſtrong Voice when a Man ſings, denotes him to be of a ſtrong Conſtitution, and a good Underſtanding, neither too penurious, nor too prodigal, alſo ingenious, and an Admirer of the Fair Sex. A weak and trembling Voice ſhews the Owner of it to be envious, ſuſpicious, ſlow in Buſineſs, feeble and fearful. A loud ſhrill and unpleaſant Voice, ſignifies one bold and valiant, but quarrelſome and injurious, and altogether wedded to his own Humours, and governed by his own Councils. A rough and horſe Voice, whether in ſpeaking or ſinging declares one to be of a dull and heavy Perſon, of much Guts and little Brains. A full, and yet mild Voice, and pleaſing to the Hearer, ſhews a Perſon to be of a quiet and peaceable Diſpoſition (which is a great Virtue, and rare to be found in a Woman) and alſo very thrift, and ſecret, not prone to Anger, but of a yielding Temper. A Voice beginning low (or in the Baſe) and ending high in the Treble, denotes a Perſon to be violent, angry, bold, ſecure.

Thus by our Voice is to an Artiſt known,
Unto what Virtue, or what Vice we're prone:
And he that will of a good Wife make Choice,
May chuſe her by obſerving of her Voice.

A thick and full Chin, abounding with too much Fleſh, ſhews a Man inclined to Peace, honeſt, and true to his Truſt; but ſlow in Invention, and eaſy to be drawn to either Good or Evil. A picked Chin and reaſonably full of Fleſh, ſhews a Perſon to be of a good Underſtanding, a high Spirit and a audable Converſation. A double Chin ſhews a peaceable diſpoſition, but dull of Apprehenſion, vain, credulous,

S. 15. *Judgment drawn from the Chin.*

a great Supplanter, and ſecret in all his Actions, A crooked Chin bending upwards, and picked for want of Fleſh, is by the Rule of Phyſiognomy, according to Nature, a very bad Man; being proud, impudent, envious threatening, deceitful, prone to Anger and Treachery, and a great Thief.

Thus from the Forehead to the Chin we've ſhown
How Mankind's Inclinations may be known;
From whence th' obſerving Reader needs muſt find
We're more to Evil than to Good inclin'd.

S. 14. *Judgments to be made from the Beard.* Young Men have uſually Hair begin to down upon their Coins at fifteen Years of Age, and ſometimes ſooner. Theſe Hairs proceed from the Superfluity of Heats; the Fumes whereof aſcend to their Chin and Cheeks, like Smoke to the Funnel of a Chimney; and becauſe it cannot find an open Paſſage, by which it may aſcend higher, it vents itſelf forth in the Hairs, which are call'd the Beard. There are very few, or almoſt no Woman at all that have Hair on their Cheeks; and the Reaſon, thoſe Humours, which cauſe Hair to grow on the Cheeks of a Man, are by Women evacuated in their Monthly Courſes; which they have more or leſs, according to the Heat or Coldneſs of the Conſtitution, and the Age and Motion of the Moon; of which we have ſpoken at large in the firſt Part of this Book. Yet ſometimes Women of a hot Conſtitution have Hair to be ſeen on their Cheeks: but more commonly on their Lips or near unto their Mouths, where the Heat moſt aboundeth. And where this happens, ſuch Women are much addicted to the Company of Men, and of a ſtrong and manly Conſtitution. A Woman who hath but a little Hair on her Cheeks, or about her Mouth and her Lips, is of a good Complexion, weak Conſtitution, ſhamefac'd, mild and obedient; whereas a Woman of a more hot Complexion is quit otherwiſe. But in a Man, a Beard well compoſed, and thick of Hair, ſignifies a Man of good nature, honeſt, loving, ſociable, and full of humanity;

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On the contrary, he that hath but little Beard, is for the most part naturally proud, pining, peevish and unsociable. They who have no Beards, have always shrill and strange Kind of speaking Voices, and are of a weak Constitution; which is apparent in the Case of Eunuchs, who, after they are depriv'd of their Virility: are transform'd from the Nature of Men into the Condition of Women.

Of Men and Women's Beards I might say more,
But Prudence bids me that Discourse give o'er.

Great and thick Ears are a certain Sign of a foolish Person, of a bad Memory, and worse Understanding. But small and thin Ears shews a Person to be of good Wit and Understanding, grave, secret, thrifty, modest resolute, of a good Memory, and one willing to serve his Friend. He whose Ears are longer and broader than ordinary, is thereby signify'd to be a bold Man, uncivil, vain, foolish, serviceable to another more than himself, and a Man of small Industry, but of great Stomach.

S. 15 *Judgment drawn from the Ears.*

Who his just Praise unwillingly does hear,
Shews a good Life, as well as a good Ear.

A Face apt to sweat on every Motion, shews the Person to be of a hot Constitution, vain and luxurious, of a good Stomach but of a bad Understanding; and a worse Conversation: A very fleshy Face, shews the Person to be of a fearful Disposition, but a merry Heart, and withal bountiful and discreet, easy to be intreated, and apt to believe every thing. A lean Face by the Rules of *Physiognomy*, denotes the Person to be of a good Understanding, but somewhat capricious, and disdainful in his Conversation. A little and round Face shews a Person to be simple, very fearful, of a bad Memory, and a clownish Disposition. A plump Face and full of Carbuncles, shews a Man to be a great

S. 16 *Judgments drawn from the Face either of Man or Woman.*

Drinker

Drinker of Wine, vain daring, and soon intoxicated. A Face red, or high colour'd, shews a Man to be much inclined to Choler, and one that will be soon angry, and not easily pacify'd. A long and lea Face, shews a Man to be both bold in Speech and Action, but withal foolish, quarrelsome proud, injurious, and deceitful. A Face every Way of a due Proportion, denotes an ingenious Person, one fit for any thing, and very much inclined to what is good. One of a broad, full, fat Face is by the Rules of Physiognomy of a dull, lumpish heavy Constitution, and for that one Virtue hath three Vices. A plain flat Face, without any Rising, shews a Person to be very wise, loving, and courtly in his Carriage, faithful to his Friend, and patient in Adversity. A Face sinking down a little, with creases in it, inclining to Leanness, denotes a Person to be very laborious, but envious, deceitful, false, quarrelsome, vain and silly, of a dull and clownish Behaviour. A Face of a handsome Proportion, and more inclining to Fat than lean, shews a Person just in his Actions, true to his Word, civil and respectful in his Behaviour, of an indifferent Understanding, and of an extraordinary Memory. A crooked Face, long and lean, denotes a Man endued with as bad Qualities as the Face is with ill Features. A Face broad about the Brows, and sharper and less as it grows towards the Chin, shews a Man simple, and foolish in managing his Affairs, vain in his Discourse, envious in his Nature, deceitful, quarrelsome, and rude in his Conversation. A Face well coloured, full of good Features, and of an exact Symmetry, and a just Proportion in all its parts, and which is delightful to look upon, is commonly the Index of a fairer Mind; and shews a Person to be well disposed; but withal cares that Virtue is not so impregnably seated there; but that by strong Temptations (especially of the Fair Sex) it may be supplanted and overcome by Vice. A pale Complexion shews the Person not only to be fickle, but very malicious, treacherous, false, proud, presumptious, and extreamly unfaithful.

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A Face well coloured, ſhews the Perſon to be of a praiſe worthy Diſpoſition, and a ſound Complexion, eaſy of Belief, and reſpective to his Friend; ready to do any Man a Courteſie; and very eaſy to be drawn to any Thing.

Thus Phyſiognomy reads in each Face,
What Vice or Virtue we're moſt prone t' embrace;
For in Man's Face there hardly is a Line,
But of ſome inward Paſſion it is a Sign.
And he that reads this Section o'er may find,
The faireſt Face has ſtill the cleareſt Mind.

S. 17. *Of Judgment drawn from the Head in general, either of Man or Woman.*

A great Head and round withal, denotes the Perſon to be ſecret and of great Application in carrying on of Buſineſs, and alſo ingenious, and of a large imaginative Faculty and Invention: And likewiſe laborious, conſtant, and honeſt. The Head whoſe Gullet ſtands forth, and inclines towards the Earth, ſignifies a Perſon thriſty, wiſe, peaceable, ſecret, of a retired Temper, and conſtant in the Management of his Affairs. A long Head and Face, and great withal, denotes a vain, fooliſh and idle Perſon, a new Perſon, credulous, and very envious. To have one's Head always ſhaking, and moving from Side to Side, denotes a ſhallow weak Perſon, unſtable in all his Actions, given to lying, a great Deceiver: a great Talker, and prodigal in all his Fortunes. A big Head and broad Face, ſhews a Man to be very couragious, a great hunter after Women, very ſuſpicious, bold and ſhameleſs. He who hath a very big Head, but not ſo proportionable as it ought to the Body if he hath a ſhort Neck and crooked Gullet, is generally a Man of a ſhrew'd Apprehenſion, wiſe, ſecret, ingenious, of a ſound Judgment, faithful, true, and couragious to all. He who hath a little Head, and a long ſlender Throat, is for the moſt Part a Man very weak, yet apt to learn, but unfortunate in his Actions. And ſo much ſhall ſuffice with reſpect to Judgment from the Head and Face.

CHAP

CHAP. III

Of Judgment drawn from ſeveral other Parts of Man's Body, &c.

IN the Body of a Man, the Head and Face are principal parts, being the Index that Heaven has laid open to every ones View to make a Judgment therefrom; and therefore I have been the larger in my Judgments from the ſeveral parts thereof: But as to other parts, I ſhould be much more brief, as not being ſo obvious to the Eyes of Men, yet I would proceed in order.

The *Throat*, if it be white, whether it be fat or lean ſhews a Man to be vain glorious, timorous, wanton, and very much ſubject to Choler. If the Throat be ſo thin and lean, that the Veins appear, it ſhews a Man to be weak, ſlow, and of a dull and heavy Conſtitution,

A long *Neck* ſhews one to have a long and ſlender Feet and that the perſon is ſtiff and inflexible either to good or evil. A ſhort neck ſhews one to be witty and ingenious, but deceitful and inconſtant, well ſkilled in the Uſe of Arms; that yet cares not to uſe them, but is a great Lover and Admirer of peace and quietneſs.

A lean *Shoulder bone*, ſignifies a Man to be a weak, timorous, peaceful, not laborous, and yet fit for and Employment. He whoſe Shoulder-bones are of a great Bigneſs, is commonly, by the rules of phyſiognomy, a ſtrong Man, faithful but unfortunate; ſomewhat dull of Underſtanding, very laborious, a great Eater and Drinker, and one equally contented in all Conditions. He whoſe Shouder-Bones ſeem to be ſmooth is by the Rule of Nature, modeſt in his Looks, and temperate in all his Actions, both at bed and board. He whoſe Shoulder-bone bends, and is crook'd inwardly, is commonly a dull Perſon, and withal deceitful.

Long *Arms*, hanging down, and touch the Knees tho' ſuch Arms are rarely ſeen, denotes a Man liberal, but withal vain-glorious, proud and inconſtant. He whoſe Arms are very ſhort, in reſpect of the Statute of his Body is thereby ſignified to be a Man of a high and gallant Spirit, of a graceful Temper, bold and warlike.

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He whoſe Arms are heavy, and full of Bones, Sinews and Fleſh, is a Man of reaſonable Strength, a great Deſirer of Novelties, and beauteous, and one that is very credulous, and apt to believe every Thing He whoſe Arms are very Hairy, whethe they be l an or fat, is, for the moſt part, a luxurious Perſon, weak in Body and Mind, very ſuſpicious, and malicious withal. He whoſe Arms have no Hair on them at all, is of a weak Judgment, very angry, vain, wanton, credulous, eaſily deceived himſelf, and yet a great Deceiver of others, no Fighter, and very apt to betray his deareſt Friends.

CHAP. IV.

Of palmiſtry, ſhewing the various Judgments drawn from the Hand.

BEing engag'd in this Third Part to ſhew what Judgments may be drawn according to Phyſiognomy, from the ſeveral Parts of the Body, and coming in Order to ſpeak of Hands, it has put me under a Neceſſary of ſaying ſomething about Palmiſtry, which is a Judgment made of the Conditions, Inclinations, and Fortunes of Men and Women from the various Lines and Characters which Nature has imprinted in his Hand which are almoſt as various as the Hands that have them. And to render what I ſhall ſay the more plain: I will in the firſt place preſent the Scheme or Figure of a Hand, and explain the various Lines therein.



By this Figure the Reader will ſee that one of the lines, and which indeed is reckoned the principal, is called the line of Life; this line incloſes the Thumb, ſeparating it from the hollow of the Hand. The next to it, which is called the natural line, takes its beginning from the riſing of the Forefinger, near the line of Life, and reaches to the Table line, and generally makes a Triangle thus △: The Table Line commonly called the Line of Fortune, begins under the little Finger, and ends near the Middle Finger. The Girdle of Venus, which is another line called, begins near the firſt Joint of the little Finger, and ends between the Fore-finger and the Middle-finger. The Line of Death is that which plainly appears in a Counter line to that of Life; and is by ſome called the Siſter line, ending uſually as the other Ends: For when the line of Life is ended, Death comes, and it can go no farther. There are alſo Lines in the fleſhy Parts, as in the Ball of the Thumb, which is called the Mount of Venus; under each of the Fingers are alſo Mounts, which are each one governed by ſeveral Planets: and the hollow of the Hand is called the Plain of Mars: thus,

The Thumb we to Dame Venus Rule commit,
Jove the forefinger ſways as he thinks fit:
Old Saturn does the Middle finger guide;
O'er the Ring finger Sol does ſtill preſide:
The outſide Brawn pale Cynthia does direct,
And into th' hollow Mars does moſt inſpect:
The little finger does to Merc'ry fall,
Which is the nimbleſt Planet of them all.

I proceed to give Judgment from theſe ſeveral Lines: In the firſt place take Notice that in Palmiſtry the left Hand is chiefly to be regarded; becauſe therein the Lines are moſt viſible, and have the ſtricteſt communication with the Heart and Brain. In the next Place obſerve the Line of Life, and if it be fair, extending to its full length and not broken with an Intermixture of croſs Lines, it ſhews long Life and Health; and it is the ſame if a double line of Life appears, as there ſometimes does. When the Stars appear in this Line, it is a Significator

of

of great Loſſes and Calamities: If on it there be the Figure of two O's or a Y, it threatens the Perſon with Blindneſs; if it wraps itſelf about the Table Line, then does it promiſe Wealth and Honour to be attainted by Prudence and Induſtry. If the Line be cut or jag'd at the upper End, it denotes much Sickneſs; if this Line be cut by any Lines coming from the Mount of *Venus*, it declares the Perſon to be unfortunate in Love and Buſineſs alſo, and threatens him with ſudden Death. A Croſs between the Line of Life and the Table Line, ſhews the Perſon to be very liberal and charitable, and of a noble Spirit. Let us now ſee the Siginfication of the Table Line.

The Table Line when broad and of a lovely Colour, ſhews a healthful Conſtitution, and a quiet contented mind, and of a couragious Spirit: But if it have Croſſes towards the little Finger, it threatens the Party with much Affliction by Sickneſs. If the Line be double, or divided into three parts at any of the Extremities, it ſhews the Perſon to be of a generous Temper, and of a good Fortune to ſupport it; but if this Line be forked at the End, it threatens the Perſon ſhall ſuffer by Jealouſies and Doubts, and Loſs of Riches gotten by Deceit. If 3 points ſuch as theſe are found in it, they denote the Perſon prudent and liberal, a lover of Learning, and of good Temper. If it ſpreads towards the fore and middle Finger, and ends blunt, it denotes preferment. *Let us now ſee what it ſignifies by.*

The middle Line. This Line has in it oftentimes (for there is ſcarce one Hand in which it varies not) divers very ſignificant Characters. Many ſmall Lines between this and the Table Line, threaten the party with ſickneſs but alſo give him Hopes of Recovery. A half Croſs branching into this Line, declares the perſon ſhall have Honour Riches, and good Succeſs in all his Undertakings. A half Moon denotes cold and watry Diſtemper; but a Star upon this Line, promiſes proſperity and Riches: This Line double in a Woman ſhews ſhe will have ſeveral Husbands, but without any Children by them.

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The *Line of Venus*, if it happens to be cut or divided near the Forefinger, threatens Ruin to the Party, and that it ſhall befall him by Means of laſcivious Women, and bad Company. Two Croſſes upon this Line, one being on the Forefinger, and the other bending towards the little Finger, ſhews the Party to be weak and inclined to modeſty and Virtue; indeed it generally denotes Modeſty in Women, and therefore thoſe who deſire ſuch Wives, uſually chuſe them by this Standard.

The *Liver-Line*, if it be ſtraight, and croſſed by other Lines, ſhews the Perſon to be of a ſound Judgment, and a piercing Underſtanding: But if it be winding, crooked, and bending outward, it ſhews Deceit and Flattery, and that the Party is not to be truſted. If it makes a Triangle △, or Quadrangle □ it ſhews the Perſon to be of noble Deſcent, and ambitious of Honour and Promotion. If it happens that this Line and the Middle Line begin near each other, it denotes the Perſon to be weak in his Judgment, if a Man; but if a Woman, danger by hard Labour.

The *Plan of Mars* being in the hollow of the Hand, moſt of the Lines paſs through it, which renders it very ſignificant. This Plan being hollow, and the Lines being crooked and diſtorted, threatens the Party to fall by his Enemies. When the Lines beginning at the Wriſt, are long within the Plan, reaching the Brawn of the Hand, that ſhews the Perſon to be one given to Quarrelling, often in Broils, and of a hot and fiery Spirit, by which he ſhall ſuffer much Damage. If deep large Croſſes be in the Middle of the Plan, it ſhews the Party ſhall obtain Honour by martial Exploits; but if it be a Woman, that ſhe ſhall have ſeveral Husbands, and eaſy Labour with her Children.

The *Line of Death* is fatal, when any Croſſes or broken Lines appear in it; for they threaten the Perſon with Sickneſs and a ſhort Life. A clouded Moon appearing therein, threatens a Child Bed Woman with Death. A bloody Spot in the Line denotes a violent Death. A Star like a Comet, threatens Ruin by War,

and

and Death by Pestilence. But if a bright Sun appears therein, it promises long Life and Prosperity.

As for the *Lines in the Wrist* being fair, they denote good Fortune, but if crossed and broken the contrary.

Thus much with respect to the several Lines in the Hand. Now as to the Judgment to be made from the Hand itself, if the Hand be soft and long, and lean withal, it denotes the Person of a good Understanding, a Lover of Peace and Honesty, discreet, serviceable, a good Neighbour, a Lover of Learning. He whose Hands are very thick, and very short, is thereby signified to be faithful, strong and laborious, and one that cannot long retain his Anger. He whose Hands are full of Hairs, and those Hairs thick, and great ones, if his Fingers withal be crooked, is thereby denoted to be luxurious, vain, false, of a dull Understanding, and more foolish than wise. He whose Hands and Fingers do bend upwards, is commonly a Man liberal, serviceable, a Keeper of Secrecy, and apt to his Power (for he is seldom fortunate) to do any Man a Courtesy. He whose Hand is stiff, and will not bend at the upper Joints near to his Finger, is always a wretched miserable Person, covetous, obstinate, incredulous, and one that will believe nothing that contradicts his own private Interest.

And thus much shall suffice to be said of Judgments in Physiognomy taken from the Hands.

Thus he that Nature richly understands,
May from each Line imprinted in his Hands
His future Fate and Fortune come to know,
And in what Path it is his Feet shall go:
His secret Inclinations he may see,
And to what Vice he shall addicted be;
To the End that when he looks into his Hand,
He may upon his guard the better stand,
And turn his wand'ring Steps another way,
Whene'er he finds he does from Virtue stray.

CHAP.

CHAP. V.

Judgments according to Phyſiognomy drawn from the ſeveral Parts of the Body, from the Hands to the Feet.

A Large and full Breaſt ſhews a Man valiant and couragious, but withal proud, and hard to deal with, quickly angry, and very apprehenſive of an injury. He whoſe Breaſt is narrow, and which riſeth a little in the middle of it, is by the beſt Rules of Phyſiognomy, of a clear Spirit, of great Underſtanding, good in Counſel, very faithful, clean both in Mind and Body; yet as an Allay to all this, he is ſoon angry, and inclined long to keep it. He whoſe Breaſt is ſomething hairy, is very luxurious, and ſerviceable to another. He who hath no Hairs upon his Breaſt, is a Man weak by Nature, of a ſlender Capacity, and very timorous, but of a laudable Life and Converſation, inclin'd to Peace, and much retired to himſelf.

The Back of the Chine Bone, if the Fleſh be any thing hairy and lean, and higher than any other part that is behind, ſignifies a Man ſhameleſs, beaſtly, and withal malicious. He whoſe Back is large, big, and fat, is thereby denoted to be a ſtrong and ſtout Man, but of a heavy Diſpoſition, vain, ſlow, and full of Deceit.

A Man who has a great Paunch or Belly ſtrutting out, is one that by the Rules of Phyſiognomy, is apt to have a good Opinion of himſelf, a great Eater, and a greater Drinker, ſlow in Underſtanding, and ſlower in proſecuting what he undertakes; yet very magnanimous, and indifferent honeſt. He whoſe Belly is but little, is for the moſt Part, a laborious Man, conſtant in his Undertakings, ſagacious, of a good Underſtanding, and ſound Judgment. He whoſe Belly is very Hairy, that is to ſay, from the Navel downwards is denoted thereby to be very talkative, bold, apprehenſive, witty, a Lover of Learning and Eloquence, and ſpeaks well himſelf,

himſelf feable in his Reſolutions, but not very Fortunate.

He or ſhe, whoſe Belly is ſoft over all the Body, is weak, luſtful, and fearful upon little or no Occaſion, of a good Underſtanding, of an excellent Invention, but little Eaters, faithful, but of a various Fortune, and meets with more Adverſity than Proſperity He whoſe Fleſh is rough and hard, is a Man of a ſtrong Conſtitution, and very bold, but vain, proud. and of a cruel Temper. A Perſon whoſe Skin is ſmooth, fat, and white, is a Perſon, curious, vain-glorious, timorous, ſhame-faced, malicious, and too wiſe to believe all he hears.

Thick Ribs, and fleſhy, ſignify one of a ſtrong Conſtitution, but dull, ſlow, heavy, and fooliſh. One whoſe Ribs are thin and hollow, and deſtitute of much Fleſh, is for the moſt part of a weak Conſtitution, not made to endure hardſhip, apprehenſive, honeſt, and conſcientious.

A Thigh full of Hair, and the Hair inclined to curl, ſignifies one luſty, licentious, fit for Copulation: Thighs with but little Hair, and thoſe ſoft and ſlender, ſhews the Perſon to be reaſonably chaſte, and one that has no great deſire to veneral Pleaſures, and who will have but few Children.

Hips that are fleſhy denotes the Perſon to be bold, ſtrong and Prodigal: And this appears not only in human kind, but in ſeveral Fowls that are fleſhy in thoſe Parts, as the Cock, the Hawk, and others. But on the contrary, Hips thin and lean, ſignify the Party to be weak, timorous, and unfit for hard Labour.

Knees that are full and fat, do ſignify a Man to be liberal but very fearful, vain and not able to endure any great Labour, but he whoſe Feet are lean, and the Bones thereof do eaſily appear, is ſtrong, bold, induſtrious, not apt to be tired, a good Footman, and one that delights to Travel.

The Legs of both Men and Women have a fleſhy Subſtance behind, which are called Calves, which Nature hath given them (as in our Book of living Creatures we have obſerved) in lieu of thoſe long Tails, which moſt

other Creatures have pendant behind. Now a great Calf, and he whose Legs are of a great Bone, and hairy withal, denote the Person to be strong, bold, secure, dull in Understanding, and slow in Business, inclined to Procreation, and for the most part Fortunate in his Undertakings. Little Legs, and but little Hair on them, shews the Person to be weak, fearful, of a quick Understanding, and neither luxurious at Bed, nor Board. He whose Legs do much abound with Hairs, shews he has great Store in another Place, and that he is lustful and luxurious, strong, but unable in Resolutions, and abounding with Ill humours.

The Joynts of the Feet, if they be broad and thick, and stand out withal, signify the Person to be shame-faced, fearful, weak, and not apt to endure Hardship, or much Labour, but withal very faithful, apprehensive of any Thing, and kind to his Friend. He or She, the Nails of whose Feet are crooked like Faulcons, is a Person of a malicious, greedy, and ravenous Disposition; but those whose Nails of their Feet are of a competent Length and Thickness, and a little reddish withal, are by Nature bold, strong and high spirited.

The Feet of either Man, or Woman, if broad and thick with Flesh, and long in Figure, especially if the Skin feels hard, they are by Nature of a strong Constitution, and a gross Nutriment, but a weak Intellect, which renders their Understandings vain: But Feet that are thin and lean, and of a soft Skin, shews the Person to be but weak of Body, but of a strong Understanding, and of an excellent Wit.

The Nail of a Foot belongs to Man or Woman, but Tallons or Claws are proper to Birds only and Beasts: And even Nails in Men or Women, are not without their Signification in Physiognomy: For Nails that are long, thin, and of a good Colour, do shew either Man or Woman to be of a good Condition, and of a good and sound Disposition of Body: Besides where the Nails are thus long and thin, it shews that the Mother of that Person fed on Things of a good Nourishment, and on

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no Meats that were over-ſalted, or unſeaſoned. Thoſe whoſe Nails are white, with ſome Mixture of Redneſs are healthful Perſons, and thoſe whoſe Nails are groſs, and of another colour, are for the moſt part ſickly and weak.

The *Heels*, when little and lean, ſhews a Perſon apt to entertain fear, upon any light Occaſion, and alſo denotes Weakneſs and Simplicity When the Heels are full, that is to ſay, great and thick, it is a ſign the Perſon is bold, ſtrong and courageous, and apt to endure labour.

The *Soles* of the Feet do adminiſter plain and evident ſigns whereby the Diſpoſitions and conſtitutions of Men and Women may be known, as do the Palms of their Hands; being as full of Lines, by which Lines all the Fortune, or the Misfortunes of Man or Woman may be known, and their Manner and Inclinations made plainly to appear. But this in general we may take Notice of, that many long Lines and ſtrokes, do preſage many Afflictions, and a very troubleſome Life, attended with ſuch Grief and Toil, Care, Poverty, and Miſery. But ſhort Lines if they are thick and full of croſs Lines, are yet worſe in every Degree. Thoſe, the Skin of whoſe Soles are very thick and groſs, are for the moſt part able, ſtrong, and venturous. Whereas on the contrary, thoſe Skin of whoſe Soles of their Feet is thin, are generally weak and timerous.

I ſhall now, before I conclude (having given an Account of what Judgment may be made by obſerving the ſeveral Parts of the Body, from the Crown of the Head to the Sole of the Feet) give an Account of what Judgment may be made by obſerving the ſeveral parts of the Body, from the Crown of the Head to the ſole of the Foot) give an Account of what Judgments may be drawn by the Rules of Phyſiognomy from Things extraneous to the Body, among which I reckon thoſe Excreſcances which are found upon many; and which indeed to them are Parts of the Body, but are ſo far from being acceſſary Parts, that they are the Deformity and Burden of it, and ſpeak of the Habits of the Body, as they diſtinguiſh Perſons.

1. *Of crooked and deformed Persons.*

A Crooked Breast or Shoulder, or the Exuberance of Flesh in the Body either of a Man or Woman, signifies the Person to be extreamly parsimonious and ingenious, and of a great Understanding: but very deceitful and scraping after the Things of the World; attended also with a very bad Memory, being also very deceitful and malicious: They are seldom in a Medium, but either very virtuous, or extreamly vicious. But if the Person deformed hath an Excrescence on his Breast instead of the Back, he is for the most part of a double Heart, and very mischievous.

2. *Of the divers Manners of Going, and particular Posture both of Men and Women.*

HE or she that goes slowly, making great Steps as they go, are generally Person of bad Memory and dull of Apprehension, given to loytering, and not apt to believe what is told them. He who goes apace, and makes short Steps; is for the most part in all his Undertakings, swift in his Imagination, and nimble in the Disposition of his Affairs. He who makes wide and uneven steps, and goes side-long withal, is one of a gready, sorded Nature, subtil, malicious, and wise to do Evil.

3. *Of a common Gate and Motion both in Man or Woman.*

EVery Man hath a certain kind of Gate and Motion to himself, and so in a Manner hath every Woman: For a Man to be shaking his Head, or using any light Motion with his Hands or Feet when he should be retired: This Man, whether he stands, or sits, or speaks, is always accompanied with an extravagant Motion unnecessary, superfluous, unhandsome. Now this Man by the Rules and Nature of Physiognomy, is a Man vain, unwise, unchaste, a Detractor, unstable and unfaithful. He or she whose Motion is not much when discoursing with any one, is for the most part wise and well bred, and fit for any Employment, ingenious and apprehensive frugal, faithful, and industrious in Business. He whose Posture is forward and back, or as it were wisking up and down, mimical, is thereby denoted to be a vain silly Person,

son, of a heavy and dull Wit, and very malicious. He whose Motion is lame and limping, or any otherwise imperfect; or that counterfeits an Imperfection, it denotes to be envious, and malicious, false and detracting.

4 *Judgments drawn from the Stature of a Man.*

PHysiognomy draws several Judgments also from the Stature of a Man, which take as followeth: If a Man by upright and straight, inclined rather to Leanness than Fat, it shew him to be bold, cruel, proud clamorous, hard to please, and harder to be reconciled when displeased; very frugal, deceitful, and in many Things malicious. To be of a tall Stature, and corpulent with it, denotes him not to be handsome, but valiant also, but of no extraordinary Understanding, but which is worst of all ungrateful and trapanning. He who is extreamly tall; and very lean and thin, is a projecting Man that designs no good to himself, and suspects every one to be as bad as himself, importunate to obtain what he desires, and exteamly wedded to his own Humours. He who is thick and short is vain, envious, suspicious, and very shallow of Apprehension, easy of Belief, but very long before he will forget an Injury. He who is lean and short, but upright withal, is by the Rules of Physiognomy, wise and ingenious, bold and confident, and of a good Understanding, but of a deceitful Heart. He who stoops as he goes, not so much by Age as Custom, is very laborious, a Retainer of Secrets, but very incredulous, and not easy to believe every vain report he hears. He that goes with his belly stretching forth, is sociable, merry, and easy to be persuaded.

5 *General Observations worthy of Note.*

WHEN you find a red Man to be faithful a tall Man to be wise, a fat Man to be swift on Foot, a lean to be a Fool, a handsome Man not to be proud, a poor Man not to be envious, a whitely Man to be wise, one that talk in the Nose to speak without snuffling, a Knave to be no Lyer, an upright Man not to be bold and hearty to his own Loss, one that drawls when he speaks not to be crafty and circumventing; a Man of a hot

Constitution, and full of Hair on his Breast and Body, not to be lustful; one that winks on another with his Eyes, not to be false and deceitful; one that knows how to shuffle his Cards, to be ignorant how to deal with them; a rich Man to be prodigal, a Sailor and Hangman to be pitiful, a poor Man to build Churches, a Higlar not to be a Liar, and Praiser of his Ware, a Buyer not to find Fault with, and undervalue that would willingly Buy; a Quack Doctor to have a good Conscience both to God and Man; a Bailiff, or Catchpole not to be a mercilefs Villain; an Hostess not to over reckon you, and an Usurer to be charitable, then say you have found a Prodigy, or Men acting contrary to the common Course of their Nature.

CHAP. VI.

Of the powers of the Celestial Bodies, over Men and Women.

HAving spoken thus largely of Physiognomy, and the Judgments given thereby concerning the Dispositions and Inclinations of Men and Women drawn of the said Art from every Part, (yea even from the Excrescence) of the Bodies of Men and Women, it will be convenient here, to shew how all these Things come to pass? And how it is that the secret Inclinations, and future Fates of Men and Women may be known from the Consideration of the several Parts of the Bodies. They arise from the Power and Dominion of Superior Powers over Bodies inferior: By superior Powers I understand the 12 Signs of the *Zodiack*, whose Signs, Characters, and Signification, are these that follow.

1. *Aries*, ♈. a Ram, which governs the Head and Face.

2. *Taurus*, ♉, a Bull which governs the Neck.

3. *Gemini*, ♊, the Twins, which governs the Hands and Arms.

4. *Cancer*,

4 *Chancer*, ♋, a Crab, which governs the Breast and Stomach.

5. *Leo.* ♌. a Lion which governs the Back and Bowels.

6 *Virgo*, ♍, a Virgin who governs the Belly and Bowels.

7. *Libra*, ♎, a Pair of Ballances which governs the Reins and Loins.

8 *Scorpio*, ♏, a Scorpion, he governs the Secret Parts.

9. *Sagittary*, ♐, a Centaur, with Bows and Arrows, who governs the Thighs.

10. *Capricorn*, ♑, a Goat, he governs the Knees.

11. *Aquarius*, ♒. a young Man pouring out a Cup of Water he governs the Legs.

12. *Pisces*, ♓. a Fish, he governs the Feet.



All which are exactly preſented to the Eyes by this Figure.

It is here farther more neceſſary to let the Reader know that the Ancients have divided the Celeſtial Sphere into twelve Parts, according to the Number of theſe Signs, which are termed Houſes; and have placed the twelve Signs in the twelve Houſes, as in the firſt Houſe *Aries*, in the ſecond *Taurus*, in the third *Gemini*, &c. And beſides their aſſigning the twelve Signs to the twelve Houſes, they allotting to each Houſe its proper Buſineſs.

To the firſt Houſe, they give the Signification of Life.

The ſecond Houſe has the Signification of Wealth, Subſtance or Riches.

The third is the Manſion of Brethren.

The fourth is the Houſe of Parentage.

The fifth is the Houſe of Children.

The ſixth is the Houſe of Sickneſſes or Diſeaſes.

The ſeventh is the Houſe of Wedlock, and alſo of Enemies, becauſe oftentimes a Wife or Husband proves the worſt Enemy.

The eighth is the Houſe of Death.

The ninth the Houſe of Religion.

The tenth is the Signification of Honour.

The eleventh of Friendſhip.

The twelfth is the Houſe of Affliction and Woe.

All which are apprehended in the following three Verſes:

Firſt Houſe ſhews Life, the ſecond Wealth doth give.
The third how Brethren, the fourth how Parents live;
Iſſue the fifth, the ſixth Diſeaſe does bring,
The ſeventh Wedlock, and the eighth Death's Sting;
The ninth Religion, the tenth Honour ſhews;
Friendſhip th' eleventh, and the twelfth our Woes.

Now, Aſtrologically ſpeaking, a Houſe is a certain Sphere, in the Heaven or Firmament, divided by certain Degrees,

Degrees, through which the Planets have their Motion, and in which they have their Residence, and are situate. And these Houses are divided by Thirty Degrees, for every Sign has so many Degrees. And these Signs or Houses are call'd the Houses of such and such Planets as make their Residence therein, and are said to delight in them, and as they are posited in such and such Houses are said to be either, dignified, or deliberated. For tho' the Planets in their several Revolutions go thro' all the Houses, yet there are some Houses which they are more properly said to delight in: As for Instance, *Aries* and *Scorpio* are the Houses of *Mars*: *Taurus* and *Libra* of *Venus*; *Gemini* and *Virgo*, of *Mercury*; *Sagittarius* and *Pisces* are the Houses of *Jupiter*; *Capricon* and *Aquarius* are the Houses of *Saturn*; *Leo* is the House of the Sun; and *Cancer* is the House of the Moon.

Now to Sum up all, and shew how this concerns Physiognomy: It is thus: As the Body of a Man, as we have shewed, is not only governed by the Signs and Planets, but every Part is appropriated to one or more of them so according to the particular Influence of each Sign and Planet so governing, is the Disposition, Inclination, and Nature of the Person govern'd. For such and such Tokens and Marks do shew a Person to be born under such a Planet, so according to the Nature, Power and Influences of the Planet is the Judgment to be made of that Person. By which the Reader may see that the Judgments drawn from Physiognomy are grounded upon a certain Verity.

The End of Aristotle's *Master Piece.*

THE

THE

Family Phyſician:

Being Choice and approved Remedies for all the ſeveral Diſtempers incident to human Bodies.

A cephalic Powder for Fits, and convulſive Diſorders of the Head.

TAKE Man's Skull prepared, Powder of Roots of Male Peony of each one Ounce and half; Contrayerva, Baſtard Dittany, Angelica, Zeodary, of each two Drams, mix and make a Powder; add thereto two Ounces of candid Orange and Lemon-peel, beat altogether to a Powder, whereof you may take half a Dram or a Dram.

A Powder for the Epilepſy, or Falling Sickneſs.

Take of Oppoponax, crude Antimony, Dragon's Blood a Caſtor, Peony-ſeeds, of each an equal Quantity, make ſubtle Powder. The Doſe from half a Dram in Black Cherry Water. Before you take it, the Stomach muſt be cleanſed with ſome proper Vomit, as that of Mynſicht's, emetick Tartar, from 4 Grains or ſix. If for Children, Salt of Vitriol, from a Scruple to half a Dram.

A Vomit for ſwimming in the Head.

Take Cream of Tartar half a Scruple, Caſtor two Grains, mix all together for a Vomit, to be taken at 4 o'Clock in the Afternoon. At Night going to Bed, it will be very proper to take a Doſe of the Apoſtolick Powder.

For

For an Head ach of a long ſtanding.

Take the Juice, or Powder, of diſtil'd Water of Hog-lice and continue the Uſe of it.

For ſpitting of Blood.

Take Conſerve of Comfrey, and of Hips, of each an Ounce and half; Conſerve of red Roſes, 3 Ounces, Dragons Blood a Dram, Species of Hyacinth 2 Scruples, red Coral a Dram: Mix with the Syrup of red Poppies make a ſoft Electuary. Take the Quantity of a walnut, Night and Morning.

A Powder againſt Vomiting.

Take Crabs Eyes, red Coral, Ivory of each two Drams, burnt Harts horn one Dram, Cinnamon, and Saunders, of each half a Dram; Make all for a ſubtle Powder, and take half a Dram.

For a Looſeneſs.

Take of Venice Treacle and Diaſcordium, of each half a Dram in warm Ale, Water Gruel, or what you beſt like, laſt at Night going to Bed.

For the Bloody Flux.

Firſt, take a Dram of Powder of Rhubarb in a ſufficient Quantity of Conſerve of red Roſes, early in the Morning: Then at Night take of torrified or roaſted Rhubarb, half a Dram, Diaſcordium a Dram and half, liquid Laudanum cydoniated, a Scruple: Mix, and make a Bolus.

For an Inflammation in the Lungs.

Take Curious Water ten Ounces. Water of red Poppies three Ounces, Syrup of Poppies an Ounce; Pearl prepared a Dram; Make a Julep, and take 6 Spoonfuls every 4th hours.

Pills very profitable in an Aſthma.

Take Gum Armoniac and Bdellium diſſolved in Vinegar of Squils, of each half an Ounce, Powder of the Leaves

Leaves of Hedge Muſtard and Savoury, of each half a dram, Flower of Sulphur three drams, and with ſufficient Quantity of Syrup of Sulphur, make a Maſs of ſmall Pills: three whereof take every Evening.

An Electuary for the Dropſy.

Take choice Rhubarb one Dram, Gum Lac prepared, two Drams, Zyloaloes, Cinnamon, long Birthwort, of each half a dram: Raiſins of the Sun ſtoned, Fiſticks, of each half an Ounce the beſt Engliſh Saffron, half a Scruple; with Syrup of Cichory and Rhubarb make an Electuary. Take the Quantity of a Nutmeg, or a ſmall Walnut every Morning faſting.

For weakneſs in Women;

After a gentle purge or two, take the following Decoction, *viz.* A quarter of a pound of Lignum Vitæ, Saſſafras 2 oz. Raiſins of the Sun 8 ounces, Liquoriſh ſliced 2 ounces; boil all theſe in ſix Quarts of Water to a Gallon; ſtrain and keep it for Uſe. Take half a pint firſt in the Morning, faſting two hours after; another at Four o' Clock in the Afternoon: the third laſt at Night going to Bed.

A Clyſter proper in a Pleuriſy.

Take clean *French* Barley a handful, Leaves of Mallows, Mercury Violets, of each a handful and a half; twelve Damaſk prunes; boil all in a ſufficient Quantity of Water to a pint and a half, when ſtrained add an ounce and a half of freſh Caſſia and red Sugar, with the Yolk of an Egg. This may be injected every other Day.

An Ointment for the ſame.

Take Oil of Violets, ſweet Almonds, of each an Ounce, with whey and a little Saffron, make an Ointment; warm it and bathe it upon the Part affected.

An

An Ointment for the Itch.

Take Sulphur Vive in powder half an ounce, oil of Tarter per Deliquium, a sufficient Quantity, of ointment of Roses, 4 oz. make a Liniment, to which add a Scruple of oil of Rhodium to arotamize it, and rub the parts affected with it.

For a Running Scab.

Take two pounds of Tar, incorporate it into a Thick Mass with good shifted Ashes: Boil the Mass in fountain water, adding Leaves of Ground Ivy, with Hore Hound, Fumitary, Roots of sharp pointed Dock, and of Elecampene, of each 4 Handfuls; make a bath to be used with Care of taking Cold.

For Worms in Children,

Take wormseed half a Dram, Flower of Sulphur a dram; Sal prunella, half a dram: Mix, and make a powder. Give as much as will lie upon a silver 3 pence, Night and Morning in Treacle or Honey. Or for people grown up, you may add a sufficient quantity of Aloe Rosatum, and so make them up into pills, 3 or 4 therefore may be taken every Morning.

For the Gripes in Children.

Give a Drop or two of Oil of Anniseed in a spoonful of Panada, Milk, or what else you shall think fit.

For Fevers in Children:

Take Crabs Eyes a Dram; Cream of Tartar half a dram; white Sugar Candy finely Powder'd, the weight of both: Mix all very well together, and give as much as will lie upon a silver 3 Pence, in a Spoonful of Barley water or Sack whey.

An Electuary for the Scurvy.

Take conserve of Fumitory, Roman wormwood, Scurvy-grass, of each two ounces, Powder of the Roots of Angelica, winter's Cinnamon, Aron Root, each two drams; Powder of Crabs Eyes, a dram; Species Dia-

Diatrionſantalon, a Dram and a half; ſalt of Wormwood two Drams, with a ſufficient Quantity of Syrup of the Juice of Citron Peel, make an Electuary. Take the Quantity of a Nutmeg Night and Morning, drink after it a good Draught of clarified Whey.

For Heat of Urine.

Take Roots of Mallows a Pound, Leaves of Mallows and Marſh Mallows, of each two handfuls; boil them in ſix Quarts of Barley Water to a Gallon, ſtrain and ſweeten it with Syrup of Marſh Mallows, and drink it as a common Drink.

A Broth for Melancholy Perſons.

Take Chicken Broth wherein are boiled the Roots of Butcher's Broom, Chervil, Polipody, the Leaves of Scolopendrium, Hart's Tongue, and Ceterache. Take a Draught every Morning, and at five o'Clock in the Afternoon, and laſt at Night, diſſolving in each Draught half a dram of Cream of Tartar, and ten Grains of Salt of Wormwood.

A purging Broth for an Aſthma.

Take Roots of Florentine, Orrice, Elacampane, of each a Dram and a half; Leaves of Colt's-foot, Hyſop, of each a handful; Raiſins of the Sun cleaned, liquoriſh ſliced, of each two Drams; figs in Number Four, choice Sena three Drams, Polipody of the Oak, and Seeds of Baſtard Saffron, of each half an Ounce: Anniſeeds a dram and half; boil them with the 3d or 4th Part of an old Cock. Make Broth to be taken in the Morning, at 5 in the Afternoon, and laſt at Night, for 12 or 14 Days ſucceſſively.

For ſpitting of Blood.

Take Conſerve of Hips and Confry, of each an Ounce and a half; of red roſes three Ounces, Dragons Blood a Dram; red Coral a Dram; Species of Hyacinth, two Scruples; with a ſufficient Quantity of red Poppies make a ſoft Electuary: Take a Dram and half

at

at Night, and early in the Morning, drinking after it the following Julep.

Take Frog ſpawn Water, Chain Water, of each three Drams, Syrup of red Roſes, and Syrup of Coral, of each an Ounce, Dragons Blood two Scruples. Mix and take as before directed.

A Decoction for an Inflammation in the Lungs.

Take Shaving of Hart's horn and Ivory, of each three Drams; Graſs Roots 3 Ounces, Raiſins of the Sun ſtoned an Ounce and half, Liquoriſh two Drams: boil them in three Pints of Water to two; when ſtrained, add Syrup of Violets an Ounce, Sal Prunella a Dram; take 3 or 4 Ounces twice a Day.

A Diet Drink for the Vertigo, or Swimming of the Head.

Take ſmall Ale, and boil in the Leaves of the Miſleto of the Apple-Tree, Root of Male-Penny, Peoney flowers; then put it into a Veſſel of Four Gallons, in which hang a Bag with half a Pound of Peacock's Dung, and two Drams of cloves bruis'd; drink it as common Drink.

A diſtil'd Water for a confirm'd Phthyſick.

Take Leaves of Ground Ivy 5 Handfuls, Nutmegs ſlic'd in Number ſix; Crumb of white Bread 2 Pounds, Snails half boiled and ſliced 3 pounds; milk from off this 3 or 4 times a Day, you may ſweeten it with Sugar of Pearl or Roſes.

A quietting Night Draught where the Cough is violent.

Take of Water of green Wheat 6 oz. Syrup of Diaſcordium 3 oz. mix, take two or three Spoonfuls going to Bed, every Night, or every other Night.

For the Dropſy Anaſarea.

After due Purgation take the following Diet Drink, *viz* take Roots of Florentine Orris, Calamus, Aromatices, Elecampane, leſſer Galangal, of each an Ounce and

and a half; Shavings of Lignum Vitæ, and Sassafras of each 4 oz. Bayberries and Juniperberries of each 2 oz. Seed of Annis, Coriander, Carroway, Sweet Fennel, Dill, of each an ounce, Cubebs and long Pepper, of each an ounce and a half; Nutmegs, Ginger and Cloves, of each half an ounce; Jamaica Pepper 2 oz. dry Leaves of Agrimony, Calamine, Wood Sage, of each a handful: Liquorish 3 oz. After you have slic'd and bruis'd them, boil them in 4 Gal. of Spring Water to the half, strain and bottle it for common Drink.

A Physical Ale for the same.

Take Shavings of Sassafras 3 oz. Root of the lesser Galangal 3 oz. Carrot Seed and Juniper-Berries of each and ounce and half, white Ashes of Broom cleans'd two Pounds: Put all into a Bag, and hang it in 4 Gallons of new Ale or Wort, let it stand 6 or 7 days, then you may begin to drink it.

For the Dropsy Ascites.

Take the Leave of Scabind Weed, and Hedge Hyssop of each a Handful, Roots of Dwarf-Elder, and domestic Orris, of each 1 oz. and half; Roots of Asarabacca and wild Cucumbers, of each 2 oz. Roots of Lesser Galangal 6 dr. Jalop half an oz. Elaterium 3 dr. Cubebs 2 dr. slice and bruise all, then add to them 3 pounds of tartarized Spirits of Wine, put them in a Sand Heap two days: Then strain very clear, of which you may take the Quantity of two or three Spoonsuls in a proper Vehicle.

For a Tympany or Dropsy.

Take Roots of Chervil, and candied Eringo Roots, of each an ounce: Roots of Butchers broom 2 ounces; Grass Roots 3 oz. Shavings of Ivory and Hart-horn, of each 2 dr and half; Burdock Seed 3 dr. boil them in 3 pound of Spring water to two. While the strain'd Liquor is hot, pour it upon the leaves of Water Cresses and Goose grass bruis'd, of each a handful, adding a

Pint

Pint of Rheniſh Wine: Make a cloſe Infuſion for two Hours; then ſtrain out the Liquor again, and add to it three Ounces of magiſtral Water of Earth Worms, and an Ounce and Half of the Syrup of the five opening Roots. Make an Apozem, and take 4 ounces every Day.

For a vomiting.

Take Salt of Wormwood two Drams, Compound powder of Aron Root an ounce and a half; Sugar of Roſes three drams. Make a Powder and take a Dram in the Morning, and at five in the Afternoon, in a Draught of Beer, boil'd with Mace, and a Cruſt of Bread.

For a Vomiting or Looſeneſs.

Take Venice Treacle an Ounce, powder of Tormentile Roots, Contrayerva, Pearl and prepared Coral of each a dram, Conſerve of red Roſes violated 2 oz. with a ſufficient Quantity of the Syrup of dried Roſes, make an Electuary. Take the Quantity of a Walnut every 4th or 5th Hour, drink after it a draught of Ale or Beer, with a Cruſt of bread, Mace or Cinnamon boiled in it.

For the trembling of the Heart.

Take white Amber a Scruple, both Bezoars, of each half a dram, Coral prepared, and pearl, of each two drams: Ambergreaſe a Scruple; make a powder. Take half a dram twice a day in the following diſtilled Water.

Take filings of Iron half a pound, the Rhinds of 12 Oranges, freſh Strawberries 8 Pounds, bruiſe them, and add to them a Gallon of White-wine. Let them digeſt in a ſand Heap cloſe covered 24 Hours, afterwards diſtil it in a common Still. Take the powders in three ounces of this Water twice a day, as above directed.

A diſtill'd Water for the Jaundice.

Take a pound of the Roots of *Engliſh* Rhubarb ſlic'd, the Rinds of 4 oranges ſlic'd, ſilings of Steel a Pound, freſh Strawberries 6 pounds, 3 quarts of white wine: Let them ſtand in Infuſion for ſome Time, and diſtil all according to Art. Take of it 4 ounces twice a Day, with 20 Drops of the Spirit of Saffron.

For the Piles external.

Supple the Part very well with pure Hog's Lard. This has cured ſeveral.

For the Internal Piles.

Take a Chafind diſh of Charcoal, place it in a Cloſe-ſtool ſtrew Powder of Brimſtone upon it, and ſit bare over the Fume or Smoke for ſome Time *Probatum eſt.*

For the Rheumatiſm.

Take volatile Salt of Hart's horn, volatile Salt of Amber, of each 2 drams, Crab's Eyes an oz Cochineal a ſcr. mix and make a Powder. Take a dram of this 3 times a day, or indeed every 4 hours, keeping your bed and ſweating upon it.

For a violent Tooth ach.

If the Tooth be hollow, nothing cures but drawing; but if occaſioned thro' a Defluxion of Humours upon the part, firſt take a gentle; and at Night when you go to Bed, take 1 Grain or 2 of *London* Laudanum, which will thicken the Humour, ſtop the Defluxion, and conſequently remove the Pain.

For St. Anthony's *Fire.*

Bleeding premiſ'd, the Frogſpawn Water, and Plantain Water, of each half a pint, Sugar of Lead 2 drams, mix and ſhake the Bottle till the Salt is diſſolved. Dip a Linnen Cloth in this Water, and bath the Part afflicted with it, It cools wonderfully.

For

For the Black Jaundice.

Take flowers of ſalt Armoniack a Dram, ſalt of Amber a ſcruple, ſpecies, diacurcuma a Dram, extract of gentian a Dram, ſaffron a ſcruple, gum ammoniac diſſolv'd in vinegar of ſquills, what ſuffices, make a maſs of ſmall pills: take it 3 or 4 mornings and evenings.

For a cold Palſey.

Take ſpecies diambœ 2 Ounces, powder of Viper's fleſh, (that is beſt which is prepared at *Montpelier* an ounce, hearts and livers of the ſame, half an ounce: mix and make a powder: take a dram twice a Day, in ſix ounces of the decoction of eringo roots preſerv'd, burdock roots and ſeeds, and ſage-leave.

For an Ague.

Take the common bitter drink without the purgatives, two quarts, ſalt of wormwood two ounces, the beſt engliſh ſaffron a dram. After you have taken a Vomit, or convenient purge, take half a pint of this three times a day, *viz.* in the morning faſting, three o'Clock in the afternoon, and laſt at Night.

Pills for the ſame.

Take extract of gention an ounce, powder of the jeſuits bark half an ounce, ſalt of tartar a dram, with ſyrup of wormwood, a ſufficient quantity; mix and make ſmall pills after a vomit as before, take four or five of theſe pills every morning faſting.

For the Cholick.

Take anniſed ſweet Fennel ſeed, Coriander, Carroway ſeeds, of each two drams, cummin ſeed a dram, raſed ginger a ſmall quantity: Bruiſe all in a mortar, and put them into a quart of nantz Brandy; Let them infuſe 3 days, ſhaking the bottle three or four times a day, then ſtrain and keep it for uſe: take two or three ſpoonfuls in the fit,

An Electuary to preſerve the Sight.

Take Conſerve of Eye bright an ounce and half, Conſerve of Roſes an ounce, Galangal, half a dram; Mace two Scruples, Cubebs one Scruple, Cloves 1 dram, Cinnamon 4 ſcruples, Seed of Rue and ſweet Fennel, of each half a dram, powder of Nutmegs 2 ſcruples, preſerv'd Nutmegs half an ounce: Reduce all into a very fine powder, and with ſufficient Quantity of the Confection of Ginger, make an Electuary; take the Quantity of a Nutmeg, or a ſmall Walnut every Morning.

For a Pain in the Stomach proceeding from Wind.

Take Venice Treacle 3 drams, Dittany, Seeds of Ambos Daucus, of each 6 Grains Galangal, Cloves, of each a ſcruple, Wood of Aloes, Coral, of each a ſcruple, Conſerve of Roſes an ounce, Conſerve of Mint half an ounce, with a ſufficient quantity of Syrup of Mint make an Electuary. If need require, you may add 2 Grains of Opium. Doſe, The Quantity of a Nutmeg in the Morning Faſting.

For the Palpitation or beating of the Heart.

Take powder of Crabs Eyes, burnt Hart's-horn and red Coral, of each a dram, Engliſh Saffron a ſcruple: Mix and Make a powder. Take a ſcruple of it at Night and Morning in a ſpoonful of Barley Water, drinking a Draught after it.

Lozenges reſtorative in a Conſumption.

Take pine Nuts prepared, two dr. and half, Green Piſtick 2 dr. Species Diambræ 2 ſcr. Cinnamon half a dram, Galangal a ſcruple, Cloves half a dram, Nutmeg 2 ſcruples, white Ginger half a dram ziloaloes half a ſcruple, with 4 ounces and half of Sugar diſſolved in Roſe Water, and the ſpecies make a Confection in Lozenges.

Againſt

Againſt involuntary piſſing.

Take Coriander Seed a dram, red Coral, Xiloaloes of each half a Scruple, powder of dried Acorns, 2 dr. Nutmegs 5 ſcr. red Saunders 2 ſcr. and half, with 5 ounces and a half of Sugar, make Trageæ and let it be given going to Bed; the Country Women commonly give fried Mice in this Diſtemper, with good ſucceſs.

Againſt Aches and Pains in the Joints.

Take Powder of Chamedrios, Chamopetys, and Gentian, of each 3 drams, dried Leaves of Rue 4 ounces. Make all into a fine powder. After due purging giving a dram of this Night and Morning in a Spoonful of White Wine.

A Diuretick Decoction in the Stone.

Take Maidenhair one handful and a half, Roots of Parſly 2 ounces, Nephritick Wood half an oz. Seeds of Saxifrage, 1 dr. and half, prunes ſton'd 10, white Cherries 17, graſs Roots 3 dr. Let all be bruis'd and boil'd on a gentle Fire, in 3 pints and half of Running Water, till the third part is conſum'd, then make a ſtrong Expreſſion in which diſſolve an ounce and half of the Syrup of Violets, and of fine Rhubarb 2 ounces. Then clarify it with the white of an Egg. Doſe 4 ounces.

A Pectoral Julep.

Take Cinnamon 4 ſcr. Thyme a pugil, or as much as you can take up with your Foreſinger and your Thumb, Liquoriſh a dr. and half, Roots of Irios 2 dr. Enuclea Campana 1 dr. Raiſins of the Sun ſton'd half an ounce. Let all be boil'd in a double Veſſel, with 8 ounces of Fennel Water, 3 ounces of hyſop Water, half a pint of Scabious Water, then let it be ſtrain'd, and in the ſtraining diſſolve 7 oz. of fine Sugar: then add of Cinnamon, 2 ſcr. Cloves a ſcr. Irios half a dram, tying them cloſely in a bag, boil the Julip to a thickneſs, and

clarify

clarify it with the White of an Egg; two or three ounces, as occasion may require.

Powder against Poison and Pestilence.

Take Zodary, Euphorbium, Corillina, Tormentil, Gentian, Common Dittany, sealed Earth, Armenian Bole and white Coral, Spikenard, Mastick, Clove-Gilyflowers, lesser Centaury, red Saunders, Bone of a Stag's Hart, Camphire, of each equal Parts. Make all into an impulpable Powder; give one Dram with sorrel Water, or with Wine and Sorrel boiled together.

For Hypochondriacal Convulsions in a hot Temperament.

Take Conserve of Wood Sorrel, Leaves of Tamarisk Flowers, Conserve of Hips, of each three ounces, Confection of Alkermes, Species Diarhodon Abbatis, of each a Dram: with a sufficient Quantity of Syrup of the Juice of Citrons, make an Opiate. The Dose is the bigness of a Nutmeg, twice or thrice a day.

For a Convulsion Cough.

After a gentle Vomit and Purge apply a Blister to the Nape of the Neck; but if the Distemper be too obstinate, then cut an Issue in the Neck or Arm, or in the Arm Pits: Keep them close to a Diet Drink of China, Sarsa, Hart's Horn, Shavings of Ivory, Saunders, and some diuretic Ingredients. But if a Specific; you may give Cupmols every Day in Powder in boil'd Milk. You may add the Decoction of Hysop, with a little Castor and Saffron.

Purging Pills for the Scurvy.

Take Cosin of Julep 20 Grains, Aromatic Pills, with Gum, 2 Grains, vitriolated Tartar 16 Grains, Oil of Juniper 10 Grains; with a sufficient Quantity of Gum Ammoniac dissolved in Vinegar of Squills. Take four at a Time early in the Morning, fasting 2 Hours after. You may take them once a Week.

A Gangrel for ſwoln and ſpungy Gums.

Take of Vitriol camphorated an ounce, Spring Water a Quart, mix them very well in a Glaſs, often ſhaking it, and when the Liquor becomes clear uſe it.

For ſtinking Gums without Rottenneſs.

Take Powder of the beſt Myrrh an ounce, Claret Wine a Pint: after two or three Days Infuſion, waſh your Gums and Mouth with it.

For the Rheumatiſm proceeding from the Scurvy.

Take Stone-Horſe Dung a Pound, white Wine three or four Quarts, diſtil according to Art: Take 5 or 6 oz. twice or thrice a Day. Some take the Infuſion only, but this exceeds it.

A Julep for the Frenſy.

Take Black Cherry-water, Water of Apples, and Cowſlips, of each 4 oz. whole Citrons 2 oz. Pearl finely pulverized a dram, Syrup of the Juice of Citrons an ounce: Mix, make a Julep. Doſe 3 oz 3 or 4 times a Day.

An outward Medicine for the ſame.

Take the Juice of Houſe Leek, and mix it with Woman's Milk, and apply it to the Fore-part of the Head, ſhaved.

For Spots and Pimples on the Skin.

Take black Soap two ounces, Sulphur Vive in Powder 1 ounce: tie them in a Rag, and hang them in a Pint of Vinegar for the Space of 9 Days, then rub and waſh the Part gently twice a day, that is, Night and Morning.

A Pliſter for the Head of a ſtupid Perſon.

Take the Gum Sarenna Tacamachacc, Balſam of *Tolu*, of each 3 drams; Powder of Myrrh, and Amber of each a dram; Nutmegs, Mace, Cloves, of each a dram;

Plaſter

Plaiſter of Flos Unguentorum 2 oz. melt them all together, and make a Plaiſter to be ſpread on Leather: Apply it to the Head ſhaved.

A Liniment for the ſame.

Take balſam Capivi 3 dr. baltam of Peru 1 dr. Oil of Amber half a dr. Oil of Nutmeg, by Expreſſion, 1 dr. Palm Oil half an Ounce: mix, make a Liniment for the Head.

A Decoction for an Empyems, or Suppuration in the Breaſt.

Take Leaves of Fanicle, *Paul's* Betony, Colt's Foot, Agrimony, Mouſe Ears, Hart's Tongue, of each a handful, Roots of Chervil and Madder, of each 1 oz. *French* barley half an ounce, Raiſins of the Sun 1 oz and half, red Citrons half, an ounce: boil all in 2 Quarts of ſpring Water, to the Conſumption of half. Strain and ſweeten it with clarified Honey.

For an inward Bleeding.

Take Leaves of Plantane, and ſtinging Nettles, of each 3 Handfuls, bruiſe them very well, and pour on them 6 oz. of Plantane Water. Afterwards make a ſtrong Expreſſion, and drink the whole off.

For a bleeding at the Noſe.

Take a dried Toad, ſew it up in a Silk bag, and hang it at the pit of the Stomach for a conſiderable Time. This has performed the Cure when other Medicines have proved ineffectual.

For the ſame.

Take Calcanthum Rubefactum, or the Caput Mortuum of Vitriol half an ounce; boil it in a quart of quick Lime Water to a Pint; when cold and ſettled, ſtrain it. Dip a Tent in it, and thruſt it up the Noſtrils; or you may ſnuff ſome of it up the Noſe.

FINIS.



ARISTOTLE's

Compleat and Experienc'd

MIDWIFE.

In Two Parts.

I. GUIDE for Child-bearing Women, in the Time of their Conception, Bearing and Suckling their Children; with the best Means of Helping them, both in Natural and Unnatural Labours: Together with suitable Remedies for the various Indispositions of New-born Infants.

II. Proper and safe Remedies for the Curing all those Distempers that are incident to the Female Sex; and more especially those that are any Obstruction to their Bearing of Children.

A WORK far more perfect than any yet Extant; and highly Necessary for all Surgeons, Midwives, Nurses, and Child-bearing Women.

Made English *by* W——S——, *M. D.*

The Tenth Edition.

London: Printed and Sold by the Booksellers.

TO THE

MIDWIVES.

IT is for your Sakes, worthy Matrons, that I render'd this excellent Treatiſe of Midwifery into *Engliſh*; and therefore to you it is moſt properly dedicated: For though it be neceſſary tobe known by all Women, yet to you does the practical Part thereof principally belong. And indeed the Deficiency that I have ſeen in many that pretend to your Office, in the doing of their Buſineſs, was the great, if not the only Motive that cauſed me to tranſlate it: For tho' their Ignorance advanced my Buſineſs; yet the Regard I had to the ſaving the Lives of ſo many Perſons, as I ſaw every Day in Danger of Periſhing, by the committing themſelves into the Hands of unſkilful Midwives, was much more than any private Intereſt I could propoſe to myſelf. For when I ſaw how many Perſons took upon them that great and weighty Employment of a Midwife, without any Regard to their own Qualifications and fitneſs for ſuch a Work, having an Eye to nothing but their own Gain, I could not but deplore the miſerable State of Mankind, whom I ſaw in ſo great Danger of dying, almoſt before they were born. And that Compaſſion that I had for Mankind under ſuch a deplorable Circumſtance, put me upon conſidering how I might beſt remedy ſo great an Evil. And that which moſt readily occurred to my Thoughts, was to render into *Engliſh* the great *Ariſtotle's* moſt elaborate Treatiſe on this Subject, as being that which is moſt proper for the Inſtruction of Midwives and Child-bearing Women,

which is none in a plain and familiar Stile, fitted to the meaneſt Capacities; that thereby being fully inſtructed in their Duty, they might perform their Office with more Reputation to themſelves, and leſs Danger to their Patients. And this I was the rather inclined to do, becauſe my own Daily Practice conſtantly informed me wherein the Deficiency of many Midwives lay, and alſo brought me acquainted with many particular Secrets, relating to the ſafe and ſpeedy Delivery of Travelling Women, my Buſineſs being generally when either the Unſkilfulneſs of the Midwife, or the Hardneſs or Difficulty of the Woman's Labour, rendered my Aſſiſtance neceſſary, which muſt needs quallify me ſo much the better, for this Undertaking wherein I am now engaged. However it be, I have ventured upon it, and will perform it with the Divine Aſſiſtance, as well as my Ability will give me leave; for if I fail, it will be in Power, and not in Will; and I hope all thoſe that ſtand in need thereof, will follow our great Examples ſo far as to accept of the Will for the Deed. And to mrke this Treatiſe the more methodical *Ariſtotle* herein has not only treated of the Delivery of Women, when the Time of their Travel is come, but alſo what ſhall be a Guide to them and you both in their Conception, Bearing and Suckling of them. For it is neceſſary you ſhould be able to direct them in theſe Things. And tho' this Book will be a Guide for all Child-bearing Women into whoſe Hands it will come; (and it were to be wiſh'd that every Child-bearing Woman had one of them) yet it cannot be expected, but that the moſt Part muſt have their Directions from you, and I hope you are not ignoranr that upon Womens well ordering themſelves during the Time they are Bearing Children, the Preſervation of themſelves and Children in a very great Meaſure depends: For how many are they, that for want of Care herein do ruin both themſelves and Children?

But were the Rules that are here laid down attended to, and put in Practice, you need not have thoſe Difficulties

ties to encounter with, which you often find, and which make you so often stand in need of my Assistance. For I must tell you, (tho' it be against my own Interest) that it is a Disparagement to you, and reflects both upon your Reputation and Profession, when you cannot deliver a Woman without the Help of a Man Midwife, which tho' it may be for the Safety of the Travelling Woman, is yet a Discredit to you, who ought to be so accomplished, as to go through with the Work you have undertaken, and to perfect it yourself; and that you may do so, is the Design of this Treatise. For it is to your Knowledge, Care and Skill that the well being of a Woman in Labour is committed, and the Life of every Child you help to bring into the World, from the first Moment that it draws the Breath: And at your Hands, if it miscarry through the want of Skill, as well as Care, shall it be required. Which if duly considered, ought to deter all those from undertaking this Noble Office, (which is no less than being the Hand maid of Nature) in bringing into the World the chiefest of her Works, (for such is Man) without they knew themselves qualified for it. And 'tis no ordinary Qualification will serve. For a Midwife ought to be as quick-sighted as *Argus*; and to have always her Wits about her; for when her Books are at Home, her Business is Abroad. And all the Affections that can be in a Woman, ought to be in a Midwife. All the Knwledge both of *Galen* and *Hypocrates* in the Art of Physick, for the Office of a Midwife, is not only to bring forth a Child when it comes to a Birth, But to know readily what to apply upon all Occasions, according to the various Exigents in which she finds the Patient; for want of which Knowledge, many Women have made their Childbed their Deathbed, who might otherwise have recovered and done very well,

In the Second Part of this Book he has endeavoured to make the Midwife a skilful Physician, by treating of all those Distempers incident to Women, even from the Cradle to the Grave; that so she may know how to administer in all those various Ills with which her Patients may

be

be affected. And this he did the rather, becauſe he knew that ſuch is the Pudor and Baſhfulneſs of many young Women, who happen to he affected with thoſe Diſtempers that are common to their Sex, that they had rather die than diſcover them to the Doctor; who yet at the ſame Time will freely enough diſcloſe to a Midwife: To whom he has therefore in this Second Part furniſhed with ſafe and proper Remedies for all thoſe Diſtempers that are incident to the Female Sex, that ſhe neednot in any Caſe be at a Loſs.

To conclude therefore as I began, tho' the Theory of this Book be very requiſite to all Women, yet the practical Part thereof being more peculiary our Province, I thought it moſt proper to make the Dedication to you. And if you ſhall think fit to make a Trial of what is here writteu, you will find the Rules here laid down to be very plain and very eaſy; not ſo many as to burthen your Memory, nor ſo few, as to be inſufficent for every Exigent and Neceſſity. And if in the faithful Diſcharge of your Office, you add Diligence to your Skill; and be as careful to prevent Evils before they come, as to provide for them when they are come, you will not only find the good Effect of it while you live, but alſo the Comfort of it when you come to die. Which that you may do, is the earneſt Deſire of,

Your Well wiſher,

W. S.

The Compleat Experienc'd

MIDWIFE.

PART I.

A GUIDE for Child-bearing Women, &c

The INTRODUCTION.

I Have given this Book the Title of, *The Compleat und Experienc'd MIDWIFE*, both becauſe it is chiefly deſign'd for thoſe that profeſs Midwifry, and contains whatever is neceſſary for them to know in the Practice there of; and alſo becauſe it is the Reſult of many Years experience, and that in the moſt diffiult Caſes; and is therefore the more to be depended upou. A Midwife is the moſt Neceilary and Honourable Office, being indeed a Helper of Nature; which therefore makes it neceſſary for her to be well acquainted with all the Operations of Nature in the Work of Generation, and Inſtruments with which ſhe works: For ſhe that knows not the Operations of Nature, nor with what Tools ſhe works, ſhe muſt needs be at a Loſs how to aſſiſt her therein. And ſeeing the Inſtruments of Generarion both in Men and Women, are thoſe Things by which Mankind is produced, it is very neceſſary that all Midwives ſhould be well acquainted with them, that they may the better underſtand their Buſineſs, and aſſiſt Narure, as there ſhall be Occaſion. The firſt Thing then neceſſary, as introductory to this Treatiſe, is an ANA-

TOMICAL DESCRIPTION of the ſeveral Parts of Generation, both in Men and Women; and having deſigned throughout to comprehend much in a little Room, I ſhall avoid all unneceſſary and impertinent Matters, with which other Books of this Nature are for the moſt Part too much clogged; and which are more curious than needfull. And though I ſhall be neceſſiated to ſpeak plainly, that ſo I may be underſtood, yet I ſhall do it with that Modeſty, that none ſhall have need to bluſh, unleſs it be from ſomething in themſelves, rather than from what they ſhall find here, having the Motto of the Royal Garter for my Defence, which is, *Honi ſoit qui mal y penſe*; or Evil to them that Evil thinks.

CHAP. I.

An Anatomical Deſcription of the Inſtruments of Generation both in Man and Woman.

Sect. *Of the Parts of Generation in Man.*

AS the Generation of Mankind is produced by the Coition of both Sexes, it neceſſarily follows, that the Inſtruments of Generation are of two Sorts, to wit, Male and Female, the Operations of which are by Action and Paſſion; and herein the Agent is the Seed, and the Patient Blood, whence we may eaſily collect that the Body of Man being generated by Action and Paſſion, he muſt needs be ſubject thereunto during his Life. Now ſince the Inſtruments of Generation are Male and Female it will be neceſſary to treat of them both diſtinctly, that the honeſt and diſcreet Midwife may be well acquainted with their ſeveral Parts, and their various Operations, as they contribute to the Work of Generation. And in doing this, I ſhall give the Honour of Precedence to my own Sex, and ſpeak firſt of the Parts of Generation in Man, which will be comprehended under ſix Particulars, *viz. The Preparing Veſſels*, the *Corpus Varicoſum*, the *Teſticles*, or *Stones*, the

the *Vasa Deferentia*, the *Seminal Vessels*, and the *Yard:* of each of which in their Order.

1. The first are the *Vasa Preparentia*, or *Preparing Vessels*, which are in Number four, two Veins, and as many Arteries; and they are called *Preparing Vessels* from their Office, which is to prepare that Matter or Substance which the Stones turn into Seed, to fit it for the Work. Whence you may note, That the Liver is the Original of Blood, and distributes it through the Body by the Veins, and not the Heart, as some have taught, as to the Original of these Veins the right Vein proceedeth from the *Vena Cava*, or great Vein, which receives the Blood from the Liver, and distributes it by its Branches to all the Body; the left is from the *Emulgent Vein*, which is one of the two main branches of the hollow vein passing to the reins. As to the Arteries, they both arise from the great Artery which the *Greeks* call ἀρχὴ which is indeed the great Trunk and Original of all the Arteries. But I will not trouble you with Greek Derivation of Words, affecting more to teach you the Knowledge of Things than Words.

2. The next Thing to be spoken to, is the *Corpus Varicosum*, and this is an Interweaving of the Veins and Arteries which carry the Vital and Natural Blood to the Stones to make Seed of. These tho' at their first Descension they keep at a small Distance the one from the other, yet before they enter the Stones. They make an admirable Intermixture of Twisting the one from the other, so that sometimes the Veins go into the Arteries, and sometimes the Arteries into the Veins; the Substance of which is very hard and long, not much unlike a Pyramid in Form, with out anny sensible Hollowness: The Use is to make one Body of the Blood and Vital Spirits, which they both mix and change the Colour of, from Red to White: that so the Stones may both have a fit Matter to work upon and do their work the more easily; for which Reason, the Interweaving reacheth down to the very Stones, and pierceth into their Substance.

3. The *Stones* are the third Thing to be ſpoken to; called alſo *Teſticles*; in Latin *Teſte*, that is, *a Witneſs* becauſe they witneſs one to be a Man: As to theſe, I need not tell you their Number, nor where Nature has placed them; for that is obvious to every Eye. Their Subſtance is ſoft, whit, and ſpungy, full of ſmall Veins and Arteries, which is the Reaſon they ſwell to ſuch a Bigneſs upon the flowing down of the Humours in them. Their Form is Oval; but moſt Authors are of Opinion that their Bigneſs is not equal, but that the Right is the biggeſt, the hotteſt, and breeds the beſt and ſtrongeſt Seed. Each of theſe Stones hath a Muſcle, called *Cremaſter*. which ſignifies to hold up, becauſe they pull up the Stones in the Act of Coition, that ſo the Veſſels being ſlacken'd may the better void the Seed. Theſe Muſcles are weakened both by Age and Sickneſs; and then the Stenes hang down lower than in Youth, and Health. Theſe Stones are of great Uſe, for they convert the Blood and Vital Spirits into Seed, for the Procreation of Man, but this muſt not be underſtood as if they converted all the Blood that comes into them, into Seed, for they keep ſome for their own Nouriſhment. But beſides this, they add Heat, Strength, and Courage to the Body; which is evident from this, that Eunuchs are neither ſo Hot, Strong, nor Valiant as other Men; nor is an Ox ſo Hot or Valiant as a Bull.

4. The next in order are the *Vaſa Deferentia*, which are the Veſſels that carry the Seed from the *Stones* to the *Seminal Veſſels*, which is kept there till its Expulſion. Theſe are in Number two, in Colour white, and in Subſtance nervous, or ſinewy; and from a certain Hollowneſs which they have in them, are alſo called *Spermatick Pores*. They riſe not far from the Preparing Veſſels; and when they come into the Cavity of the Belly, they turn back again, and paſs into the Backſide of the Bladder between it and the right Gut, and when they come near the Neck of the Bladder, they are joined to the *Seminal Galls*, which ſomewhat reſemble the Cells of an Honey-

Honey-comb; which Cells contain an oily Subſtance; for they draw the fatty Subſiance from the Seed, which they empty out into the *Urinal Paſſage*, which is done for the moſt Part, in the Act of Copulation; that ſo the thin internal Skin of the Yard ſuffers not through the Acrimony or Sharpneſs of the Seed. And when the *Vaſa Deferentia* has paſſed, as before declared, they fall into thé *Glandula Proſtrata*, which are the Veſſels by Nature ordained to keep the Seed, and which are next to be ſpoken to.

5. The *Seminal Veſſels*, called *Glandulum Seminale*, are certain Kernels placed between the Neck of the Bladder and the right Gut; compoſing about the *Vaſa Deferentia, the Urethra*, or common Paſſage for Seed and Urine, paſſing through the midſt of it; and may properly enough be called the *Conduit of the Yard:* At the Mouth of the *Urethra*, where it meets with the *Vaſa Deferentia* there is a thick Skin, whoſe Office is to hinder the Seminal Veſſels, which are of a ſpungy Nature, from ſhedding their Seed againſt their Will: this Skin is very full of Pores, and through the Heat of the Act of Copulation, the Pores open, and ſo give Paſſage to the Seed, which being a very ſubtle Spirit, and eſpecially being moved, will paſs through this Caruncle or Skin, as Quickſilver through a Leather; and yet the Pores of his Skin are not diſcernable, unleſs in the Anatomy of a Man who had ſome violent running in the Reins when he died, and then they are conſpicuous, thoſe Veſſels being the proper Seat of that Diſeaſe.

6. The laſt of the Parts of Generation in Man to be ſpoke to is the Yard, which has a principal Share in the Work of Generation; and is called *Penis*, from its hanging without the Belly; and it conſiſts of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments, and is long and round; being ordained by Nature both for the Paſſage for the Urine, and for the conveying of Seed into the Matrix: It hath ſome Parts common with it to the reſt of the Body, as the Skin, or the *Membrana Corneſa*;

nosa, and some Parts it has peculiar to itself, as the two *Nervous Bodies*, the *Septum*, the *Uretbra*, the *Glans*, the four *Muscles*, and the *Vessels*: The Skin, which the Latins call *Cutis*, is full of pores, thro' which the Sweat and Fuliginous, or sooty black Vapours of the third Concoction (which concocts the Blood into Flesh) pass out; these Pores are very many and thick, but hardly visible to the Eye; and when the Yard stands not, it is sluggy; but when it stands, it is stiff; the Skin is very sensible, because the Nerves concur to make up its Being; for the Brain gives Sense to the Body by the Nerves: As to the *Carnus Membrana*, or fleshly Skin, it is so called, not because its Body is fleshly, bnt because it lies between the Flesh, and passeth in other Parts of the Body underneath the Fat, and sticks close to the *Muscles*; but in the Yard there is no Fat at all, only a few superficial Veins and Arterics pass between the former Skin, and this, which when the Yard stands are visible to the Eye; these are the Parts common both to the Yard, and to the rest of the Body. I will not speak to those Parts of the Yard which are peculiar to itself, and to no other Parts of the Body: And those are likwise Six, as has been already said, of which it will also be necessary to speak particulary, And.

I. Of the *Nervous Bodies*: Those are two, tho' joined together, and are hard, long, and sinewy; they are spungy within, and full of black Blood, the spungy Substance of the inward Part of it seems to be woven together like a Net, consisting of innumerable Twigs of Veins and Arteries. The black Blood, contained therein, is very full of Spirits, and the Delights or Desire of *Venus*, adds Heat to these, which causeth the Yard to stand; and that is the Reason that both Veneral Sights and Tales will do it: Nor need it be strange to any, that *Venus* being a Planet cold and moist, should add Heat to those Parts, since by Night, as the Psalmist testifies, *Psal.* 121. 6. Now this hollow spungy Intertexture or Weaving, was so ordered

dered by Nature, on purpoſe to contain the Spirit of Venereal Heat, that the Yard may not fall before it has done its Work. Theſe two Side-ligaments of the Yard, where they are thick and round, ariſe from the lower Part of the Share-bone, and at the Begining are ſeparated the one from the other, reſembling a pair of Horns, or the Letter Y, where the *Urethra*, or common Paſſage of Urine and Seed paſſeth between them.

2. Thoſe Nervous Bodies of which I have ſpoken, ſo ſoon as they come to the joining of the Share-bone, are joined by the *Sceptum Lucium*, which is the Second internal Part to be deſcribed; which in Subſtance is white and nervous, or ſinewy, and its Uſe is to uphold the two Side ligaments and the *Urethra*.

3. The third Thing in the internal Parts of the Yard, is the *Urethra*, which is the Paſſages or Channel by which both the Seed and Urine is conveyed out thro' the Yard. The Subſtance of it is ſinewy, thick, ſoft, and looſe, as the Side-ligaments are: it begins at the Neck of the Bladder, and being joined to it, paſſeth to the Glans. It has in the Beginning of it three Holes, of which the largeſt of them is in the midſt, which receives the Urine into it; the other two are ſmaller, by which it receives the Seed from each Seminal Veſſel.

4. The Yard has four Muſcles, on each ſide two; theſe Muſcles are Inſtruments of voluntary Motion, without which no Part of the Body can move itſelf: It conſiſts of fibrous Fleſh to make up its Body of Nerves for its Senſe, of Veins for Nouriſhment, of Arteries for his Vital Heat, of a Membrane or Skin to knit it together and to diſtinguiſh one Muſcle from another, and all them from the Fleſh; of theſe Muſcles, as I ſaid before, the Yard has two of each Side, and the Uſe of them is to erect the Yard, and make it ſtand, and therefore are they alſo called *Erectores*: But here you muſt note, that of the two on each Side, the one is ſhorter and thicker than the other: And theſe are they that do erect the Yard, and ſo are called *Erectores*: But the other two being longer and

ſmaller

ſmaller, their Office is to dilate the lower Part of the *Urethra*, both for making Water, and emitting the Seed, upon which Account they are called *Acceleratores*.

5. That which is called the *Glans*, is the extreme Part of the Yard; which is very ſoft, and of a moſt exquiſite feeling, by reaſon of the Thinneſs of the Skin wherewith it is covered: This is covered with the *Præputium*, or Foreſkin, which in ſome Men covers the Top of the Yard quite cloſe, but in others it doth not; which Skin moving up and down in the Act of Copulation, brings Pleaſure both to the Man and Woman. This outer Skin is that which the *Jews* were commanded to cut off on the eighth Day. This *Præputium*, or Foreſkin, is tied to the *Glans* by a Ligament or Bridle, which is called *Fraenum*.

6. The laſt internal Part of the Yard, are the *Veſſels* thereof, Veins, Nerves, and Arteries. Of theſe ſome paſs by the Skin, and are viſible to the Eye, when the Yard ſtands; others paſs by the inward Parts of the Yard: The Arteries are wonderfully diſperſed thro' the Body of the Yard, much exceeding the Diſperſion of the Veins; for the right Artery is diſperſed to the left Side, and the left to the right Side. It hath two Nerves, the leſſer whereof is beſtowed upon the Skin, the greater upon the Muſcles and Body of the Yard. But thus much ſhall ſuffice to be ſaid in deſcribing the Parts of Generation in Men. And ſhall therefore in the next Place proceed to deſcribe thoſe of Women; that ſo the Honeſt and Induſtrious Midwife may the better know how to help them in their Extremities.

Sect. 2. *Deſcribing the Parts of Generation in Women.*

WHatever ignorant Perſons may imagine, or ſome good Women think, that are unwilling thoſe private Parts, which Nature has given them, ſhould be thus expoſed; yet it is in this Caſe abſolutely neceſſary; for I do poſitively affirm, that it is impoſſible truly to apprehend what a Midwife ought to do, if theſe Parts are

not

not perfectly understood by them: Nor do I know any Reason they have to be ashamed to see or hear a particular Description of what God and Nature has given them; since it is not the having these Parts, but the unlawful Use of them, that causes Shame.

To proceed then in this Description more regularly; I shall speak, in order, to these following principal Parts: 1st, *Of the Privy Passage.* 2dly, *Of the Womb.* 3dly, *Of the Testicles*, or *Stones.* 4thly, *Of the Spermatic Vessels.*

1st, Of the *Privy Passage.* Under this Head I shall consider the six following Parts:

1. The *Lips*, which are visible to the Eye, and are designed by Nature as a Cover to the *Fissura Magna*, or great Orifice: These are framed of the Body, and have pretty Store of spungy Fat; and their Use is to keep the internal Parts from Cold and Dust: These are the only Things that are obvious to the Sight, the rest are concealed, and cannot be seen unless these two Lips are stretched asunder, and the Entry of the Privities opened.

2. When the Lips are severed, the next Thing that appears is the *Nympha*, or Wings; they are formed of soft and spungy Flesh, and are, in Form and Colour, like the Comb of a Cock.

3. In the uppermost Part, just above the Urinary Passage, may be observed the *Clitoris*, which is a sinewy and hard Body, full of spungy and black Matter within, like the Side Ligament of the Yard, representing in Form the Yard of a Man, and suffers Erection and Falling as that doth; and it grows hard, and becomes erected as a Man's Yard doth, in Proportion to the Desire a Woman hath in Copulation: And this also is that which gives a Woman Delight in Copulation; for without this a Woman hath neither a Desire to Copulation, and Delight in it, nor Conceive by it: And I have heard that some Women have had their *Clytoris* so long, that they have abused other Women therewith; nay, some have gone so so far as to say, that those Persons that have been reported to be Hermophrodites, as having the Genitals both of

Men

Men and Women, are only such Women to whom the *Clitoris* hanges out externally, resembling the Form of a Yard. But tho' I will not be positive in that, yet it is Certain that the larger the *Clitoris* is in any Woman, the more lustful she is.

4. Under the *Clitoris*, and above the Neck, appears the *Orifice*, or Urinary Passage, which is much larger in Women than men, and causes their Water to come from them in a greater Stream; on both sides the Urinary Passage may be seen two small membranous Appendices, a little broader above than below, issuing forth of the inward Parts of the great Lips, immediatly under the *Clitoris*, the Use whereof is to cover the Orifice of the Urine, and defend the Bladder from the cold Air; So that when a Woman pisseth, she contracts herself so, that she conducts out the Urine, without suffering it to spread along the Privities, and often without so much as wetting the Lips? And therefore these small membranous Wings are called the *Nymphæ*, because they govern the Womens Water. Some Women have them so great and long that they have been necessiated to cut off so much as has exceeded and grew without the Lips.

5. Near this are four *Caruncles*, or fleshy Knobs, commonly called *Caruncles Myrtiformes*; these are placed on each side two, and a small one above, just under the Urinary Passage: And in Virgins are reddish, and plump, and round, but hang flagging when Virginity is lost: In Virgins they are joined together by a thin and finewy Skin or Membrane, which is called the *Hymen*, and keeps them in Subjection, and makes them resemble a kind of Rose-bud half blown: This Disposition of the *Caruncles* is the only certain Mark of Virginity; it being in vain either to search for it elsewhere, or hope to be informed of it any other way: And 'tis from the passing and bruising these *Caruncles*, and forcing and breaking the little Membranes, (which is done by the Yard in the first Act of Copulation) that there happens an Effusion of Blood: after which, they remain separated, and never recover their

first

first Figure; but become more and more flat, as the Acts of Copulation are increased; and in those that have had Children, they are almost totally defeated by Reason of the great distention these Parts suffer in the Time of their Labour: Their Use is to straiten the Neck of the Womb, to hinder the cold Air from incommoding it; and likewise to encrease the mutual Pleasure in the Act of Coition; from these *Caruncles* being then extreamly swelled and filled with Blood and Spirits, they close with more Pleasure upon the Yard of the Man: whereby the Woman is much more delighted. What I have said of the Effusion of Blood which happens in the first Act of Copulation, tho' when it so happens it is an undoubted Sign of Virginitty, showing the *Caruncles Myrtiformes* havenever been pressed till then; yet when there happens no Blood, it is not always a Sign that Virginity is lost before; for the *Hymen* may be broken without Copulation by the Defluction of sharp Humours; which sometimes happens to young Virgins, because in them it is thinnest: It is also done by theunskilful applying of Bestaries to provoke the Terms, *&c.* But these Things happen so rarely, that those Virgins to whom it so happens do thereby bring themselves under a just Suspicion.

6. There is next to be spoken to, the Neck of the Womb, which is nothing else but the Distance between the Privy Passage, and the Mouth of the Womb, into which the Man's Yard enters in the Act of Copulation; and in Women of reasonable Stature, is about eight Inches in length. Its of a membranous Substance, fleshy without, skinny, and very much wrinkled within; and that both because it may retain the Seed cast into it in the Act of Copulation, and also that it may dilate and extend itself to give sufficient Passage to the Infant at its Birth. It is composed of two Membranes, the innermost of them being white, nervous, and circulary, wrinkled much like the Palate of an Ox, that so it might either contract or dilate itself, according to the Bigness or Lengrh of the Man's Yard: And to the End that by the

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Colliſion, or Squeezing, or Preſſing made by the Yard in Copulation, the Pleaſure may be naturally augmented The external or outermoſt Membrane is red and fleſhly like the Muſcle of the *Fundament*, ſurrounding the firſt to the End the Yard may be the better cloſed within it and it is by means of this membrane, that the Neck adheres the ſtronger both to the Bladder and the right Gute. The internal Membrane in young Girls is very ſoft and delicate; but in Women much addicted to Copulation, it grows harder: And in thoſe that are grown Aged, if they have been given much to Venery, it is almoſt become griſly.

2. Having ſpoken to the *Privy Paſſage*, I come now to ſpeak of the Womb, which the Latins call *Matrix*, yet the only *Engliſh* Word is the Womb. Its Parts are Two, the Mouth of the Womb, and the Bottom of it: The Mouth is an Orifice at the Entrance into it, which may be dilated and ſhut together like a Purſe: For altho' in the Act of Copulation, it be big enough to receive the *Glans* of the Yard; yet after conception it is ſo cloſe ſhut, that it will not admit of the Point of a Bodkin to enter; and yet again at the Time of the Woman's Delivery, it is opened ſo extraordinary, that the Infant paſſeth thro' it into the World: At which Time this Orifice wholly diſappears, and the Womb ſeems to have but one great Cavity from its Bottom to the very Entrance of the Neck. when a *Woman* is not with Child, 'tis a little oblong, and of Subſtance very thick and cloſe: but when ſhe is with Child, it is ſhortened; and its Thickneſs diminiſheth proportionable to its Diſtention. And therefore it is a Miſtake of ſome Anatomiſts, to affirm that its Subſtance waxeth thicker a little before a *Woman's* Labour; For any one's Reaſon will inform them, that the more it is diſtended, the thinner it muſt be: And the nearer a *Woman* is to the Time of her delivery, the ſhorter her *Womb* muſt be extended. As to the Action by which this inward Orifice of the *Womb* is open'd and ſhut it is purely Nature: for were it otherway, there would not be ſo many Baſtards begotten as there are; nor would

many

many married Women have ſo many Children, were it at their own Choice, but they would hinder Conception, tho' they would be willing enough to uſe Copulation, for Nature has attended that Action with ſomething ſo pleaſing and delightful, that they are willing to indulge themſelves in the Uſe thereof, notwithſtanding the Pains they afterwards endure, and the Hazard of their Lives that often follows it; And this comes to paſs not ſo much from any inordinate Luſt in Women, as for that the Great DIRECTOR of Nature, for the Increaſe and Multiplication of Mankind, and even of all other Species in the Elementary World, hath placed ſuch a Magnetick Virtue in the Womb, that it draws the Seed to it, as the Loadſtone draws Iron.

The AUTHOR of Nature has placed the Womb in the Woman's Belly, that the Heat might always be maintained by the Warmth of the Parts ſurrounding it; it is therefore ſeated in the middle of the *Hypogaſtrium* (or lower Part of the Belly) between the Bladder and the *Rectum*, (or right Gut) by which alſo it is defended from receiving any hurt thro' the hardneſs of the Bones; and is placed in the lower Part of the Belly, for the Convenience of Copulation, and of a Birth's being thruſt out at the full Time.

It is of a Figure almoſt round, inclining ſomewhat to an Oblong, in Part reſembling a Pear; for from being broad at the Bottom, it gradually terminates in the Point of the Orifice, which is narrow.

The Length, Breadth and Thickneſs of the Womb differ according to the Age and Diſpoſition of the Body: For in Virgins not ripe, 'tis very ſmall in all its Dimenſions; but in Women whoſe Terms flow in great Quantities, and ſuch as frequently uſe Copulation, it is much larger; and if they had Children, it is larger in them than in ſuch as have none; but in Women of a good Stature, and well-ſhaped, it is (as I have ſaid before) from the Entry of the Privy Parts, to the Bottom of the Womb, uſually about eight, but the Length of the Body

of

of the Womb alone, does not exceed three Inches, and the Breadth thereof is near about the ſame, and of Thickneſs of the Little Finger, when the Woman is not pregnant; but when the Woman is with Child, it becomes of a prodigious Greatneſs; and the nearer ſhe is to her Delivery, the more is the Womb extended.

It is not without Reaſon then that Nature (or the God of Nature rather) has made the Womb of a membranous Subſtance; for thereby it does the eaſier open to conceive and is gradually dilated from the Growth of the *Fætus'* or young one; and is afterwards contracted and cloſed again, to thruſt forth both it and the After-burden; and then to retire to its primitive ſeat. Hence alſo it is enabled to expel any noxious Humours, which may ſometimes happen to be contained within it.

Before I have done with the Womb, which is the Field of Generation, and ought therefore to be the more particularly taken Care of. (For as the Seeds of Plants can produce no Fruits, nor ſpring unleſs ſown in Ground proper to waxen and excite their vegetative Virtue; ſo likewiſe the Seed of Man, tho' potentially containing all the Parts of a Child, would never produce ſo admirable an Effect, if it were not caſt into the Fruitful Field of Nature, the Womb.) I ſhall proceed to a more particular Deſcription of the Parts thereof, and the Uſes to which Nature, has deſign'd them.

The Womb then is compoſed of various ſimilary Parts, that is, of Membranes, Veins, Arteries, and Nerves. Its Membranes are two, and they compoſe the principal Part of its Body, the outmoſt of which ariſeth from the *Peritonum*, or Cawl, and is very thin, without ſmooth, but within unequal, that it may the better cleave to the Womb, as it were fleſhy and thicker than any elſe we meet within the Body, when a Woman is not pregnant, and is interwoven with all ſorts of *Fibres*, or ſmall Strings, that it may the better ſuffer the Extenſion of the Child, and the Waters cauſed during Pregnancy; and alſo that it may the eaſier cloſe again after Delivery. The

The Veins and Arteries proceed both from the *Hypogastricks*, and the *Spermatick Veſſels*, of which I ſhall ſpeak by and by: all theſe are inſerted and terminated in the proper Membrane of the Womb. The Arteries ſupply it with Blood for its Nouriſhment; which being brought thither in too great Quantity, ſweats thro' the Subſtance of it, and diſtils as it were a Dew into the Bottom of its Cavity; from whence do procced both the Terms in ripe Virgins, and the Blood which nouriſheth the *Embrio* in breeding Women. The Branches which iſſue from the *Spermatick Veſſels*, are inſerted in each Side of the Bottom of the Womb, and are much leſs than thoſe which proceed from the *Hypocaſtricks*, thoſe being greater, and bedewing the whole Subſtance of it. There are yet ſome other ſmall Veſſels, which ariſing the one from the other are conducted to the internal Orifice, and by theſe thoſe that are pregnaut, do purge away the Superfluity of their Terms, when they happen to have more than is uſed in the Nouriſhment of the Infant; by which Means Nature hath taken ſuch Care of the Womb, that during its Pregnancy, it ſhall not be obliged to open itſelf, for the paſſing away thoſe excrementitious Humours; which ſhould it be forced to do, it might often endanger Abortion.

As touching the Nerves, they proceed from the Brain which furniſhes all the inner Parts of the lower Belly with them, which is the true Reaſon it hath ſo great a Sympathy with the Stomach, which is likewiſe very conſiderably furniſhed from the ſame Part; ſo that the Womb, cannot be afflicted with any Pain, but the Stomach is immediately ſenſible thereof; which is the Cauſe of thoſe Loathings, or frequent Vomitings which happen to it,

But beſides all theſe Parts which compoſe the Womb, it hath yet four Ligaments, whoſe Office is to keep it firm in its Place, and prevent its conſtant Agitation by the continual Motion of the inteſtine which ſurrounds it, two of which are above, and two below: Thoſe above are called the broad Ligaments, becauſe of their broad and membranous Figure, and are nothing elſe but the Pro-

duction

duction of the *Peritonæum*, which growing out of the Sides of the Loins towards the Reins, come to be inserted in the Sides of the Bottom of the Womb, to hinder the Body from bearing too much on the Neck, and so from suffering a Precipitation; as will sometimes happen, when the Ligaments are too much relaxed; and do also contain the Testicles; and as well safely conduct the Different Vessels, as the Ejaculatories to the Womb. The lowermost are called Round-ligaments, taking the Original from the Side of the Womb, near the Horn, from whence they pass the Groin, together with the Production of the *Peritonæum*, which accompanies them through the Rings and Holes of the Oblique and Tranverse Muscles of the Belly, where they divide themselves into many little Branches, resembling the Foot of a Goose, of which some are inserted into the *Os Pubis*, and the rest are lost, and confounded with the Membranes that cover the upper and interior Part of the Thigh: And 'tis that which causes that Numbness which Women with Child feel in their Thigh. These two Ligaments are long, round, and nervous, and pretty big in their beginning near the *Matrix*, hollow at their rise, and all along to the *Os Pubis*, where they are a little smaller, and become flat, the better to be inserted in the manner aforesaid. It is by their means the Womb is hindred from rising too high. Now altho' the Womb is held in its natural Situation by means of these four Ligaments, yet it has liberty enough to extend itself when pregnant, because they are very loose, and so easily yield to its Distention. But besides these Ligaments, which keep the Womb as it were in a Poise, yet it is fastened, for greater Security, by its Neck both to the Bladder and *Rectum*, between which it is situated: Whence it comes to pass, that if at any time the Womb be inflamed, it communicates the Inflamation to the neighbouring Parts.

Its Use, or proper Action in the Work of Generation, is to receive and retain the Seed, and to reduce it from Power to Action, by its Heat for the Generation of the

Infant

Infant, and is therefore absolutely necessary for the Conservation of the Species. It also seems by Accident to receive and expel the Impurities of the whole Body, as when Women have abundance of Whites, and to purge away from time to time the Superfluity of the Blood, as it doth every Month by the Evacuation of the Blood, as when a woman is not with Child. And thus much shall suffice for the Description of the Womb, in which I have been the larger, because, as I have said before, it is the Field of Generation.

III. The next Thing to be described in the Genitals of Women, is the Testicles, or Stones, for such Women have as well as Men, but are not for the same Use, and indeed are different from those in Men, in several Particulars; as 1st. in Place, as being within the Belly; whereas in Men they are without. 2dly, In Figure, being uneven in Women, but smooth in Men. 3dly, In Magnitude, being lesser in Women than in Men. 4thly, They are not fixed in Women by Muscles, but by Ligaments. 5thly, They have no Porstrates or Kernels, as Men have. 6thly, They differ in Form, being depressed or flattish in Women, but Oval in Men. 7thly, They have but one Skin, whereas Men have four; for the Stones of Men being more exposed, Nature has provided a Covering for them accordingly. 8thly, Their Substance is more soft than in Men. And 9thly, Their Temperature is colder than Men. And as they differ in all these Respects, so do they also in their Use, for they perform not the same Actions as Mens, as I shall shew presently: As for their Seat, it is the Hollowness of the *Abdomen*, and therefore not extreamly pendulous, but rest upon the *Ova* or Egg. 'Tis true *Galen* and *Hippocrates* did eroneously imagine that the Stones in Women did both contain and elaborate the Seed, as those do in Men; but it is a great Mistake: For the Testicles of a Woman are as it were no more than two Clusters of Eggs which lie there to be impregnated by the most spirituous Particles or animating *Effluviums* conveyed out of the

Womb thro' the two *Tubes*, or different Veſſels: But however, the Stones in the Women are very uſeful; for where they are defective, Generation-work is at an End: For tho' theſe little Bladders which are on their Superficies, containing nothing of Seed, yet they contain ſeveral Eggs, (commonly to the Number of Twenty in each Teſticle) one of which being impregnated in the Act of Coition, by the moſt ſpirituous Part of the Seed of the Man, deſcends thro' the Oviducts into the Womb, and there in Proceſs of Time becomes a living Child.

IV. I am now to ſpeak of the *Spermatick Veſſels* in Women, which are two, and are faſten'd in their whole Extent, by a membranous Appendix, to the broad Ligament of the Womb: Thoſe do not proceed from the *Teſticles*, as in Men, but are diſtant from them a Finger's Breadth at leaſt; and being diſpos'd after the manner of the *Miſeraick Veins*, are trained along this membranous Diſtance between the different Veſſels and the *Teſticles*. Their Subſtance is, as it were, nervous and moderately hard, they are round, hollow, big, and broad enough at their End, joyning to the Horn of the Womb. Some Authors affirm, that by theſe Women diſcharge their Seed into the Bottom of the Womb; but the Whole Current of our Modern Authors run quite another Way, and are poſitive that there is no Seed at all in their Veſſels; but that after the Egg or Eggs, in the *Ovaria* or Teſticles are impregnated by the Seed of the Man, they deſcend thro' theſe two Veſſels into the Womb, where being plac'd, the *Embrio* is nouriſh'd. Theſe Veſſels are ſhorter in Women than they are in Men; for the Stones of a Woman lying within the Belly, their Paſſage muſt needs be ſhorter, but their various Wreathings and Windings in and out makes amends for the Shortneſs of their Paſſage. Theſe Veſſels are not united before they come to the Stones, but divide themſelves into two Branches whereof the biggeſt only paſſes thro' the Teſticles, the leſſer to the Womb, both for the Nouriſhment of itſelf and the Infant in it. I will only obſerve further, That theſe

these Spermatick Veins receive the Arteries as they pass by the Womb; and so there is a Mixture between vital and natural Blood, that so the Work might be the better wrought; and that it is so, appears by this, That if you blow up the Spermatick Vein, you may perceive the right and left Vessel of the Womb blown up; from whence also the Communion of all the Vessels of the Womb may be easily perceived.

The *Deferentia*, or Carrying Vessels, spring from the lower Part of the Testicles, and are in Colour white, and in Substance sinewy, and pass not the Womb straight, but wreathed with several Turnings and Windings, as was said of the Spermatick Vessels, that so the Shortness of the Way may be likewise recompensed by their winding Meanders; yet near the Womb they become broad again. They proceed in two Parts from the Womb, which resemble Horns, and are therefore called the Horns of the Womb. And this is all that is needful to be known or treated of, concerning the Parts of Generation both in Men and Women.

Only since our modern Anatomists and Physicians are of different Sentiments from the Antients, touching the Woman's contributing of Seed for the Formation of the Child, as well as the Man; the Antients strongly affirming it, but our modern Authors being generally of another Judgment, I will here declare the several Reasons for their different Opinions, and so pass on.

Sect. 3. *Of the Differences between the antient and modern Physicians, touching the Woman's contributing Seed to the Formation of the Child.*

I WILL not make myself a Party in this Controversy, but set down impartially, but yet briefly, the Arguments on each side, and leave the judicious Reader to judge for himself.

Tho' it is apparent, say the Antients, that the Seed of Man is the principal, efficient and Beginning of Acti-

on, Motion and Generation; yet that the Woman affords Seed, and contributes to the Procreation of the Child, is evident from hence, That the Woman has Seminal Veſſels, which had been given her in vain, had ſhe wanted Seminal Excreſcence; but ſince Nature doth nothing vain, it muſt be granted they were made for the uſe of Seed and Procreation, and fixed in their proper Places to operate, and contribute Virtue and Efficacy to the Seed: And this, ſay they, is further proved from hence. That if Women at Years of Maturity uſe not Copulation to eject their Seed, they often fall into ſtrange Diſeaſes, as appears by young Women and Virgins, and alſo it is apparent that Women are never better pleaſed, than when they are often ſatisfied this way, which argues the Pleaſure and Delight they take therein, which Pleaſure and Delight, ſay they, is double in Woman, to what it is in Man: For as the Delight of Men in Copulation, conſiſts chiefly in the Emiſſion of the Seed, ſo Women are delighted both in the Emiſſion of their own, and the Reception of the Man's.

But againſt all this, our Modern Authors affirm, That the Antients were very erroneous; foraſmuch as the Teſticles in Women do not afford Seed, but are two Eggs, like thoſe of Fowls and others Creatures, neither have they any ſuch Offices as thoſe of Men; but indeed are an *Ovarium*, or Recepticles for Eggs, wherein theſe Eggs are nouriſhed by the ſanguinary Veſſels, diſperſed thro' them; and from thence one or more, as they are fœcundated by the Man's Seed, are conveyed into the Womb by the Oviducts. And the Truth of this, ſay they, is ſo plain, that if you boil them, their Liquor will have the ſame Taſte, Colour, and Conſiſtency, with the Taſte of Birds Eggs. And if it be objected, That they have no Shells, the Anſwer is eaſy; For the Eggs of Fowls, while they are in the Ovary, nay, after they are fallen into the *Uterus*, have no Shell; and tho' they have one when they are lain, yet it is no more than a Fence, which Nature has provided for them againſt outward Injuries.

juries, they being hatched without the Body: but those of Women being hatched within the Body hath no need of any other Fence, than the Womb to secure them.

They also farther say, There are in the Generation of the *Fœtus*, or young one, two Principles, Active and Passive; the Active is the Man's Seed, elobrated in the Testicles, out of the Arterial Blood and Animal Spirits; the Passive Principle is the *Ovum* or Egg impregnated by the Man's Seed: For to say, that Woman has true Seed (say they) is erroneous. But the Manner of Conception is this: The most Spirituous Part of Man's Seed in the Act of Copulation, reaching up to the *Ovarium*, or Testicles of the Woman (which contains diverse Eggs, sometimes more, sometimes fewer) impregnates one of them, which being convey'd by the Oviducts to the Bottom of the Womb, presently begins to swell bigger and bigger, and drinks in the Moisture that is plentifully sent hither after the same Manner that Seeds in the Ground suck the fertile Moisture thereof, to make them sprout.

But notwithstanding what is here urged by our modern Anatomists, there are some late Writers of the Opinion of the Antients, *viz.* That Women have both, and emit Seed in the Act of Copulation; and the good Women themselves take it ill to be thought meerly passive in those Wars wherein they make such vigorous Encounters, and positively affirm they are sensible of the Emission of their Seed in those Engagements, and that in it a great Part of the Delight which they take in that Act consists: I will not therefore go about to take any of their Happiness away from them, but leave them in the Possession of their imagined Felicity.

Having thus laid the Foundation of this Work, in the Description I have given of the Parts dedicated to the Work of Generation both in Man and Woman, I will now proceed to speak of Conception, and of those Things that are necessary to be observed by Women, from the Time of their Conception, to the Time of their Delivery.

Of Conception; what it is, the Signs thereof, whether conceive of a Male or Female; how Women are to order themselves after Conception.

Sect. 1. *What Conception is, and the Qualification requisite thereto.*

CONception is nothing else but an Action of the Womb, by which the Prolifick Seed is received and retained, that an Infant may be ingendered and formed out of it. There are two Sorts of Conception, the one according to Nature, which is followed by the Generation of the Infant in the Womb, the other is false and wholly against Nature, in which the Seed changes into Water, and produces only false Conception, Mola's, or other strange Matter. Now there are three Things principally necessary, in order to a true Conception, so that Generation may follow; to wit Diversity of Sex, Congression, and Emission of Seed. Without Diversity of Sexes there can be no Conception: For tho' some will have a Woman to be an Animal, that can engender of herself, it is a great Mistake; for there can be no Conception without a Man to discharge his Seed into her Womb: What they alledge of Pullets laying Eggs without a Cock's treading them, is nothing to the Purpose: For those Eggs, should they be set under a Hen, will never become Chickens, because they never received any Prolifick Virtue from the Male; which is absolutely necessary to this Purpose, and is sufficient to convince us, that Diversity of Sex is necessary, even to those Animals, as well as to the Generation of Man. But diversity of Sex, tho' it be necessary to Conception, yet it won't do alone, there must also be a Congression of those different Sexes; for Diversity of Sex would Profit little if Copulation did not follow: I confess I have heard of some subtile Women, who to cover their Sin and Shame have en-

endeavoured to perſuade ſome Peaſant, that they were never touched by Men to get them with Child, and that one in particular, pretended, to conceive by going into a Bath wherein a Man had waſhed himſelf a little before, and ſpent his ſeed in it, which was drawn and ſuck'd into her Womb, as ſhe pretended, but ſuch Stories as thoſe are only fit to amuſe them that know no better.—— Now that theſe different Sexes ſhould be obliged te come to the Touch which we call Copulation, or Coition, beſides the natural Deſire of begetting their Like, which ſtirs up Men and Women to it, the Parts appoînted for Generation, are indowed by Nature with a delightful and mutual Itch, which begets in them Deſire to the Action: without which, it would not be very eaſy for a Man born for the Contemplation of Divine Myſteries, to join himſelf by the way of Coition to a Woman, in regard of the Uncleanneſs of the Part and of the Action, and on the other Side, if Women did but think of thoſe Pains and Inconveniencies to which they are ſubject by their great Bellies, and thoſe Hazards even of Life itſelf, beſides the unavoidable Pains that attend their Delivery, it is reaſonable to believe they would be affrighted from it. But neither Sex make theſe Reflections till after the Action is over, conſidering nothing before-hand but the Pleaſure of Enjoyment. So that it is from this voluptuous Itch, that Nature obligeth both Sexes to this Congreſſion. Upon which the third thing followeth of Courſe, to wit. the Emiſſion of Seed into the Womb, in the Act of Copulation. For the Woman having received this Prolifick Seed into her Womb, and retained it there, the Womb thereupon becomes compreſſed, and embraces the Seed ſo cloſely, that being cloſed, the Point of a Needle, as ſaith *Hypocrates*, cannot enter it without Violence; and now the Woman may be ſaid to have conceived; being reduced by its Head from Power into Action: The ſeveral Faculties which are in the Seed it contains, making uſe of the Spirits with which the Seed abounds, and which

are the Inſtruments by which it begins to trace out the firſt Lineaments of all the Parts; to which afterwards, of making uſe of the menſtruous Blood flowing to it, it gives in time Growth and final Perfection. And thus much ſhall ſuffice to ſhew what Conception is, I ſhall now proceed to ſhew,

Sect. 2. *The Sign of Conception.*

THere are many Prognoſticks, or Signs of Conception, I will name ſome of the chief, which are the moſt certain, and let alone the reſt.

1. If a Woman has been more than ordinary deſirous of Copulation, and hath taken more Pleaſure than uſual therein, (which upon Recollection ſhe may eaſily know) it is a Sign of Conception.

2. If ſhe retain the Seed in her Womb, after Copulation; which ſhe may know if ſhe perceives it not to flow down from the Womb, as it uſed to do before; for that is a ſure Sign the Womb has received it into the inward Oriſice, and there retains it.

3. If ſhe finds a Coldneſs and Chillineſs after Copulation, it ſhews the Heat retired to make Conception.

4. If after this ſhe begins to have Loathings to thoſe Things which ſhe loved before, and this attended with a Loſs of Appetite; and a Deſire after Meats, to which ſhe was not affected before; and hath often Nauſeatings and Vomitings, with ſour Belchings, and exceeding Weakneſs of Stomach.

5. After Conception the Belly waxeth very flat, becauſe the Womb cloſeth itſelf together, to nouriſh and cheriſh the Seed; contracting itſelf ſo as to leave no empty Space.

6. If the Veins of the Breaſt are more clearly ſeen than they are wont to be, it is a Sign of Conception.

7. So it is alſo if the Tops of the Nipples look redder than formerly, and the Breaſts begin to ſwell, and grow harder than uſual, eſpecially if this be attended with Pain and Sorenes.

8. If

8. If a Woman has twisting and griping Pains, much like those of the Cramp, in her Belly, and about her Navel, it is a Sign she has conceiv'd.

9. If under the lower Eye-lid the Veins be swell'd, and appear clearly, and the Eye be something discoloured is a certain Sign she is with Child, unless she have her *Menses* at the same Time upon her, or that she has set up the Night before. This Sign has never failed.

10. Some also make this Trial of Conception, they stop the Woman's Urine in a Glass or Vial for three Days, and then strain it through a fine Linnen Cloth, and if they find small living Creatures in it they conclude, that the Woman has certainly conceived.

11. This also is another easy Trial: Let the Woman that supposes she has conceived, take a green Nettle, and put it into her Urine, cover it close, and let it remain therein a whole Night, if the Woman be with Child, it will be full of red Spots on the Morrow; but if she be not with Child, it will be blackish.

12. The last Sign I shall mention, is that which is most obvious to every Woman, which is the Suppression of the Terms: For after Conception, Nature makes use of that Blood for the Nourishment of the *Embrio*, which before was cast out by Nature, because it was too great in Quantity. For it is an Error to think that the Menstrual Blood, simply in itself considered, is bad: For if a Woman's Body be in good Temper, the Blood must needs be good, and that it is voided monthly is, because it offends in Quantity, but not in Quality: But tho' the Suppression of the Terms is generally a sure Sign of Conception to such Persons as have had 'em orderly before, yet is not the having them always a Sign there is no Conception: Forasmuch as many that have been with Child have had their Terms, and some even till the fifth or sixth Month; which happens according to the Woman's being more or less Sanguine: For if a Woman has more Blood than will suffice for the Nourishment of the *Embrio*. Nature continues to void it in the usual Way. Whence

the experienc'd Midwife may learn there are very few general Rules, which do not ſome times admit of an Exception. But this ſhall ſuffice to be ſpoken of the Signs and Prognoſticks of Conception.

Sect. 3. *Whether Conception be of a Male or Female.*

AUTHORS give us ſeveral Prognoſticks of this, tho' they are not all to be truſted, yet there is ſome Truth among 'em: The Signs of a Male Child conceived, are,

1. When a Woman at her riſing up, is more apt to ſtay herſelf upon her right Hand than her left.

2. Her Belly lies rounder and higher, than when ſhe has conceived of a Female.

3. She firſt feels the Child to beat on her right Side.

4. She carries her burden more lighter, and with leſs Pain than when 'tis a Female.

5. Her right Nipple is redder than the left, and her right Breaſt harder, and more plump.

6. Her Colour is more clear, nor is ſhe ſo ſwarthy as when ſhe has conceived a Female.

7. Obſerve the Circle under her Eye, which is a pale and bluiſh Colour; and if that under her right Eye, be moſt apparent, and moſt diſcoloured, ſhe has conceived of a Son.

8. If ſhe would know if ſhe hath conceived of a Son or a Daughter, let her milk a Drop of her milk into a Baſon of fair Water; if it ſpreads and ſwims a Top, it is certainly a Boy; but if it ſinks to the Bottom as it drops in round in a Drop, it is a Girl. This laſt is an infallible Rule. And in all it is to be noted, that what is a Sign of a Male Conception, the contrary holds good of a Female.

Sect. 3. *How a Woman ought to order herself at Conception.*

MY Design in this Treatise being Brevity, I shall pretermit all that others say of the Causes of Twins, and whether there be any such thing as Superfoetations, or a second Conception in a Woman, which yet is common enough; when I come to shew you how the Midwife, ought to proceed in the Delivery of those Women that are pregnant with them. But having already spoke of Conception, I think it now necessary to shew how such as have conceived ought to order themselves during their Pregnancy, that they may avoid those Inconveniences which often endanger the Life of the Child, and many times their own to boot.

A Woman after her Conception, during the Time of her being with Child, ought to be look'd on as indispos'd or sick, tho' in good Health, for Child-bearing is a kind of Nine Months Sickness, being all that time in expectation of many Inconveniencies, which such a Condition usually causes to those that are not well governed during that Time. And therefore ought to resemble a good Pilot, who when sailing in a rough Sea and full of Rocks, avoids and shuns the Danger, if he steers with Prudence, but if not, 'tis a thousand to one but he suffers Shipwreck. In like manner a Woman with Child, is often in Danger of miscarrying and losing her Life, if she is not very careful to prevent those Accidents, to which she is subject all the Time of her Pregnancy: All which Time her Care must be double, first of herself, and secondly of the Child she goes with; for otherwise a single Error may produce a double Mischief; for if she receives any Prejudice, her Child also suffers with her.

Let a Woman therefore after conception observe a good Diet, suitable to her Temperament, Custom, Condition and Quality: And, if she can, let the Air where

she

ſhe ordinarily dwells be clear and well tempered, free from Extreams either of Heat or Cold; for being too hot, it diſſipateth the Spirits too much, and cauſeth many Weakneſſes, and by being too cold and foggy, it may bring down Rheums and Diſtillations on the Lungs and ſo cauſe her to cough, which, by its impetuous Motions forcing downwards, may make her miſcarry: She ought alſo to avoid all nauſeous and ill Smells, for ſometimes the Stink of a Candle not well put out, may cauſe her to come before her Time; and I have known the Smell of Charcoal to have the ſame Effect. Let her alſo avoid ſmelling to Rue, Mint, Penny-royal, Caſter, Brimſtone, *&c.*

But with reſpect to her Diet, Women with Child have generally ſo great Loathings and ſo many different Longings, that it is very difficult to preſcribe an exact Diet for them. Only this I think adviſeable, that they may uſe of thoſe Meats and Drinks which are to them moſt deſirable, though perhaps not in themſelves ſo wholſom as ſome others, nor it may be ſo pleaſant: But this Liberty muſt be made uſe of with this Caution, that what ſhe ſo deſires be not in itſelf abſolutely unwholeſome; and alſo that in every Thing they take care of Exceſs. But if a Child-bearing Woman finds not herſelf troubled with ſuch Longings as we have ſpoken of, and in ſuch Quantity as may be ſufficient for herſelf and the Child, which her Appetite may in a great Meaſure regulate: For it is as alike hurtful for her to faſt too long, as to eat too much, and therefore rather let her eat a little and often; eſpecially let her avoid eating too much at Night; becauſe the Stomach, being too much filled, compreſſeth the Diaphragms, and thereby cauſes Difficulty of breathing. Let her Meat be eaſy of Concoction, ſuch as the tendereſt Parts of Beef, Mutton, Veal, Fowls, Pullets Capons, Pidgeons, and Patridges, either boyl'd or roaſted, as ſhe likes beſt: New-laid Eggs are alſo very good for her: And let her put into her Broths thoſe Herbs that purify it, as Sorrel, Lettice, Succory, and Burrage,

for

for they will purge and purify the Blood: Let her avoid whatever is hot ſeaſoned, eſpecially Pies, and baked Meats; which being of hot Digeſtion, over charge the Stomach. If ſhe deſires Fiſh, let it be freſh, and ſuch as is taken out of Rivers and running Streams. Let her eat Quinces or Marmalade, to ſtrengthen her Child, for which purpoſe, ſweet Almonds, Honey, ſweet Apples, and full ripe Grapes are alſo good. Let her abſtain from all ſharp, ſour, bitter, and ſalt Things, and all Things that tend to provoke the Terms, ſuch as Garlick, Onions, Olives, Muſtard, Fennel, with Pepper, and all Spices, except Cinnamon, which in the three laſt Months is good for her. If at firſt her Diet be ſparing, as ſhe increaſes in bigneſs, let her Diet alſo be increaſed; for ſhe ought to conſider ſhe has a Child, as well as herſelf, to nouriſh. Let her be moderate in her drinking; and if ſhe drinks Wine, let it be rather Claret than White (which will breed good Blood, help the Digeſtion, and comfort the Stomach, which is always but weakly during her Pregnancy) but Whitewine being diuretick, or that which provokes Urine, ought to be avoided. Let her have a Care of too much Exerciſe, and let her avoid Dancing, Riding in a Coach, or whatever elſe puts the Body into violent Motions, eſpecially in her firſt Month. But to be more particular, I ſhall here ſet down Rules proper for every Month, for the Child-bearing Woman to order herſelf, from the Time ſhe has firſt conceived, to the Time of her Delivery.

Rules for the firſt two Months.

AS ſoon as a Woman knows (or has Reaſon to believe) ſhe hath conceived, ſhe ought to abſtain from all violent Motions and Exerciſe, whether to walk on Foot, or ride on Horſeback, or in a Coach, it ought to be very gently.—— Let her alſo abſtain from Venery, (to which, after Conception, ſhe has uſually no great Inclination) leſt there be a Mole or Superfœtation; which is the adding

ing of one *Embrio* to another.—Let her beware ſhe lift not her Arms too high, nor carry great Burthens, nor repoſe herſelf on hard and uneaſy Seats —Let her moderately uſe Meat of good Juice and eaſy Concoction; and let her Wine be neither too ſtrong, nor too ſharp, but a little mingled with Water, or if ſhe be very abſtemious, ſhe may uſe Water wherein Cinamon is boiled. Let her avoid Faſtings, Thirſt, Watching, Mourning, Sadneſs, Anger, and all other Perturbations of the Mind. Let none preſent any ſtrange or unwholeſome thing to her, not ſo much as name it, leſt ſhe ſhould deſire it, and not be able to get it, and ſo either cauſe her to miſcarry, or the Child have ſome Deformity on that Account. Let her Belly be kept looſe, with Prunes, Raiſins, or Manna in her Broth. And let her uſe the following Electuary, to ſtrengthen the Womb and the Child.

Take Conſerve of Burrage, Bugloſs and red Roſes, each two Ounces; of Balm an Ounce, Citron peel and Sbebs, Mirobolans canded, each an Ounce, Extract of Wood Aloes, a Scruple; Pearl prepared half a Dram; red Coral, Ivory each a Dram; precious Stones, each a Scruple; candied Nutmegs, two Drams; and with Syrup of Apples and Quinces, make an Electuary.

Let her uſe the following Rules.

Take Pearls prepared, a Dram; red Coral prepared, and Ivory, each half a Dram, precious Stones, each a Scruple, yellow Citron peels, Mace, Cinnamon, Cloves, each half a Dram; Saffron a Scruple, Wood-aloes, half a Scruple, Ambergreece ſix Drams; and with ſix Ounces of Sugar, diſſolved in Roſe-water, make Rouls. Let her alſo apply Strengthners to the Navel, of *Nutmegs, Mace, Maſtich, made up in Bags, or a Toaſt dipped in Mamſay, ſprinkled with Powder of Mints.* If ſhe happens to deſire Clay, Chalk or Coals (as many Women with Child do) give her Beans boiled with Sugar: And if ſhe happens to long for any thing which ſhe can't obtain, let her preſently drink a large Draught of pure cold Water.

Rules for the Third Month.

IN this Month, and the next, to be ſure to keep from Bleeding; for tho' it may be ſafe at other Times, it will not be ſo to the End of the 4th Month: And yet if too much Blood abound, or ſome incident Diſeaſe happen, which requires Evacuation, you may uſe a Cupping-glaſs, with Scarification, and a little Blood may be drawn from the Shoulders and Arms, eſpecially if ſhe has been accuſtomed to bleed.—Let her alſo take Care of lacing herſelf too ſtraightly, but give herſelf more Liberty than ſhe uſes to do; for incloſing her Belly in too ſtrait a Mould, ſhe hinders the Infant from taking its free growth, and often makes it come before its Time.

Rules for the Fourth Month.

IN this Month you ought alſo to keep the Child-bearing Woman from Bleeding, unleſs in extraordinary Caſes; but when this Month is paſt, Blood-letting and Phyſick may be permitted, if it be gentle and mild; and perhaps it may be neceſſary to prevent Abortion. In this Month ſhe may purge in an acute Diſeaſe; but Purging may be only uſed from the Beginning of this Month, to the End of the Sixth; but let her take Care, that in Purging ſhe uſes no vehement Medicine, nor very bitter, as Aloes, which is an Enemy to the Child, and opens the Mouth of the Veſſels; neither let her uſe *Coloquintida*, nor *Schammony*, nor *Turbith*; but ſhe may uſe *Caſſia*, *Manna*, *Rhubarb*, *Agarick* and *Senna*; but *Dyacidonium Purgans* is beſt, with a little of the Electuary of the Juice of *Roſes*.

Rules for the Fifth, Sixth, and Seventh Month.

IN theſe Months Child-bearing Women are often troubled with Coughs, Heart-beating, Fainting, Watching, Pains in the Loins and Hips, and Bleeding.——The

Cough

Cough is from a ſharp Vapour, that comes to the Jaws and rough Artery from the Terms, or from the thin Part of that Blood gotten into the Veins of the Breaſt, or falling from the Head to the Breaſt; this endangers Abortion, and Strength falls from watching; therefore purge the Humours that fall from the Breaſt with *Rhubarb* and *Agarick*, and ſtrengthen the Head as in a Catarrh, and give ſweet *Lenitives*, as in a Cough.—Palpitation and Fainting ariſes from Vapours that go to it by the Arteries, or from Blood that aboundeth, and cannot get out at the Womb, but aſcends, and oppreſſeth the Heart: And in this Caſe Cordials ſhould be uſed both inwardly and outwardly.——Watching is from ſharp dry Vapours that trouble the animal Spirits: And in this Caſe uſe Frictions, and let the Woman waſh her Feet at Bed-time; and let her take Syrup of Poppies, dried Roſes, Emulſions of ſweet Almonds and white Poppy Seeds. If ſhe be troubled with Pains in her Loins and Hips, as in theſe Months ſhe is ſubject to be, from the weight of her Child, who is now grown big and heavy, and ſo ſtretcheth the Ligaments of the Womb, and Parts adjacent, let her hold it up with ſwathing Bands about the Neck.—About this Time alſo the Woman often happens to have a Flux of Blood, either at the Noſe, Womb, or Hermorrhoids, from Plenty of Blood, or from the Weakneſs of the Child that takes it not in; or elſe from evil Humours in the Blood that ſtir up Nature to ſend it forth. And ſometimes it happens that the Veſſels of the Womb may be broken, either by ſome violent Motion, Fall, Cough, or Trouble of Mind, (for any of theſe will work that effect) and this is ſo dangerous, that in ſuch a Caſe the Child cannot be well; but if it be from Blood only, the Danger is the leſs, provided it flows by the Veins of the Neck of the Womb, for then it prevents Plethory, and takes not away the Nouriſhment of the Child: But if it proceeds from the Weakneſs of the Child, that draws it not, Abortion of the Child often follows, or hard Travail, or elſe ſhe goes beyond her Time. But if it flow

by

by the inward Veins of the Womb, there is more Danger by the Openneſs of the Womb, if it come from evil Blood; the Danger is alike from Cacochimy, which is like to fall upon both. If it ariſe from Plethory, open a Vein, but with very great Caution, and uſe Aſtringents; of which, this following will be well: *Take Pearls prepared a Scruple, red Coral two Scruples, Mace, Nutmegs, each a Dram; Cinamon half a Dram; make a Powder, or with Sugar Rouls.* Or give this Powder in Broth: *Take red Coral a Dram, Pearl half a Dram, precious Stones, each half a Scruple; red Sander half a Dram, Bole a Dram, ſealed Earth, Tormentil Roots, each two Scruples, with Sugar of Roſes and* Manus Chriſti; *with Pearl five Drams, make a Powder.* You may alſo ſtrengthen the Child at the Navel; and if there be a Cachochimy, alter the Humours; and if you may do it ſafely, evacuate: You may likewiſe uſe Amulets in her Hands, and about her Neck. In a Flux of Hemorrhoids beware of the Pain; and let her drink hot Wine with a toaſted Nutmeg.—In theſe Months the Belly is alſo ſubject to be bound, but if it be without any apparent Diſeaſe, *the Broth of a Chicken, or of Veal ſodden with Oyl, or with the Decoction of Mallows, or Marſh-Mallows, Mercury, and Linſeed put up in a Clyſter, will not be amiſs, but in leſs Quantity than is given in other Caſes; to wit, of the Decoction five Ounces, of common Oil three Ounces, of Sugar two Ounces, of* Caſſia Fiſtula *one Ounce.* But if ſhe will not take a Clyſter, *one or two Yolks of new laid Eggs, or a few Peaſe-Pottage warm, with a little Salt and Sugar, ſupped up a little before Meat, will be very convenient:* But if her Belly ſhall be diſtended, and ſtretched out with Wind, *a little Fennel Seed and Anniſeed reduced into Powder, and mingled with Honey and Sugar, made after the manner of an Electuary, will do very well.* Alſo if the Thighs and Feet ſwell, *let them be anointed with* Oxphrodinum (*which is a liquid Medicine made with Vinegar and Roſe-water*) *mingled with a little Salt.*

Rules

Rules for the Eighth Month.

THE Eighth is commonly the moſt dangerous, and therefore the greateſt Care and Caution ought to be uſed: And her Diet ought to be better in Quality, but not more, nor indeed ſo much in Quantity, as before; but as ſhe muſt abate her Diet, ſo ſhe muſt increaſe her Exerciſe: And becauſe then Women with Child, by Reaſon the ſharp Humours alter the Belly, are accuſtomed to weaken their Spirits and Strength; they may well take before Meat an Electuary of *Diarrhodon* or *Aromaticum Roſatum*, or *Diamargariton*; and ſometimes they may like a little Honey, as they will loath and nauſeate their Meat, may take green Ginger, condited with Sugar, or the Rhinds of Citron and Oranges condited. And let her often uſe Honey for the ſtrengthening of the Infant. When ſhe is not far from her Labour, let her eat every Day ſeven roaſted Figs before Meat; and ſometimes let her lick a little Honey. But let her beware of Salt and powdered Meat; for it is neither good for her, nor the Child.

Rules for the Ninth Month.

IN the Ninth Month, let her have a Care of liſting any great Weight; but let her move a little more, dilate the Parts, and ſtir up natural Heat. Let her take Heed of ſtooping, and neither ſit too much, nor lie on her Sides, leſt thereby ſhe gives the Child an Occaſion to turn itſelf, but let her lie with her Face upwards, or upon her Back; neither ought ſhe to bend herſelf much, leſt the Child be unfolded in the Umbilical Ligament, by which Means it often periſheth. Let her walk and ſtir often, and let her Exerciſe be rather to go upwards than downwards: Let her Diet now eſpecially be light and eaſy of Digeſtion; as Damaſk Prunes with Sugar, or Figs and Raiſins, before Meat; and alſo the Yolk of Eggs.

Fleſh

Fleſh and Broth of Chickens, Birds, Partridges, and Pheaſants: Aſtringent and roaſted Meats, with Rice, hard Eggs, Millet, and ſuch-like other Things are very proper. Baths of ſweet Water, with emollient Herbs, ought to be uſed by her this Month, with ſome Intermiſſion. And after the Bath, let her Belly be anointed with Oyl of Roſes and Violets; but for her Privy Parts, it is better to anoint them with the Fat of Hens, Geeſe, or Ducks, or with Oyl of Lillies, and the Decoction of Linſeed and Fenugreek, boiled with Oyl of Linſeed and Marſhmallows; or with the following Lineament.

Take of Mallows and Marſhmallows, cut and ſhred, of each one Ounce; of Linſeed one Ounce; let them be boiled from twenty Ounces of Water to ten; then let her take three Ounces of the boiled Broth; of Oyl of Almonds, and Oyl of Flower-de-luce, of each one Ounce; of Deer's Suet, three Ounces; let her bathe with this, and anoint her with it warm.

If for fourteen Days before the Birth, ſhe do every Morning and Evening bathe and moiſten her Belly with Muſcadine and Lavender Water, the Child will be much ſtrengthened thereby. And if every Day ſhe eat toaſted Bread, it will hinder any thing from growing to the Child. Her Privy Parts may be alſo gently ſtroaked down with this Fomentation.

Take three Ounces of Linſeed; of Mallows and Marſhallows ſliced, of each one Handful; let them be put into a Bag, and boiled immediately; and let the Woman with Child every Morning and Evening take the Vapour of this Decoction in a hollow Stool, taking great Heed that no Wind or Air come to her in any Part; and then let her wipe the Part ſo anointed with a Linnen Cloth, that ſhe may anoint the Belly and Groins, as at firſt. When ſhe is come ſo near her Time as to be within ten or fourteen Days thereof, if ſhe begins to feel any more than ordinary Pain; let her uſe every Day the following Bath.

Take Mallows and Marſhmallows, of each one Handful; Camomile, Herb Mercury, Maden-hair, of each half

a Handful; of Linseed four Ounces; let them be boiled in such a sufficient Quantity of Water, as may make a Broth therewith: But let her not sit too hot upon the Seat, not higher than a little above her Navel; nor let her sit on it longer than above half an Hour, lest her Strength languish and decay; for it is better to use it often, than to stay too long in it. And thus have I shewn how a Child-bearing Woman ought to govern herself in each Month during her Pregnancy: How she must order herself at her Delivery, shall be shewn in another Chapter, after I have first shewn the industrious Midwife how the Child is formed in the Womb, and the Manner of its Decumbiture there.

CHAP. IV.

Of the Parts proper to a Child in the Womb: How it is formed there, and the Manner of its Situation therein.

IN the last Chapter I treated of Conception, shew'd what it was, how accomplish'd, its Signs; and how she who had conceived ought to order herself during the Time of her Pregnancy: Now, before I come to speak of her Delivery, it is necessary that the Midwife be first acquainted with the Parts proper to a Child in the Womb; and also, that she knows how it is formed, and the Manner of its Situation or Decumbiture there; which are so necessary to her, that without the Knowledge thereof, no one can tell how to deliver a Woman as she ought. This therefore shall be the Work of this Chapter. I shall begin with the first of these

Sect. 1. *Of the Parts proper to a Child in the Womb.*

IN this Section I must first tell you what I mean by the Parts proper to a Child in the Womb, and they are only those that either help to nourish it, whilst it is lodged in that dark Repository of Nature, and that help to

to cloath and defend it there; and are caſt away, as of no more Uſe, after it is born; and theſe are two; to wit, the Umbelicurs, or Navel-Veſſels, and the Secundinum: By the firſt it is nouriſhed, and by the ſecond cloathed and defended from Wrong. Of each of theſe I ſhall ſpeak diſtinctly; and firſt,

Of the Umbelicurs, or Navel-Veſſels.

THeſe are four in Number, *viz.* one Vein, two Arteries, and the Veſſel which is called *Urachos*: 1. The Vein is that by which the Infant is nouriſh'd, from the Time of its Conception till the Time of its Delivery; till, being brought into the Light of this World, it has the ſame Way of concocting its Food that we have. This Vein ariſeth from the Liver of the Child, and is divided in two Parts when it hath paſſed the Navel; and theſe two are again divided and ſubdivided, the Branches being upheld by the Skin called *Chorion*, (of which I ſhall ſpeak by and by) and are join'd to the Veins of the Mother's Womb, from whence they have their Blood for the Nouriſhment of the Child. 2. The Arteries are two on each Side, which proceed from the black Branches of the great Artery of the Mother; and the vital Blood is carried by theſe to the Child, being ready concocted by the Mother. 3. A nervous or ſinewy Production is led from the Bottom of the Bladder of the Infant to the Navel, and this is called *Urachos*; and its Uſe is to convey the Urine of the Infant from the Bladder to the *Alantois*. Anatomiſts do very much vary in their Opinions concerning this, ſome denying any ſuch Thing to be in the Delivery of Women; and others, on the contrary, affirming it: But Experience has teſtified there is ſuch a Thing. For *Bartholomew Carbrolius*, the Ordinary Diſſector of Anatomies to the College of Phyſicians at *Montpelier* in *France*, records the Hiſtory of a Maid, whoſe Water being a long Time ſtopped, at laſt iſſued out through her Navel; and *Johannes Fernelius* ſpeaks of the ſame Thing

that

that happened to the Man of thirty Years of Age, who having a ſtoppage in the Neck of the Bladder, his Urine iſſued out of his Navel, many Months together, and that without any Prejudice at all to his Health which he aſcribes to ill lying of his Navel, whereby the *Urachos* was not well dried. And *Volchier Coitas* quotes ſuch another Inſtance, in a maid of 34 Years of Age at *Nuremburg* in *Germany:* Theſe Inſtances, tho' they happen but ſeldom, are very ſufficient to prove, that there is ſuch a thing as an *Urachos* in Men. Theſe 4 Veſſels, before mentioned, to wit, one Vein, two Arteries, and the *Urachos*, do join near to the Navel, and are united by a Skin which they have from the *Chorion*, and ſo become like a Gut or Rope, and are altogether void of Senſe; and this is that which the good Women call the Navel String. The Veſſels are thus joined together, that ſo they might neither be broken, ſevered, nor intangled; and when the Infant is born, are of no uſe, ſave only to make up the Ligament which ſtops the Hole of the Navel, and ſome other Phyſical Uſe, *&c.*

Of the Secundine, or after Birth.

SEtting aſide the Name given to this by the Greek and Latins, it is called in Engliſh by the Name of *Secundine*, *After Birth*, and *After Burden*; which are held to be four in Number.

1. The firſt is called *Placentia*, becauſe it reſembles the Form of a Cake, and is knit both to the Navel and *Chorion*, and makes up the greateſt Part of the Secundine, or After-Birth. The Fleſh of it is like that of the Milt or Spleen, ſoft, red, and tending ſomething to Blackneſs and hath many ſmall Veins and Arteries in it: and certainly the chief Uſe of it is for the containing the Child in the Womb.

2. The ſecond is the *Chorion*: This Skin, and that called the *Amnios*, involve the Child round, both above and underneath, and on both Sides, which the *Alantois doth*

not:

not: This Skin is that which is moſt commonly called the Secundine, as is thick and white, garniſhed with many ſmall Veins and Arteries, ending in the *Placentia*, before named being very light and ſlippery. Its Uſes is not only to cover the Child round about, but alſo to receive and ſafely bind up the Roots, and the Veins and Arteries, or Navel Veſſels before deſcribed.

3. The third Thing which makes up the Secundine is the *Alantois*, of which there is a great Diſpute amongſt Anatomiſts; ſome ſay there is ſuch a Thing, and others that there is not: Thoſe that will have it to be a Membrane, ſay it is white, ſoft, and exceeding thin, and juſt under the *Palcentia*, where it is knit to the *Urachos* from whence it receives the Urine: and its Office is to keep it ſeparate from the Sweat, that the ſaltneſs of it may not offend the tender Skin of the Child.

4. The fourth and laſt covering of the Child is called *Amnios*, and it is white, ſoft and tranſparent, being nouriſhed by ſome very ſmall Veins and Arteries. Its Uſe is not only to enwrap the Child round, but alſo to retain the Sweat of the Child.

Having thus deſcribed the Parts proper to the Child in the Womb, I will next proceed to ſpeak of the Formation of the Child therein; as ſoon as I have explained the hard Terms in this Section; that thoſe for whoſe Help this is deſigned, may underſtand what they read. There is none ſure can be ſo ignorant as not to know that a *Vein* is that which receives Blood from the Liver, and diſtributes it in ſeveral Branches to all the Parts of the Body. *Arteries* proceed from the Heart, are in a continual Motion, and by their continual Motion quicken the Body. *Nerve* is the ſame with a *Sinew*, and is that by which the Brain adds Senſe and Motion to the Body. *Placeatia* properly ſignifies a Sugar-cake; but in this Section it is uſed to ſignify a ſpungy Piece of Fleſh, reſembling a Cake, full of Veins and Arteries, and is made to receive the Mother's Blood appointed for the Infant's Nouriſhment in the Womb. *Chorion* is the outward Skin which

which compaſſeth the Child in the Womb: The *Amnios* is the inner Skin, which compaſſeth the Child in the Womb: The *Alantois* is the Skin that holds the Urine of the Child during the Time that it abides in the Womb: The *Urachos* is the Veſſel that conveys the Urine from the Child in the Womb to the *Alantois*.—I now proceed to

Sect. 2. *Of the Formation of the Child in the Womb.*

TO ſpeak of the Formation of the Child in the Womb, we muſt begin where Nature begins; and that is, at the Act of Coition, in which the Womb having receiv'd the generative Seed, without which there can be no Conception, the Womb immediately ſhuts up itſelf ſo cloſe, that not the Point of a Needle can enter the inward Orifice: And this it does partly to hinder the iſſuing out of the Seed again, and partly to cheriſh it by an inbred Heat, the better to provoke it to Action; which is one Reaſon why Womens Bellies are ſo lank at their firſt Conception. The Woman having thus conceiv'd, the firſt Thing which is operative in the Conception is the Spirit, whereof the Seed is full, which Nature quickening by the Heat of the Womb, ſtirs it up to Action. This Seed conſiſts of very different Parts, of which ſome are more, and ſome are leſs pure. The internal Spirits therefore ſeparateth thoſe Parts that are leſs pure, which are thick, cold and clammy, from them that are more pure and noble. The leſs pure are caſt to the Outſides, and with them the Seed is circled round, and of them the Membranes are made, in which that Seed which is the moſt pure, is wrapped round, and kept cloſe together, that it may be defended from Cold, and other Accidents, and operate the better.

The firſt Thing that is formed, is the *Amnios*, the next the *Chorion*, and they enwrap the Seed round, as it were a Curtain. Soon after this, (for the Seed thus ſhut up in the Woman lies not idle) the *Naval Vein* is bred, which pierceth

pierceth those Skins, being yet very tender, and carries a Drop of Blood from the Veins of the Mother's Womb to the Seed; from which Drop is formed the *Liver*, from which *Liver* there is quickly bread the *Vena Cava* or *Chief Vein*, from which all the rest of the Veins that nourish the Body spring, and now the Seed hath something to nourish it, whilst it performs the rest of Nature's Work, and also Blood administrated to every part of it to form Flesh.

This Vein being formed, the Navel-Arteries are soon after-formed, then the great Artery, of which all others are but Branches, and then the Heart: For the Liver furnisheth the Arteries with Blood to form the Heart, the Arteries being made of Seed, but the Heart and the Flesh of Blood. After this the Brain is formed, and then the Nerves, to give Sense and Motion to the Infant. Afterwards the Bones and Flesh are formed, and of the Bones, first the *Vertebræ*, or Chin Bones, and then the Skull, *&c.*

As to the Time in which this curious Part of Nature's Workmanship is form'd, Physicians assign four different Seasons, wherein this Microcosm is formed, and its Formation perfected in the Womb: The first is immediately after Coition; the second Time of forming, say they, when the Womb by the force of its own innate Power and Virtue makes a manifest Mutation or Coagulation in the Seed, so that all the Substance thereof seems Coagulated Flesh and Blood, which happens about the twelfth or fourteenth Day after Copulation: And tho' this Concreation of fleshy Mass abound with Spirits yet it remains undistinguishable, without any Form, and may be called a rough Draught of the *Fœtus* or *Embrio*. The third Time in which this Fabrick is come to some further Maturity, is when the Principal Parts may be in some Measure distinguished; and one may discern the Liver, Umbilical Veins, Arteries, Nerves, Brain and Heart; and this is about eighteen Days after Conception. The fourth and last Time assigned by Physicians for the Formation of the Child, is about the thirtieth Day after Conception

for a Male, but for a Female they tell us forty two, or forty five Days, is required, tho' for what Reaſon I know not; nor does it appear by the Birth; for if the Male receive its Formation fifteen Days ſooner than the Female, why ſhould it not be born ſo much ſooner too? But, as to that, every Day's Experience ſhews us the contrary; for Women go the full Time of nine Months both with Male and Female. But at this Time of thirty Days (or ſome will have it 45) the outward Parts may be alſo ſeen exquiſitely elaborated, and diſtinguiſhed by Joints; and from this time the Child begins to be animated, tho' as yet there is no ſenſible Motion; and has all the Parts of the Body, though ſmall and very tender yet intirely formed and figured, all tho' not longer in the whole, than one's middle Finger: And from thence forward, the Blood flowing every Day more and more to the Womb, not by intervals, like their Courſes, but continually, it grows bigger and ſtronger to the End of nine Months, being the full Time of a Woman's ordinary Labour.

Very great have been the Diſputes among both Philoſophers and Phyſicians about the nouriſhment of the Child in the Womb, both as to what it is, and which way it receives it: *Almæon* was of Opinion, that the Infant drew in his Nouriſhment by his whole Body, becauſe it is rare and ſpungy, as a Spunge ſucks in Water on every Side: And ſo he thought the Infant ſucked Blood, not only from his Mother's Veins, but alſo from the Womb. *Democritus* held, that the Child ſucked in the Nouriſhment at its Mouth. *Hypocrates* affirms, that the Child ſucks in both Nouriſhment and Breath by its Mouth from the Mother, for which he gives two Reaſons. 1. That it will ſuck as ſoon as it is born, and therefore muſt have learnt to ſuck before. 2. Becauſe there are Excrements found in the Guts as ſoon as it's born. But neither of theſe Reaſons are ſufficient to prove his Aſſertion: For as to the firſt, *That the Child will ſuck as ſoon as it is born, 'tis from a natural Inſtinct*; for take a young

young Cat, that never saw her Dam catch a Mouse, and yet she will catch Mice her self as soon as she is able: And as to his second Reason, it is a sufficient Answer to say that the Excrements found in the Guts of an Infant new born, are not Excrements of the first concoction, which is evident, because they don't stink; but are the thickest Part of the Blood, which is conveyed from the Vessels of the Spleen to the Guts. Having therefore said enough to confute the Opinion of the Child's receiving the Nourishment by the Mouth, I do affirm that the Child receives its Nourishment in the Womb by the Navel; and that it should be so, is much more consonant to Truth and Reason: Which being granted, it will easily follow. That the Nourishment the Child receives, is by pure Blood conveyed into the Liver by the Navel Vein, which is a Branch of the *Vena Porta*, or Gate-Vein, and passeth to the small Veins of the Liver. Here this Blood is made more pure, and the thicker and rawer Part of it is conveyed to the Spleen and Kidneys, and the thick Excrement of it to the Guts, which is that Excrement found there so soon as they are born. The pure part is conveyed to the *Vena Cava*, and by it distributed throughout the Body, by the small Veins which like so many small Rivulets, pass to everyPart of it. This Blood is accompanied (as all Blood is) with a certain watry Substance; the better to convey it thro' the Passage it is to run in; which as in Men is breathed out by sweating, and contained in the *Amnios*, as I have already said.

Sect. 3. *Of the Manner of the Child's lying in the Womb,*

I Come now to shew after what manner the Child lies in the Womb, a Thing so essential for a Midwife to know, that she can be no Midwife that's ignorant of it; And yet, even about this, Authors extremely differ; for there is not Two in Ten that agree what is the Form that the Child lies in, in the Womb, or in what Fashion it lies there: And yet this may arise in a great Measure

from the different Figure that the Child is found in, according to the different times of the Woman's Pregnancy; for near the Time of its Deliverance out of those winding Chambers of Nature, it oftentimes changes the Form in which it lay before for another. *Hippocrates* affirms the Child is so placed in the Womb, as to have his Hands, his Knees, and his Head bent down towards his Feet, so that he lies round together, his Hand upon both his Knees, and his Face between them; so that each Eye touches each Thumb, and his Nose betwixt his Knees; and *Bartholinus* was also of the same Opinion. *Columbus* describes the Posture of the Child thus: The Right Arm bowed, the Fingers whereof under the Ear, and above the Neck; the Head bowed down, so that the Chin toucheth the Breast, the Left Arm bowed above both Breast and Face: And the left Arm is propped up by the bending of the Right Elbow; the Legs are left upwards, the Right of which is so lifted up, that the Thigh toucheth the Belly, the Knees, the Navel, the Heel toucheth the Left Buttock, and the Foot is turned back, and covered the Secrets, the Left Thigh toucheth the Belly, and the Leg is lifted to the Breast, the Back lying outward. And thus much shall suffice touching the Opinion of Authors.

I will now shew the several Situations of the Child in the Mother's Womb, according to the different Times of Pregnancy, by which those that are contrary to Nature, and are the chief Cause of all ill Labours, will be the more easily conceived by the understanding Midwife: It ought therefore in the first Place to be observed, that the Infant, as well Male as Female, are generally situated in the Midst of the Womb; for tho' sometimes to appearance a Woman's Belly seems higher on one Side than the other, yet it is so with respect to her Belly only, and not of her Womb, in the midst of which it is always placed.

But in the second Place a Woman's great Belly makes different Figures, according to the different Times of

Preg-

Place this, p. 44

The Form of a Child in the Womb, disrob'd of its Tunicles, proper and Common.



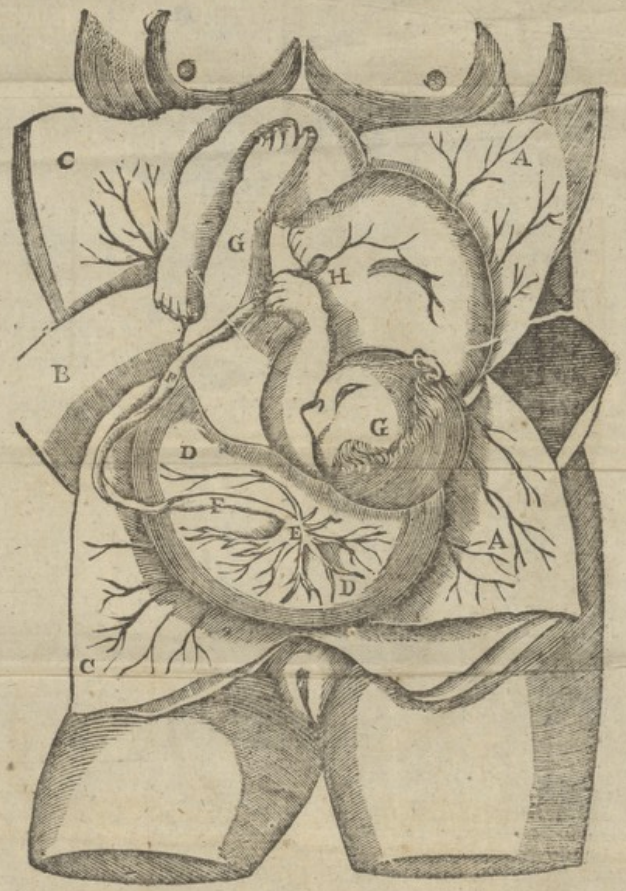
FF The Navel-string by which the Umbilicor Vessels are carried from the *Placenta* into the Navel.

GG. The Infant as it lieth perfect in the womb near the Time of Delivery.

Thy works are marvellous, I know right...
My Substance was not hid from thee, when I,
Within the Womb was wrought so curiously:
And my unfinish'd Parts were all survey'd,
By thee, e'er thoroughly fashioned or made.

Place this, p. 44

The Form of a Child in the Womb, disrob'd of its Tunicles, proper and Common.



The Explanation of the Figure.

AA THE Portions of the *Corion* dissected and remov'd from its proper Place.

BB. A Portion of the *Amnios.*

CC. The Membrane of the Womb dissected.

DD The *Placenta*, being a fleshy Substance endued with many small Vessels by which the Infant receives its Nourishment.

E The Variation of the Vessels which makes up the Navel String.

FF The Navel string by which the Umbilicor Vessels are carried from the *Placenta* into the Navel.

GG The Infant as it lieth perfect in the womb near the Time of Delivery.

H The Insertion of the Umbilic Vessels into the Navel of the Infant.

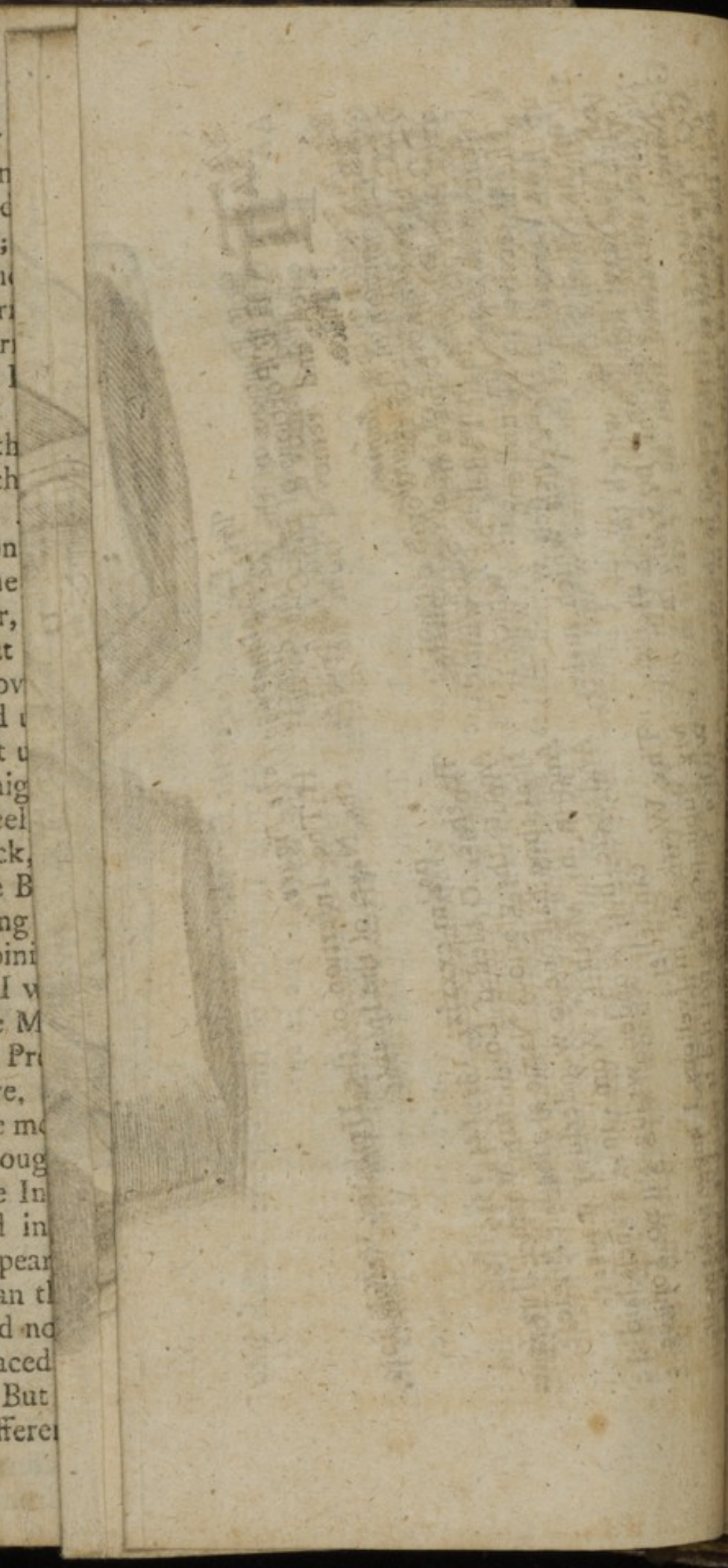
Psalm cxxxix, 13, 14, 15, 16.

To thee, O blessed Lord, my Voice I'll raise,
And to thy glorious Name ascribe the Praise,
That thou hast one so wonderfully made,
And in my Mother's Womb in Darkness laid;
And there those Wonders wrought'st no Tongue can tell,
Thy Works are marvellous, I know right well.
My Substance was not hid from thee, when I,
Within the Womb was wrought so curiously:
And my unfinish'd Parts were all survey'd,
By thee, e'er thoroughly fashioned or made.

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Pregnancy; for when she is young with Child the *Embrio* is always found of a round Figure, a little Oblong, having the Spine moderately turned inwards, the Thighs folded, and a little raised, to which the Legs are so joined that the Heels touch the Buttocks; the Arms are bending, and the Hands placed upon the Knees, towards which the Head is inclining forwards, so that the Chin toucheth the Breast: In which Posture it resembles one sitting to ease Nature, and stooping down with the Head to see what comes from him. The Spine of his Back is at that Time placed towards the Mother's, the Head uppermost, the Face forwards, and the Feet downwards; and proportionably to its Growth, it extends its Members by little and little, which were exactly folded in the first Month. In this Posture it usually keeps till the seventh or eighth Month, and then by a natural Propensity and Disposition of the upper Part of the Body; the Head is turned downwards towards the inward Orifice of the Womb, tumbling as it were over its Head, so that then the Feet are uppermost, and the Face towards the Mother's great Gut: And this turning of the Infant in this Manner, with his Head downwards, towards the latter End of a Woman's Reckoning, is so ordered by Nature, that it may thereby be the better disposed for its Passage into the World, at the Time of its Mother's Labour, which is not then far off, (and indeed several Children turn not at all, untill the very Time of Birth) for in this Posture all its Joints are most easily extended in coming forth; for by this Means the Arms and Legs cannot hinder its Birth, because they cannot be bended against the inward Orifice of the Womb; and the rest of the Body, being very supple, passeth without any Difficulty after the Head, which is hard and Big, being past the Birth. 'Tis true, there are divers Children that lie in the Womb in another Posture, and come to the Birth with their Feet downwards, especially if there be Twins; for then by their different Motions they do so disturb one another, that they seldom come both in the

ſame Poſture at the Time of Labour; but one will come with the Head, and another with the Feet, or perhaps lie Croſs: And ſometimes neither of them will come right. But however, the Child may be ſituated in the Womb, or in whatever Poſture it preſents itſelf at the Time of Birth, if it be not with its Head forwards, as I have before deſcribed, it is always againſt Nature; and the Delivery will occaſion the Mother more Pain and Danger, and require greater Care and Skill from the Midwife, than when the Labour is more natural: Of which the following Scheme will give a great Demonſtration; which is the Form of a Child in the Womb ready for the Birth, naked and diſrobed of all its Tunicles, proper and common.

CHAP. IV.

A Guide for Women in Travel, ſhewing what is to be done when they fall in Labour, in order for their Delivery.

THE End of all that we have been treating of, is the bringing forth a Child into the World, with Safety both to the Mother and the Infant, and the whole Time of a Woman's Pregnancy may very well be term'd a kind of Labour; for from the Time of her Conception to the Time of her Delivery ſhe labours under many Difficulties, is ſubject to many Diſtempers, and in continual Danger, from one Effect or another, till the Time of Birth comes, and when that comes, the greateſt Labour and Travail comes along with it, inſomuch that then all her other Labours are forgotten, and that only is called the Time of her Labour, and to deliver her ſafely is the principal Buſineſs of the Midwife. And to aſſiſt her therein, ſhall be the chief Deſign of this Chapter. The Time of the Child's being ready for its Birth, when Nature endeavours to caſt it forth, is that which is properly the Time of a Woman's Labour, Nature then labouring to be eaſed of its Burden. And ſince many Child-bearing

Women

Women (especially of their first Child) are often mistaken in their Reckoning, and so when they draw near their Time, take every Pain they meet with for their Labour, which oft prove prejudicial and troublesome to 'em, when it is not so, I will in the first Section of this Chapter set down some Signs by which a Woman may know when the true Time of her Labour is come.

Sect. 1. *The Signs of a True Time of a Woman's Labour.*

WHEN Women with Child, especially of their first, perceive any extraordinary Pains in their Belly, they immediately send for their Midwife, as taking it for their Labour, and then if the Midwife be not a skilful and judicious Woman, to know the Time of her Labour, but takes it for granted, without further Enquiry, (for some such there are) and so goes about to put her into Labour, before Nature is prepared for it, she may endanger the Lives both of Mother and Child, by breaking the *Amnios* and *Corion*. These Pains which are often mistaken for Labour, are removed by warm Cloaths laid to the Belly, and the Application of a Clyster or two, by which those Pains that precede a true Labour, are rather furthered than hindred. There are also other Pains incident to Women in that Condition, from a Flux of the Belly; which are easily known by the frequent Stools that follow them.

The Signs therefore of Labour, some few Days before, are, That the Woman's Belly, which before lay high, sinks down, and hinders her from walking so easily as she used to do: also there flows from the Womb slimy Humours, which Nature has appointed to moisten and smooth the Passage, that its inward Orifice may be the more easily dilated, when there is Occasion; which beginning to open at that Time, suffers that Slime to flow away, which proceeds from the Glandules called *Prostatæ*. These are Signs preceeding Labour; but when she is presently falling into Labour, the Signs are great Pains

about the Region of the Reins and Loins, which coming and reiterating by Intervals, anſwer to the Bottom of the Belly by congruous Throws: And ſometimes the Face is red and inflamed, the Blood being much heated by the Endeavours a Woman makes to bring forth her Child; and likewiſe, becauſe during theſe ſtrong Throws, her Reſpiration is intercepted, which cauſes the Blood to have Recourſe to her Face: Alſo her Privy Parts are ſwell'd by the Infant's Head lying in the Birth, which, by often thruſting, cauſes thoſe Pains to deſcend outwards. She is much ſubject to Vomiting which is a Sign of good Labour and ſpeedy Delivery, though by ignorant Women thought otherwiſe, for good Pains are thereby excited and redoubled: Which Vomiting is occaſioned by the Sympathy there is between the Womb and the Stomach. Alſo when the Birth is near, Women are troubled with a trembling in the Thighs and Legs, not with Cold, like the Beginning of an Ague Fit, but with the Heat of the whole Body, tho' it muſt be granted, this does not happen always. Alſo if the Humours, which then flow from the Womb, are diſcoloured with Blood, it is that which the Midwives call *Shows*, and is an infallible Mark of the Birth's being near. And if then the Midwife puts up her Fingers into the Neck of the Womb, ſhe will find the inner Orifice dilated; at the Opening of which, the Membranes of the Infant containing the Waters, preſent themſelves, and are ſtrongly forced downwards with each Pain ſhe hath; at which Time one may perceive them ſometimes to reſiſt, and then again preſs forward the Finger, being more or leſs hard and extended, according as the Pains are ſtronger or weaker. Theſe Membranes, with the Waters in them, when they are got before the Head of the Child, which the Midwives call the *Gathering of the Waters*, reſemble, to the Touch of the Finger, thoſe Eggs which have no Shell, but are covered only with a ſimple Membrane. After this, the Pains ſtill redoubling, the Membranes are broken by the ſtrong Impulſion of the Waters, which preſently flow away, and

then the Head of the Infant is presently felt naked, and presents itself at the inward Orifice of the Womb: When these Waters come thus away, then the Midwife may be assured the Birth is very near, this being the most certain Sign that can be; for the *Amnios Allantois* being broken, which contained those Waters, by the pressing forward of the Birth; the Child is no better able to subsist long in the Womb afterwards, than a naked Man in a Heap of Snow: Now these Waters, if the Child come presently after them, facilitate the Labour, by making the Passage slippery; and therefore let no Midwife (as some have foolishly done) endeavour to force away the Water, for Nature knows best when the true Time of the Birth is, and therefore retains the Water till that Time. But if by Accident the Water breaks away too long before the Birth, then such Things as will hasten it may be safely admitted: And what those are, I shall shew in another Section.

Sect. 2. *How a Woman ought to be ordered, when the Time of her Labour is come.*

WHen it is known that the true Time of her Labour is come, by the Signs laid down in the fore-going Section, of which those that are most to be relied on are Pains and strong Throws in the Belly, forcing downwards towards the Womb, and a Dilation of the inward Orifice, which may be perceived by touching it with the Finger, and the gathering of the Waters before the Head of the Child, and thrusting down of the Membranes which contain them; through which, between the Pains, one may in some Manner with the Finger discover the Part which presents, (as was said before) especially if it be the Head of the Child, by its Roundness and Hardness, I say, if these Things concur, and are evident, the Midwife may be sure it is the Time of her Labour; and Care must be taken to get all Things ready that are necessary to Comfort the Woman in that Time,

And, the better to help her, be ſure to ſee ſhe be not ſtrait-lac'd: You may alſo give her a pretty ſtrong Clyſter, or more, if there be Occaſion; provided it be done at the Beginning, and before the Child be too forward, for it will be difficult for her to receive them afterwards. The Benefit accrewing hereby will be, that they excite the Gut to diſcharge itſelf of its Excrements, that ſo the Rectum being emptied, there may be more Space for the Dilation of the Paſſage, likewiſe to cauſe the Pains to bear the more downwards, through the Endeavours ſhe makes when ſhe is at Stool: And in the mean Time all other neceſſary Things for her Labour ſhould be put in Order, both for the Midwife and the Child. To this End ſome will get a Midwife's Stool: but a Pallet-bed girted is much the beſt Way, placed near the Fire, if the Seaſon ſo require; which Pallet ought ſo to be placed, that there may be eaſy Acceſs to it on every Side, that the Woman may be the more readely aſſiſted as there is Occaſion.

If the Woman abounds with Blood, to bleed her a little may not be improper; for thereby ſhe will both breathe the better, and have her Breaſts more at Liberty, and likwiſe more Strength to bear down her Pain; and this ſhe may do without Danger, becauſe the Child being about that Time ready to be born, has no more Need of the Mother's Blood for its Nouriſhment: Beſides, this Evacuation does many Times prevent her having a Fever after Delivery. Alſo before her Delivery, if her Strength will permit, let her walk up and down her Chamber; and that ſhe may have Strength ſo to do, it will be neceſſary to give her ſome good ſtrengthening Things, ſuch as Jelly-broth, new laid Eggs, or ſome Spoonfuls of burnt Wine. And let her by all Means hold out her Pains, bearing them down as much as ſhe can, at the Time when they take her: And let the Midwife from Time to Time touch the inward Orifice with the Finger to know whether the Waters are ready to break, and whether the Birth will follow ſoon after: Let her alſo anoint the Woman's

man's Privities with emollient Oil, Hog's-greas, and freſh Butter, if ſhe finds they are hard to be dilat. Let the Midwife be likewiſe the while near the labouring Woman, and diligently obſerve her Geſtures, Complaints, and Pains, for by this ſhe may gueſs pretty well how her Labour advanceth; for when ſhe changeth her ordinary Groans into loud Cries, it is a Sign the Child is very near the Birth; for at that Time her Pains are greater and more frequent. Let the Woman likewiſe by Intervals, reſt herſelf on the Bed, to regain her Strength, but not too long; eſpecially if ſhe be little, ſhort, and thick; for ſuch Women have always worſe Labour, if they lie long on their Beds in their Travail, it is better therefore that they walk as much as they can about the Chamber, the Women ſupporting her under their Arms, if it be neceſſary, for by this Means, the Weight of the Child cauſeth the inward Orifice of the Womb to dilate ſooner than in Bed, and her Pains be ſtronger and frequenter, her Labour will not be near ſo long.

Let not the Labouring Woman be concerned at thoſe Qualms and Vomitings which perhaps ſhe may find come upon her; for they will be much for her Advantage in the Iſſue, however uneaſy ſhe may be for the Time, for they further her Throws and Pains, provoking downwards. But to proceed

When the Waters of the Child are ready, and gathered, which may be perceived through the Membranes to preſent themſelves to the inward Orifices of the Bigneſs of the whole Dilation, the Midwife ought to let them break of themſelves; and not, like ſome haſty Midwives, who being impatient of the Woman's long Labour, break them, intending thereby to haſten their Buſineſs; when inſtead thereof, thereby retard it: For by the too haſty breaking theſe Waters (which Nature deſigned to cauſe the Infant to ſlide forth the more eaſy,) it remains dry, by which Means the Pains and Throws of the labouring Woman are leſs efficacious to bring forth the Infant than they would otherwiſe have

been: It is therefore much the better Way to let the Waters break of themſelves; after which the Midwife may with eaſe feel the Child bare; by that which firſt preſents, and thereby diſcern whether it comes right that is, with the Head foremoſt, for that's the moſt proper and natural way of its Birth; If the Head comes right, ſhe will find it round, big, hard, and equal, but if it be in any other Part, ſhe will feel it unequal, rugged and ſoft or hard, according to the Nature of the Part it is. And this being the true Time when the Woman ought to Deliver, if Nature be not wanting to perform its Office: And therefore when the Midwife finds the Birth thus coming forward, let her haſten to aſſiſt and deliver it; for it ordinarily happens ſoon after, if it be natural.

But if it happens, as ſometimes it may, that the Waters break away too long before the Birth; in ſuch a Caſe, thoſe Things that haſten Nature may be ſafely admitted: To which purpoſe, let her make uſe of Penny-royal, Dittany, Juniper berries, red Coral, Bettony, Featherlow boyl'd in White-wine, and a Draught of it drunk, or it would be much better to take the Juice of it when it is in its Prime, which is in *May*; and having clarify'd it, let them make it into a Syrup with double its Weight of Sugar, and keep it by them all the Year, to uſe when Occaſion calls for it. Mugwort, uſed in the ſame Manner, is alſo good in this Caſe. Alſo a Dram of Cinnamon-Powder, given inwardly, profits much in this Caſe. And ſo does Tanſey bruiſed and applied to the Privities, or an Oyl of it ſo made, and uſed as you were taught before. The Stones *Ætites* held to the Privities, is of extraordinary Virtue, and inſtantly draw away both Child and After burden, but great Care muſt be taken to remove it preſently, or it will draw forth the Womb and all; for ſuch is the Magnetick Virtue of this Stone, that both Child and Womb follow it as readily as Iron doth the Load-ſtone, or as the Load-ſtone doth the North Star.

There

There are many other Things that Physicians affirm are good in this Case: Among which are an Ass's or Horse's-Hoof, hung near the Privities: A Piece of red Coral hung near the said Place: A Load-stone helps much, held in the Woman's Left-Hand, the Skin which a Snake hath cast off, girt about the Middle next the Skin. These Things are mentioned by *Mizaldus*, but setting those Things aside, as not so certain, notwithstanding *Mizaldus* quotes them, the following Prescriptions are very good to give speedy Deliverance to Woman in Travail.

1. *A Decoction of White-wine made in Savoury and drunk.*

2. *Take wild Tansy, or Silver-weed, bruise it, and apply it to the Woman's Nostrils.*

3. *Take Date-stones, and beat them to Powder, and let her take half a Dram of them in White-wine at a Time.*

4. *Take Parsly, and bruise it, and Press out the Juice, and dip a Linnen-Cloth in it, and put it up so dipped into the Mouth of the Womb, it will presently cause the Child to come away tho' it be Dead; and will bring away the After-burden, also the Juice of Parsley is a Thing of so great Virtue (especially Stone Parsly) that being drunk by a Woman with Child, it cleanseth not only the Womb, but also the Child in the Womb of all gross Humours.*

5. *A Scruple of Castorum in Powder, in any convenient Liquor, is very good to be taken in such a Case; and so also is two or three Drops of Spirit of Castorum in any convenient Liquor; also eight or nine Drops of Spirit of Myrrh given in any convenient Liquor, gives speedy Deliverance.*

6. *Give a Woman in such Case another Woman's Milk to drink it will cause speedy Delivery, and almost without any Pain.*

7. *The Juice of Leeks being drank with warm Water, hath a mighty Operation to cause speedy Delivery.*

8. *Take Piony-seeds, and beat them in Powder, and mix the Powder with Oyl, with which Oyl; anoint the Loins and Privities of the Woman with Child, it gives her Deliverance.*

liverance very speedily, and with less Pain than can be imagined.

9. *Take a Swallow's Nest, and dissolve it in Water, strain it, and drink warm, it gives Delivery with great Speed, and much Ease.*

Note this also in general, That all Things that move the Terms, are good for making the Delivery easy: Such is *Myrrh, White Amber in White-wine, or Lilly-water, two Scruples, or a Dram: Or, give a Drop of Oyl of Amber in Vervain-water: Or, Cassia Lignea, Dittany, each a Dram, Cinnamon half a Dram, Saffron a Scruple; give a Dram: Or, take Borax Mineral as a Dram, Cassia Lignea a Scruple; Saffron six Grains, and give it in Sack: Or, take Cassia Lignea a Dram; Dittany, Amber, of each half a Dram; Cinnamon, Borax, of each a Dram and a half; Saffron a Scruple, and give her half a Dram: Or, give her some Drops of Oyl of Hazel in convenient Liquor; or two or three Drops of Oyl of Cinnamon in Vervain-water.* Some prepare the Secundine thus: *Take the Navel-string, and dry it in an Oven; take two Drams of the Powder, Cinnamon a Dram, Saffron half a Scruple; with Juice of Savin make Torches; give two Drams: Or wash the Secundine in Wine, and bake it in a Pot; then wash it in Endive-water and Wine; take half a Dram of it; long Pepper, Galangal, of each half a Dram; Plantain and Endive Seed, of each a Dram and a half; Lavender Seed four Scruples; make a Powder: Or, take Laudanum two Drams, Storax, Catamite, Benzoin, each half a Dram; Musk, Ambergreese, each six Grains; make a Powder, or Torches for a Fume.* Or use Pessaries to provoke the Birth: *Take Galbanum dissolved in Vinegar an Ounce; Myrrh two Drams, Saffron a Dram; with Oyl of Orris make a Pessary.*

An Ointment for the Navel.

Take Oyl of Keir two Ounces, Juice of Savin an Ounce, of Leeks and Mercury, each half an Ounce; boil them to the Consumption of the Juice; and Galbanum dissolved in Vinegar

Vinegar half an Ounce, Myrrh two Drams, Storax Liquid a Dram; round Birthwort, Sowbread, Cinnamon, Saffron a Dram, with Wax make an Ointment, and apply it.

If the Birth be retarded through the Weakneſs of the Mother, refreſh her with applying Wine and Soap to the Noſe, *Confect. Alkermes, Diamoſc. Diamarg.*

Theſe Things may be applied to help Nature in the Delivery, when the Child comes to the Birth the right Way, and yet the Birth is retarded: But if ſhe finds the Child comes the wrong Way, and ſhe is not able to deliver the Woman as ſhe ought to be, by helping Nature, and ſaving both Mother and Child, (for it is not enough to lay a Woman, if it might be done by another with more Safety and Eaſe, and leſs Hazard both to Woman and Child) then let her ſend ſpeedily for better and more able Help; and not as I once knew a Midwife, when a Woman ſhe was to deliver had hard Labour, rather than a Man-Midwife ſhould be ſent for, would undertake to deliver the Woman herſelf, (though told by others, that it was Man's Buſineſs) and in her attempting it, brought away the Child, but left the Head of the Infant behind in the Mother's Womb; and had not a Man-Midwife been preſently ſent for, the Mother had loſt her Life, as well as the Child: Such Perſons may rather be termed Butchers than Midwives. But ſuppoſing the Woman's Labour to be Natural, I will next ſhew what the Midwife ought to do, in order to her Delivery.

CHAP. V.

Of Natural Labour: What it is, and what the Midwife is to do in ſuch a Labour.

Sect. 1. *What Natural Labour is.*

THere are four Things requiſite to denominate a Woman's Labour Natural: The firſt is, That it be at the full Time; for if a Woman comes before her Time,

it

it cannot be properly termed natural Labour; neither will it be ſo eaſily, as if ſhe had compleated her nine Months. The ſecond Thing is, that it be ſpeedy, and without an ill Accident; for when the Time of the Birth is come, Nature is not dilatory in the bringing of it forth, without ſome ill Accident intervene, which renders it natural. The third is, That the Child be alive for all will grant, that the being delivered of a dead Child, is very unnatural. The fourth Thing requiſite to a natural Birth is, That the Child come right: For if the Poſition of the Child in the Womb be contrary to what is natural; and the Event proves it ſo too often, making that which ſhould be a Time of Life, the Death both of the Mother and Child.

Having thus told you what I mean by natural Labour, I ſhall next ſhew how the Midwife is to proceed therein, in order to the Woman's Delivery: When all the foregoing Requiſites concur, and after the Waters be broke of themſelves, let the labouring Woman be conducted to a Pallet-bed, provided near the Fire for that Purpoſe, as has been already ſaid: and let there rather be a Quilt laid upon the Pallet Bed-ſtead, then a Feather-bed, having thereon Linnen and Cloths in many Folds with ſuch other Things as are neceſſary, and may be changed according to the Exigence requiring it, that ſo the Women may not be incommoded with the Blood, Waters, and other Filth which is voided in Labour. The Bed ought ſo to be ordered, that the Woman being ready to be delivered, ſhould lye on her Back upon it, having her Body in a convenient Poſture; that is, her Head and Breaſt a little raiſed, ſo that ſhe be between lying and ſitting, for being ſo placed, ſhe is beſt capable of Breathing, and likewiſe will have more Strength to bear her Pains, than if ſhe lay otherwiſe, or ſunk down in her Bed. Being ſo placed, ſhe muſt ſpread her Thighs abroad, folding her Legs a little towards her Buttocks, ſomewhat raiſed by a ſmall Pillow underneath, to the End her Rump ſhould have more Liberty to retire back; and let her

Feet

Feet be ſtaid againſt ſome firm Thing; Beſides this, let her take hold of ſome of the good Women attending her with her Hands, that ſhe may the better ſtay herſelf during her Pains. She being thus placed near the Side of her Bed, having her Midwife by, the better to aſſiſt upon Occaſion, let her take Courage, and help her Pains the beſt ſhe can, bearing them down when they take her: Which ſhe muſt do by holding in her Breath, and forcing herſelf as much as poſſible, in like manner as when ſhe goes to Stool; For, by ſuch ſtraining, the Diaphragma, or Midriff, being ſtrongly thruſt downwards, neceſſarily forces down the Womb, and Child on it. In the mean Time let the Midwife endeavour to comfort her all ſhe can, exhorting her to bear her Labour couragiouſly, telling her it will be quickly over, and that there is no fear but that ſhe will have a ſpeedy Delivery. Let the Midwife alſo, having no Rings on her Hand, anoint it with Oyl or freſh Butter, and therewith dilate gently the inward Orifice of the Womb, putting her Fingers Ends into the Entry thereof, and then ſtretch them one from the other, when her Pains take her: By this Means endeavouring to help forward the Child, and thruſting by little and little the Sides of the Orifice towards the hinder Part of the Child's Head, anointing the Parts alſo with freſh Butter, if it be neceſſary

When the Head of the Infant is ſomewhat advanced into this inward Orifice, the Midwife's Phraſe is, *It is crowned*, becauſe it girds and ſurrounds it juſt as a Crown, but when it is ſo far that the Extremity begins to appear without the Privivy Parts, then they ſay, *The Child is in the Paſſage*; and at this Time the Woman feels herſelf as it were ſcratch'd, or prick'd with Pins, and is ready to imagine, that the Midwife hurts her, when it is occaſion'd by the violent Diſtention of thoſe Parts, and the Laceration which at ſometimes the Bigneſs of the Child's Head cauſeth there. When Things are in this Poſture, let the Midwife ſeat herſelf conveniently to receive the Child; which will now come quickly; and with her Fingers

Ends

Ends (which she must be sure to keep close pared) let her endeavour to thrust the crowning of the Womb (of which I have spoken before) back over the Head of the Child. And as soon as it is advanced as far as the Ears, or thereabouts, let her take hold of the two Sides with her two Hands, that when a good Pain comes, she may quickly draw forth the Child, taking Care that the Navel-string be not then entangled about the Neck, or any other Part, as sometimes it is, lest thereby the After-burden be pulled with Violence, and perhaps the Womb also, to which it is fastened; and so either cause her to Flood, or else break the Strings, both which are of bad Consequence to the Woman, whose Delivery may thereby be render'd the more difficult. It must also be carefully heeded, that the Head be not drawn forth straight, but shaking it a little from the one Side to the other, that the Shoulders may sooner and easier take their Place, immediately after it be past, which must be done without losing any Time lest the Head being past, the Child be stopt there, by the Largeness of the Shoulders and so come in Danger of being suffocated and strangled in the Passage; as it sometimes happens, for want of Care therein. But as soon as the Head is born, if there be Need, she may slide in her Fingers under the Arms pits, and the rest of the Body will follow without Difficulty.

As soon as the Midwife hath in this Manner drawn forth the Child, let her put it on one Side, lest the Blood and Waters which follow immediately, should do it an Injury, by running into its Mouth and Nose, as it would do if it lay on her back, and so endanger the choaking it. The Child being thus born, the next Thing requisite is to bring away the After-burden? But before that, let the Midwife be very careful to examine whether there be no more Children in the Womb; for sometimes a Woman may have Twins that expected it not; which the Midwife may easily know by the Countenance of the Pains after the Child is born, and the Bigness of the Mother's Belly. But the Midwife may be more sure of it, if by

puts her Hand up to the Entry of the Womb, and finds there another Water gathering, and a Child in it presenting to the Passage; and if she finds so, she must have a Care of going about to fetch the After-Birth, till the Woman be delivered of all the Children she is pregnant with. Wherefore the first String must be cut, being first tied with a Thread three or four double, and fasten the other End with a String to the Woman's Thigh to prevent the Inconvenience it may cause by hanging between her Thighs. And then removing the Child already born, she must take care to deliver her of the rest, whether more or less, observing all the same Circumstances as were to the first. After which it will be necessary to fetch away the After-Birth or Births. But of that I shall treat in another Section; and first shew what is to be done to the New-born Infant.

Sect. 2. *Of the Cutting of the Child's Navel-string.*

THough this is by many accounted but a Trifle, yet great Care is to be taken about it; and it shews none of the least Art and Skill of a Midwife to do it as it should be: And that it may be so done, the Midwife ought to observe, 1. The Time. 2. The Place. 3. The Manner. 4. The Event.

The Time is as soon as ever the Infant comes out of the Womb, whether it brings part of the After-Birth with it or not; for sometimes the Child brings into the World a piece of the *Amnios* upon its Head, and is what the good Woman call the Caul; and ignorantly attribute some extraordinary Virtue to the Child that is so born; but this Opinion is the only Effect of their Ignorance: for when a Child is born with such a Crown (as some call it) upon its Brows, it generally betokens Weakness, and denotes a short Life.——But to the Matter in Hand. As soon as the Child is come into the World, consider whether it be weak or strong; and if it be weak, let the Midwife gently put back part of the vital and natural Blood

Blood into the Body of the Child by it Navel: For that recruits a weak Child: (the vital and natural Spirits being communicated by the Mother to the Child by its Navel-ſtring.) But if the Child be ſtrong, that Operation is needleſs. Only let me adviſe you that many Children that are born ſeemingly Dead, may be ſoon brought to Life again, if you ſqueeſe one ſix or ſeven Drops of Blood out of that Part of the Navel-ſtring which is cut off, and give it to the Child inwardly.

As to the Place in which it ſhould be cut, that is, whether it ſhould be cut long or ſhort, it is that which Authors can ſcarce agree in, and which many Midwives quarrel about; ſome preſcribing it to be cut at four Fingers Breadth; which is at the beſt but an uncertain Rule, unleſs all Fingers were one Size; it is a received Opinion, that the Parts adapted to Generation, are either contracted or dilated, according to the Cutting of the Navel-ſtring; and that's the Reaſon that Midwives are generally ſo kind to their own Sex; that they leave a longer Part of the Navel-ſtring of a Male, than of a Female; becauſe they would have the Males well provided for the Encounter of *Venus*. And the Reaſon they give why thy cut that of Females ſhorter, is, becauſe they believe it makes them modeſt, and their Privities narrower, which makes them more acceptable to their Huſbands. *Mizaldus* was not altogether of the Opinion of theſe Midwives; and therefore he orders the Navel-ſtring to be cut long in both Male and Female Children; for which he gives this Reaſon, that the Inſtruments of Generation following the Proportion of it: And therefore if it be cut too ſhort in a Female, it will be a Hindrance to her having Children. I will not go about to contradict this Opinion of *Mizaldus*, becauſe he was a great Searcher into the Myſteries of Nature: And for that Reaſon, I will acquaint you with two Things more out of *Mizaldus*, that Experience has made good. The one is, That if the Navel-ſtring of a Child after it is cut, be ſuffered to touch the Ground, the Child will never hold its Water, neither

ther ſleeping nor waking; but will be ſubject to an involuntary making of Water all its Life-time. The other is, That a Piece of the Child's Navel-ſtring carried about one, ſo that it touch his Skin, defends him that wears it both from the Falling-ſickneſs and Convulſions.

As to the Manner how it muſt be cut. Let the Midwife take a brown Thread four or five Times double, of an Ell-long, or thereabouts, tied with a ſingle Knot at each of the Ends, to prevent their entangling; and with this Thread ſo accommodated (which the Midwife muſt have in a Readineſs before the Woman's Labour, as alſo a good Pair of Sciſſars, that ſo no Time may be loſt) let her tie the String within an Inch of the Belly with a double Knot; and turning about the Ends of the Thread, let her tie two more on the other Side of the String, reiterating it again, if it be neceſſary; then let her cut off the Navel another Inch below the Ligature, towards the After-birth; ſo that there only remains but two Inches of the String, in the midſt of which will be the Knot we ſpeak of; which muſt be ſo ſtrait knit, as not to ſuffer a drop of Blood to ſqueeze out of the Veſſels, but Care muſt be taken not to knit it ſo ſtrait, as to cut it in two; and therefore the Thread muſt be pretty thick, and pretty ſtrait knit, it being better too ſtrait, than too looſe; for ſome Children have miſerably loſt their Lives with all their Blood, before it was diſcovered, becauſe the Navel-ſtring was not well tied. Therefore great Care muſt be taken that no Blood ſqueeze through; for if there do, new Knots muſt be made with the reſt of the String: You need not fear to bind the Navel-ſtring very hard, becauſe they are void of Senſe, and that Part of it which you leave on, falls off of its own accord in a very few Days; ordinarily ſix or ſeven, and ſometimes ſooner. But rarely tarries longer than the eighth or ninth. When you have thus cut the Navel-ſtring, then take care the Piece that falls off, touch not the Ground, for the Reaſon I told you *Mizaldus* gave, which Experience has juſtified.

As

As to the laſt Thing I mentioned which is the Event, or Conſequence, or what follows cutting of the Navel-ſtring. As ſoon as the Navel-ſtring is cut off, apply a little Cotton or Lint to the Place, to keep it warm, leſt the Cold enter into the Body of the Child, which it will moſt certainly do, if you have not bound it hard enough. If the Lint or Cotton you apply to it be dipt in Oyl of Roſes, it will be the better; then having put another ſmall Rag three or four Times double upon the Belly. Upon the Top of all, put another ſmall Bolſter, and then ſwathe it with a Linnen Swathe, four Fingers broad to keep it ſteady; leſt by toiling too much, or by being continually ſtirred from Side to Side, it comes to fall off before the Navel-ſtring, which you left remaining, is fallen off. It is the uſual Cuſtom of Midwives to put a piece of a burnt Rag to it, which we commonly call Tinder: But I would rather adviſe them to put a little of Bole Armonic to it, becauſe of its drying Quality. But this ſhall ſuffice to be ſpoken, as to the Cutting of the Navel-ſtring.

Sect. 3. *How to bring away the After-burden.*

A Woman cannot be ſaid fairly to be delivered, tho' the Child be born, till the After-burden be alſo taken from her; herein differing from moſt Animals, who, when they have brought forth their Young caſt forth nothing elſe, but ſome Waters, and the Membranes which contained them. But Women have an After-Labour, which ſometimes prove more dangerous than the firſt: And how to bring it ſafely away, without Prejudice to her, ſhall be my Buſineſs to ſhew in this Section.

As ſoon as the Child is born, before the Midwife either ties or cuts the Navel-ſtring, leſt the Womb ſhould cloſe, let her having taken the String, wind it once or twice about one or two of the Fingers of her Left-Hand, joined together the better to hold it, with which ſhe may draw it moderately, and with the Right-Hand ſhe may only take a ſingle

a ſingle hold of it above the left near the Privities, drawing likewiſe with that very gently, reſting the while the Fore-finger of the ſame Hand, extended and ſtretched forth along the String towards the Entry of the *Vagina*; always obſerving for the more Facility, to draw it from the Side where the Burden cleaves leaſt, for in ſo doing the reſt will ſeperate the better: And ſpecial Care muſt be taken, that it be not drawn forth with too much Violence, leſt by breaking the String near the Burden, the Midwife be obliged to put the whole Hand into the Womb, to deliver the Woman; and ſhe had need be a very ſkilful Perſon that undertakes it, leſt the Womb to which this Burden is ſometimes very ſtrongly faſtened be not drawn away with it, as it has ſometimes happen'd. It is therefore beſt to uſe ſuch Remedies as may aſſiſt Nature. And here take Notice, that what brings away the Birth, will alſo bring away the After-birth. And therefore, for the effecting this Work, I will lay down the following Rule.

1. Uſe the ſame Means in bringing away the After-birth, that you made uſe of to bring away the Birth; for the ſame Care and Circumſpection is needful now, that was then.

2. Conſider the Labouring Woman cannot but be much ſpent by what ſhe has already undergone in bringing forth the Infant; and therefore be ſure to take care to give her ſomething to comfort her. And in this Caſe good Jelly-broths, alſo a little Wine and Toaſt in it, and other comforting Things will be very neceſſary.

3. A little white Hellebore in Powder, to make her Sneeze, is in this Caſe very proper.

4. Tanſy and the Stone *Ælitis*, applied as before directed, is alſo of good uſe in this Caſe.

5. If you take the Herb Vervain, and either boil it in Wine, or make a Syrup with the Juice of it, which you may do by adding to it its double Weight of Sugar (having clariſied the Juice before you boil it) and a Spoonful or two of that given to the Woman, is very efficaci-

ous

ous to bring away the Secundine; and Featherfew and Mugwort, have the ſame Operation, taken as the former.

6. Alexander boiled in Wine; and the Wine drank; alſo ſweet Chervile, ſweet Cicely, Angelica roots, and Muſter-wort, are excellent Remedies in this Caſe.

7. Or if theſe fail, the Smoak of Marigolds received up a Woman's Privities, by a Funnel, have been known to bring away the After-birth, even when the Midwife let go her hold.

8. Which is all I ſhall add in this Caſe. Boil Mugwort in Water, till it be very ſoft; then take it out, and apply it in a Manner of a Poultice to the Navel of a labouring Woman, and it inſtantly brings away both Birth and After-birth; but ſpecial Care muſt be taken to remove it as ſoon as they come away, leſt by its longer tarrying, it ſhould draw away the Womb alſo. But thus much ſhall ſuffice to be ſpoken of bringing away the Afterburden in all Natural Labours.

Sect. 4. *Of Laborious and Difficult Labours, and how the Midwife is to proceed therein.*

TO Proceed in this Section the more regularly, it will be neceſſary to acquaint the Reader, That there are three ſorts of bad Labours; all painful and difficult but not all properly unnatural. It will be neceſſary therefore to diſtinguiſh theſe.

The firſt of theſe bad Labours is that wherein the Mother and Child ſuffer very much, by extream Pain and Difficulty, even tho' the Child come right; and this is diſtinguiſhably called laborious Labour.

The ſecond is that which is difficult, and differs not much from the Former: Except that beſides thoſe extraordinary Pains, it is generally attended with ſome unhappy Accident, which by retarding the Birth cauſes the Difficulty. And theſe Difficulties being removed, accelerates the Birth, and haſtens Delivery.

Some

Some have aſked what the Reaſon is that Women bring forth their Children with ſo much Pain? I anſwer. The Senſe of Feeling is diſtributed to the whole Body by the Nerves, and the Mouth of the Womb being ſo ſtrait that it muſt of Neceſſity be dilated at the Time of the Woman's Delivery, the dilating thereof ſtretches the Nerves, and from thence comes the Pain. And therefore the Reaſon why ſome Women have more Pain in their Labour than others, proceeds from their having the Mouth of the Matrix more full of Nerves than others, as ſkilful Anatomiſts do eaſily diſcover.

But to proceed: The beſt way to remove theſe Difficulties that occaſion ſuch hard Pains and Labour as I am here to treat of, it is to ſhew from whence they proceed: for the Cauſe of any Diſtemper being known, is as much as half the Cure. Now the Difficulty of Labour proceeds either from the Mother, or Child, or both.

From the Mother, by Reaſon of the Indiſpoſition of her Body; or may be from ſome particular Part only, and chiefly the Womb; as when the Woman is weak, and the Mother is not active to expel its Burden; or from Weakneſs, or Diſeaſe, or want of Spirit: Or it may be from ſome ſtrong Paſſion of the Mind, with which ſhe was before poſſeſſed: It may be alſo becauſe ſhe may be too young, and ſo may have the Paſſages too ſtrait; or too old, and then, if it be their firſt Child, becauſe her Parts are too dry and hard, and cannot be ſo eaſily dilated; as happens alſo to them which are too lean. Likewiſe thoſe who are either ſmall, ſhort, or miſhapen, as crooked Women, who have not a Breaſt ſtrong enough to help their Pains, and to bear them down, and Perſons that are crooked, having ſometimes the Bones of the Paſſage not well ſhaped: The Cholick alſo hinders Labour, by preventing the true Pains: And all great and acute Pains make Labour very troubleſome by hindering the true Pains: As when the Woman is taken with a violent Fever, a great Flooding frequent Convulſions, Bloody-flux, or any other great Diſtemper.

Alſo Excrements retained cauſe much Difficulty, and ſo does a Stone in the Bladder; or when the Bladder is full of Urine, without being able to void it; or when the Woman is troubled with great and painful Piles. It may alſo be from the Paſſages, when the Membranes are thick. the Orifice too ſtrait, and the Neck of the Womb is not ſufficiently open, the Paſſages are dreſſed and ſtrained by Tumours in the adjacent Parts, or when the Bones are too firm and will not open, which very much endangers Mother and Child; or when the Paſſes are not ſlippery by Reaſon of the Waters having broke ſo ſoon, or of the Membranes being too thin. The Womb may be alſo out of Order with reſpect to its bad Situation, or Conformation, having its Neck too ſtraid, hard, and callous, which may eaſily be ſo naturally, or may come by Accident, being many Times cauſed by a Tumour, Apoſthume, Ulcer, or ſuperfluous Fleſh.

As to hard Labour, occaſioned by the Child, it is when the Child happens to ſtick to a Mole, or when it is ſo weak it cannot break the Membranes, or if it be too big all over, or in the Head only, or if the Navel-Veſſels are twiſted about its Neck; when the Belly is Hydropical, or when it is monſtrous, having two Heads or being enjoined to another Child, alſo when the Child is dead, or ſo weak that it can contribute nothing to its Birth, likewiſe when it comes wrong, or when there are two more. And to all theſe various Difficulties, there is oftentimes one more; and that is, the Ignorance of the Midwife, for want of underſtanding her Buſineſs; hinders Nature in her Work, inſtead of helping her.

Having thus looked into the Cauſes of hard Labour, I will now ſhew the induſtrious Midwife, how ſhe may miniſter ſome Relief to the labouring Woman under theſe difficult Circumſtances. But it will require Underſtanding and Judgment in the Midwife, when ſhe finds a Woman in difficult Labour, to know the particular Obſtruction, or Cauſe thereof, that ſo a ſuitable Remedy may be applied: As for Inſtance, when it happens by the Mo-

ther's

ther's being too young, and too ſtrait, ſhe muſt be gently treated, and the Paſſages anointed with Oil, Hog's-Lard, or freſh Butter, to relax and dilate them the eaſier; leſt there ſhould happen a Rupture of any Part when the Child is born, for ſometimes the *Peritonæum* breaks with the Skin, from the Privities to the Fundament. But if a Woman be in Years of her firſt Child, let her lower Parts be anointed to mollify the inward Orifice, which in ſuch a Caſe, being more hard and callous, does not eaſily yield to the Diſtention of Labour; which is the true Cauſe why ſuch Women are longer in Labour, and alſo why their Children, being forced againſt the inward Orifice of their Womb (which, as I have ſaid, is a little callous) are born with great Bumps and Bruiſes on their Heads. Thoſe Women that are very ſmall and miſhapen, ſhould not be put to Bed, at leaſt till their Waters are broke; but rather kept upright, and aſſiſted to walk about the Chamber, by being ſupported under the Arms; for by that Means they will breathe more freely, and mend their Pains better than on the Bed, becauſe there they lay all on a Heap. As for thoſe that are very lean, and have hard Labour from that Cauſe, let them moiſten the Parts with Oyls and Oyntments, to make them more ſmooth and ſlippery, that the Head of the Infant and the Womb be not ſo compaſſed and bruiſed by the Hardneſs of the Mother's Bones which form the Paſſage. If the Cauſe be Weakneſs, ſhe ought to be ſtrengthened the better to ſupport her Pains, to which End give her good Jelly Broths, and a little wine with a Toaſt in it. If ſhe fears her Pains, let her be comforted, aſſuring her that ſhe will not endure many more, but be delivered in a little Time. But if her Pains be ſlow and ſmall, or none at all, they muſt be provoked by frequent and pretty ſtrong Glyſters, that ſo they may be excited thereby: After which, let her walk about the Chamber, that ſo the Weight of the Child may help 'em forward. But if ſhe Flood or have Convulſions, ſhe muſt then be helped by a ſpeedy Delivery, the Operation whereof I ſhall re-

late in this Section of Unnatural Labours. If she be Costive, let her use Glysters, which may also help to dispel the Cholick, at those Times very injurious, because attended with useless Pains, because such as bear not downward, and so help not forward the Birth. If she finds an Obstruction or Stoppage in Urine, by Reason the Womb bears too much on the Bladder, let her lift up her Belly a little with her Hand, and try if by that she receives any Benefit; if she finds she does not, it will be necessary to introduce a Cartheter into her Bladder, and thereby draw forth her Urine. If the Difficulty be from the ill Posture of a Woman, let her be placed otherwise in a Posture more suitable and convenient for her: Also if it proceed from the Indispositions of the Womb, as from its oblique Situation, *&c.* it must be remedied as well as can be, by the placing of her Body accordingly: Or if it be by a vicious Conformation, having the Neck too hard, too callous, and too strait, it must be anointed with Oyls and Oyntments, as before directed. If the Membranes be so strong, as that the Waters don't break in due Time, they may be broken with the Fingers, if the Midwife be first well assured, that the Child be come very forward into the Passage, and ready to follow presently after, or else by the breaking of these Waters too soon, the Child may be in Danger of remaining dry a long Time, to supply which Defect, you may moisten the Parts with Fomentations, Decoctions and emollient Oyls; which yet is not half so well, as when Nature does the Work in her own Time, which the ordinary Slime and Waters, which do best when they come in their own proper Time and Place. But these Membranes do sometimes press forth with the Waters, three or four Fingers Breadth out of the Body before the Child, resembling a Bladder full of Water; but there is then no great Danger to break them, if they be not already broken; for when the Case is so, the Child is always in a Readiness to follow, being in the Passage: But if the Midwife be very careful not to pull it with her

Hand

Hand, leſt the After-burden be thereby looſened before its Time, for it adheres thereto very ſtrongly. If the Navel-ſtring happen to come firſt, it muſt preſently be put up again, and kept up too, if poſſible; or otherwiſe the Woman muſt be immediately delivered. But if the After-burden ſhould come firſt, it muſt not be put up again, by no Means; for the Infant having no further Occaſion for it, it would be but an Obſtacle if it were put up; in this Caſe it muſt be cut off, having tied the Navel-ſtring; and afterwards draw forth the Child with all the ſpeed that may be, leſt it be ſuffocated.

Sect. 5. *Of Women labouring with a dead Child.*

WHen the Difficulty of Labour ariſes from a dead Child, it is a Caſe of great Danger to the Mother, and great Care ought to be taken therein: But before any thing be done, the Midwife ought to be well aſſured that the Child is dead indeed: Which may be known by theſe Signs.

1. The Breaſt ſuddenly ſlacks, and falls flat, or bags down.

2. A great Coldneſs poſſeſs the Belly of the Mother eſpecially about the Navel.

3. Her Urine is thick, with a filthy ſtinking Settling at the Bottom.

4. No Motion of a Child can be perceived; for the Tryal whereof, let the Midwife wet her Hand in Warm-water, and lay it upon her Belly; for that, if it be alive will make it ſtir.

5. She is very ſubject to dream of dead Men, and be affrighted therewith.

6. She has extravagant Longings to eat ſuch Things as are againſt Nature.

7. Her Breath ſtinks, though not uſed ſo to do.

8. When ſhe turns herſelf in her Bed, or riſes up, the Child ſways that way, like a Lump of Lead.

But theſe Things carefully obſerved, the Midwife may make a Judgment whether the Child be alive or dead; eſpecially if the Child-bearing Woman takes the following Preſcription:

Take half a Pint of White-wine and burn it, and add thereto half an Ounce of Cinnamon, but no other Spice whatſoever, and when ſhe has drank it, if her travelling Pains come upon her, the Child is certainly dead; but if not, the Child may poſſibly be either Weak or Sick, but not dead; and this which will bring her Pains upon her, if it be dead, will refreſh the Child, and give her eaſe, if it be living: For Cinnamon refreſheth and ſtrengthneth the Child in the Womb.

Now if upon Trial, it be found the Child be dead, let the Mother do all ſhe can to further her Delivery, becauſe a dead Child can be no ways helpful therein. It will be neceſſary therefore that ſhe take ſome comfortable Things to prevent her Fainting, by Reaſon of thoſe putrid Vapours aſcending from the dead Child. And in Order to her Delivery, let her take the following Herbs boiled in White-wine (or at leaſt as many of them as you can get) *viz. Dittany, Betony, Penny-royal, Sage, Feather-few, Centory, Ivy leaves and Berries.* Let her alſo *take ſweet Baſil in Powder, half a Dram at a Time in White-wine. Let her Privities be alſo anointed with the Juice of Garden-tanſy.* Or if you take Tanſy in the Summer, when it may be moſt plentifully had, and before it run up to the Flower, and having bruiſed it well boyl in Oyl till the Juice of it be conſumed. If you ſet it in the Sun, after you have mixed it with Oyl, before you boil it, and there let it remain a Month together, it will be more effectual. This an induſtrious Midwife, who would be prepared againſt all Events, ought to have always by her. As to the manner of her Delivery, the ſame Methods muſt be uſed as are mentioned in the Section of nutural Labour. And here I cannot but commend again the Stone *Ætites*, held near the Privities, whoſe magnetick Virtue renders it exceeding neceſſary on this

Occaſion,

Occaſion, for it draws the Child any Way, with the ſame Facility as the Load-ſtone draws Iron.

Let the Midwife alſo make a ſtrong Decoction of Hyſſop with Water, and let the Woman drink it very hot, and it will in a little Time bring away the dead Child.

If as ſoon as ſhe is delivered of the dead Child, you are in doubt that Part of the After-birth be left behind in her Body, (for in ſuch Caſes as theſe, many Times it is rotten, and comes away by Piece-meal) let her continue drinking the ſame Decoction till her Body is cleanſed.

A Decoction made of the Herb Maſter-wort, uſed as you did the Dicoction of Hyſſop, works the ſame Effects. *Let the Midwife alſo take Roots of Polipodium, and ſtamp them very well; warm them a little, and bind them on the Sides of her Feet,* and it will ſoon bring away the Child either alive or dead.

The following Medicines likewiſe are ſuch as ſtir up the expulſive Faculty: But in this Caſe they muſt be made ſtronger, becauſe the Motion of the Child ceaſeth.

Take Savin, round Birthwort, Troches of Myrrh, Caſtor, each a Dram, Cinnamon half an Ounce, Saffron, a ſcruple; give a Dram with Savin-water. Or,

Take Borax, Savin, Dittany, each an Ounce, Myrrh, Aſaram-roots, Cinnamon, Saffron, each half a Dram; make a Powder, give a Dram.

But ſhe may purge firſt, and put her in an emollient Bath, *anointing her round about the Womb, with Oyl of Lillies, ſweet Almonds, Cammomile, Hen and Gooſe greaſe.* Alſo foment to get out the Child *with a Decoction of Mercury, Orris, wild Cucumbers, Sœchus, Broom-flowers,* Then anoint the Privities and Loyns with *Ointment of Sow-bread.* Or,

Take Coliquintida, Argarick, Birthwort, each a Dram; make a Powder, add Ammoniacum diſſolved in Wine, Ox-gall, each two Drams, with Oyl of Kier make an Ointment. Or, This Peſſary. ——

Take Birthwort: Orris, black Hellebore, Coloquintida, Myrrh, each a Dram powdered, Ammoniacum diſſolved

in Wine, Ox-gall, each two Drams, Or make a Fume with Asses Hoof burnt, or Galbanum, or Castor, and let it be taken in with a Funnel.

To take away Pains and strengthen the Parts, *Ointment with the Decoction of Mugwort, Mallows, Rosemary, Wormwood, Mirtles, St. John's-wort, each half an Ounce, Sperma-Ceti two Drams, Deers Suet an Ounce, with Wax make an Oyntment. Or,*

Take Wax four Ounces, Sperma-Ceti an Ounce, melt them, dip Flax therein, and lay it all over her Belly.

If none of these Things will do, the last Remedy is to use Chyrurgery, and then the Midwife ought without delay to send for an expert and able Man-midwife, to deliver her by Manual Operation; of which I shall treat more at large in the next Chapter.

CHAP. VI.

Of Unnatural Labour, and what is to be done therein.

IN shewing the Duty of a Midwife, when the Child-bearing Woman's Labour is unnatural, it will be requisite to shew in the first Place what I mean by unnatural Labour, for, for Women to bring forth Children in Pain and Sorrow is natural, and common to all. Therefore that which I call unnatural, is when the Child comes to the Birth in a contrary Posture to that which Nature ordained, and in which the generality of Children come into the World. Now as Truth is both one, but Error dilates itself into infinite Variety; so it is in this Case: There is but one proper, right and natural way or Posture, in which Children come to the Birth, but there are as many wrong and unnatural ways of Birth, as there are different Postures of Children when they come to be born: The right and natural Birth, is, when the Child comes with its Head first, and yet even this is too short a Definition of a natural Birth; for if any Part of the Head but the Crown comes first, so that the Body follow

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not in a ſtrait Line, 'tis a wrong and difficult Birth, even tho' the Head come firſt: Therefore if the Child come with its Feet, or with the Side a croſs, it is quite contrary to Nature; or to ſpeak more plainly, that which I call unnatural. Now there are four general Ways that a Child may come wrong: The firſt is, When any of the Fore-parts of the Body firſt preſent themſelves. Secondly. When by an unhappy Tranſpoſition, any of the Hinder-parts firſt preſent themſelves. Thirdly, When either of the Sides; or, Fourthly, the Feet, preſent themſelves firſt: To theſe four, all the particular and different wrong Poſtures that a Child can preſent itſelf in, for the Birth may be reduced: And therefore I ſhall confine myſelf herein, to treat only of theſe four more general wrong Poſtures.

Sect. 2. *How to deliver a Woman of a dead Child, by Manual Operation.*

THE laſt Section of the laſt Chapter, was about the Delivering of a Woman of a dead Child, wherein ſeveral Things were directed to be applied in order to facilitate the Delivery; But when all theſe fail, a Manual Operation is abſolutely neceſſary: In order to which, let the Operator acquaint the Woman with the abſolute Neceſſity there is of ſuch an Operation; and that as the Child has already loſt its Life, there is no other Way left for the ſaving of hers; let him alſo tell her, for her Encouragement, that he doubts not but with the Divine Bleſſing, to deliver her ſafely, and that the Pain riſing thereby, will not be ſo great as ſhe fears. And then let him endeavour to ſtir up the Woman's Pains, by giving her ſome ſharp Cliſters, to excite her Throws to bear down and bring forth the Child: And if this prevails not, let him proceed with this Manual Operation.

Firſt, therefore let her be placed croſs the Bed that he may Operate the eaſier; and let her lie on her Back, with her Hips a little higher than her Head, or at leaſt the

the Body equally placed, when it is neceſſary to put back or turn the Infant, to give it a better Poſture, being thus ſituated, ſhe muſt fold her Legs ſo as her Heels be towards her Buttocks and her Thighs ſpread, and held ſo by a Couple of ſtrong Perſons; there muſt be others alſo to ſupport her under her Arms, that the Body may not ſlide down when the Child is drawn forth, for which ſometimes a great Strength is required; let the Sheets and Blankets cover her Thighs for Decency ſake and with reſpect to the Aſſiſtance, and alſo to prevent her catching cold; the Operator herein governing himſelf as well with Reſpect to his own Convenience, and the Facility and Surety of the Operation, as to the other Things. Then let him anoint the Entrance of the Womb with Oyl or freſh Butter, if it be neceſſary, that ſo he may with more eaſe introduce his Hand, which muſt alſo be anointed: And having by the Signs beforementioned received Satisfaction that it is a dead Child, he muſt do his Endeavour to fetch it away as ſoon as poſſible he can, and if the Child offers the Head firſt he muſt gently put it back until he hath Liberty to introduce his Hand quite into the Womb; then ſliding it along under the Belly to find the Feet, let him draw it forth by them, being very careful to keep the Head from being locked in the Paſſage, and that it be not ſeparated from the Body; which may be effected the more eaſily, becauſe the Child being very rotten and putrified, the Operator, is not ſo mindful to keep the Breaſt and Face downwards, as he is in living Births. But if notwithſtanding all theſe Precautions, by reaſon of the Child's Putrefaction, the Head ſhould be ſeparated, and left behind in the Womb, it muſt be drawn forth according to the Directions which ſhall be given in Sect. 3. of this Chapter, for that Purpoſe. —— But when the Head coming firſt, is ſo far advanced that it cannot be well put back, 'tis better to draw it forth ſo, than torment the Woman too much by putting it back, to turn it, and bring it by the Feet: But the Head being a Part round and ſlippery, it may ſo happen that the Operator

rator cannot take hold of it with his Fingers by reaſon of its Moiſture, nor put them up to the Side of it, becauſe the Paſſage is filled with its Bigneſs, he muſt take a proper Inſtrument, and put it up as far as he can without Violence, between the Womb and the Child's Head, obſerving to keep the Point of it towards the Head. (for the Child being dead before, there can be no Danger in the Operation) and let him faſten it there, giving it good hold upon one of the Bones of the Skull, that it may not ſlide; and after it is well fixed in the Head, he may therewith draw it forth, keeping the Ends of the Fingers of his left Hand flat upon the oppoſite Side, the better to help to diſengage it, and by wagging it by little and little, to conduct it directly out of the Paſſage, until the Head be quite born; and then taking hold of it with the Hands only, the Shoulders may be drawn into the Paſſage, and ſo, ſliding the Fingers of both Hands under the Arm-pits, the Child may be quite delivered; and then the After-burden fetched, to finiſh the Operation; being careful not to pluck the Navel-ſtring too hard, leſt it break, as it often happens, when it is corrupted.

If the dead Child comes with the Arm up to the Shoulders ſo extreamly ſwelled that the Woman muſt ſuffer too great a Violence to have it put back, 'tis then (being firſt well aſſured the Child is dead) beſt to take it off at the Shoulders-joint, by twiſting three or four Times about, which is very eaſily done, by reaſon of the Softneſs and Tenderneſs of the Body; after the Arm is ſo ſeparated, and no longer poſſeſſing the Paſſage, the Operator will have more room to put up his Hand into the Womb, to fetch the Child by the Feet, and it away.

But altho' the Operator be ſure the Child is dead in the Womb, yet he muſt not therefore preſently uſe Inſtruments, becauſe they are never to be uſed, but when Hands are not ſufficient, and there is no other Remedy to prevent the Woman's Danger, or to bring forth the Child any other Way: And the judicious Operator will chuſe that Way which is the leſt hazardous and moſt ſafe.

Sect. 2. *How a Woman muſt be delivered, when the Child's Feet come firſt.*

THere is nothing more obvious to thoſe whoſe Buſineſs it is to aſſiſt labouring Women, than that the ſeveral unnatural Poſtures in which Children preſent themſelves at their Births, are the Occaſion of moſt of the bad Labours and ill Accidents that happen unto Women in ſuch a Condition.

And ſince Midwives are very often oblig'd becauſe of the unnatural Situations, to draw the Children forth by the Feet, I conceive it to be moſt proper to ſhew firſt, how a Child muſt be brought forth that preſents itſelf in that Poſture, becauſe it will be a Guide to ſeveral of the reſt.

I know indeed that in this Caſe, 'tis the Advice of ſeveral Authors to change the Figure, and place the Head ſo, that it may preſent to the Birth; and this Counſel I ſhould be very inclinable to follow, could they but alſo ſhew how it muſt be done: But it will appear very difficult, if not impoſſible, to be perform'd, if we would avoid the Dangers that by ſuch violent Agitations both the Mother and Child muſt be put into; and therefore my Opinion is, That 'tis better to draw it forth by the Feet, when it preſents itſelf in that Poſture, than to venture a worſe Accident by turning it.

As ſoon therefore as the Waters are broke, and it is known that the Child comes thus, and that the Womb is open enough to admit the Midwife's or Operator's Hand into it, or elſe by anointing the Paſſages with Oil or Hog's-greaſe, to endeavour to dilate it by Degrees, uſing her Fingers to this Purpoſe; ſpreading them one from the other, after they are together enter'd, and continuing to do ſo till it be ſufficiently dilated, then taking Care that her Nails are well pared, and nō Rings on the Fingers, and her Hands well anointed with Oyl or freſh Butter, and the Woman plac'd in the Manner directed in the former Section, let her gently introduce her Hand in-

to the Entry of the Womb; where, finding the Child's Feet, let her draw it forth in the Manner I ſhall preſently direct; only let her firſt ſee whether it preſents one Foot, or both; and if but one Foot, ſhe ought to conſider whether it be the right Foot, or the left; and alſo in what Faſhion it comes; for by that Means ſhe will ſooneſt come to know where to find the other; which as ſoon as ſhe knows, and finds, let her gently draw it forth with the other; but of this ſhe muſt be eſpecially careful, *viz.* that this Second be not the Foot of another Child; for, if ſo, it may be of the moſt fatal Conſequence, for ſhe may ſooner ſplit both Mother and Child than draw them forth; but this may be eaſily prevented, if ſhe does but ſlide her Hand up the firſt Leg and Thigh, to the Twiſt, and there find both Thighs join'd together, and depending from one and the ſame Body: And this is alſo the beſt Means to find the other Foot, when it comes with but one.

As ſoon as the Midwife hath found both the Child's Feet, ſhe may draw them forth, and holding them together, may bring them by little and little in this Manner, taking afterwards hold of the Legs and Thighs as ſoon as ſhe can come at them, drawing them ſo till the Hips be come forth: Whilſt this is doing, let her obſerve to wrap the Parts in a ſingle Cloth, that ſo her Hands being already greaſy, ſlide not on the Infant's Body, which is very ſlippery, becauſe of the viſcous Humours which are all over it, and prevent one's taking good Hold of it; which being done, ſhe may take hold under the Hips, ſo to draw it forth to the Beginning of the Breaſt, and then let her on both Sides with her Hand bring down the Arms along the Child's Body, which ſhe may then eaſily find; and then let her take Care that the Belly and Face of the Child be downwards; for if it ſhould be upwards, there would be ſome Danger of its being ſtopt by the Chin over the Share Bone: And therefore, if it be not ſo, ſhe muſt turn it to that Poſture; which may be eaſily done if ſhe take hold on the Body when the Breaſt and Arms

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are forth in the Manner we have ſaid, and draws it with turning it in Proportion on that Side which it moſt inclines to, till it be turned with the Face downwards, and ſo having brought it to the Shoulders, let her loſe no Time, deſiring the Woman at the ſame Time to bear down; that ſo at drawing the Head at that Inſtant may take its Place, and not be ſtopt in the Paſſage. Some Children there are whoſe Heads are ſo big, that when the whole Body is born, yet that ſtops in the Paſſage, tho' the Midwife takes all the Care poſſible to prevent it. And when this happens, ſhe muſt not endeavour only to draw forth the Child by the Shoulders, leſt ſhe ſometimes ſeparate the Body from the Head, as I have known it done by the Midwife, but ſhe muſt diſcharge it by little and little from the Bones in the Paſſage with the Fingers of each Hand, ſliding them on each ſide oppoſite the one to the other, ſometimes above, and ſometimes under, until the Work be ended, endeavouring to diſpatch it as ſoon as poſſible, leaſt the Child be ſuffocated, as it will unavoidably be, if it ſhould remain long in that Poſture, and thus being well and carefully effected, ſhe may ſoon after fetch away the After-birth, as I have before directed.

Sect. 3. *How to bring away the Head of the Child, when ſeparated from the Body, and left behind in the Womb.*

THO' the utmoſt Care be taken in bringing away the Child by the Feet, yet if the Child happen to be dead, it is ſometimes ſo putrified and corrupted, that with the leaſt Pull the Body ſeparates from the Head, and remains alone in the Womb, and cannot be brought away but with Manual Operation, and Difficulty, ſo it being extreamly ſlippery, by reaſon of the Place where it is, and from the Roundneſs of its Figure on which no Hold can well be taken: And ſo great many Times is the Difficulty in this Caſe, that ſometimes two or three able Practitioners in the Art of Midwifry, have one after

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the other left the Operation unfiniſhed, as not able to effect it, after the utmoſt Efforts of their Induſtry, Skill, and Strength: So that the Woman, not being able to be delivered, periſhed. To prevent which fatal Accidents for the Time to come, let the following Operation be obſerved:

When the Infant's Head, ſeparated from its Body, is left alone behind, whether through Putrefaction, or otherwiſe, let the Operator immediately, without any delay, whilſt the Womb is yet open, direct up his right Hand to the Mouth of his Head (for no other Hold can there be had) and having found it, let them put one or two of his Fingers into it, and his Thumb under the Chin, and then let him draw it by little and little, holding it ſo by the Jaw; but if that fails, as ſometimes it will, when putrefied, then let him pull forth his right Hand, and ſlide up his left, with which he muſt ſupport the Head, and with the right let him take a narrow Inſtrument called a *Crotchet*, but let it be ſtrong, and with a ſingle Branch, which he muſt guide along, the inſide of his Hand, with the point of it towards it for fear of hurting the Womb; and having thus introduced it, let him turn it towards the Head, for to ſtrike either into an Eye-hole, or the Hole of an Ear, or behind the Head, or elſe between the Stature, as he finds it moſt convenient and eaſy; and then draw forth the Head ſo faſtened, with the ſaid Inſtrument, ſtill helping to conduct it with his left Hand; but when he hath brought it near the Paſſage, being ſtrongly faſtened to the Inſtrument, let him remember to draw forth his Hand, that the Paſſage, not being filled with it, may be the larger and eaſier, keeping ſtill a Finger or two, on the Side of the Head, the better to diſengage it.

There is alſo another Way to this, with more Eaſe and leſs Hardſhip than the former; which is this, Let the Operator take a ſoft Fillet or Linnen Slip, of about four Fingers Breadth, and the Length of three Quarters of an Ell or thereabouts; taking the two Ends with the left Hand,

Hand, and the Middle with the right: And let him so put it up with his right, as that it may be beyond the Head, to embrace it as a Sling doth a Stone; and afterwards, drawn forth, the Fillet by the two Ends together, it will easily be drawn forth, the Fillet not hindering the least Passage, because it takes up little or no Place.

When the Hand is thus fetch'd out of the Womb, Care must be taken that not the least Part of it be left behind, and likewise to cleanse the Woman well of her After burden, if yet remaining. Some have question'd, whether the Child's Head yet remaining in the Womb, and the After-Birth too, which ought to be brought away first? The Answer to which Question may be by Way of Distinction; that is to say, If the Burden be wholly separated from the Sides of the Womb, that ought to be first brought away, because it may also hinder the taking hold of the Head, but if it still adheres to the Womb, it must not be meddled with till the Head be brought away; for if one should then go about to separate it from the Womb, it might then cause a Flooding, which would be augmented by the Violence of the Operation; the Vessels to which it is join'd, remaining for the most part open, as long as the Womb is distended, which the Head causeth while it is retain'd in it, and cannot close till this strange Body be avoided, and then it doth by contracting and compressing itself together, as has been more fully before explain'd. Besides, the After-Birth remaining thus cleaving to the Womb, during the Operation, prevents it from receiving easily either Bruise or Hurt.

Sect. 4. *How to deliver a Woman when the Side of the Child's Head is presented to the Birth.*

THO' some may think it a natural Labour, when the Child's Head may come first; but yet if the Child's Head presents not the right Way, even that is an unnatural Labour; and therefore tho' the Head comes first, yet if it be the Side of the Head, instead of the Crown, it

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is very dangerous both to the Mother and Child, for the Child may ſooner break its Neck than be born in that Manner; and by how much the Mother's Pains continue to bear the Child, which is impoſſible unleſs the Head be rightly placed, the more the Paſſages are ſtopt, therefore as ſoon as the Poſition of the Child is known, the Woman muſt be laid with all Speed, leſt the Child ſhould advance further in this vicious Poſture, and thereby render it more difficult to thruſt it back; which muſt be done in order to place the Head in the Paſſage right as it ought to be.

To this Purpoſe therefore place the Woman ſo that her Hips may be a little higher than her Head and Shoulders, cauſing her to lean a little upon the oppoſite Side to the Child's ill Poſture; then let the Operator ſlide up his Hand, well anointed with Oil, by the Side of the Child's Head, to bring it right gently with his Fingers between the Head and the Womb; but if the Head be ſo engag'd that it cannot be done that Way, he muſt then put his Hand up to the Shoulders, that ſo, by thruſting them back a little in the Womb, ſometimes on the one Side, and ſometimes on the other, he may, by little and little, give it a natural Poſition. I confeſs, it would be better if the Operator could put back the Child by its Shoulders with both his Hands, but the Head takes up ſo much room, that he will find much ado to put up one, with which he muſt perform his Operation with the Help of the Fingers Ends of the other Hand, put up as far as neceſſary; after which let him excite and put forwards the Child's Birth, as when the Labour is natural.

Some Children preſent their Face firſt, having their Heads turned back, in which Poſture it is extremely difficult that a Child ſhould be born; and if it continue ſo long, the Face will be ſwell'd, and withal black and blue, that it will at firſt Sight ſeem monſtrous, which is occaſion'd as well by the Compreſſion of it in that Place, as by the Midwife's Fingers handling it too rudely, in order to place it in a better Poſture: But this Blackneſs will

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wear away in three or four Days time, anointing it often with Oyl of ſweet Almonds. To deliver this Birth, the ſame Operation muſt be uſed, as in the former, when a Child comes with the Side of the Head; only let the Midwife or Operator work very gently, to avoid as much as poſſible the bruiſing of the Face.

Sect. 5. *How to deliver a Woman when the Child preſents one or both Heads, together with the Head.*

SOmetimes the Infant will preſent ſome other Part together with its Head; which if it does, it is uſually one or both its Hands; And this hinders the Birth, becauſe the Hands take up part of that Paſſage which is little enough for the Head alone; beſides that, When this happens, they generally cauſe the Head to lean on one Side; and therefore this Poſition may be very well ſtiled unnatural. When the Child preſents that, the firſt Thing to be done, after it is perceived, muſt be to prevent it from coming down more, or engaging further in the Paſſage; and therefore the Operator, having placed the Woman on the Bed, with her Head a little lower than her Hips, muſt put and guide back the Infant's Head with his own as much as may be, or both of them, if they both come down, to give way to the Child's Head, and this being done, if the Head be on one Side, it muſt be brought into its natural Poſture, in the middle of the Paſſage, that it may come in a ſtrait Line, and then proceed as directed in the foregoing Section.

Sect. 6. *How a Woman is to be delivered, when the Hands and Feet of the Infant come together.*

THere is none but will readily grant, that when the Hand and Feet of an Infant preſent together, the Labour muſt be unnatural, becauſe it is impoſſible a Child ſhould be born in that Manner: In this therefore when the Midwife guides her Hand towards the

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Orifice of the Womb, ſhe will perceive only many Fingers cloſe together; and if it be not ſufficiently dilated, it will be a good while before the Hands and Feet will be exactly diſtinguiſhed; for they are ſometimes ſo ſhut and preſſed together, that they ſeem to be all of one and the ſame Shape, but where the Womb is open enough to introduce the Hand into it, ſhe will eaſily know which are the Hands, and which are the Feet; and having well taken Notice thereof, let her ſlide her Hand, and preſently direct it towards the Infant's Breaſt; which ſhe will find very near, and then let her very gently thruſt back the Body towards the Bottom of the Womb, leaving the Feet in the ſame Place where ſhe found them: And then having placed the Woman in a convenient Poſture; that is, to lay her Hips a little raiſed above her Breaſt and Head, which Situation ought always to be obſerved when the Child is to be put back into the Womb) let the Midwife afterwards take hold of the Child by the Feet, and draw it forth, as is directed in the ſecond Section.

This Labour, tho' ſomewhat troubleſome, yet is much better than when the Child preſents only his Hands: For the Child muſt be quite turned about, before it can be drawn forth; but in this, they are ready, preſenting themſelves; and in this there is not much to do, but to lift and thruſt back a little the upper Part of the Body which is almoſt done of itſelf, by drawing it alone by the Feet.

I confeſs there are many Authors that have written of Labour, who would have all wrong Births reduced to a natural Figure; which is to turn it, that it may come with the Head firſt; but thoſe that have thus written are ſuch as never ſtood the Practick Part: For if they had had the leaſt Experience herein they would know, that it is very often impoſſible; at leaſt if it were to be done that Violence muſt neceſſarily be uſed in doing it, that would very probably be the Death of Mother and Child

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in the Operation. I would therefore lay down, as a general Rule, that whensoever an Infant presents itself wrong to the Birth, in what Posture soever from the Shoulders to the Feet, it is the best Way, and soonest done, to draw it out by the Feet; and that it is better searching for them, if they do not present themselves, rather than to try to put it in the natural Posture, and place the Head foremost; for the great Endeavours necessary to be used in turning the Infant in the Womb, do so much weaken both Mother and Child, that there remains not afterwards Strength enough to commit the Operation to the Work of Nature, for usually the Woman hath no more Throws nor Pains fit for Labour, after she has been so wrought upon; for which Reason it would be very difficult and tedious at best, and the Child, by such an Operation, made very weak, would be in extream Danger of perishing before it could be born. It is therefore much better, in these Cases, to bring it away immediately by the Feet; searching for them, as I have already directed, when they do not present themselves; by which the Mother will be prevented of a tedious Labour, and the Child be often brought alive into the World, who otherwise would hardly escape Death. And thus much shall suffice to be said of unnatural Labours; for, by the Rule already given, a skilful Artist will know how to proceed in any other Posture in which the Child shall present itself.

Sect. 7. *How a Woman shall be deliver'd that has Twins, which present themselves in different Postures.*

WE have already spoken something of the Birth of Twins in the Chapter of natural Labour; for it is not an unnatural Labour barely to have Twins, provided they come in a right Position to the Birth. But when they shall present themselves in divers Postures, they come properly under the Denomination of unnatural Labours: And if when one Child presents itself in a

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wrong Figure, it makes the Labour dangerous and unnatural, it muſt needs make it much more ſo, when there are ſeveral, and render it not only more painful to the Mother and Children, but the Operator alſo; for they are then ſo conſtrained and preſſed, that they often trouble each other, and hinder both their Births, beſides which, the Womb is then ſo fill'd with them, that the Operator can hardly introduce his Hand, without much Violence, which he muſt do, if they are to be turn'd, or thruſt back, to give them a better Poſition.

When a Woman is pregnant with two Children, they rarely preſent to the Birth together, the one being generally more forward than the other, and that's the Reaſon that but one is felt, and that many times the Midwife knows not that there are Twins, till the firſt is born, and that ſhe is going to fetch away the After-Birth. In the fifth Chapter, wherein I treated of natural Labour, I ſhew'd how a Woman ſhould be deliver'd of Twins, preſenting themſelves both right; and therefore, before I cloſe this Chapter, of unnatural Labours, it only remains, that I ſhew what ought to be done, when they either both come wrong, or one of them only, as for the moſt part it happens: The firſt generally coming right, and the ſecond with the Feet forward, or in ſome worſe Poſture. In ſuch a Caſe, the Birth of the firſt muſt be haſten'd as much as poſſible, to make Way for the ſecond, which is beſt brought away by the Feet, without endeavouring to place it right, even though it was ſomewhat inclining towards it, becauſe it has been already tir'd and weaken'd by the Birth of the firſt, as well as its Mother, that there would be greater Danger of its Death, than likelihood of its coming out of the Womb that Way.

But if, when the firſt is born naturally, the ſecond ſhould likewiſe offer its Head to the Birth, it would be then beſt leaving Nature to finiſh what ſhe has ſo well begun; and if Nature ſhould be too ſlow in her Work, ſome of thoſe Things mention'd in the fourth Chapter to accelerate

accelerate the Birth, may be properly enough apply'd: And if, after that, the ſecond Birth ſhould be yet delay'd, let a Manual Operation be deferred no longer, but the Woman being properly placed, as has been before directed, let the Operator direct his Hand gently into the Womb to find the Feet, and ſo draw forth the ſecond Child; which will be the more eaſily effected, becauſe there is Way made ſufficient by the Birth of the firſt; and if the Waters of this ſecond Child be not broke, as it often happens, yet intending to bring it away by the Feet, he need not Scruple to break the Membranes with his Finger; for tho' when the Birth of a Child is left to the Operation of Nature, it is neceſſary that the Waters ſhould break of themſelves, yet when the Child is brought out of the Womb by Art, there is no Danger in breaking them; nay, on the contrary, it becomes neceſſary, for without the Waters are broke, it would be almoſt impoſſible to turn the Child.

But herein principally lies the Care of the Operator, that he be not deceived, when either the Hands or Feet of both Children, offer themſelves together to the Birth; in this Caſe he ought well to conſider the Operation, as whether they be not joined together, or any other Ways monſtrous; and which Part belongs to one Child, and which to the other; that ſo they may be fetched one after the other, and not both together, as might be, if it were not only conſider'd, taking the right Foot of the one, and the left Foot of the other, and ſo drawing them together, as if they both belong'd to one Body, becauſe there is a left and a right; by which Means it would be impoſſible ever to deliver them: But a ſkilful Operator will eaſily prevent this, if having found two or three Feet of ſeveral Children, preſenting together in the Paſſage, and taking aſide two of the forwardeſt, a Right and a Left, and ſliding his Hand along the Legs and Thighs up to the Twiſt, if forwards, or to the Buttocks, if backwards, he finds they both belong to one Body; of which being thus aſſured, he may begin to

draw

draw forth the neareſt, without regarding which is ſtrongeſt or weakeſt, bigger or leſs, living or dead, having firſt put a little aſide that Part of the other Child, which offers to have the more way; and ſo diſpatch the firſt, whenever it is, as ſoon as may be; obſerving the ſame Rules, as if there were but one, that is, keeping the Breaſt and Face downwards, with every Circumſtance directed in that Section where the Child comes with its Feet firſt; and not fetch the Burden till the ſecond Child be born. And therefore when the Operator hath drawn forth one Child, he muſt ſeparate it from the Burden, having tied and cut the Navel-ſtring, and then fetch the other by the Feet, in the ſame Manner; and afterwards bring away the After-burden with the two Strings, as hath been before ſhewed. If the Children preſent any other Part than the Feet, the Operator may follow the ſame Method as is directed in the foregoing Section, where the ſeveral unnatural Poſitions are fully treated of.

CHAP. VII.

Directions for Child-bearing Women in their Lying-in.

IN the fourth, fifth and ſixth Chapters, we have treated at large of Womens Labour, and how they may be ſafe delivered both in natural and unnatural Labours: Having therefore thus brought the good Woman to Bed; I will in this Chapter direct how ſhe ought to be ordered in her Lying-in.

Sect. 1. *Shewing how a Woman newly delivered ought to be ordered.*

AS ſoon as ſhe is laid in her Bed, let her be placed in it conveniently for Eaſe and Reſt; which ſhe ſtands in great need of, to recover herſelf of the great Fatigue ſhe underwent during her Travail; and, that ſhe may lie the more eaſily, let her Head and Body

be a little raiſed, that ſhe may breathe more freely, and cleanſe the better, eſpecially of that Blood which then comes away, that ſo it may not clod; which being retained, cauſed very great Pain.

Having thus placed her in her Bed, let her drink a Draught of burnt White-wine, when you have firſt melted therein a Dram of *Sperma Ceti*. The Herb Vervain is alſo a moſt ſingular Herb for a Woman in this Condition, boiling it in what ſhe either eats or drinks, fortifying the Womb ſo exceedingly, that it will do it more good in two Days than any thing elſe you can give her will do in two Weeks, having no offenſive Taſte, though very pleaſant Virtues. And this is no more than what ſhe ſtands in Need of, for her lower Parts being greatly diſtended by the Birth of the Infant, it is good to endeavour the Prevention of an Inflamation there. Let there be alſo outwardly applied, all over the Bottom of the Belly and Privities, the following Anodine or Cataplaſm: *Take two Ounces of Oyl of ſweet Almonds, with two or three new-laid Eggs, Yolks and Whites, ſtirring them together in an Earthen Pipkin, over hot Embers, till it comes to the Conſiſtence of a Poultice; which being ſpread upon a Cloth, muſt be applied to thoſe Parts indifferently warm*; having firſt taken away the Clouſers, (which were put to her preſently after her Delivery) and likewiſe ſuch Clods of Blood as were there left. Let this lie on five or ſix Hours; and then renew it again, as you ſee Cauſe.

Great Care ought to be taken at firſt, that if her Body be very weak, ſhe be not kept too hot, for Extremity of Heat weakens Nature, and diſſolves the Strength; and whether ſhe be weak or ſtrong, be ſure that no cold Air come near at firſt; for Cold is an Enemy to the Spermatick Parts, and if it get into the Womb, it encreaſes the After-pains, cauſes Swellings in the Womb, and hurts the Nerves. As to her Diet, let it be hot, and let her eat but a little at a time. Let her avoid the Light for the three firſt Days, and longer, if ſhe be weak;

for

for her Labour weakens her Eyes exceedingly, by a Harmony between the Womb and them. Let her alſo avoid great Noiſes, Sadneſs, and Trouble of Mind.

If the Womb be foul, which may be eaſily perceived by the Impurity of the Blood, (which will then either come away in Clots, or Stinking, or if you ſuſpect any of the After-burden to be left behind; which may ſometimes happen) make her a Drink of Featherfew, Mugwort, Penny-royal, and Mother of Thyme, boiled in White-wine, and ſweetned with Sugar.

Panada, and new laid Eggs, is the beſt Meat for her at firſt, of which ſhe may eat often, but not too much at a Time. And let here uſe Cinnamon in all her Meats and Drinks; for it is a great Strengthener to the Womb.

Let her ſtir as little as may be, till after the fifth, ſixth, or ſeventh Days of her Delivery, if ſhe be weak. And let her talk as little as may be, for that weakens her.

If ſhe goes not well to ſtool, give a Clyſter made only with the Decoction of Mallows, and a little brown Sugar.

When ſhe hath lain in a Week, or ſomething more let her uſe ſuch Things as cloſe the Womb, of which Knotgraſs and Comfry are very good, and to them you may add a little Polipodium, for it will do her good, both Leaves and Roots being bruiſed.

Sect. 2. *How to remedy thoſe Accidents which a Lying-in Woman is ſubject to.*

I. THE firſt common and uſual Accident that troubles Women in their Lying-in, is After-pains, about the Cauſe, whereof Phyſicians make no ſmall Stir, ſome affirming one Thing to be the Cauſe, and ſome another: But it is moſt certain, that they proceed from Cold and Wind contained in the Bowels, with which they are eaſily filled after Labour, becauſe there they have more Room to dilate, than when the Child was in the Womb, by which they were compreſt, and alſo becauſe the Nou-

riſhment and Matter contained as well in them as in the Stomach, have been ſo confuſedly agitated from Side to Side, during the Pains of Labour, by the frequent Throws which always muſt compreſs the Belly, that they could not be well digeſted, whence this Wind is afterwards generated; and by Conſequence the Gripes which the Woman feels running into her Belly from Side to Side, according as the Wind moves more or leſs, and ſometimes likewiſe from the Womb becauſe of the Compreſſion and Commotion, which the Bowels make: Theſe being generally the Cauſe, let us now apply a ſuitable Remedy.

1. *Boil an Egg ſoft, and pour out the Yolk of it, with which mix a ſpoonful of Cinnamon-water, and let her drink it; and if you mix with it two Grains of Ambergreaſe, it will be the better,* and yet *Vervain* taken in any thing ſhe drinks, will be as effectual as the other.

2. *Give the Lying-in Woman, immediately after Delivery, Oyl of ſweet Almonds and Syrup of Maiden-hair mixed together. Some prefer Oyl of Walnuts, provided it be made with Nuts that are very good,* but taſtes worſe than the other at beſt. This will lenify the Inſide of the Inteſtines by its Unctuouſneſs, and by that Means bring away that which is contained in them more eaſily.

3. *Take and boil Onions very well in Water, then ſtamp them with Oyl, and Cinnamon and Seed in Powder, ſpread them upon a Cloth, and apply them to the Region of the Womb.*

4. *Let her be careful to keep her Belly very hot, and not to drink too cold; and if they prove very violent, hot Cloths from time to time muſt be laid to her Belly, or a Pancake fry'd with Walnut Oyl, may be applied to it without ſwathing her Belly too ſtrait. And for the better evacuating the Wind out of the Inteſtines, give her a Clyſter, which may be repeated as often as Neceſſity requires.*

5. *Take Bay-berries, beat them to Powder, put the Powder upon an Chaffing-diſh of Coals, and let her receive the Smoak of them up her Privities.*

6. *Take*

6. *Take Tar and Barrows-greese, of each an equal Quantity, boil them together, and whilst it is boiling, add a little Pidgeons Dung to it. Spread some of this upon a Linen-Cloth, and apply it to the Reins of the Back of her that is troubled with After-pains, and it will give her speedy Ease.*

Lastly, *Let her take half a Dram of Bayberries, beaten into Powder, in a Draught of Muskadel, or Tent.*

II. Another Accident to which Women in Child-bed are subject, is the Hemorrhoids, or Piles, occasion'd through their great straining, in bringing the Child into the World. To cure this,

1. *Let her be let Blood in the Vein* Saphæna.

2. *Let her use* Polypodium *in her Meat and Drink, bruised and boiled.*

3. *Take an* Onion, *and having made a Hole in the Middle of it, fill it full of* Oil, *roast it, and having bruised it altogether, apply it to the Fundament.*

4. *Take a Dozen of Snails without Shells, if you can get them, or else so many Shell-snails, and pull them out and having bruised them with a little* Oil, *apply them warm to the Fundament.*

5. *Take as many Wood-lice as you can get, and bruise them; and having mixed them with a little* Oil, *apply warm, as before.*

6. *If she go well to Stool, let her take an Ounce of* Cassia Fistula, *drawn at Night going to Bed, she need no Change of Diet after.*

III. Retention of the Menstrues is another Accident happening to Women in Child-bed; and which is of so dangerous a Consequence, that if not timely remedied it proves Mortal. Where this happens;

1. *Let the Woman take such Medicines as strongly provoke the* Terms, *and such are* Dittany, Betony, Penny-Royal, Savory, Feaverfew, Centory, Juniper-Berries, Piony-Roots.

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2. *Let her take two or three Spoonfuls of Briony-water every Morning.*

3. *Gentian-roots, beaten into Powder, and a Dram of them taken every Morning in Wine, is an extraordinary Remedy.*

4. *The Roots of* Birthwort, *either long or round, ſo uſed and taken as the former, is very good.*

5. *Take twelve Piony ſeeds, and beat them into very fine Powder, and let her drink them in a Draught of hot Cardus Poſſet-drink; and let her ſweat after it.* And if this laſt Medicine don't bring them down the firſt Time ſhe takes it, let her take as much more three hours after, and it ſeldom fails.

IV. Over-flowing of the Menſtrues is another Accident incident to Child-bed Women.

1. *Take Shepherds-purſe, either boiled in any convenient Liquor, or dried and beaten into Powder, and it will be an admirable Remedy to ſtop them; this being eſpecially appropriated to the Privities.*

2. *The Flowers and Leaves of* Brambles, *or either of them, being dried, and beaten into Powder, and a Dram of them taken every Morning in a Spoonful of Red-wine, or in a Decoction of the Leaves of the ſame, (which perhaps is much better) is an admirable Remedy for the immoderate Flowing of the Terms in Women.*

V. Excoriations, Bruiſes, and Rents of the lower Part of the Womb, are often occaſioned by the violent Diſtention and Separation of the four Caruncles in a Woman's Labour. For the healing whereof.

As ſoon as the Woman is laid, if there be only ſimple Contuſions and Excoriations, let the Anodine Cataplaſm formerly directed, be applied to the lower parts to eaſe the Pain, made of the Yolks and Whites of new laid Eggs, and Oil of Roſes boiled a little over warm Embers, continually ſtirring it till it be equally mixed, and then ſpread upon fine Cloth, it muſt be applied very warm to the bearing Place for five or ſix hours, and when it is taken away, lay ſome fine Rags dipped in Oil of St. John's-worth, *on each ſide of the bearing-place, or let the Part excoriated*

be

be anointed with Oil of St. John's-worth, *twice or thrice a Day, alſo foment the Parts with Barley-water and Honey of Roſes, to cleanſe them from the Excrements which paſs. And when the Woman makes Water, let them be defended with fine Rags, and thereby hinder the Urine from cauſing Smart and Pains.*

IV. The Curdling and Clotting of the Milk, is another Accident that often happens to Women in Child-bed: For in the beginning of Child-bed, the Woman's Milk is not purified, becauſe of the great Commotions her Body ſuffered during her Labour; which affected all the Parts, and it is then mixed with many other Humours. Now this Clotting of the Milk does for the moſt Part proceed from the Breaſts not being fully drawn; and that either becauſe ſhe hath too much Milk, and that the Infant is too ſmall and weak to ſuck all; or becauſe ſhe doth not deſire to be a Nurſe, for the Milk in thoſe Caſes remaining in the Breaſt after Concoction, without being drawn, loſeth the Sweetneſs and the Balſamick Quality it had, and by reaſon of the Heat it acquires, and the too long Stay it makes there, it ſours, curdles, and clots; in like manner as we ſee Runnet put into ordinary Milk turns it into Curds: This Curdling of the Milk may be alſo cauſed by having taken a great Cold, and not keeping the Breaſt well covered.

But from what Cauſes ſoever this Curdling of the Milk proceeds, the moſt certain Remedy is, ſpeedily to draw the Breaſts untill they are emitted and dried. But in regard to the Infant, by Reaſon of its Weakneſs, cannot draw ſtrong enough, the Woman being hard marked when her Milk is curdled; it will be moſt proper to get another Woman to draw her Breaſts until the Milk comes freely, and then ſhe may give her Child ſuck. And that ſhe may not afterwards be troubled with a Surpluſage of Milk, ſhe muſt eat ſuch Diet as gives but little Nouriſhment, and that ſhe keeps her Body open.

But if the Caſe be ſuch, that the Woman neither can nor will be a Nurſe, 'tis then neceſſary to apply other

Remedies for the Curing of this Diſtemper. For then it will be the beſt not to draw her Breaſts, for that will be the Way to bring more Milk into them; which in this Caſe muſt by all means be prevented: For which Purpoſe it will be neceſſary to empty the Body by bleeding in the Arm: Beſides which, let the Humours be drawn down by ſtrong Clyſters, and bleeding in the Foot, nor will it be amiſs to purge gently: And to digeſt, reſolve and diſſipate the curdled Milk, apply the Cataplaſm of pure Honey, or that of the four Brains boiling in a Decoction of Sage, Milk, Smallage and Fennel, mixing with it Oil of Camomile, with which Oil let the Breaſts be alſo well anointed. This following Liniment is alſo good to ſcatter and diſſipate the Milk.

A Liniment to ſcatter and diſſipate the Milk.

That the Milk flowing back to the Breaſts, may without Offence be diſſipated, you muſt uſe this Ointment:

Take pure Wax, two Ounces, of Linſeed Oil half a Pound; when the Wax is melted, let the Linament be made, wherein Linen-Cloths muſt be dipped, and according to their Largeneſs be lain upon the Breaſt, and when it ſhall be diſcuſſed, and pained no more, let other Linen-Cloths be dipped in the diſtilled Water of Acorns, and put upon them.

Note, That the Cloths dipped in the diſtilled Water of Acorns, muſt be uſed only by thoſe that cannot nurſe their own Children; but if a Swelling in the Breaſts of them which give ſuck do ariſe from abundance of Milk, and threaten an Inflamation, let them uſe the former Ointment, but abſtain from uſing the diſtilled Water of Acorns.

CHAP. VIII.

Directions for Nurſes, in ordering New-born Children.

HAving in the former Chapter ſhewn how the lying-in Woman ſhould be ordered, it is now high Time to take Care of the Infant: To whom, the firſt Service that ſhould be performed for it, is the Cutting of the Navel-ſtring, of which I have ſpoken at large before Page 59.

Sect. 1. *What is to be done to the New-born Infant, after Cutting the Navel-ſtring.*

WHEN the Child's Navel-ſtring hath been cut according to the Rules before preſcribed, let the Midwife preſently cleanſe it from the Excrements and Filth it brings into the World with it; of which ſome are within the Body, as the Urine in the Bladder, and the Excrement found in the Guts; and others without, which are thick, and whitiſh, and clammy, proceeding from the Slimineſs of the Waters: There are Children ſometimes ſo covered all over with this, that one would ſay they were rubbed over with ſoft Cheeſe, and ſome Women are of ſo eaſy a Belief, that they really think it ſo; becauſe they had eaten ſome while they were with Child. From theſe Excrements let the Child be cleanſed with Wine and Water a little warmed, waſhing every Part of its Body therewith, but chiefly the Head, becauſe of the Hair, alſo the Folds of the Groins Arm-pits, and the Cods or Privities; which Parts muſt be gently cleanſed with a Linen-Rag, or a ſoft Spunge dipped in this luke-warm Wine. If this clammy or viſcous Excrement ſtick ſo cloſe that it will not be ſo eaſily waſhed off from thoſe Places, it may be fetcht off with Oil of ſweet Almonds, or a little freſh Butter melted with Wine, and afterwards well dried off: She muſt alſo make Tents of fine Rags, and, wetting them in this

Liquor therewith unſtop the Ears and Noſtrils, but for the Eyes, wipe them only with a dry ſoft Rag, not dipping it in the Wine, leſt it ſhould make them ſmart.

The Child being thus waſhed and cleanſed from its native Blood and Impurities, which attended it into the World, it muſt in the next Place be ſearched to ſee whether all Things be right about it, and that there be no Fault or Diſlocation; whether its Noſe be ſtrait, or its Tongue be tied; or whether there be any Bruiſe or Tumour of the Head, or whether the Mold be not overſhotten; alſo whether the *Scrotum* (in caſe it be a Boy) be not blown up and ſwelled; and in ſhort, whether it has ſuffered any violence by its Birth in any Part of its Body, and whether all the Parts be well and duly ſhap'd, that ſo ſuitable Remedies may be applied, if any Thing be not found right. Nor is it enough to ſee that all be right without, and that the Out-ſide of the Body be cleanſed, but ſhe muſt chiefly obſerve whether it diſchargeth the Excrements retained within, and whether the Paſſages are open, for ſome have been born without having them preforated; therefore let her examine whether the Conduits of the Urine and Stool be clear: For want of which ſome have died, not being able to void their Excrements, becauſe timely Care was not taken at firſt: As to the Urine, all Children, as well Males as Females, do make Water as ſoon as they are born, if they can, eſpecially when they feel the Heat of the Fire, and ſometimes alſo the Excrements, but not ſo ſoon as the Urine. If the Infant does not Ordure in the firſt Day, then put up into its Fundament a ſmall Suppoſitory, to ſtir it up to be diſcharged, that it may not cauſe painful Gripes, by remaining ſo long in its Belly. A ſugar'd Almond may be proper for this Purpuſe, anointed over with a little boiled Honey, or elſe a ſmall Piece of Caſtle-ſoap, rubbed over with freſh Butter, ſhe may alſo give the Child to this Purpoſe, a little Syrup of Roſes or Violets at the Mouth, mixed with ſome Oil of

ſweet

ſweet Almonds drawn without Fire, anointing the Belly alſo with the ſame Oil, or a little freſh Butter.

The Midwife having thus waſhed and cleanſed the Child, according to the before-mentioned Directions, let her begin to ſwaddle it in Swathing-cloaths, and when ſhe dreſſes the Head, let her put ſmall Rags behind the Ears to dry up the Filth, which uſually engenders there, and ſo let her do alſo in the Folds of the Arm-pits and Groins and ſo ſwathe it, having wrapped it up warm in Beds and Blankets, which there is ſcarce any Woman ſo fooliſh, but knows well enough how to do, only let me give them this Caution, that ſhe ſwathe not the Child too ſtrait in its Blankets, eſpecially about the Breaſt and Stomach, that it may breathe the more freely, and not be forced to Vomit up the Milk it ſucks, becauſe the Stomach cannot be ſufficiently extended to contain it. Therefore let its Arms and Legs be wrapped in its Bed, ſtretched and ſtrait, and ſwathed to keep them ſo, *viz.* The Arms along its Sides, and its Legs equally both together, with a little of the Bed between them, that they may not be galled by rubbing each other. Then let the Head be kept ſteady and ſtraight, with a Stay faſtened on each Side the Blanket; and then wrap the Child up in Mantles and Blankets to keep it warm: Let none think this of Swathing the Infant is needleſs to ſet down, for it is neceſſary it ſhould be thus ſwaddled to give its little Body a ſtrait Figure, which is moſt decent and proper for a Man, and to accuſtom him to keep upon his Feet which otherwiſe would go upon All-four, as moſt other Animals do.

CHAP. IX.

Of the Indiſpoſition of New-born Infants, with ſuitable Remedies for each.

IN New-born Children there are ſo many Diſtempers they are ſubject to, that daily Experience ſhews us, There are not above half the Children that are born, which live till they are three Years old; which is occaſion'd as well becauſe of the Tenderneſs of their Bodies, as the Feebleneſs of their Age, which hinders them from expreſſing the Incommodities they labour under, any otherwiſe than by their Cries. The Buſineſs of this Chapter therefore ſhall be to diſcover the Indiſpoſitions to which they are ſubject, with the Remedies proper for them.

Sect. 1. *Of Gripes and Pains in the Belly in young Children.*

THIS I mention firſt, as 'tis often the firſt and moſt common Diſtemper which happens to little Infants after their Birth: Many Children being ſo troubled, are pain'd therewith, that it cauſes them to cry Night and Day, and at the laſt to die of it. The Cauſe of it for the moſt part comes from the ſudden Change of their Nouriſhment; for having always received it from the umbilical Veſſels whilſt in their Mother's Womb, they come on a ſudden to change not only the Manner of receiving it, but the Nature and Quality of what they receive, as ſoon as they are born: for inſtead of putrified Blood only, which was convey'd to them by Means of the umbilical Vein, they are now oblig'd to be nouriſhed with their Mother's Breaſt Milk; which they ſuck with their Mouths, and from which are ingender'd many Excrements, cauſing Gripes and Pains, and that not only becauſe it is not ſo pure as the Blood with which it was nouriſh'd in the Womb, but becauſe the Stomach and Inteſtines

teſtines cannot yet make a good Digeſtion, being unaccuſtomed to it. It is alſo cauſed ſometimes by a rough Flegm, and ſometimes by the Worms, for Phyſicians affirm, that Worms have been bred in Children, even in their Mothers Belly.

The Remedy therefore muſt be ſuited according to the Cauſe; if it proceed from the too ſudden Changes of Nouriſhment; the Remedy muſt be to forbear giving the Child ſuck for ſome Days, leſt the Milk being mixed with Flegm, which is then in the Stomach corrupt; and at firſt it muſt ſuck but little, until it be accuſtomed to digeſt it. If it be the Excrements in the Inteſtines, which by their long Stay increaſeth theſe Pains, give them at the Mouth a little Oil of ſweet Almonds, and Syrup of Roſes: If it be Worms, lay a Cloth dipped in Oil of Wormwood, mixed with Ox-gall, upon the Belly; for a ſmall Cataplaſm mixed with the Powder of Rue, Wormwood, Coliquintida, Alloes, and the Seeds of Citron, incorporated with Ox-gall, and the Powder of Lupines. Or give it Oil of ſweet Almonds, with Sugar-candy, and a Scruple of Anniſeeds, it purgeth New-born Babes from green Choller and ſtinking Flegm; and if it be given with Sugar-pap, it allays the griping Pains of the Belly. Alſo anoint the Belly, with Oil of Dill, or lay Pellitory ſtampt with Oil of Cammomile to the Belly.

Sect. 9. *Of Weakneſs in New-born Infants.*

WEAKNESS is an Accident that many Children bring into the World along with them, and is often occaſioned by the Labour of the Mother; by the violence and length whereof, they ſuffer ſo much that they are born with ſo much Weakneſs, that 'tis many Times difficult to know whether they are alive or dead, the body appearing ſo ſenſleſs, and their Face ſo blue and livid, that they ſeem to be quite choaked: and even after ſome Hours, their ſhewing any Signs of Life, is

attended

attended with ſo much Weakneſs, that it looks like a Return from Death, and that they are ſtill upon the Borders of his Kingdom.

In this Caſe, the beſt Way to help the Infant, is to lay him ſpeedily in a warm Bed and Blanket, and carry him to the Fire, and then let the Midwife ſup a little Wine, and ſpout it into his Mouth, repeating it often if there be Occaſion. Let her apply Linnen to the Breaſt and Belly dipped in Wine; and let the Face be uncovered, that he may breathe the more freely, alſo let the Midwife keep its Mouth a little open, cleanſe the Noſtrils with ſmall Linnen Tents dipt in White-wine, that ſo he may receive the Smell of it; and let her chafe every Part of his Body well with warm Cloths, to bring back the Blood and Spirits which being retired inwards thro' Weakneſs oft puts him in Danger of being choaked. By the Application of theſe Means the Infant will inſenſibly recover Strength, and begin to ſtir his Limbs by Degrees; and at length to cry, which tho' it be but weakly at firſt, yet afterwards as he breathes more freely, will cry ſtronger and ſtronger.

Sect. 3. *Of the Fundaments being cloſed up in a new born Infant.*

ANother Effect that New-born Infants are liable to, is, to have their Fundament cloſed up, by means whereof they can neither evacuate the new Excrements engendered by the Milk they ſuck, nor that which was amaſſed in their Inteſtines, whilſt in their Mother's Belly, which is certainly Mortal, without a ſpeedy Remedy. There have been ſome Female Children, who have had their Fundament ſo cloſed, and yet have voided the Excrements of the Guts by an Orifice which Nature, to ſupply that Defect, had made within the Neck of the Womb.

For the Cure or Remedy of this, we muſt take Notice that the Fundament is cloſed two ways: Either by a ſingle

ſingle Skin, through which one may diſcover ſome black and blue Marks proceeding from the Excrements retained, which if one touch with the Finger, there is felt a Softneſs within; and thereabouts it ought to be pierced: Or elſe it is quite ſtopped up by a thick fleſhy Subſtance, in ſuch Sort, that there appears nothing without, by which its true Situation may be known. When there is nothing but the ſingle Skin which makes the Cloſure, Operation is very eaſy, and the Children may do very well: for then an Apertion or Opening may be made with a ſmall Inciſion Knife, croſs-ways, that it may the better receive a round form, and that the Place may not afterwards grow together; taking great Care not to prejudice the Sphincter or Muſcle of the *Rectum*. The Inciſion being thus made, the Excrements will certainly have Iſſue. But if by Reaſon of their long ſtay in the Belly they are become ſo dry, that the Infant can't void them; then let a ſmall Clyſter be given, to moiſten and bring them away; afterwards put a Linen-Tent into the new-made Fundament, which at firſt had beſt be anointed with Honey of Roſes, and towards the End with a drying Cicatrizing Ointment, ſuch as *Unguentum Album*, or *Pomphilix*, obſerving to cleanſe the Infant of his Excrements, and dry it again as ſoon, and as often as he evacuates them; that ſo the Apertion may be prevented from turning into a malignant Ulcer.

But now if the Fundament be ſtopped up in ſuch Manner that neither Mark nor Appearance can be either ſeen or felt, then the Operation is much more difficult: And even when it is done, the Danger is much more of the Infant's eſcaping it. And therefore if it be a Female, and that it ſends forth its Excrements by the Way I have mentioned before, 'tis better not to meddle, then by endeavouring to remedy an Inconvenience, run an extream Hazard of the Infant's Death. But when there is no Vent for the Excrements, without which Death is unavoidable, there the Operation is juſtifiable.

The Operation in this Caſe muſt be thus: Let the Operator, with a ſmall Inciſion-Knife that hath but one Edge, enter into the void Place, and turning the Back of it upwards within half a Finger's Breadth of the Child's Rump, which is the Place where he will certainly find the Inteſtine, let him thruſt it ſo forward, that it may be open enough to give free Vent to the Matters there contained, being eſpecially careful of the Sphincter; after which, let the Wound be dreſſed according to the Method above directed.

Sect. 5. *Of the Thruſh, or Ulcers in the Mouth of an Infant.*

THE Thruſh is a Diſtemper that Infants are very often ſubject to: And it ariſes from bad Milk, or from foul Humours in the Stomach; for ſometimes tho' there be no ill Quality in the Milk itſelf, yet it may corrupt in the Child's Stomach, becauſe of its Weakneſs, or for ſome other Indiſpoſition, in which acquiring an Acrimony, inſtead of being well digeſted, there ariſes from thence biting Vapours, which forming a thick Viſcoſity, do thereby produce this Diſtemper.

It is often difficult, as Phyſicians tell us, becauſe it is ſeated in hot and moiſt Places, where the Putrefaction is eaſily augmented, and for that the Remedies ſupplied cannot lodge there, being ſoon waſh'd away with Spittle. But if they ariſe from too hot a Quality in the Nurſe's Milk, Care muſt be taken to temper and cool it, preſcribing her cool Diet; bleeding and purging her alſo, if there be Occaſion.

Take Lentils huſked, powder them, and lay it upon the Child's Gums. Or, take Melium in Flower half an Ounce, and with Oyl of Roſes make a Liniment. Alſo waſh the Child's Mouth with Barley, and Plantane water and Honey of Roſes, or Syrup of dry Roſes, mixing with them a little Verjuice, or Juice of Lemons, as well to looſen and cleanſe the vicious Humours, which cleave to the

the Inside of the Child's Mouth, as to cool those Parts, which are already over heated. This may be done by Means of a small fine Rag, fasten'd to the End of a little Stick, and dipped therein, wherein the Ulcers may be gently rubbed, being careful not to put the Child to too much Pain, lest an Inflamation make the Distemper worse: The Child's Body must also be kept open, that the Humours being carried to the lower Parts, the Vapours may not ascend, as 'tis usual for them to do, when the Body is costive, and the Excrements too long retain'd. If the Ulcers appear malignant, let such Remedies be used as do their Work speedily, that the evil Qualities that cause them being thereby instantly corrected, their Malignity may be thereby prevented: And in this Case touch the Ulcers with Plantane-water sharpen'd with Spirits of Vitriol; for the Remedy must be made sharp, according to the Malignity of the Distemper. It will not be unnecessary to purge these ill Humours out of the whole Habit of the Child, by giving half an Ounce of Succory with Rhubarb.

Sect. 6. *Of Pains in the Ears, Inflamation, Moisture,* &c.

THE Brain in Infants is very moist, and hath many Excrements which Nature cannot send out at its proper Passages: They get often to the Ears, and there cause Pains, Flux of Blood, with Inflamation, and Matter with Pain. And in Children is hard to be known, having no other Way to make it known, but by constant crying; you will also perceive them ready to feel their Ears themselves, but will not let the other touch them, if they could help it; and sometimes you may discern the Parts about the Ears to be very red. These Pains, if let alone, are of dangerous Consequence, because they may bring forth Watching and Epilepsy; for the Moisture breeds Worms there, and fouls the spungy Bones, and by Degrees incurable Deafness.

To prevent all these ill Consequences, allay the Pain with all convenient Speed, but have a Care of using strong Remedies. Therefore only to use warm Milk about the Ears, with the Decoction of Poppy-tops, or Oil of Violets: To take away the Moisture, use Honey of Roses, and let *Aqua Mellis* be dropt into the Ears. Or, take Virgin's Honey half an Ounce, red Wine two Ounces, Allom, Saffron, Peter Salt, each a Dram; mix them at the Fire. Or, drop in Hempseed Oil with a little Wine.

Sect. 7. *Of Redness and Inflamation of the Buttocks, Groin, and Thighs of a young Child.*

IF there be not great Care taken to change and wash the Child's Beds, as soon as they are fouled with the Excrements, and to keep the Child very clean, their Acrimony will be sure to cause Redness, and beget a Smartness in the Buttocks, Groin, and Thighs of the Child; which, by Reason of the Pain, will afterwards be subject to Inflamations, which follows the sooner, through the Delicacy and Tenderness of their Skin, from which the outward Skin of the Body is, in a short Time, separated and worn away.

The Remedy of this is two-fold; that is to say, first, To keep the Child cleanly; and, in the second place, To take off the sharpness of its Urine. As to keeping it cleanly, she must be a sorry Nurse that needs to be taught how to do it; for if she lets it but have dry, clean, and warm Beds and Clouts, as often and as soon as it has foul'd and wet them, either by its Urine or Excrements, it will be sufficient: And as to the second, the taking off the Sharpness of the Child's Urine, that must be done by the Nurse's keeping a cooling Diet, that her Milk may have the same Quality, and therefore she ought to abstain from all Things that may heat it. But, besides these, cooling and drying Remedies are requisite to be applied to the inflamed Parts: Therefore let the Parts be bathed with Plantane-water, with a fourth Part of Lime-water added

to

to it, each Time the Child's Excrements are wiped off; and if the Pain be very great, let it only be fomented with luke-warm Milk. The Powder of a Poſt to dry it, or a little Mill-duſt ſtrew'd upon the Parts affected, may be proper enough, and it is uſed by ſeveral Women. Alſo *Unguentum Album*, or *Diapanpholigos*, ſpread upon a ſmall Rag, in Form of a Plaiſter, will not be amiſs. But the chief Thing muſt be the Nurſe's taking great Care to wrap the inflamed Parts with fine Rags, when ſhe opens the Child, that thoſe Parts may not be gathered and pained by rubbing them together.

Sect. 8. *Of Vomitting in young Children.*

VOmitting in Children proceeds ſometimes from too much Milk, and ſometimes from bad Milk, and is often from a moiſt looſe Stomach, for as Dryneſs retains, ſo Looſeneſs lets go: This is, for the moſt part, without Danger in Children, and they that vomit from their Birth are the luſtieſt; for the Stomach not being uſed to Meat and Milk being taken too much, Crudities are eaſily bred, or the Milk is corrupted; and it's better to vomit theſe up, than to keep them in: But if Vomitting laſt long, it will cauſe an Atrophy, or Conſumption, for want of Nouriſhment.

To remedy this, if it be from too much Milk, which you may know from the Child's being better after Vomiting, give it leſs. If it be from corrupted Milk, that which is vomitted is Yellow and Green, or otherwiſe ill-coloured, and ſtinking: In this Caſe, mend the Milk, as has been ſhew'd before: Cleanſe the Child with Honey of Roſes, and ſtrengthen its Stomach with Syrup of Mints and Quinces made into an Electuary. If the Humour be hot and ſharp, give the Syrup of Pomegranates, Currans and Coral; and apply to the Belly the Plaiſter of Bread, the Stomach Cerot, or Bread dipt in hot Wine.

Or,

Or, *Take Oyl of Maſtich, Quinces, Mints, Wormwoods, each half an Ounce; of Nutmegs by Expreſſion, half a Dram, chymical Oyl of Mints, three Drops.* Coral hath an occult Propriety to prevent Vomiting, and is therefore hung about their Necks.

Sect. 9. *Of breeding Teeth in young Children.*

THIS is a very great, and yet neceſſary Evil in all Children, having Variety of Symptoms join'd with it: They begin to come forth, not all at a time, but one after another, about the ſixth and ſeventh Month; the Fore-teeth coming firſt, then the Eye teeth, and laſt of all, the Grinders; the Eye-teeth cauſe more Pain to the Child than any of the reſt, becauſe they have a very deep Root, and a ſmall Nerve, which hath Communication with that which makes the Eye move. In the breeding of their Teeth, firſt they feel an itching in their Gums, then they are pierced as with a Needle, and pricked by the ſharp Bones; whence proceed great Pains, Watching, and Inflamation of the Gums, Fever, Looſeneſs and Convulſions, eſpecially when they breed their Eye-teeth.

The Signs when Children breed their Teeth are theſe: Firſt, It is known by their Time, which is uſually about the ſeventh Month. 2. Their Gums are ſwelled, and they feel a great Heat there, with an itching, which makes them put their Fingers in their Mouth to rub them, from whence Moiſture diſtils down into the Mouth, becauſe of the Pain they feel there. 3. They hold the Nipple faſter than before. 4. The Gum is White where the Tooth begins to come, and the Nurſe, in giving them ſuck, finds the Mouth hotter, and that they are much changed, crying every Moment, and cannot ſleep, or but very little at a Time. The Fever that follows breeding of Teeth, comes from cholerick Humours inflamed by Watching, Pain, and Heat. And the longer Teeth are breeding, the more dangerous it is; ſo that many in the breeding of them, die of Fevers and Convulſions.

For

For Remedy, two Things are to be regarded: One is to preſerve the Child from the evil Accidents that may happen to it by Reaſon of the great Pain: The other, to aſſiſt as much as may be the cutting of the Teeth, when they can hardly cut the Gums themſelves.

For the firſt of theſe, *i. e.* the preventing theſe Accidents to the Child, the Nurſe ought to take great Care to keep a good Diet, and to uſe all Things that may cool and temper her Milk; that ſo a Fever may not follow the Pain of the Teeth: And to prevent the Humour from falling too much upon the inflamed Gums, let the Child's Belly be kept always looſe, by gentle Clyſters, if he be bound; though oftentimes there is no Need of them, becauſe they are at thoſe Times uſually troubled with a Looſeneſs; and yet, for all that, Clyſters may not be improper neither.

As to the other, which is to aſſiſt in the cutting of the Teeth, that the Nurſe muſt do from Time to Time, mollifying and looſening them, by rubbing them with her Finger dipt in Butter or Honey; or let the Child have a Virgin's Wax-candle to chew upon. Or anoint the Gums with the Mucilage of Quince made with Mallow Water, or with the Brains of a Hare: Alſo foment the Cheeks with the Decoction of *Althæa*, and Camomile-flower and Dill, or with the Juice of Mallows and freſh Butter. If the Gums are inflamed, add Juice of Night-ſhade and Lettuce. I have already ſaid, the Nurſe ought to keep a temperate Diet; I will now add, that Barley-broth, Water-gruel, raw Eggs, Pruens, Lettuce, and Endive are very good for her; but let her avoid ſalt, ſharp, biting, and peppered Meats and Wine.

Sect. 10. *Of the Flux of the Belly, or Looſeneſs in Infants.*

IT is very common for Infants to have a Flux of the Belly, or Looſeneſs, eſpecially upon the leaſt Indiſpoſition; nor is it to be wondered at, ſeeing their natural Moiſtneſs

Moiſtneſs contributed ſo much thereto; and if it be extraordinary violent, ſuch are in better Store of Health, than thoſe that are bound. This Flux, if violent, proceeds from divers Cauſes; as, 1. From breeding of Teeth, and is then commonly attended with a Fever, in which the Concoction is hindered, and the Nouriſhment corrupted. 2. From Watching. 3. From Pain. 4. From ſtirring of the Humours by a Fever. 5. When they ſuck or drink too much in a Fever: Sometimes they have a Flux without breeding of Teeth, from outward Cold in the Guts or Stomach, that obſtructs Concoction. If it be from Teeth, it is eaſily known, for the Signs in breeding of Teeth will diſcover it. If it be from external Cold there are Signs of other Cauſes. If from a Humour flowing from the Head, there are Signs of a Catarrh, and the Excrements are frothy. If crude and raw Humours are voided there is Wind, Belching and flegmatick Excrements. If they be yellow, green and ſtink, the Flux is from a hot and ſharp Humour. It is beſt in breeding of Teeth, when the Belly is looſe, as I have ſaid before: But if it be too violent, and you are afraid it may end in a Conſumption, it muſt be ſtopt, and if the Excrements that are voided be Black, attended with a Fever, it is very bad.

The Remedy in this Caſe, has a principal Reſpect to the Nurſe; and the Condition of the Milk muſt chiefly be obſerved: The Nurſe muſt be cautioned that ſhe eat no green Fruit, nor Things of a hard concoction. If the Child ſuck not remove the flux with Purges, ſuch as leave a blooding Quality behind them: As Syrup of Honey of Roſes, or a Clyſter. *Take the Decoction of Millium Myrobalans each two or three Ounces; with an Ounce or two of Syrup of Roſes make a Clyſter.* After cleanſing, if it proceed from a hot Cauſe, *give Syrup of dried Roſes, Quinces, Myrtles, Coral, Maſtich, Harts-horn, red Roſes, or Powder of Myrtles, with a little* Sanguis Draconis. Alſo anoint with *Oil of Roſes, Myrtles, Maſtich,*

ſtich, each two Drams, with Oyl of Myrtles and Wax, make an Ointment. Or, *Take red Roſes, Moulin, each a Handful, Cypreſs-roots, two Drams*; make a Bag, boil it in red Wine, and apply it to the Belly: Or, uſe the Plaiſter of Bread, or Stomach Ointment. If the Cauſe be cold, and Excrements white, give *Syrup of Maſtich, and Quinces, with Mint-water.* Uſe outwardly *Mints, Maſtich, Cummin*; or, *Take Roſe-ſeeds an Ounce, Cummin, Anniſeeds, each two Drams; with Oyl of Maſtich, Wormwood, and Wax, make an Ointment.*

Sect. 11. *Of the Epilepſy and Convulſions in Children.*

THis is a Diſtemper that is the Death of many young Children, and proceeds from the Brain firſt, as when the Humours are bred in the Brain that cauſe it, either from the Parents, or from Vapours, or bad Humours, that twitch the Membranes of the Brain; it is alſo ſometimes cauſed from other Diſtempers, and from bad Diet: Likewiſe the Tooth-ach, when the Brain conſents, cauſes it, and ſo does a ſudden Fright. As to the Diſtemper itſelf, it is manifeſt, and well enough known where it is; and as to the Cauſe whence it comes, you may know by the Signs of the Diſeaſe, whether it comes from bad Milk, or Worms, or Teeth: If theſe are all abſent, it is certain that the Brain is firſt effected: If it comes with Small-pox or Meaſles, it ceaſeth when they come forth, if Nature be ſtrong enough.

For the Remedy of this grievous and often mortal Diſtemper, give the following Powder to a Child, to prevent it, as ſoon as it is born: Take Male Peony-roots, gather'd in the Decreaſe of the Moon, a Scruple, with Leaf-gold make a Powder. Or, take Peony-roots a Dram, Peony-ſeeds, Miſſelto of the Oak, Elkes-hoof, Man's Skull, Amber, each a Scruple; Muſk, two Grains; make a Powder. The beſt Part of the Cure is taking Care of the Nurſe's Diet, which muſt not be diſorderly by any Means. If it be from corrupt Milk, provoke a Vomit;

to do which, hold down the Tongue, and put a Quill dipt in ſweet Almonds down the Throat. If it comes from Worms, give Things that will kill the Worms, as you will be directed in the following Section. If there be a Fever, reſpect that alſo, and give Coral, Smaragd, and Elkes hoof. In the Fit, give Epileptick Water, as Lavender-water, and rub with Oil of Amber, or hang a Piony-root Elkes hoof, Smaragd about the Neck.

As to a Convulſion, it is when the Brain labours to caſt out that which troubles it: The Matter is in the Marrow of the Back, and Fountain of the Nerves, it is a ſtubborn Diſeaſe, and often kills.

For Remedy whereof, in the Fit waſh the Body, eſpecially the Back-bone, with Decoction of *Althæa Lilly-roots, Piony and Camomile-flowers,* and anoint it with *Man's and Gooſe-Greaſe, Oil of Worms, Orris Lillies, Foxes, Turpentine, Maſtich, Storax and Colamint.* The Sun-Flower is alſo very good, boiled in Water, to waſh the Child.

Sect. 12. *Of the Worms in young Children.*

SEveral Phyſicians have obſerved, that Children have had Worms even in their Mother's Belly and have voided them after they were born; but they are not ſo common: The Truth is, Worms, generally ſpeaking, are bred by mixing Milk with other Meats, in hot and Moiſt conſtitutions; and from ſweet Meats and Summer-Fruits, both which Worms love: As to their Form, it is divers: But they are generally round and long, or broad and little, and they are known to be in a Body where there is exceſſive crying, gnaſhing of Teeth, troubleſome Sleeping, ſtinking Breath, and much Spirit: alſo a dry cough, Loathings, Vomitting, Hick-up, want of Appetite, or too much Thirſt: a Belly ſwelled, or bound or too looſe, the Urine thick and white, coming away with Pain, when the Belly is empty, and the Worms want Food: There is alſo a cold Sweat over the Face

Face and a high Colour, and then ſudden Paleneſs; and ſometimes a Fever and Convulſion, which ceaſeth preſently: But all theſe are Signs of round Worms rather than flat; and theſe long round Worms are the worſt, and ſometimes have eaten through the Guts and Belly; with a Fever theſe are very dangerous: Thoſe that are of a white Colour, are better than thoſe of other Colours.

As to the Remedy: I ſhall firſt offer ſomething by Way of Preſervation; it being better to prevent the breeding of Worms, than to expel them after they are bred: The Way to prevent the breeding of them is, by eating Meats of good Juice, with Oranges and Pomegranates, and avoiding all Sorts of ſweet, fat, and ſlimy Meats, Fleſh, Milk, and Summer-Fruits, and to drink Wine with Scurvy-graſs and Sorrel-water in it, and with Powder of Hart's-horn. And let the Belly be kept cloſe, with Clyſters for Children; or give the Decoction of *Sebeſtines* before the Meat, or of Wormwood and Scordium, but Children will not take Things that are bitter; therefore take Graſs-water, and Juice of Lemons or Citron, or a Drop or two of Spirit of Vitriol.

For Cure, When you know that the Child has the Worms, kill and repel them with *Powder of Coralline, Worm-ſeed, Hart's-horn, or eight Grains of* Mercurius Dulcis; *infuſe them a Night in Graſs-water, and caſt away the Subſtance of the Mercury,* and give the Water. *Or, Take Worm-ſeed two Drams, Coralline Hart's-horn prepared, each a Dram; Roots of Piony, Dittany, Mageſtery of Coral, each a Scruple:* make a Powder: Or, give *the Eſſence of Peach-flowers, or the Decoction of Fern-water, half an Ounce or an Ounce.* If there be a Fever with the Worms (as it ſometimes happens) then uſe *Juice of of Lemons, Pomgranates, Oranges, Vinegar, Hart's-horn, Bezoar, Confection of Hyacinth:* Or this following Potion; *Take Graſs-water, Syrup of Juice of Citrons, an Ounce; of Violet, half an Ounce; Spirit of Vitriol two Drops;* give two Spoonfuls. *Or, Take Raiſins ten, Figs ſeven,*

seven, boil them in Water; take of it four Ounces, add Sugar an Ounce and half; make a Clyster, and give it the Child. It is best to use Variety, that the Worms may not be too familiar with one. If you can get the Child to take it, bitter Things will be best at the Mouth; but apply to the Fundament those that are sweet: And therefore a Clyster of sweet Milk will be proper. Also apply Peach leaves to the Navel, bruised, for a Cataplasm; of *Ox-gall, Worm-wood, Gith, Century, Worm-seed and Wax half an Ounce*; make an Ointment. *Or, Take half an Ounce of Treacle, mix it with Juice of Worm-wood*, and apply it to the Navel.

The End of the First Part.

The

The Compleat and Experienc'd

MIDWIFE.

PART II.

Containing Proper and Safe REMEDIES for the Curing of all thoſe Diſtempers that are Peculiar to the Female Sex: And eſpecially thoſe that are any Obſtruction to the Bearing of Children.

HAving finiſhed the Frſt Part of this Book and therein I hope amply made good my Promiſe to the Reader; I am now come to treat of the Diſtempers peculiar to the Female Sex. In which it is not my Deſign ſo to enlarge as to treat of all the Diſtempers they are incident to, but thoſe only to which they are moſt Subject when in a Breeding Condition, and thoſe that keep them from being ſo: For each of which Diſtempers I have laid down ſuch proper and ſafe Remedies, as with the Divine Bleſſing may be ſufficient to repel them. And ſince as amongſt all the Diſeaſes to which Human Nature is ſubject, there is none that more diametrically oppoſes the very End of our Creation, and the Deſign of Nature is the Formation of different Sexes. and the Power whereby given us for the Work of Generation than that of Sterility or Barrenneſs (which, where it

prevails, render the moſt accompliſhed Midwife but a uſeleſs Perſon, and deſtroys the Deſign of our Book, I think therefore Barrenneſs is an Affect that deſerves our firſt Conſideration.

CHAP. I.

Of Barrenneſs; its ſeveral Kinds, with proper Remedies againſt it; and the Signs of Inſufficiency both in Men and Women.

Sect. 1. *Of Barrenneſs in General.*

AS there is no general Rule but will admit of ſome Exception, ſo this firſt Chapter ſeems to be an Exception againſt this Second Part; for though I have promiſed to treat herein only of Diſeaſes peculiar to the Female Sex, yet this Chapter will engage me to ſpeak of a Defect in Men, Barrenneſs being an Affect incident to them alſo; and therefore it is ſo neceſſary to be handled with Reſpect to Men, as well as Women, that without treating of it ſo, I ſhall not be able to make good the old Proverb, of *Setting the Saddle on the right Horſe.*

Having promiſed this, and thereby anticipated an Objection, I ſhall now proceed to the Subject matter of this Chapter, which is Barrenneſs.

Barrenneſs is either Natural or Accidental.

Natural Barrenneſs is, when a Woman is barren, though the Inſtruments of Generation are perfect both in herſelf and Husband, and no preproſperous or diabolical Courſe uſed to cauſe it; and neither Age nor Diſeaſes, nor any natural Defect hindering, and yet the Woman remains naturally barren, and conceives not.

Now this may proceed from a natural Cauſe, for if the Man and Woman be of one Complexion, they ſeldom have Children; and the Reaſon is clear, for

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The Universal Course of Nature being formed by the Almighty of a Composittion of Contraries, cannot be increased by a Composition of Likes: And therefore if the Constitution of the Woman be hot and dry, as well as of the Man, there can be no Conception. And if on the contrary, the Man should be of a cold and moist Constitution, as well as the Woman, the Effect would be the same. And this Barrenness is purely Natural: The only way to help it is, for People before they marry to observe each others Constitution and Complexion, if they design to have Children: If their Complexions and Constitutions be alike, they are not fit to come together: for the discordant Nature make the only Harmony in the Work of Generation.

Another Natural Cause of Barreneſs, is, want of Love between the Man and Wife: Love is that vital Principle that ought to admire each Organ in the Act of Generation, or else, 'twill be spiritless and dull; for if their Hearts be not united in Love, how should their Seed unite to cause Conception: And this is sufficiently evidenc'd in that their never follows a Conception upon a Rape: therefore if Men and Women design to have Children, let them live so that their Hearts as well as their Bodies may be united, or else they may miss of their Expectations.

A third Cause of Natural Barrenness, is the letting of Virgins Blood in the Arm, before their natural Courses are come down; which is usually in the fourteenth and fifteenth Years of their Age; sometimes perhaps before the thirteenth, but never before the twelfth. And because usually they are out of Order, and indispos'd before the Purgations come down, their Parents run to the Doctor to know what is the Matter, and he strait prescribes opening a Vein in the Arm, seeing it was Fulness of Blood which was the Cause offending; and this makes her well at present: And when the young Virgin happens to be in the same Disorder again, the Mother strait runs to the Surgeon, and he directly uses the

ſame Remedy; and by theſe Means the Blood is diverted from its proper Channel that it comes not down the Womb as in other women: And ſo the womb dries up and the Woman is for ever barren. The way to prevent this, is to let no Virgin blood in the Arm, before her Courſes come well down; but if there be Occaſion, in the foot; for that will bring the Blood downwards, and by that Means provoke the Menſtrues to come down.

Another Cauſe of Natural Barrenneſs is the Debility of Perſons in Copulation; if Perſons perform not that Act with all the Heat and Ardour that Nature requires, they may as well let it alone, and expect to have Children without it; for Frigidity and Coldneſs never produces Conception. Of the Cure of this we will ſpeak by and by, after I have ſpoken of.

Accidental Barrenneſs, which is what is occaſion'd by ſome morbifick Matter or infirmity upon the Body either of the Man or the Woman, which being removed, they become fruitful. And ſince as (I have before noted) the firſt and great Law of the creation was to encreaſe and multiply, and barrenneſs is the direct oppoſition to the law, and fruſtrates the End of our Creation; and that is ſo great an Affliction to divers to be without Children, and often cauſes Man and Wife to have hard thoughts one of another, each Party thinking the Cauſe not in them: I ſhall here, for the Satisfaction of all well meaning People, ſet down the Signs and Cauſes of Inſufficiency both in Men and Woman, premiſing the firſt, that when Pople have not Children, they muſt not preſently blame either Party, for neither may be in Fault, but perhaps God ſees it not good (for Reaſons beſt known to himſelf) to give them any; of which we have divers Inſtances in Story. And though the Almighty in the Productions of Nature, works by natural Means, yet where he witholds his Bleſſing, natural Means are ineffectul; for it is the Bleſſing which is the Power

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and Energy by which Nature brings her Production forth.

Sect. 2. *Signs and Causes of Insufficiency in Men.*

ONE Cause may be in some Vitiousness in the Yard, as if the same be crooked, or any Ligaments therefore distorted or broken, whereby the Ways and Passages through which the Seed should flow, come to be stopped or vitiated.

Another Cause may be too much Weakness of the Yard, and Tenderness thereof, so that it is not strongly enough erected to inject Seed into the Womb: for the Strength and Stiffness of the Yard very much conduces to Conception, by reason of the forcible Injection of the Seed

Also if the Stones have received any Hurt, so that they cannot exercise their proper Gift in producing Seed, or if they be oppressed with an Inflammation or Tumour, Wound or Ulcer, or drawn up within the Belly, and not appearing outwardly; these are Signs of Insufficiency, and Causes of Barrenness.

Also a Man may be Barren, by Reason of the Defect of Seed; as, First, If he cast forth no Seed at all; or less in Substance thian is Needful. Or, Secondly, if the Seed be vicious, or unfit for Generation; as on the one Side, it happens in Bodies that are gross and fat, the Matter of it being defective; and on the other Side too much Leanness, or continual Wasting or Consumption of the Body, destroys the Seed; Nature turning all the Matter and Substance thereof into Nutriment of the Body.

Too frequent Copulation is also one great Cause of Barrenness in Men; for it attracteth the Seminal Moisture from the Stones, before it is sufficiently prepared and concocted: so if any one by daily Copulation do exhaust and draw out all the Moisture of his Seed, then do the Stones draw the moist Humours from the

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ſuperior Veins into themſelves; and ſo having but a little Blood in them, they are forced of Neceſſity to caſt it out raw and unconcocted; and thus the Stones are violently deprived of the Moiſture of their Veins, attract the ſame from the other ſuperior Veins, and the ſuperior Veins from all the other Parts of the Body, for their proper Nouriſhment, thereby depriving the Body of its vital Spirits. And therefore no wonder that thoſe that uſe immoderate Copulation are very weak in their Bodies; ſeeing their whole Body is thereby deprived of their beſt and pureſt Blood and of the Spirits; inſomuch that many who have been too much addicted to that Pleaſure, have killed themſelves in the very Act; and therefore it is no wonder if ſuch unconcocted and indigeſted Seed be unfit for Generation.

Gluttony and Drunkenneſs, and other Exceſſes, do alſo much hinder Men from Fruitfulneſs, and make them unfit for Generation.

But among other Cauſes of Barrenneſs in Men, this alſo is one that makes them barren, and almoſt of the Nature of Eunuchs, and that is the Inciſion, or the cutting of their Veins behind their Ears: Which in caſe of Diſtempers is oftentimes done: For according to the Opinion of moſt Phyſicians and Anotomiſts, the Seed flows from the Brain by thoſe Veins behind the Ears, more than from any other Part of the Body. From whence it is very probable, That the Tranſmiſſion of the Seed is hindered by the cutting of the Veins behind the Ears, ſo that it cannot deſcend at all to the Teſticles, or comes thither very crude and raw. And thus much for the Sign and Cauſes of Barrenneſs in Men.

Sect. 3. *Sign and Cauſes of Inſufficiency, or Barrenneſs, in Women.*

ALthough there are many Cauſes of the Barrenneſs of Women, yet the chief and principal are Internal,

nal, respecting either the Privy Parts, the Womb, or Menstrous Blood.

Therefore *Hippocrates* saith (speaking of the either easy or difficult Conception of Women) the first Consideration is to be had of their Species, for little Women are more apt to conceive then great; slender than gross; white and fair, than ruddy and high coloured; black than wan; Those that have their Veins conspicuous are more apt to conceive than others; but to the very Flesh is evil; to have great swelling Breasts is good.

The next thing to be consider'd, is, the Monthly Purgations, whether they have been duely every Month, and whether they flow plentifully, and are of a good Colour, and whether they have been equal every Month, for so they ought to be.

Then the Womb or Place of Conception is to be consider'd; it ought to be clean and sound, dry and soft; not retracted or drawn up; nor prone, nor descended downwards, nor the Mouth thereof turn'd awry, nor too close shut. But to speak more particularly:

The first Parts to be spoken of, are the *Pudenda*, or Privities, and the Womb; which Parts are shut and inclosed, either by Nature, or against Nature; and from hence such Women are call'd *Imperfores*; and in some Women the Mouth of their Womb continues compressed, or closed up, from the Time of their Birth, until the coming down of their Courses; and then on a sudden when their Terms press forwards to Purgation, they are molested with great and unusual Pains; some of these break of their own Accord, others are dissected and open'd by a Physician; others never break at all, and it brings Death.

All these *Aetius* particularly handles, shewing that the Womb is shut three manner of Ways, which hinders Conception. And the first is, when the Lips of the *Pudenda* grow or cleave together; the second is, when they

are certain Membranes growing in the middle Part of the Matrix within: The Third is when (though the Lips and Bosom of the *Pudenda*, may appear fair and open) the Mouth of the womb may be quite shut up: All which are occasions of Barrenness, in that they hinder both the Use of Man, the Monthly Courses, and Conception.

But amongst all the causes of barrenness in Woman, the greatest is in the womb, which is the field of Generation; and if this field be corrupt, it is in vain to expect any fruit, let it be never so well sown, for it may be unfit for Generation, by Reason of many Distempers, to which it is subject: As for Instance, over much heat and over much cold: for women whose wombs are too thick and cold, cannot conceive, because Coldness extinguisheth the Heat of the humane Seed. Immoderate Moisture of the womb also destroys the Seed of Man, and makes it ineffectual, as Corn sown in Ponds and Marshes: and so does over much Driness in the Womb, so that the Seed perisheth for want of Nutriment. Immoderate Heat of the womb is also a cause of barrenness; for it scorcheth up the Seed, as Corn sown in the Drought of Summer; for immoderate Heats hurt all the Parts of the Body, for no conception can live in the woman.

Also when unnatural Humours are engender'd, as too much Flegm, Tympanies, Wind, Water, Worms, or any such evil Humours abounding contrary to Nature, it causes barrenness. As does all the Terms not coming down in due Order, as I have already said.

A Woman may also have other Accidental Causes of barrenness; (at least such as may hinder her conception) as sudden Frights, Anger, Grief and Perturbation of the Mind; too violent Exercises, at Leaping, Dancing, Running after Copulation, and the like. But I will now add some Signs by which these Things may be known.

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If the Cauſe of Barrenneſs be in the Man, through over much Heat in his Seed, the Woman may eaſily feel that in receiving it.

If the Nature of the Woman be too hot, and ſo unfit for Conception, it will appear by having her Terms very little, and the Colour inclining to Yellowneſs; ſhe is alſo very haſty, cholerick and crafty; her Pulſe beats very ſwift, and ſhe is very deſirous of Copulation.

If you would know whether the Fault is in the Man or the Woman, ſpringle the Man's Urine upon a Lettice Leaf, and the Woman's upon another, and that which dries away firſt, is unfruitful. Alſo take five Wheat-corns, and ſeven Beans, put them into an earthe Pot, and let the Party make Water therein. Let this ſtand ſeven Days, and if in that Time they begin to ſprout, then the Party is fruitful; but if they ſprout not, then the Party is barren, whether it be Man or Woman. This is a certain Sign.

There are ſome that make this Experiment of a Woman's Fruitfulneſs: Take Myrrh, red Storax, and ſome ſuch odoriferous Things, and make a perfume of it, which let the Woman receive into the Neck of the Womb, through a Tunnel: If the Woman feel the Smoak aſcend through her Body to the Noſe, then ſhe is fruitful, otherwiſe barren. Some alſo take Garlick, and beat it, and let the Woman lie on her Back upon it, and if ſhe feel the Scent thereof to her Noſe, it is a Sign of Fruitfulneſs.

Culpeper, and others alſo, give a great deal of Credit to the following Experiment.

Take a Handful of Barley, and ſteep half of it in the Urine of the Man, and the other half in the Urine of the Woman, for the Space of four and twenty Hours, and then take it out, and ſet it; the Man's by it ſelf, and the Woman's by itſelf; ſet it in a Flower-pot, for ſome other Thing where you may keep it dry; then Water the Man's every Morning with his own Urine,

and the Woman's with hers; and that which grows first, is the most fruitful, and if one grow not at all, that Party is naturally barren.

But now having spoken enough of the Disease, it is high Time to assign the Cure.

If Barrenness proceeds from Stoppage of the Menstrues, let the Woman sweat, for that opens the Parts; and the best way to sweat is in an Hot-House. Then let the Womb be strengthened by drinking a Draught of White-Wine, wherein a Handful of stinking Arrack, first bruised, has been boiled. For by secret magnetic Virtue it strengthens the Womb, and by a sympathetic Quality removes any Disease thereof. To which add also a Handful of Vervain, which is very good to strengthen both the Womb and the Head, which are commonly afflicted together by Sympathy. Having used these two or three Days, if they come not down, take of Calaminth, Penny-royal, Thyme, Bettony, Dittany, Burnet, Feverfew, Mugwort, Sage, Piony-roots, Juniper-berries, half a Handful of each, or so many as can be gotten: let all these be boil'd in Beer, and drank for her ordinary Drink.

Take one Part of Gentian-roots, two Parts of Centory, distil them with Ale in an Alembick, after you have bruis'd the Gentian-roots, and infus'd them well. This Water is an admirable Remedy to provoke the Terms. But if you have not this Water in Readiness, take a Dram of Centory, and half a Dram Gentian-roots, beat them to Powder, and take it in the Morning in White Wine; or else take a Handful of Gentian-roots, bruised, boil'd in Posset-drink, and drink a Draught of it at Night going to Bed. Seed of Wild Navew beaten to Powder, and a Dram of it taken in the Morning in White Wine, also is very good; but if it do not do, you must be let Blood in the Legs. And be sure you administer your Medicines a little before the Full of the Moon: or between the New and Full Moon, by no Means in the Wane of the Moon, if you do, you will find them ineffectual.

If

If Barrenneſs proceed from the over flowing of the Menſtrues, then ſtrengthen the Womb, as you were taught before; and afterwards anoint the Reins of the Back with Oil of Roſes, Oil of Myrtle, Oil of Quinces every Night; and then wrap a Piece of White Bays about your Reins, the Cotton Side next the Skin, and keep the ſame always to it. But above all, I commend this Medicine to you. Take Comfry Leaves or Roots, and Clown Wound-wort, of each a Handful; bruiſe them well, and boil them in Ale, and drink a good Draught of it now and then. Or take Cinnamon, Caſſia lignea, Opium, of each two Drams; Myrrh, white Pepper, Galbanum, of each one Dram; diſſolve the Gum and Opium in white Wine; beat the reſt into Powder: Then make into Pills, by mixing of them together exactly, and let the Patient take two Pills every Night going to Bed: but let the Pills not exceed 15 Grains.

If Barrenneſs proceed from a Flux of the Womb, the Cure muſt be according to the Cauſe producing it, or which the Flux proceeds from, which may be known by its Signs: For a Flux of the Womb being a continual Diſtillation from it for a long Time together, the Colour of what is voided ſhews what Humour it is that offends; in ſome it is red, and that proceeds from Blood putrified; in ſome it is yellow, and that denotes Choler; in others white and pale, and that denotes Flegm; if pure Blood comes out, as if a Vein were open'd, ſome Corroſion or Gnawing of the Womb is to be fear'd. All of them are known by theſe Signs.

The Place of Conception is continually moiſt with the Humours, the Face is ill coloured, the Party loaths Meat, and breathes with Difficulty, the Eyes are much ſwollen, which is ſometimes with Pain. If the offending Humour be pure Blood, then you muſt let Blood in the Arm, and the Cephalick Vein is fitteſt to draw back the Blood, and then the Juice

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of Plantane and Comfry be injected into the Womb. If Flegm be the cauſe, let Cinnamon be a Spice uſed in all her Meats and Drinks; and let her take a little Venice Treacle or Mithridate, every Morning. Let her boil Burnet, Mugwort, Feverfew and Vervain, in all her Broths. Alſo half a Dram of Myrrh taken every Morning, is an excellent Remedy againſt this Malady. If Choler be the cauſe, let her take Burrage, Bugloſs, red Roſes, Endive, and Succory Roots, Lettuce and white Poppy-ſeed, of each a Handful; boil theſe in white Wine till one half be waſted: Let her drink half a Pint every Morning; to which half Pint add Syrup of Peach-flowers and Syrup of Cichory of each an Ounce, with a little Rhubarb, and this will gently purge her. If it proceed from putrified Blood let her be blooded in the Foot, and then ſtrengthen the Womb, as I have directed in ſtopping of the Menſtrues.

If Barrenneſs be occaſioned by the falling out of the Womb, as ſometimes happens, let her apply ſweet Scents to her Noſe, ſuch as Civet, Galbanum, Storax, Calamitis, Wood of Aloes, and ſuch other Things as are of that Nature: And let her lay ſtinking Things to the Womb, ſuch as Aſſa Fœtida, Oyl of Amber, or the Smoak of her own Hair being burnt: For this is a certain Truth, That the Womb flies from all ſtinking, and to all ſweet Things. But the moſt infallible Cure in this Caſe is this; Take a commom Burdock Leaf (which you may keep dry if you pleaſe all the Year, apply this to her Head, and it will draw the Womb upwards. In Fits of the Mother, apply it to the Soles of her Feet, and it will draw the Womb downwards. Bur-ſeed beaten into Powder, it draws the Womb which way you pleaſe, according as it is applied.

If Barrenneſs prceed from a hot cauſe, let the Party take Whey, and clarify it, then boil Plantane leaves and

and roots in it, and drink it for her ordinary Drink. Let her also inject the Juice of Plantane into the Womb with a Syringe: If it can be in Winter, when you can get the Juice, make a strong Decoction of the Leaves and Roots in Water, and inject that up with a Syringe, but let it be but Blood-warm, and you will find this Medicine of great Efficacy. And further: To take away Barrenness proceeding of hot Causes, take often Conserve of Roses, cold Lozenges made of Tragacanth, the Confections of Traisantali, and use to smell the Camphire, Rosewater and Saunders. It is also good to bleed the Basilica, or Liver-vein, and take out four or five Ounces of Blood; and then take this Purge: Take *Electuarium de Epithymo de Succo Rosarum*, of each two Drams and an half, clarified Whey four Ounces; mix them well together, and take it in the Morning fasting; sleep after it about an Hour and an Half, and fast four Hours after it: And about an Hour before you eat any Thing, drink a good Draught of Whey. Also. Take Lilly-water four Ounces; Mandragora-water, one Ounce, Saffron half a Scruple, beat the Saffron to Powder, and mix it with the Waters, and drink them warm in the Morning: Use this eight Days together.

Some excellent Remedies against Barrenness, and to cause Fruitfulness.

TAKE Broom-flowers, Smallage, Parsly-seed, Cummin, Mugwort, Feverfew, of each half a Scruple; Aloes half an Ounce; India Salt, Saffron, of each half a Dram; beat and mix them well together, and put it to five Ounces of Feverfew-water warm, stop it up close, and let it stand and dry in a warm Place; and thus do two or three Times one after another, then make each Dram into six Pills, and take one of them every other Day before Supper,

For a purging Medicine againſt Barrenneſs: Take Conſerve of Benedicta Lax, one Quarter of an Ounce; De-Pſillo, 3 Drams; Electuary de Succo Roſarum, one Dram; mix them together with Feverfew Water, and drink it in the Morning betimes. About Three Days after the Patient hath taken the Purge, let her be let Blood four or five Ounces in the median, or common black Vein in the right foot; and then take five Days, one after another, filed Ivory, a Dram and a half in Feverfew Water: And, during the Time, let her ſit in the following Bath an Hour together Morning and Night: Take wild yellow Rapes, Daucus, Balſam-wood and fruit, Aſh-keys, of each two Handfuls; red and white Behen, Broom-flowers, of each a Handful; Muſk, three Grains, Amber, Saffron, of each one Scruple; boil all in Water ſufficiently, but the Muſk, Saffron, Amber and Broom-flowers, put them into the Decoction, after it is boil'd and ſtrain'd.

A Confection very good againſt Barrenneſs: Take Piſtachia, Pingles, Eringoes, of each half an Ounce; Saffron, one Dram; Lignum Alloes, Gallingale, Mace, Coriophylla, Balm-flowers, red and white Behen; of each 4 Scruples; ſhaven Ivory, Caſſia-bark, of each two Scruples: Syrup of confected Ginger, twelve Ounces, white Sugar ſix Ounces, decoct all theſe well together in twelve Ounces of Balm-water, and ſtir it well together: then put to it of Muſk and Amber of each half a Scruple; Take hereof the Quantity of a Nutmeg 3 Times a Day, in the Morning, an Hour before Noon, and an Hour after Supper.

But if the Cauſe of Barrenneſs either in Man or Woman, be through the Scarcity or Diminution of the Natural Seed, then ſuch Things are to be taken as do increaſe the Seed, and incite or ſtir up to Venery, and further Conception; which I ſhall here ſet down, and ſo conclude this Chapter of Barrenneſs;

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For this, yellow Rape ſeed baked in Bread, is very good; alſo young fat Fleſh, not too much ſalted; alſo Saffron, the Tails Stincus, and long Pepper prepared in Wine. Let ſuch Perſons eſchew all ſour, ſharp, doughy and ſlimy Meats, long Sleep after Meat, with Surfeiting and Drunkenneſs, and as much as they can, keep themſelves from Sorrow, Grief, Vexation and Care.

Theſe Things following increaſe natural Seed, and ſtir up Venery; and recover the Seed again, when it is loſt, *viz.* Eggs, Milk, Rice boyled in Milk; Sparrows brain, Fleſh, Bones and all; the Stones and Pizzles of Bulls, Bucks, Rams and Boars; alſo Cock-ſtones, Lamb-ſtones, Partridge, Quails, and Pheaſants Eggs, and this is an undeniable Aphoriſm, *that whatſoever any Creature is addicted unto, they move or incite the Man or Woman, that eats them, to the like:* and therefore Patridges, Quails, Sparrows *&c.* Being extreamly addicted to Venery, they work the ſame effect in thoſe Men and Woman that eat them. Alſo take Notice, *That in what Parts of the Body the Faculty which you would ſtrenghten, lies, take the ſame Part of the Body of another Creature in whom the Faculty is ſtrong, as a Medicine.* As for Inſtance: The Procreative Faculty lies in the Teſticles, therefore Cock-ſtones Lamb ſtones, *&c.* are proper to ſtir up Venery, I will alſo give you another general Rule: *All Creatures that are fruitful being eaten. make them fruitful that eat them*; as Crabs, Lobſters, Prawns, Pigeons, *&c.* The Stones of a Fox dried and beaten to Powder, and a Dram taken in the Morning in Sheep's milk, and the Stones of a Boar taken in like Manner are very good. The heart of a Male Quail carried about the Man, and the Heart of a Female Quail carried about the Woman, cauſeth natural Love and Fruitfulneſs. Let them alſo that would increaſe their Seed, eat and drink of the beſt, as near as they can: For *Sine Cerere & Libero friget Venus*, is an old

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Proverb, which is, *Without good Meat, and good Drink* Venus *will be frozen to Death.*

Pottages are good to increaſe the Seed, ſuch as are made of *Beans, Peaſe, and Lupines, and mix the reſt with Sugar*; *French Beans, Wheat ſodden in Broth, Aniſeed, Fennel-ſeed, Muſtard-ſeed, Colewort-ſeed, and Nettle-ſeed. Alſo Onions ſtewed, Garlicks, Leeks, yellow Rapes, freſh Bugwort Roots, Eringo Roots confected, Ginger confected,* &c. *Of Fruits Hazel Nuts, Cyprus Nuts, Piſtacia, Almonds, and March-panes made thereof. Spices good to increaſe the Seed, are Cinnamon, Cardamum, Galengal, long Pepper, Cloves, Ginger, Saffron, Aſſa Fœdita, take a Dram and a half in good Wine, is very good for this Purpoſe.*

The Weakneſs and Debility of a Man's Yard being a great hindrance to procreation, let him, to ſtrengthen it, uſe the following Oyntments, Take *Wax, Oyl of Bevercod, Majoram-gentle, and Oyl of Coſtus, of each a like Quantity*; make it into an Oyntment, and put to it a little Muſk, and with it anoint the Yard, Cods, &c. *Take of Horſe Emmets three Drams, Oyl of white Seſanum, Oyl of Lillies, of each one Ounce; pound and bruiſe the Ants, and put them to the Oyl, and let them ſtand in the Sun ſix Days, then ſtrain out the Oyl, and add to it Euphorbium one Scruple, Pepper and Rue, of each one Dram, Muſtard Seed half a Dram:* Set this again altogether in the Sun two or three Days; then anoint the Inſtruments of Generation therewith. But ſo much for this Chapter.

CHAP.

CHAP. II.

The Diseases of the Womb.

I Have already said, That the Womb is the Field of Generation: And if this Field be corrupted it is in vain to expect any Fruit though it be never so well sown. It is therefore not without Reason, that I intend in this Chapter to set down the several Distempers to which the Woman is obnoxious, and proper and safe Remedies against them.

Sect. 2. *Of the hot Distempers of the Womb.*

THIS Distemper consists in the Excess of Heat; for the Heat of the Womb is necessary for Conception, but if it be too much, it nourisheth not the Seed, but dispersеth its Heat, and hinders the Conception: This Preternatural Heat, is sometimes from the Birth, and makes them Barren: But if it be accidental, it is from hot Causes that bring the Heat and the Blood to the Womb: It arises also from internal and external Medicines, and from too much hot Meats, Drinks and Exercise. Those that are troubled with this Distemper have but few Courses, and those Yellow, Black, burnt or Sharp, have Hair betimes on their Privities, they are very prone to Lust, and are subject to the Head-ach and abound with choler. And, when the Distemper is strong upon them, they have but few Terms, and out of Order, being bad and hard to flow; and in Time they become Hypochondriacks, and for the most part barren, having sometimes a Frenzy of the Womb.

The Remedy is to use coolers, so that they offend not the Vessels that must be open for the Flux of the Terms. Therefore inwardly use coolers, such as Succory, Endive, Violets, Water-lillies, Sorrel, Lettuce, Sanders, and Syrups and Conserves made thereof. Also take

take Conſerve of Succory, Violets, Water-lillies, Burrage, each an Ounce, Conſerve of Roſes half an Ounce, Diamargariton frigitd Diatriaſcantal, each half a Dram; and with Syrup of Violets, or Juice of Citrons, make an Electuary. For outward Applications make uſe of Oyntment of Roſes, Violets, Water-lillies, Gourds, Venus Navel applied to the Back and Loins.

Let the Air be cool, her Garments thin, and her Meat be with Endive, Lettuce, Succory and Barley. Give her no hot Meats, nor ſtrong Wine, unleſs mixt with Water. Reſt is good for her, but ſhe muſt abſtain from Copulation, though ſhe may ſleep as much as ſhe will.

Sect. 2. *Of the cold Diſtemper of the Womb.*

THIS Diſtemper is the Reverſe of the foregoing, and equally an Enemy to Generation, being cauſed by a cold Quality abounding to Exceſs, and proceeds from a too cold Air, Reſt, and Idleneſs, and cooling Medicines. It may be known by an Averſion to Letchery, and taking no Pleaſure in the Act of Copulation, when they ſpend their Seed. Their Terms are flegmatick, thick, and ſlimy, and do not flow as they ſhould. The Womb is windy, and the Seed crude and wateriſh. It is the Cauſe of Obſtructions and Barrenneſs, and hard to be cur'd.

For the Cure of this Diſtemper, uſe this Water: Take Galengal, Cinnamon, Nutmeg, Mace, Cloves, each two Drams, Ginger, Cubeds, Zedory, Cardanum, each an Ounce, Grains of Paradiſe, long Pepper, each half and Ounce, beat them, and put them in ſix Quarts of Wine for eight Days. Then add Sage, Mint, Balm, Motherwort, each three Handfuls. Let them ſtand eight Days more, then pour off the Wine, and beat the Herbs and the Spices, and then pour on the Wine, and diſtil them Or you may uſe this; Take Cinnamon, Nutmegs, Cloves, Mace, Ginger, Cubebs, Cardumums, Grains of Paradiſe, each

each an Ounce and half, Galengal six Drams, long Pepper, half an Ounce, Zedoary five Drams, bruise them, and add six Quarts of Wine; put them in a Cellar nine Days daily stirring them: Then add Mint two Handfuls, and let them stand fourteen Days, pour off the Wine, and bruise them, and then pour on the Wine again, and distil them. Also anoint with Oyl of Lillies, Rue, Angelica, Bays, Cinnamon, Cloves, Mace, and Nutmeg. Let her Diet and Air be warm; her Meat of easier Concoction, seasoned with Anniseed, Fennel and Thyme; and let her avoid raw Fruits, and Milk Diets.

Sect. 3. *Of the Inflation of the Womb.*

THE Inflation of the Womb is stretching of it by Wind, called by some a windy Mole: The Wind proceeding from a cold Matter, whither thick or thin, contained in the Veins of the Womb, by which the weak Heat thereof is overcome; and it either flows thither from other Parts, or is gathered there by cold Meats or Drinks; Cold Air may be a procuring Cause of it also, if Women that Lye in are exposed to it. This Wind is contained either in the Cavity of the Vessels of the Womb, or between the Tunicles; and it may be known by a Swelling in the Region of the Womb, which sometimes reaches to the Navel, Loins, and Diaphragma; and it rises or abates as the Wind increaseth or decreaseth. It differs from a Dropsie in that it never swells so high; And that neither the Physicians nor Midwife may take it for a Conception, let them observe the Signs of Women with Child laid down in the first Part of this Book; and if one Sign be wanting, they may suspect it to be an Inflation; of which this is a farther Sign, That in Conception the Swelling still increaseth, but in an Inflation, it sometimes increaseth, and sometimes decreaseth; Also if you strike upon the Belly, in an

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Inflation there will be a Noiſe, but not ſo in caſe there be a Conception. It alſo differs from a Mole, becauſe in that there is a Weight and hardneſs in the belly; and, when they move from one Side to another, they feel a Weight which moveth: but not ſo in this. If the womb be without the cavity of the womb, the Pain is greater and more extenſive, nor is there any Noiſe, becauſe the wind is more pent up.

This diſtemper is neither of any long continuance, nor dangerous, if looked after in Time; And, if it be in the Cavity of the womb, is more eaſily expelled. To which purpoſe, give her Diadhpnicon, with a little Caſtper, and ſharp Clyſters that expel wind. If this diſtemper happen to a woman in travail, let her not purge after delivery: nor bleed, becauſe it is from a cold Matter, but if it comes after Child bearing, and her Terms come not down ſufficiently, and that ſhe has fulneſs of blood, let the *Saphœna Vein* be opened. After which, let her take the following Electuary: Take Conſerve of Bettony and Roſemary, of each an Ounce and half; candied Eringo's, Citronpeels candied each half an Ounce, Diacymium, Diagalengal, each a Dram, Oyl of Anniſeed ſix Drops, and with Syrup of Citrons make an Electuary. For cutward Applications, make a cataplaſm of Rue, Mugwort, Camomile, Dill, Calamints, new Penny-royal. Thyme) with Oyl of Rue, Keir, and camomile; and let the following clyſter to expel wind be put into the womb: Take Agnus caſtus, Rye, calamint, each an handful: Anniſeed, caſtus, cinnamon each two Drams, boil them in wine for half a Pint. She may likewiſe uſe Sulphur baths, and Spaw waters, both inward and outward; becauſe they expel wind.

Sect. 4. *Of a Dropſie in the Womb.*

THIS is another Morbiſick Effect of the womb. proceeding from water, as that before mentioned

ed did from the Wind; by which the Belly is so swelled, that it deceives many, causing them to think themselves with Child, when indeed they are not; being no other than an unatural Swelling raised by the gathering together of Waters, from moisture mixed with the Terms, and with an evil Sanguification from the Liver and Spleen; also by immoderate Drinking, or the Eating of crude Meats; all which causing a repletion, do suffocate the native Heat, it may also be caused by the over-flowing of the Courses, or by any other immoderate Evacuation. The Signs of this Distemper, are the lower Parts of the Belly, with the Privities, are puffed up and are pained; the Feet swell, the natural Colour of the Face decays; the Appetit is departed; the Terms also are fewer, and cease before their Time, the Breasts are also soft, but without Milk. This it distinguished from a general Dropsie, in that the lower Parts of the Belly are most swelled; neither does the Sanguificative Faculty appear so hurtful, nor the Urine so pale, nor the Countenance so soon changed, neither are the Superior Parts so extenuated, as in a general Dropsie. But yet this Distemper foretells the total Ruin of the natural Functions, by that singular Consent the Womb hath with the Liver, and therefore an evil Habit of Body, or a general Dropsie will follow.

For the Cure of this Disease, First mitigate the Pain with Fomentations of Mellilot, Mallows, Linseed, Camomile and Althæa. Then let the Humour be prepared with Syrup of Stæchas, Hyssop, Calamint, Mugwort of both Sorts, with the distilled Waters, or Decoctions of Dedder, Marjoram, Sage, Origan, Speerage, Penny-royal and Bettony: And let her purge with Senur, Agarack, Rhubarb, and Elaterium. To purge the Water, Take Calamins, Mugwort, Lovage, Penny-royal, each a handful; Savil a Pugil; Madder-roots, Angelica, of each half an Ounce; boil them in Water, and sweeten them with

with Sugar. Or if she likes it better you may make broths of the same. Also take *Specirem Diambroe, Diamesci Dulcis, Diacalamenti, Diacinnamoni, Diacimini, Troce de Myrrha, of each two Drams, Sugar one Pound with Bettony-water make Lozenges, and let her take of them two Hours before Meals.* Apply also to the bottom of the belly as hot as can be endured, *a little Bag of Camomile, Cummin, and Mellilot boiled in Oyl of Rue, and anoint the Belly and Privities with Unguentum Agrippæ, mingling therewith Oyl of Iroes.* Let the lower Parts of the Belly be covered with *a Plaster of Bay-berries or with a Cataplasm made of Cummin, Camomile and Briony roots, adding thereto Cows and Goats Dung.* For Injection into the Womb. *Take Asarum-roots, three Drams, Penny-royal, Calamints, each half a handful, Savin, a Pugil, Mechoacan a Dram: Aniseed, Cummin, each half a Dram: Boil them, and take six Ounces strained: With Oyl of Elder and Orris, each an Ounce:* and inject it into the Womb by a Metrenchita; let the Air be hot and dry. Moderate Exercise may be allowed, but much sleep is forbidden. She may eat the Flesh of *Partridges, Larks, Chickens, Mountain-Birds, Hares, Coneys,* &c. And let her drink be Wine, mixed with a little Water.

Sect. 5. *Of the Inflamation of the Womb.*

THIS Affect is a Tumour possessing the Womb, accompanied with unnatural Heat, by Obstructions, and gathering together of corrupt Blood: For if the Blood that comes to the Womb, get out of the Vessels into its Substance, and grow hot and putrifie, it causeth Inflammation, either all over, or in part, before or behind, above or below. This happens also by Suppression of the Menstrues, repletion of the whole body, immoderate Copulation, often handling of

of the Genitals, difficult Child-birth, vehement Agitations of the body or by Falls or blows. The Signs of this inflammation, are Tumour, with Heat and Pain in the Region of the Womb, with ſtretch and heavineſs in the Privities; alſo Pain in the Head and Stomach with Vomitting, Coldneſs of the Knees, Convulſions of the Neck, noting, Trembling of the Heart: And ſomtimes Straitneſs of breath, by reaſon of Heat which is communicated to the Diaphragma, or Midriff, and the breaſts, ſympathizing with the Womb, are Pained and Swelled, but more particularly. if the Fore-part of the Matrix be inflamed, the Privities are grieved, and the Urine is ſuppreſſed, or flows forth with difficulty: If it be behind, the Loins and back ſuffer, and the belly is bound: If the Imflamation be in the bottom of the Womb, the Pain is towards the Navel. If the Neck of the Womb be affected, the Midwife, putting, up her Finger, may feel the Mouth of it retracted and cloſed up with a Hardneſs about it. As to the Prognoſticks of it, all Inflammations of the Womb are dangerous, and ſometimes deadly, eſpecially of it be all over the Womb: If the Woman be with Child, ſhe rarely eſcapes, an Abortion follows, and the mother dies.

As to the Cure. Firſt let the Humours flowing to the Womb be repelled; for the effecting of which, after the belly hath been opened by cooling Clyſters, letting of blood will be needful: Open therefore a Vein in the Arm, but have a Care of bleeding in the Foot, leſt thereby you draw more blood to the Womb; but afterwards to derive; if it be from the Terms ſtopt you may. The Opinion of *Galen* is, that the Blood may be diverted by bleeding in the Arm, or cupping the breaſts; and that it may be derived by opening the Ankle vein, and cupping upon the Hips. Then purge gently with *Caſſia, Rhubarb, Sena* and *Myrobolaus thus*; *Take of Sena, two Drams; Anniſeed one Scruple;*

Scruple, Myrobolans half an Ounce, Barley-water a ſufficient Quantity, make a Decoction, *diſſolve it in Syrup of Succory, with Rhubarb, two Ounces, Pulp of Caſſia half an Ounce, Oyl of Anniſeed two drops, and make a Potion.* Alſo at the beginning of the Diſeaſe anoint the Privities and Reins with *Oyl of Roſes and Quinces. Make Plaiſters of Plantain, Linſeed, Barly meal, Millilot, Fenugreeks, and Whites of Eggs*; and if the Pain be vehement, add a little *Opium.* For Repellers and Anodines, *Take Venus narvel, purſlain, Lettuce, Houſleek, Vine-leaves, each a handful, boil them in Wine, and Barly-meal two Ounces; Pomegranate flowers two Drams, boil a* Dram *with Oyl of Roſes, and make a Pultis.* Or, *Take Diachylon ſimple two Ounces, Juice of Venus-narvel, and Plantain, each half an Ounce, Take of Fenugreek, Mallow-root, decocted Figs, Linſeed, Barly-meal, Doves dung, Turpentine, of each three Drams*; Deers-ſuet *half a Dram, Opium half a Scruple, and with Wax make a Plaiſter.* After it is ripe, break it by Motion of the Body, Coughing, Sneezing, or elſe by cupping and Peſſaries: As *Take Rue half a Handful, Figs an* Ounce, boil them ſoft, and Honey and Leven, each an Ounce, Pigeons-dung, Orris-roots, each half a Dram; with Wool make a Peſſary. After it is broken, and the pains abate, then cleanſe and heal the Ulcer with ſuch cleanſers as theſe; viz. Whey, *Barly-water*; Honey, Worm-wood, Smallage, Gribus, Orris, Birth-wort, Myrrh Turpentine, Allum: As take new Milk boiled a pint, Honey half a Pint, Orris Powder half an Ounce, and uſe it hot very often every Day. If it break about the Bladder uſe an Emulſion of cold Seeds, Whey and Syrup of Violets. Let her Drink Barly-water, or clarified whey, and her Meat be Chickens, and Chicken-broth, boiled with Endive, Succory, Sorrel, Bugloſs and Mallows.

Sect. 6. *Of a Schirrosity and Hardness of the Womb.*

A Phlegmon, or Swelling in the Womb neglected, not perfectly cured, often produces a Schirrosity in the Matrix, which is a hard insensible unnatural Swelling, causing Barrenness, and begetting an Indisposition of the Whole Body. The immediate Cause is a thick earthy Humour, (as natural Melancholy for Instance) gathered in the Womb, and causing a Schirrous without Inflammation. It is a proper Schirrous when there is neither Sense nor Pain, and is an improper Schirrous when there is some little Sense and Pain. This Distemper is most usual in Women of a Melancholy Constitution, and also such as have not been cleansed from their Menstrues; or from the retention of the Lochia or After-purgings: It is likwise sometimes caused by eating corrupt Meat; or those inordinate Longings called Pica, to which Breeding Women are often subject: And lastly, It may also proceed from Obstructions and Ulcers in the Womb, or from some evil Affects in the Liver and Spleen. It may be known by these Signs, If the Affect be in the Bottom of the Womb, she feels as it were a heavy Burden representing a Mole, yet differing, in that the Breasts are attenuated, and the whole Body also. If the Neck of the Womb be hardened, no outward Humour will appear, the Mouth of it is retracted; and touched with the Finger, feels hard; nor can she have the Company of a Man without grear Pains and Prickings. This Schirrosity or Hardness is (when confirmed) incurable, and will turn into a Cancer or Dropsie; and ending in a Cancer, proves deadly: The Reason of which is, because the native Heat in those Parts being almost smothered, it is hardly to be restored again.

For the Cure of this, first prepare the Humour with *Syrup of Burrage, Succory, Epitcymum, and clarified Whey*; which being done, take of these Pills following, according to the Strength of the Patient; *Take Hiera Picra, six Drams; black Hellebore, Poliphody, of each* two Drams and a Half; Agarick, Lapis Lazuli, Abluti, Salis Indiæ, Coloquintida, of each one Dram and a Half; mix them, and make Pills. The Body being purged, proceed to molifie the Hardness as followeth; anoint the Privities and the Neck of the Womb with the following Onytment, Take Oyl of Capers, Lillies, sweet Almond, Jessamine, each an Ounce; fresh Butter, Hens-grease Goose-grease, of each half an Ounce, Mucilage, Fenugreek, Althæa, Oyntment of Althæa, each six Drams; Ammoniacum, dissolved in Wine, an Ounce; which with Wax make into an Oyntment. Then apply below the Navel Diachylon Fernelii; and make Emulsions of Figs, Mugwort, Mallows, Penny-royal, Althæa, Fennel-roots, Mellilot, Fenugreek and Linseed boiled in Water: But for Injection, Take Bdellium dissolved in Wine, Oyl of sweet Almonds, Lillies, Camomile, each two Ounces; Martow of a Veal-bone, and Hens grease each an Ounce, with the Yolk of an Egg. The Air must be temperate: and as for her Diet, let her abstain from all gross, viscous and salt Meats, as Pork, Fish, old Cheese, *&c.*

Sect. 7. *Of the Straitness of the Womb, and its Vessels.*

THIS is another Affect of the Womb, which is an Obstruction to the bearing of the Children, as hindering both the flowing of the Menstrues and Conception; and is seated in the Vessels of the Womb, and of the Neck thereof. The cause of this straitness are thick and rough Humours that stop the Mouths of the Veins and Arteries: These Humours are bred either of Gross, or too much Nourishment; when the Heat of the Womb is so weak that it cannot attenuate the Humours;

mours; which by reason thereof either flow from the whole Body, or are gathered into the Womb. Now the Vessels are made closer, or straiter several Ways: Sometimes by Inflammation, or Schirrous, or other Tumours; sometimes by Compression; or by a Scar, or Flesh, or Membrance, that grows after the Wound. The Signs by which this is known are the stoppage of the Terms, not Conceiving, Crudities abounding in the Body, which are known by particular Signs: For if there was a Wound, or the Secundine was pulled out by Force, Flegm comes from the Wound. If stoppage of the Terms be from an old Obstruction py Humours, it is hard to be cured; If it be only from the disorderly use of Astringents, it is more curable; If it be from a Schirrous or other Tumour, that compresseth or closeth the Vessels, the Disease is incurable.

For the Cure of that which is curable, Obstructions must be taken away, Flegm must be purged, and she must be let Blood, as will be hereafter directed in the stoppage of the Terms. Then use the following Mediines; Take of annised and Fennel-seed, each a Dram; Rosemary, Penny-royal, Calamint, Bettony-flowers, each an Ounce; Castus, Cinnamon, Galen gal each half an Ounce; Saffron half a Dram, with Wine. Or Take Asparagus-roots, Parsley-roots, each an Ounce; Penny-royal, Calamints, each a Handful; Wall-flowers, Dill-flowers, each two Pugils; boil, strain, and add Syrup of Mugwort, an Ounce and Half. For a Fomentation, Take Penny-royal, Mercury, Calamints, Majoram, Mugwort, each two handfuls; Sage, Rosemary, Bays, Camomil-flowers, each a Handful; boil them in Water, and foment the Groin and Bottom of the Belly; Or let her sit up to the Navel in a Bath; and then anoint about the Groin, with Oyl of Rue, Lillies, Dill, *&c.*

Sect. 8. *Of the Falling of the Womb.*

THis is another evil Affect of the Womb, which is both very Troubleſome, and alſo a hindrance to Conception. ——— Sometimes the Womb falleth to the middle of the Thighs, nay, almoſt to the Knees, and may be known then by its hanging out: Now that which cauſeth the Womb to change its Place, is when the Ligaments by which it is bound to the other Parts, are not in Order: For there are four Ligaments, two above, broad and membranous, that come from the Peritonæum; and two below, that are nervous, round and hollow; it is alſo bound to the great Veſſels by Veins and Arteries, and to the Back by Nerves: Now the Place is changed, when it is drawn another way: Or when the Ligaments are looſe, and it falls down by its own Weight; It is drawn on one Side when the Menſtrues are hindred from flowing, and the Veins and Arteries are full; namely thoſe which go to the Womb. If it be a Mole on one ſide, the Liver and Spleen cauſe it; by the Liver-veins on the right Side, and the Spleen on the Left, as they are more or leſs filled. Others are of Opinion it comes from the Solution of the Connection of the fibrous Neck, and the Parts Adjacent; and that is from the Weight of the Womb deſcending: This we deny not; but then the Ligaments muſt be looſe or broken. But Women in a Dropſie could not be ſaid to have the Womb fall down, if it came only from Looſeneſs; but in them it is cauſed by the ſaltneſs of the Water, which dries more than it moiſtens. ——— Now if there be a little Tumour within or without the Privities, like a Skin ſtretched, or a Weight felt about the Privities, it is nothing elſe but a Deſcent of the Womb: But if there be a Tumour like a Gooſe-egg, and a Hole at the Bottom, there is at firſt a great Pain in the Parts to which the Womb

Womb is fastened, as the Loins, the Bottom of the Belly, and the *Os Sacrum*; which proceeds from the breaking or stretching of the Ligaments; but a little after the Pain abateth, and there is an Impediment in walking; and sometimes Blood comes forth from the Breach of the Vessels, and the Excrements and Urine are stopt, and then a Fever and Convulsion ensueth, and then it oftentimes proves mortal, especially if it happens to Women with Child.

For the Cure of this Distemper, First put it up, before the Air alter it, or it be swollen or inflamed: And therefore first of all give a Glyster to remove the Excrements; then lay her upon her Back, with her Legs abroad, and Thighs lifted up, and Head down: then take the Tumour in your Hand, and thrust it in without Violence: If it be swell'd by Alteration and Cold, foment it with the Decoction of Mallows, Althæa, Line, Fenugreek, Camomile-flowers, Bay-berries; and anoint it with Oyl of Lillies and Hens-grease. If there be an Inflammation, don't put it up, but fright it in, by putting a red hot Iron before it, and making a shew as if you intended to burn it, but first sprinkle upon it the Power of Mastick, Frankincense, and the like: Thus, Take Frankincense, Mastick, each two Drams: Sarcocol steept in Milk, a Dram; Mummy, Pomegranate-flowers, Sanguis Draconis, each half a Dram: When it is put up, let her lie with her Legs stretched, and one upon the other, for eight or ten Days; and make a Pessary in the Form of a Pear, with Cork or Spunge, and put it into the Womb, dipped in sharp Wine, or Juice of *Acacia*, with Powder of *Sanguis*, with *Galbanum*, and *Bdellium*. Also apply a Cupping-glass with great Flame, under the Navel or Paps, or to both Kidneys; and lay this Plaister to the Back: Take *Opoponax*, two Oz. Storax liquid, half an Oz. Mastick, Frankincense, Pitch, Bole, each two Drams; then with Wax, make a Plaister,

Or, *Take Laudanum a Dram and Half, Maſtich and Frankincenſe, each a Half a Dram; Wood-alloes, Cloves, Spike each a Dram; Aſh-coloured Amber-greeſe, four Grains; Musk half a Scruple*; make two round Plaiſters to be laid on each Side the Navel: Make a Fume of *Snail Skins* ſalted, or of *Garlick*; and let it be taken in by the Funnel. Uſe alſo Aſtringent Fomentations of *Bramble-leaves, Plaintain, Horſe-tails, Mirtles, each two Handfuls; Wormſeed, two pugils; Pomegranate-flowers, half an Ounce, boil them in Wine and Water.* For an Injection *Take Comfrey-roots, an ounce; Rupturwort, two Drams; Yarrow, Mugwort, each half an Ounce boil them in red Wine, and inject it with a Syringe.* To ſtrengthen the Womb, *Take Harts horn, Bays, of each a Dram; Myrrh, half a Dram, make a Powder for two Doſes, and give it with ſharp Wine.* Or you may take *Zedoary, Parſnep-ſeed, Crabs-eye prepared, each a Dram; Nutmeg, half a Dram, and give a Dram in Powder:* But Aſtringents muſt be us'd with great Caution, leſt by ſtopping the Courſes, a worſe Miſchief follow. To keep it in its Place, make Rollers and Ligaturees, as for the Rupture; and put Peſſaries into the Bottom of the Womb, that may force it to Remain. I know ſome Phyſicians object againſt this, and ſay they hinder Conception: but others, in my Opinion, much more juſtly affirm; That they neither hinder Conception, nor bring any Inconvenience: nay, ſo far from that that they help Conception, and retain it, and cure the Diſeaſe perfectly — Let the Diet be ſuch as has drying, aſtringent, and glewing, Qualities; ſuch as *Rice, Starch, Quinces, Pears, and Green-cheeſe:* But let Summer fruits be avoided. And let her Wine be aſtringent and red.

CHAP

CHAP. III.

Of Diseases relating to Womens Monthly Courses.

Sect. 1. *Of Womens Monthly Courses in general.*

THat Divine Providence which with a Wisdom worthy of it self, has appointed Woman to conceive by Coition with the Man, and to bear and bring forth Children; has provided for the Nourishment of Children during their Recess in the Womb of their Mother, by that Redundancy of Blood which is natural to all Women, and which flowing out at certain Periods of Time (when they are not pregnant) are from thence called Terms, and Menses from their Monthly-flux of excrementitious and unprofitable Blood: Now that the Matter flowing forth is excrementitious, is to be understood only with respect to the Redundancy and Overplus thereof; being an Excrement only with respect to its Quantity; for as to its Quality it is as pure and incorrupt as any Blood in the Veins. And thus appears from the final Cause of it, which is the Propagation and Conversation of Mankind; and also from the Generation of it, it being the Superfluity of the last Aliment of the fleshly Parts. If any ask, If the Menstrues be not of a hurtful Quality, how can it cause such venomous Effects; as if it falls upon Trees and Herbs, it makes the one Barren, and mortifies the other? I answer, This Malignity is contracted in the Womb: for the Woman wanting native Heat to digest this Superfluity, sends it to the Matrix, where seating itself till the Mouth of the Womb be dilated it becomes corrupt and mortify'd; which may easily be, considering the Heat and Moistness of the Place; and so this Blood being out of its proper Vessels, and too long retained offends in Quality. But if Frigidity be the cause why Women

cannot digeſt all their laſt Nouriſhment, and by conſequence have theſe monthly Purgations, how comes it to paſs, may ſome ſay, why they are of ſo cold a Conſtitution more than Men? Of this I having already ſpoken in the Chapter of Barrenneſs; only chiefly thus: The Author of our Being has laid an Injunction upon Men and Women to propagate their Kind, hath alſo wiſely fitted them for that Work; and ſeeing that in the Act of Coition there muſt be an Agent and a Patient, (for if they be both of one Conſtitution, there can be no Propagation) therefore the Man is hot and dry, and Woman cold and moiſt: He is the Agent, ſhe the Patient or weaker Veſſel, that ſhe might be ſubject to the Office of the Man. It is therefore neceſſary that the Woman ſhould be of a cold Conſtitution, becauſe in her is required a Redundancy of Matter for the Infant depending on her. And this is wiſely ordained by Nature, for otherwiſe the Child would detract from and weaken the Principal Parts of the Mother; which would moſt unnaturally render the Production of the Infant the Deſtruction of the parent. Now theſe monthly Purgations uſually begin about the 14th Year, and continue 'till the 46th or 50th Year: Yet not ſo conſtantly, but that oftentimes there happens a Suppreſſion; which is ſometimes natural, and ſometimes morbifical: When they are naturally ſuppreſt, it is either in breeding Women, or ſuch as give Suck; but that which is morbifical, muſt be the Subject of the following Sections.

Sect. 2. *Of the Suppreſſion of the monthly Courſes.*

THE Suppreſſion of the Terms, which is morbifick, is an Interception of that accuſtomary Evacuaton of Blood which ſhould come from the Matrix every Month, and which proceeds from tht Matter vitited. ——— The Cauſe of this Suppreſſion is either

ther internal or external: The internal Cauſe is either inſtrumental or material; in the Blood or in the Womb. The Blood may be faulty two Ways, in Quantity or in Quality; in Quantity when it is ſo conſumed that there is not an Overplus left, as in Viragoes and all virile Women, who through their Heat and Strength of Nature, digeſt and conſume all their beſt Nouriſhment: But Women of this Conſtitution, are rather to be accounted *Anthropophagæ:* that is, Wo-Men-eaters, than Women-breeders; becauſe they conſume one of the Principales of Generation, which gives a Being to the World, *i. e.* the menſtruous Blood. The Blood may alſo be conſumed, and the Terms ſtayed by much bleeding at the Noſe: and likewiſe by a Flux of the Hemorrhoids, or by a Dyſenteria, Evacuations, and chronical and continual Diſeaſes. But ſecondly, the Matter may be vicious in Quality, as if it be ſanguineous, flegmatical, bileous, or melancholious; each of theſe, if they offend in Groſſneſs, will cauſe an Obſtruction in the Veins.

The Womb alſo may be in the Fault divers Ways; as by the Narrowneſs of the Veins and Paſſages by Apoſthumes, Tumours, Ulcers, and by over-much Cold and Heat, the one vitiating the Action, and the other conſuming the Matter: alſo by an evil Compoſition of the Matter: alſo by an evil Compoſition of the uterine Parts; by the Neck of the Womb being turned aſide; and ſometimes (though but rarely) by a Membrane or Excreſcence of Fleſh, growing about the Womb.

The external Cauſe may be Heat, or Drineſs of the Air, immoderate Watching, great Labour, violent Motion, whereby the Matter is ſo conſumed, and the Body is ſo exheuſted, that there is no redundant Blood remaining to be expelled; whence it is recorded of the *Amazons*, that being active, and always in Motion, they had little or no monthly Fluxes: It may alſo be cauſed by Cold and moſt frequently it is ſo, making the Blood viſcous and groſs,

condenſing and binding up the Paſſages, that it cannot flow forth. —— The Signs of the Diſeaſe are Pains in the Head, Neck, Back and Loins, with wearineſs of the whole Body, but eſpecially of the Hips and Legs, by reaſon of a Confinity which the Womb hath in thoſe Parts: If the Suppreſſion proceeds from Cold, it cauſes a heavy ſluggiſh Diſpoſition, a pale colour, & ſlow Pulſe, the Urine crude, wateriſh, and much in Quantity, and no deſire to copulation; the Excrements of the Guts being uſually retained; but if it proceed from Heat, the Signs are contrary. If it be natural, and be cauſed by Conception, it may be known by Drinking Water and Honey after Supper, going to Bed; for if after the taking it, it cauſeth the Woman to feel a bearing Pain about the Navel and lower Parts of the Belly, it is a Sign ſhe hath conceived, and that the Suppreſſion is natural; if not, then it is vicious, and ought medicinally to be taken away; otherwiſe many dangerous Diſeaſes will follow, ſuch as Swoonings, Faintings, Intermiſſion of Pulſe, Obſtructions, chachexies, Jaundice, Dropſies, hardneſs of the Spleen, Epilepſies, Apoplexies, Frenzies, melanchoy Paſſions, &c. Which makes it highly neceſſary to ſay ſomething now of the cure.

The cure of this Diſtemper muſt be by Evacuation, for this Suppreſſion is a Plethorick Affect; It will therefore be beſt in the midſt of the menſtrual period to open the Liver-vein; and for the Reverſion of the Humour two Days before the wonted Evacuation, open the Saphena-vein; on both Feet: And if the Repletion be not great, apply Cupping-Glaſſes to the Legs and Thigs: After letting Blood, the Humours muſt be prepared and made flexible with Syrrup of Stæchas, Harehound, Hyſſop, Betony, Maiden-hair, Mugwort, Fumitory; Then let a Bath be made of Rue, Feverfew, Marjoram, Savin, Bay-leaves, Penny-royal, Camomile and Juniper-berries: After which Take of the Leaves of Nep, Betony, Succory, Maiden-hair, of each one Handful make a Decoction,

coction, and take thereof three Ounces; Syrup of Mugwort, Succory, Maiden-hair, mix each half an Ounce; and after she comes out of the Bath, let her drink it off. Then purge *Pil. de Agrick, Elephang Coch. Fætid. Galen* in this Case commends *Pilula de Hiera cum Colocyntida*; for as they be proper to purge the Humour offending, so do they open the Passages of the Womb, and strengthen the Faculty by their aromatical Quality; If the Stomach be overcharged, let her take a Vomit; but let it be so prepared as to work both Ways, lest the Humours should be too much turn'd bak, by working only upwards: To which End, Take *Trochisk* of *Agarick* two Drams, infuse them in three Ouncee of Oximel, in which dissolve *Benedict. Laxat.* half an Ounce, and of the Electury *Diasarum* one Suruple; and let her take it after the Mvnner of a Purge. When the Humour hath been thus purged, you may proceed to more proper and forceable Remedies, Take Extract of Mugwort, one Scruple and Half; Musk ten Grains; Trochisks of Myrrh, one Dram and Half; Rinds of cassia, parsley-seed, Castor, of each one Scruple: and with Juice of Smallage, or after Supper going to Bed. Also administer to the lower Parts by Suffumigation, Pessaries, Unctions, Injections, and Insessions; make, Suffumigations of Amber, Galbanum, Melanthum, Bay-berries, Lugwort, Cinamon, Nutmegs, cloves, &c. Make pessaries of Figs, and the Leaves of Mercury bruised, and rolled up with *Lint*. Make Injections of the Decoction of Mercury, Bettony, Orign, Mugwort and Figs, and inject it into the Womb by an Instrument fit for that Purpose. For Unction, Take Ladant, Oyl of Myrrh, of each two Drams; Oyl of Lillies. Almonds, Capers, camomile, of each half an Ounce; and with Wax make, an Unguent, with which let the Place be anointed. Let the Air be hot and dry, her Sleep shorter than ordinary; let her use moderate Exercise before Meals, and let her Meat and Drink be attenuating.

Sect. 3. *Of the overflowing of the Monthly Courſes.*

THis Diſtemper is directly contrary to that of which I have ſpoken in the foregoing Section; and is no leſs dangerous than the other, and therefore requires to be ſpoken to next in Order. This Diſtemper is a ſanguineous Excrement, proceeding from the Womb, and exceeding in Time and Quality. I call it Sanguineous, becauſe the Matter of the Flux is only Blood, and differs from the Whites, (of which I ſhall ſpeak afterwards) and I ſay it proceeds from the Womb, becauſe there are two Ways by which the Blood flows forth; one is, by the internal Veins in the Body of the Womb, which is properly called the monthly Flux; the other is, by thoſe Veins which are terminated in the Neck of the Matrix, which ſome Phyſicians call the Hemorrhoids of the Womb. And that it exceeds in Quantity, is when they flow about three Days; but this is the moſt certain Sign of their Exceſs in flowing, when they flow ſo long, that the Faculties of the Body are thereby weaken'd: For in Bodies abounding with groſs Humours, this immoderate Flux does ſometimes unburden Nature of her Load, and is not to be ſtopt without Advice from a Phyſician.

The Cauſe of this immediate flowing is either External or Internal; the External Cauſe may be the Heat of the Air; lifting, and carrying heavy Burdens, unnatural Child-births, Frlls, *&c.* The Internal Cauſe may be threefold, in the Matter, Inſtrument, or Faculty: The Matter, which is the Blood, may be vicious two Ways, firſt, in Quantity, being ſo much that the Veins are not able to contain it; ſecondly, in Quality, being aduſt, ſharp, wateriſh, or unconcocted: The Inſtrument, *viz.* the Veins are faulty by the Dilatation of the Orifice, which may be cauſed two Ways;

firſt,

firſt, by the heat of the Conſtitution, Climate, or Seaſon, heating the Blood, whereby the Paſſages are dilated, and the Faculty weakened, that it cannot retain the Blood: ſecondly, by Falls, Blows, violent Motion, breaking of a Vein, *&c.*

This inordinate Flux may be known by the Appetite's being decayed, the Concoction depraved, and all the Actions of the Body weakned, the Feet ſwelled, the Colour of the Face changed, and a general Feebleneſs poſſeſſeth the whole Body. If it comes by the breaking of a Vein, the Body is ſometimes cold, the Blood flows forth on Heaps, and that ſuddenly with great pain; If it comes through Heat, the Orifice of the Veins being dilated, then there is little or no Pain, yet the Blood flows faſter than it doth in an Eroſion, and not ſo faſt as in a Rupture. If by Eroſion, or ſharpneſs of Blood, ſhe feels a great Heat ſcalding the Paſſage: it differs from the other two, in that it flows not ſo ſuddenly nor ſo copiouſly as they do. If it be by weakneſs of the Womb, ſhe has an Averſion to Copulation. If it proceeds from the Blood, drop ſome of it on a Cloth, and when it is dry, you may judge of the Quality by the Colour: If it be Cholerick it will be Yellow; if Melancholy, Black; if Flamatick Wateriſh, and Whitiſh.

The Cure of this conſiſts in three Particulars; Firſt, in repelling and carrying back the Blood; Secondly, in correcting and taking away the fluxibility of the Matter; Thirdly, in corroborating the Veins of Faculties. For the Firſt, to cauſe a Regreſſion of the Blood, open a Vein in her Arm; and draw out ſo much Blood as the Strength of the Patient will permit; and that not together, but at ſeveral Times; for thereby the Spirits are leſs weakened and the Retraction ſo much the greater: Apply the Cupping-glaſs to the Liver, that the Reverſion may be in the Fountain. To correct the fluxibility of the Matter Cathartical Means moderated with Aſtrictories may be uſed. If it be

cauſed

caused by sharpness of Blood, consider whether the Erosion be by salt Phlegm, or a dust Colour: If by salt Phlegm, prepare with Syrup of Violets, Wormwood, Roses, Citron-Peels, Succory, *&c.* Then take this Purgation following: Take *Mirabolans, Cherbul, half an Ounce, Trohisks of Agarick, one Dram; with Plantain-water, make a Decoction:* Add thereto *Syr. Rosat. lax three Ounces, and make a Potion.* If by a Dust Colour, prepare the Body with Syrup of Roses, Myrtles, Sorrel, Purslain, mixt with Water of Plantain, Knot-grass, and Endive: Then purge with this Potion; Take Rinds of *Myrabolans*, Rhubarb, of each one Dram; Cinnamon fifteen Grains, infuse them one Night in Endive-water: Add to the Straining Pulp of Tamarins, Cassia, of each half an Ounce, Syrup Roses one Ounce; and make a Potion. If the Blood be Wateriſh and unconcocted, as it is in hydropical Bodies, and flows forth by Reason of the Tenuity, to draw off the Water will be profitable: to which End purge with *Agarick, Elatereum, and Coloquintida.* Sweating is also proper in this Case, for by it the Matter offending is taken away: and the Motion of the Blood is carried to the outward Parts. To procure sweat, use Cardamum-water with Mithridate, or the Decoction of Guaiacum, Sassafras, Sarsaparella; Gum of Guaiacum does also greatly provoke Sweat; and Pills of Sarsaparella taken every Night going to Bed, are worthily commended. If the Blood flows forth from the opening or breaking of a Vein, without any evil Quality of itself, then ought Corroboratives only to be applied, which is the Thing to be done, in this inordinate Flux, Bole-armoniack one Scruple, London Treacle one Dram, old Conserve of Roses, half an Ounce; with Syrup of Myrtles make an Electuary. Or, if the Flux have continued long, Take of Mastich two Drams, Olibani, Tyoch. de Carable, of each one Dram; Balaustium one Scruple; make a Powder; with Syrup of Quinces make it into Pills, and take one always before Meals.

Sect. 4. *Of Terms coming out of Order; either before or after usual Time.*

BOth these have an ill Constitution of Body; every Thing is beautiful in its Order; in Nature as well as in Mortality; and if the Order of Nature be broke, it shews the Body to be out of Order: Of each of these Affects briefly.

When the monthly Courses come before their Time, it shews a depraved Excretion, that comes for the Time often; flowing sometimes twice a Month: The Cause why they come sooner, is in the Blood, which stirs up the expulsive Faculty in the Womb, or sometimes in the whole Body, caused oftentimes by the Person's Diet; which increases the Blood too much, makes it too sharp or too hot, and if the retentive Faculty of the Womb be weak, and the expulsive Faculty strong, and of a quick sense, it brings them forth the sooner; And sometimes they flow sooner by Reason of a Fall, Stroke, or some violent Passion, which the Parties themselves can best relate. If it be from Heat, thin and sharp Humours, it is known by the Distemper of the Whole Body. The looseness of the Vessels, and Weaknesses of the retentive Faculty, is known from a moist and loose Habit of Body. It is more Troublesome than Dangerous; but hinders Conception, and therefore the Cure is necessary for all, but especially such as desire Children. If therefore they come too soon from the Faculty provok'd by too much Plethory, let the Person bleed, and use a seperate Diet, exercising herself as much as she can. If it proceed from a sharp Blood, let her temper it by a good Diet and Medicines. To which purpose let her use Baths of Iron-water, that corrects the Distemper of the Bowels, and then evacuate. If it proceeds from the retentive Faculty, and looseness of the Vessels, it is to be corrected with gentle Astringents.

As

As to the Courſes flowing after their uſual Time, the Courſes are thickneſs of the Blood, and the ſmalneſs of its Quantity, with the ſtraitneſs of the Paſſage and weakneſs of the Expuiſive Faculties; either of theſe ſingle may ſtop the Courſes; but if all theſe concur, they render the Diſtemper the worſe. If the Blood abound not in ſuch a Quantity as may ſtir up Nature to expel it, its purging muſt neceſſarily be defer'd till there be enough. And if the Blood be thick, the Paſſage ſtopt, and the expulſive Faculty weak, the Menſes muſt needs be out of Oorder, and the purging of them retarded.

For the Cure of this, if the Quantity of Blood be ſmall, let her uſe a larger Diet, and very little Exerciſe. If the Blood be thick and foul, let it be made thin, and the Humours mixed therewith be evacuated. It is good to purge after the Courſes have done flowing, and to uſe Calaminats; and indeed the oftner ſhe purge the better. She may alſo uſe Fumes and Peſſaries, apply Cupping-glaſſes without Scarification to the Inſide of the Thighs; and rub the Legs, and ſcarrifie the Ankles, and hold the Feet in warm Water, four or five Days before the Courſes come down. Let her alſo anoint the Bottom of her Belly with Things proper to provoke the Terms.

Sect. 5. *Of the falſe Courſes, or Whites.*

THe Whites or falſe Courſes, are a foul Excretion from the Womb; for from the Womb proceeds not only the menſtruous Blood, but accidentally many other Excrements; which by the Ancients are comprehended under the Title of ῥοῦς γυναικαῖος; which is a Diſtillation of variety of corrupt Humours through the Womb, flowing from the whole Body, or part of the ſame; which, though called the Whites, are ſometimes Bleue or Green, or Reddiſh; not flowing at a ſet Time, or every Month, but in a diſ-

disorderly Manner, sometimes longer, and sometimes shorter. It is different from the Running of the Reins, being both less in Quantity, and whiter and thicker in Quality, and coming at a great Distance: It is different also from those Night Pollutions, which is only in Sleep, and proceed from the Imagination of Venery.

The Cause of this Distemper is either promiscuously in the whole Body, by a Cacochymia, or Weakness of the same; or in some of the Parts; as in the Liver, which, by the Inability of the sanguificative Faculty, causeth a Generation of corrupt Blood; and then the Matter is reddish; sometimes in the Gall, being remiss in its Office, not drawing away those cholerick Superfluities which are ingendered in the Liver, and then the Matter is yellowish; Sometimes in the Spleen, not defecating and cleansing the Blood of the Dregs and excrementitious Parts; and then the Matter flowing forth is blackish. It may also come from Catarrhs in the Head, or from any other putrified or corrupt Member. But if the Matter of the flux be white, the Case is either in the Stomach or Reins; In the Stomach, by a phlegmatical and crude Matter there contracted and vicated through Grief, Melancholy, and other Distempers; for otherwise if the Matter were only pituitous, and no Ways corrupt or viciated, being taken into the Liver, it might be converted into blood; for Phlegm in the Ventricle, is called Nourishment half digested. But being corrupt, though it be sent unto the Liver, it cannot be turn'd into Nutriment; for the second Concoction can't correct that which the first hath corrupted; and therefore the Liver sends it to the Womb, which can neither digest it nor repel it, and so it is voided out, still keeping the Colour which it had in the Ventricle. The Cause also may be in the Reins, being over-heated, whereby the spermatical Matter, by reason of its Tenuity flows forth; The external Cause may be

be the moiſtneſs of the Air, eating of corrupt Meats, Anger, Grief, Slothfulneſs, immoderate ſleeping, and Coſtiveneſs.

The Signs are extenuation of the Body, ſhortneſs and ſtinking Breath; loathing of Meat, pain in the Head, ſwelling of the Eyes, Melancholy, Humidity, flows from the Womb, of divers Colours, as reddiſh, black, green, yellow, white; It is known from the flowing and overflowing of the Courſes, in that it keeps no certain periods, and is of ſo many Colours, all which do degenerate from Blood.

For the Cure of this, it muſt be by Methods adapted to the Caſe; and as the Cauſes are various, ſo muſt be the Cure.

If it be cauſed by the Diſtillation from the Brain, Take Syrup of Bettony, Stæchas and Majoram, purge with Pillococh. Make Napalia, of the Juice of ſage, Hyſſop, Bettony, Negella, with one Drop of Oyl of Cloves, and a little ſilk Cotton. Take Elect. Dianth. aromat, roſat. diambre diamoſci dulcis, of each one Dram; Nutmeg half a Dram; with ſugar and Bettony-water make Lozenges to be taken Morning and Evening. Alſo take Auriæ Alexandrinæ half a Dram, at Night going to Bed.

If the Matter flowing forth be reddiſh, open a Vein in the Arm; if not, apply Ligatures to the Arms and ſhoulders; ſome have cured this Diſtemper, by rubbing the upper parts with crude Honey; and ſo *Galen* ſays he cured the Wife of *Bætius*.

If it proceed from Crudities in the ſtomach, or from a cold diſtemper'd Liver, Take every Morning of the Decoction of *Lignum Sanctum Purge with Pill de Agarico, de Hermodact. de Hiera Diacolocynthid. Fœdita, Agragrative. Take of elect. Aromat. Roſ. two Drams*, Citron-peels dried; Nutmeg, long Pepper, of each one ſcruple; *Diagalinga*, one Dram; *Santali Alba, Ligni Aloes*, of each a half ſcruple; ſugar ſix Ounces; with Mint-

water

water make Lozenges of it. and and take after Meals.

If with Frigidity of the Liver, be joined a Repreſſion of the Stomach, purging by Vomiting is commendable; for which Take three Drams of the Electuary of Diafaru. Some Phyſicians alſo allow of the diuretical Means; as of Apium, Petroſolinum, *&c.*

If the Matter of the Flux be melancholious, prepare with Syrup of Maiden hair, Epithimum, Polipody, Burrage, Bugloſs, Fumetary, Harts-tongue and Syrups Byſantinum, which muſt be made without Vinegar, otherwiſe it will rather animate the Diſeaſe than ſtrengthen Nature; for Melancholy by the Uſe of Vinegar is increaſed: and by *Hippocrates*, *Sylvius* and *Aventinus*, it is diſallowed of, as an Enemy to the Womb, and therefore not to be uſed inwardly in uterine Diſeaſes, Purges of Melancholy are, *Pilulæ Eumariæ*, *Pilulæ Indæ*, *Pilulæ de Lap. Lazuli*, *Diaſena*, *& Confectio Hameigh.* Take ſtampt Prunes two Ounces, Senna one Dram; Epithimum; Polypody, Fumitary, of each a Dram and half; four Dates, one Ounce with Endive water make a Decoction, take of it four Ounces; add unto it *Confectionis Hamech* three Drams; Manna three Drams. Or, *Pil. Indatum*, *Pil. Fætidarum*, *Agarici Trochiſcati*, of each one Seruple; *Lapidis Lazuli*, five Grains; with Syrup of Frithimum make Pills, and take them one every Week.

If the Matter of the Flux be cholerick, prepare with Syrup of Endive, Violets, Succory Roſes; and purge with Mirabolans, Manna, Rhubarb, Caſſia. Take of Rhubarb two Drams; Anniſeed one Dram, cinnamon a Scruple and a half; infuſe them in ſix Ounces of Prune-broth; add to the ſtraining of Manna an Onnch, and take it according to Art. Take *Spicierum Diatrionſantalon*, *Diatragacant. frig. Diarrhod. Abbatis Diaconit*; of each one Dram; Sugar four Ounces, with Plantan water make Lozenges.

Laſtly, Let the Womb be cleanſed from the corrupt Matter, and then corroborated: And for the cleanſing there-

thereof, make Injections of the Decoction of Bettony, Fetherfew, Mugwort, Spikenard, Biſtort, Mercury, Sage, adding thereto Sugar, Oyl of ſweet Almonds, of each two Ounces. Then to corroborate the Womb, prepare Trochiſks in this Manner: Take of Myrrh, Fetherfew, Mugwort, Nutmegs, Mace, Amber, Ligni Aloes, Storax, red Roſes, of each one Ounce, with Mucilage of Tragacanth make Trochiſks; caſt them on the Coals, and ſmother the Womb therewith; Fomentations may alſo be made for the Womb, of red Wine, in which hath been decocted Maſtich, fine Bole, Baluſtia, red Roſes. And drying Diet is beſt, becauſe this Diſtemper uſually abounds with Phlegmatick and crude Humours. Immoderate Sleep is hurtful, but moderate Exerciſe will do well,

Thus have I gone through the Principal Affects peculiar to the Female Sex; and preſcribed for each of them ſuch Remedies, as with the Divine Bleſſing, will cure their Diſtempers, confirm their Health, and remove all thoſe Obſtructions which might otherwiſe prevent their bearing Children: And I have brought it into ſo narrow a Compaſs, that it might be of the more general Uſe; being willing to put it into every one's Power, that has occaſion for it, to purchaſe this rich Treaſure at an eaſie Rate.

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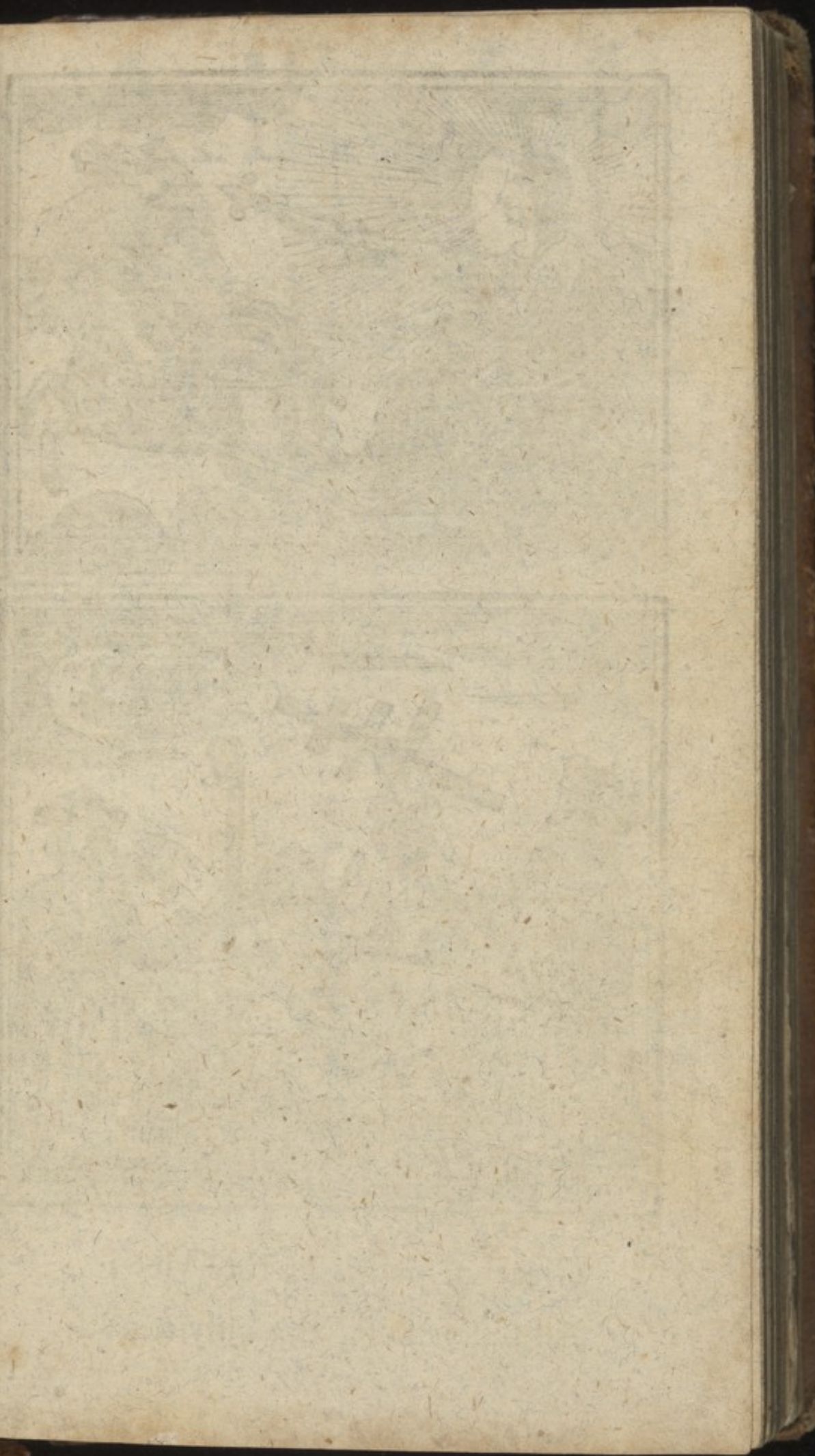
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Great *Ariſtotle*'s Picture view,
All others falſe, this only true.

Aristotle's

Book of

PROBLEMS,

With other

Astronomers, Astrologers, Physicians, AND Philosophers,

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QUESTIONS *and* ANSWERS

Touching the

State of MAN's Body.

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The Twenty-sixth Edition.

LONDON Printed in the Year 1749.

Reader,

THese Problems *have been printed very often, and finding ſo general an acceptance, diverſe Books has been foiſted into the World, under the Name of* Ariſtotle, *ſo that many People have bought them, thinking they had the right ſort, by which the Publick has been injured as well as the Proprietors.*

The Matter it contains is neceſſary for all People to know; and as Man *is ſaid to be a* Microcoſm (*or* little World) *and in him the Almighty has imprinted his own Image ſo lively, that no Power whatever is able to blot it out; ſo this Image and Similitude is the Soul and Underſtanding. And notwithſtanding all the Perfections which Man hath in himſelf; few or none take Delight in the Study of himſelf, or is careful to know the Subſtance, State, Condition, Quality, or Uſe of the ſeveral Parts of his own Body, altho' he be the Honor of Nature, and more to be admired than the ſtrangeſt and rareſt Wonder that ever happened. I have therefore publiſhed this little Book, wrote by* Ariſtotle *and the deepeſt Philoſophers, who teach the Uſe of all Parts of the Body, their* Nature, Quality, Property *and* Subſtance, *and queſtion not but it will afford both innocent, neceſſary, and uſeful Knowledge, and prove profitable to both Sexes.*

Farewel.

Ariſtotle's Problems.

Q. *AMong all living Creatures, why hath Man only his countenance lifted up towards Heaven?*

A. Unto the queſtion there are diverſe Anſwers,

Firſt, it proceeds from the will of the Creator. And although the Anſwer be true, yet in this our purpoſe it ſeemeth not to be of force, becauſe that ſo all Queſtions might eaſily be reſolved.

Secondly, I anſwer, That for the moſt part every Workman doth make his firſt work worſe, and then his ſecond better; and ſo God creating all other beaſt before Man, gave them their face looking down to the earth. And then ſecondly, he created Man, as it doth appear in *Geneſis*, unto whom he gave an honeſt ſhape, lifted up unto Heaven, becauſe it is drawn from divinity, and doth alſo derogate from the goodneſs of God, who maketh all his works perfect and good.

Thirdly, It is anſwered, That Man only among al living creatures is Ordained to the Kingdom of Heaven; and therefore hath his face elevated, and lifted up to Heaven, becauſe that deſpiſing worldly and earthly things, he ought to contemplate on heavenly things.

Fourthly, That the reaſonable Soul is like unto Angels, and finally ordained towards God; as it appeareth by *Averrois*, in the firſt *de anima*; and therefore he hath a figure looking upward.

Fifthly, That Man is a Microcoſm, that is, a little World as it pleaſeth *Ariſtotle* to ſay in the

Eight of this *Phiſ.* and therefore he doth command all other living Creatures, and they obey him.

Sixthly, It is anſwered, That naturally there is to every thing, and every work, that form and figure given which is fit and proper for its motion: As unto the Heaven, roundneſs, to the fire a Piramidical form that is, broad beneath, and ſharp towards the top; which form is moſt apt to aſcend; and ſo Man had his face up to Heaven, to behold the wonders of God's works.

Q. *Why is the head of beaſts hairy?*

A. The anſwer, according to the opinion of *Conſt.* is, That the hairs are an ornament to the head, and of the brain; and the brain is purged and evacuated of groſs humours by the growing of the hair, from the higheſt unto the loweſt parts; which paſs through the pores of the exterior fleſh, and do become dry, and are converted into hairs. This appears to be true, becauſe that in all Man's body there is nothing dryer than the hairs. for they are dryer than the bones, as *Albertus Magnus* doth affirm, becauſe that ſome Beaſts are nouriſhed with bones, as Dogs. but no beaſts can digeſt feathers, or hair, but do void them undigeſted; and they are ſo dry, that they are not for nutriment.

Secondly, It is anſwered, that the Brain is purged four manner of ways: Firſt, of ſuperfluosu watry humours by the Eyes, from melancholy, by the Ears, and of choler, by the Noſe; Flegm, by the Hair; and that is the intent of the phyſician.

Q. *Why have Men longer hair on their heads than other living Creatures?*

A Ariſt. de Generat Anim. ſays, that Men have the moiſteſt brain of all living creatures, from the which the ſeed proceedeth, which is converted into the long hair of the head.

Secondly, It is answered. That the humours of Man are fat, and do not become dry easily, and therefore the hair groweth long in him; in other beasts the humours are easily dryed, and therefore the hair groweth not so long.

Q. *Why doth the hair take deeper root in Man's skin, than in other living Creatures?*

A. Because they have greater store of nourishment in Man, and therefore grow more into the inward parts of Man. And this is also the reason why in other Creatures the hair doth alter and change with the skin, and not in Man, unless it be sometimes a scar or wound.

Q. *Why have Women longer hair than Men?*

A. Because Women are moister than Men, and flegmatick, and therefore there is more matter of hair in them, and by consequence, the length also of their hairs doth follow. And furthermore, this matter is more increased in Women than in Men, from their interior parts, and especially in the Time of their monthly Terms, because the matter doth then ascend, whereby the humour which breedeth the hair doth increase. And *Albertus* doth say, That if the hair of a Woman, in the Time of her Flowers, be put into dung, a venomous Serpent is engendered of it.

The second answer is, because Women want beards, and so the matter of the beard doth go into the matter of the hair.

Q. *Why have some Men soft hair, and some hard?*

A. We answer, with *Aristotle*, That the hair hath proportion with the skin, of which some is hard, some thick, some subtile and soft, some gross; therefore the hair which groweth out of a thick and gross skin, is thick and gross, and that which groweth of a subtile and fine, is fine and soft, and when the Pores are open, then cometh forth much humour, and therefore hard hair is ingendered; and when the pores are strait, then there doth grow

ſoft and fine hair. And this doth *Ariſtotle* ſhew in Men, in whom we have an eminent token, becauſe Women have ſofter hair than they, becauſe that in Women the pores are ſhut, and are ſtrait, by reaſon of their coldneſs.

Secondly, becauſe that for the moſt part cholerick Men have harder and thicker hair than others; by reaſon of their heat, and becauſe the pores are ever open in them, and therefore alſo they have beards ſooner than others. Whereupon the Philoſopher ſaith, that thoſe beaſts which have hard hair are the boldeſt, becauſe ſuch hair proceedeth of heat and choler, which choler maketh Men fight. *Ariſtotle* alſo giveth example in the bear and Boar; and otherwiſe thoſe beaſts that have ſoft hair are fearful becauſe they be cold, as the hare and hart. *Ariſtotle* doth give another reaſon of the ſoftneſs and hardneſs of the hair, drawn from the Climate where a man is born; becauſe that in hot Regions hard and groſs hair is ingendered, as it appeareth in the *Ethiopians*, and the contrary is true in the cold Country, as towards the *North*.

Q. *Why have ſome Men curled hair, and ſome ſmooth?*

A. The Anſwer is, That the cauſe of curling of the hair, is great abundance of heat; ſo that if there be much heat in a Man, then the hair doth curl and grow upward. And a ſign of this proved true, becauſe that ſometimes a man doth enter into a bath ſmooth haired, and afterwards by the bath becometh curled. And therefore the Keepers of baths have often curled hair, as alſo the *Ethiopians* and choleriek men. But the cauſe of the ſmoothneſs is the abundance of moiſt homours which tend downward; and a proof of this is, becauſe Women for the moſt part have ſmooth hair, becauſe they have much humidity in them, and ſmall heat.

Q. *Why do Women ſhew their ripeneſs by their hair*

in

in their privy parts, and not elsewhere, but men in their breasts?

A. We answer Physician-like, because in men and women there is abundance of humidity in that place but more in women, because Men have the mouth of the bladder in the place where the Urine is contained, of the which the hair in the breasts is ingendred, and about the Navel. But of Women it is said that the humidity of the Bladder, and of the Matrix or Womb, is joyned, and meeteth in that low secret place; and therefore is dissolved and separated in that Place through much vapours and fumes, which are the cause of hair. And the like doth happen in other places where hair is, and under the arms.

Q. *Why have not Women Beards?*

A. Because they want heat; as appeareth in some effiminate Men, who are beardless for the same cause, because they are of the complexion of Women,

Q. *Why doth the hair grow in them that are hanged?*

A. Because their bodies are exposed to the Sun, the which through its heat doth dissolve all the moisture into a fume or vapour, of which the hair doth grow and encrease.

Q. *Why is the hair of the beard thicker and grosser than elsewhere, and the more men are shaven, the harder and thicker it groweth?*

A. Because according to the rule of the Physicians, by how much more the humour or vapour of any liquour is dissolved and taken away, by so much the more the humour remaining doth draw to the same: and therefore how much the more the hair is shaven, so much the more the humours gather thicker; and of them hair is ingendred, and doth there also wax hard.

Q. *Why are Women smooth and fair in respect of men,*

A. The Answer is, according unto *Aristotle de*

Generat. Animal. Becauſe that in women all humidity and ſuperfluity, which are the matter and cauſe of the hair of the body, is expelled with their Monthly Terms; the which ſuperfluity remains in men, and through vapours do paſs into the hair. And a ſign of this is, becauſe women have ſeldom any running at the Noſe, or Impoſthume or Ulcer, but ſuch matter is expelled alſo, And we ſee ſome old Women begin to have beards in their old age, that is, after forty or fifty Years of Age, when their Flowers are ceaſed; as *Ariſtotle* doth teach, *de animal. lib.* 9.

Q. *Why doth Man only, above all other Creatures, wax hoary and grey, as* Pythagors *and* Ariſtotle *affirm.*

A. The anſwer, according unto the Philoſophers is, becauſe Man hath the hotteſt heart of all living Creatures: And therefore nature being more wiſe, leſt a man ſhould be ſuffocated through the heat of his heart, hath placed the heart, which is moſt hot, under the Brain, which is moſt cold, to the end, that the heat of the heart may be temper'd with the coldneſs of the brain, and contrawiſe that the coldneſs of the brain may be heated with the heat of the heart, and thereby there might be a temperature in both. A ſign to prove this is, becauſe that of all living Creatures Man hath the worſt breath, if he come to his full age. Furthermore, Man doth conſume half his time in ſleeping, which doth proceed from the great acceſs of the coldneſs and moiſture of the brain, and by that means doth want natural heat to digeſt and conſume that moiſtneſs; the which heat he hath ſufficiently in his Youth; and therefore in that age is not grey but in his old age, when heat faileth; and therefore the vapours aſcending from the ſtomach remain undigeſted and unconſumed for want of natural heat, and then putrifies, of which putrification of humours, the Whiteneſs doth follow, which is called greyneſs, or hoarineſs. Whereby it doth appear, that hoarineſs is

nothing

nothing elſe but a whiteneſs of hair, cauſed by the putrifaction of humours about the roots or the hair through the want of natural heat in old age. Sometimes alſo greyneſs is cauſed by the naughtineſs of the complexion, which may well happen in youth, and ſometimes by reaſon of the moiſture undigeſted, and ſometimes through over great fear or care, as it appeareth in Merchants, Sailors, Thieves; from whence cometh this verſe.

Cura facit canos, quamvis homo non habet annos.

Q. *Why doth red hair grow white ſooner than other?*

A. According to the opinion of *Ariſtotle*, becauſe redneſs is an infirmity of the hair, for it is ingendred of a weak and infirm matter; that is to ſay, of matter corrupted with the Flowers of the Women, and therefore they wax white ſooner than black Hair.

Q. *Why do Wolves grow griſley?*

A. The better to underſtand this Queſtion, not the difference between greyneſs and griſlineſs; becauſe that greyneſs is cauſed through the defect of natural heat, but griſlineſs through devouring and eating, as *Ariſtotle* witneſſeth, 7 *de Animal.* The Wolf being a devouring beaſt, and an eater, he letteth it down gluttonouſly without chewing and that at once enough for three days; of which meat groſs vapours are ingendred in the Wolf's body: and by conſequence griſlineſs. Secondly, greyneſs and griſlineſs to differ, becauſe greyneſs is only in the head, and griſlineſs over all the body.

Q. *Why do Horſes grow griſly and grey?*

A. According to *Ariſtotle*, becauſe they are for the moſt Part in the Sun: And in his Opinion alſo, heat doth accidentally cauſe putrifaction; and there of that kind of heat the matter of Hair doth putrify; and by conſequance they are quickly pill'd.

Q.

Q. *Why do Men become bald, and trees fall their Leaves in the Winter?*

A. Ariſtotle doth give the ſame reaſon for both: becauſe that the want of moiſture in both, is the cauſe of the want of the hair, and of the leaves: And this is proved, becauſe that a Man becometh bald through Venery, becauſe that letchery is a letting forth of natural humidity and heat. And ſo by that exceſs in carnal pleaſure, moiſture is conſumed, which is the nutriment of the Hair, and therefore baldneſs doth enſue. And this is evidently proved in Eunuchs and Women, which do not grow bald, becauſe they do not depart from the moiſtneſs. And therefore Eunuchs are of the Complexion of Women. But if you ask why Eunuchs be not bald, nor have not the Gout, as *Hippocrates* ſaith, the Anſwer is according unto *Galen*, becauſe the cauſe of baldneſs is dryneſs, the which is not in Eunuchs, becauſe they want their ſtones, the which do miniſter heat unto all the parts of the body, and the heat doth open the pores, which being open the Hair doth fall.

Q. *Why are not Women bald?*

A. Becauſe they are cold and moiſt, which are the cauſe that the Hair remaineth, for moiſtneſs doth give nutriment to the Hair, and Coldneſs doth bind the Pores.

Q. *Why are bald Men deceitful, according to the Verſe?*

Si non vis falli, fugius conſertia calvi.

A. Becauſe baldneſs doth witneſs a choleric complexion, which is hot and dry; and cholerick Men are naturally deceitful, according to that Verſe,

Hirſutus, fallax, iraſcens, prodigus audax.

And therefore it followeth, *a primo ad ultimum*, that bald Men are deceitful and crafty.

Q. *Why are not blind Men naturally bold?*

A Be-

A. Because that according unto *Aristotle*, the Eye hath most moisture in it, and that moisture which should pass through by the substance of the Eyes, doth become a sufficient nutriment of the Hair, and therefore they are seldom bald.

Q. *Why doth the Hair stand an End when Men are afraid?*

A. Because in the time of fear, the heat doth go from the outward part of the body, unto the inward, to the intent to help the Heart; and so the Pores, in which the Hair are fastened, are shut up; after which stopping and shutting up the Pores, the standing up of the Hairs doth follow, as it is seen in brute Beasts, as Dogs, wild Boars, and Peacocks.

Of the Head.

Q. *WHy is a Man's Head round?*

A. Because this is most fit to receive any thing into it, as *Aristotle* doth affirm, *Lib. de Cæl.* and the Head doth contain in it five Senses. This is also seen in a material Sphere.

Q *Why is the Head round?*

A. Aristotle saith, because it doth contain in it the moistest Parts of the living Creatures, and also because the Brain may be defended thereby, as with a Shield.

Q *Why is not the Head absolutely long, but somewhat round?*

A. To the end the three Creeks and Cells of the Brain might the better be distinguished; that is, the fancy in the forehead, the discoursing or reasonable Part in the middle; and the Memory in the hindermost Part.

Q. *Why doth a Man lift up his Head towards the Heavens, when he doth imagine?*

A. Because the Imagination is in the fore part of the Head, or Brain; and therefore it lifteth up

it self, that the Creeks or Cells of the Imagination may be opened, and that the Spirits which help the Imagination, and are fit for that purpose, having their concourse thither, may help the Imagination.

Q. *Why doth a man when he museth, or thinketh on things past, look down towards the Earth?*

A. Because the Cell or Creek which is behind, in the Creek or Chamber of Memory, and therefore that looketh towards Heaven when the head is bowed down; and so that Cell is opened, to the end that the Spirits which perfect the Memory should enter in.

Q. *Why is not the Head fleshy, like unto the other parts of the body?*

A. Because that according to *Aristotle* the Head would be too heavy, and would not stand stedfastly: and therefore it is without flesh. Also a Heart loaden with flesh, doth betoken an evil complexion.

Q. *Why is the Head subject to aches and griefs?*

A. According unto *Constant*, by reason evil humours which proceed from the stomach, ascend unto the head and disturb the brain, and so cause the pain in the Head. And sometimes it proceeds from overmuch filling the stomach, because, according unto the opinion of *Galen*, two great sinews pass from the brain to the mouth of the stomach, and therefore these two parts do suffer grief always together. Sometimes the ach doth proceed of drinking strong Wine, of fuming Meats, as Garlick, or Onions; and sometimes of flegm in the stomach, whereof spring Quotidian Fevers.

Q. *Why have Women the head ach more often than Men?*

Albertus saith, that it is by reason of their Monthly Terms, which Men are not troubled with, and so a moist, unclean and venomous fume is dissolv'd; the which seeking passage upward, doth cause the head ach.

Q.

Q. *Why is the brain white?*

A. There are two anſwers: the firſt, becauſe it is cold, and coldneſs is the Mother of white. The Philoſophers do teach the ſecond, becauſe it may receive the ſimilitude and likeneſs of all colours, which the white colour can beſt do, becauſe it is moſt ſimple.

Q. *Why are all the Senſes in the head?*

A. Becauſe (as *Albertus* ſaith) the brain is there on which all the Senſes do depend, and are directed by it, and by conſequence it maketh all the ſpirits to feel and by it all the Members are governed.

Q. *Why cannot a Man eſcape death if the brain or heart be hurt?*

A. Becauſe the Heart and the Brain are two of the principalleſt parts which concern Life: and therefore if they be hurt, there is no Remedy left for cure.

Q. *Why is the brain moiſt?*

A. Becauſe it may eaſily receive any impreſſion, which moiſture can beſt do, as it appeareth in Wax which doth eaſily receive the print of the Seal when it is ſoft.

Q. *Why is the brain cold?*

A. This is anſwered two ways: Firſt, becauſe that by this coldneſs it may clear the underſtanding of a Man, and make it ſubtile. Secondly, that by coldneſs of the Brain the heat of the heart may be tempered: And this is *Ariſtotle*'s intent, *Lib. de Animal.*

Of the Eyes.

Q. *WHy have you one Noſe and two Eyes?*

A. Becauſe our ſight is more neceſſary for us than the ſmelling: And therefore it doth proceed from the goodneſs of Nature, that if we receive any hurt or loſs of one Eye, that yet the other,

other ſhould remain: Unto the which, the ſpirit with which we ſee, called *Spiritus Viſius* is directed when the other is out, as it is plain in the common perſpective.

Q. *Why have children in their youth great Eyes, and why do they become ſmaller and leſſer in their age?*

A. According to *Ariſtotle de generat.* It proceedeth from the great humidity of the Brain, and for the ſame Cauſe children are very ſleepy.

Q. *Why do black Eyes ſee well in the day time, and bad by night?*

A. According to that opinion of *Ariſtotle*, it proceedeth from the want of fire, and from the aſſembling and meeting together of light and humour in the eyes; which are lightned by reaſon of the Sun, which doth lighten the eaſie humour of the eye, and purge it, and in the abſence of the Sun theſe humours become dark and black, and therefore the ſight nor ſo good.

Q. *Why doth the blewiſh grey eyes ſee badly in the day time, and well in the night?*

A. Becauſe (ſaith *Ariſtotle*) greyneſs is light and ſhining of itſelf, and the ſpirit with which we ſee are weakened in the day time and ſtrenthned in the night.

Q. *Why be men's eyes of diverſe colours?*

A. This proceedeth, ſaith *Ariſtotle*, by reaſon of the diverſity of the Humours. The Eye therefore hath four coverings and three humours. The firſt covering is called *Conſolidative* which is the uttermoſt, and is ſtrong and fat. The ſecond is called *an horny skin and covering* to the likeneſs of an Horn, and that is a clear covering. The third is called *Uvea*, of the likneſs of a black Grape. The fourth is called a *Cobweb*. But according to the Opinion of ſome, the Eye doth conſiſt of ſeven coverings or skins, and three humours. The firſt humour is called *Albugines*, for the likeneſs unto the white of an Egg. The ſecond *Glarial*, that is clear,

like

like unto Ice, or criſtalline. The third *Vitreous* that is clear like a Glaſs. And that diverſity of humours cauſeth the diverſity of the Eyes.

Q. *Why are Men which have but one Eye good Archers? And why do good Archers commonly ſhut one Eye? Anh why do ſuch as behold the Stars, looking through a trunk with one Eye.*

A. This matter is handled in the preſpective Arts, and the reaſon is, as it doth appear in the Book of Cauſes, becauſe that every virtue and ſtrenth united and knit together. is ſtronger than itſelf diſperſed and ſcattered. Therefore all the force of ſeeing diſperſed into two Eyes, the one being ſhut, is gathered into the other; and ſo the light is fortified in him; and by conſequence, he doth ſee better and certainer with one Eye being ſhut, than both being open.

Q. *Why do ſuch as drink much, and laugh much, ſhed tears?*

A. Becauſe that whilſt they drink and laugh without meaſure, the Air which is drawn in, doth not paſs out through the Windpipe, and ſo with force is directed and ſent to the Eyes; and by their pores paſſing out doth expel the humours of the Eyes; the which humours being ſo expulſed, do bring tears.

Q. *Why do ſuch as weep much, urine but little?*

A. Becauſe, (ſaith *Ariſtotle*) the Radical humidity of a Tear, and of Urine are of one and the ſame nature, and therefore where weeping doth increaſe their Urine doth diminiſh; aud that they be of one nature, is plain to the taſte, becauſe they are both ſalt.

Q. *Why do ſome which have clear eyes ſee nothing at all?*

A. By reaſon of the Oppilation and naughtineſs of the ſinews with which we ſee. For the Temples being deſtroyed, the ſtrength of the ſight cannot be carried from the Brain to the Eye, as the

the Philosopher doth teach, *Lib. de Sen. & sensato.*

Q. *Why is the eye clear and smooth like unto glass.*

A. Because the things which may be seen, are better beaten back from a smooth thing than otherwise that thereby the sight should strengthen.

Secondly, I answer, It is because the eye is very moist above all parts of the Body, and of a wateriſh nature; and as the water is clear and smooth, so like wise is the Eye.

Q. *Why do Men which have their eyes deep in their head see well afar off, and the like of Beasts?*

A. Because (saith *Aristotle. 2. de Gener. Anima*) the force and power by which we see, is dispersed in them, doth go directly to the thing which is seen.

And this is proved by a similitude because that when a Man doth stand in a deep Ditch, or Well he doth see in the day time, standing in those places, the stars of the Firmament; as *Aristotle* doth teach in his Treatise *de forma speculi*; because that then the power of the sight and of the beams are not scattered.

Q. *Wherefore do those Men which have their eyes far out, and not deep in their heads, see but meanly, and not far distant?*

A. Because (saith *Aristotle*) the beams of the sight which pass from the eye, are scattered on every side, and do go directly unto the thing that is seen, and therefore the sight is weakened

Q. *Why are many Beasts born blind, as Lyons Whelps, and Dogs Whelps?*

A. Because such Beasts are not as yet of perfect ripeness and maturity, and the course of nutriment doth not work in them. And this is proved by a similitude of the Swallows, whose eyes, if they were taken out when they are little ones in the Nest, would grow again, and this is plain in many other beasts, which are brought forth before their time, as it were dead, as Bears whelps. And this

reason

reaſon doth belong rather to the Perſpective than the Natural Philoſopher.

Q. Why do the eyes of the woman that hath the flowers ſtain a new Glaſs, as Ariſt. *ſaith,* de Somno & Virgil, *and this is the like Problem, Why doth a Baſilick kill a man with his ſight?*

A. To the firſt I anſwer, That when the Flowers do run from a Woman, then a moſt venomous Air is diſſolved in them, which doth aſcend unto the Woman's head; and ſhe having grief of her Head, doth cover it with many Veils and Kercheifs: and becauſe the eyes are full of ſmall inſenſible holes, which are called Pores, there the air ſeeketh a paſſage, and ſo doth infect the eyes, which are full of blood. And their eyes do appear alſo drooping and full of tears, by reaſon of the evil vapour that is in them: and thoſe vapours are incorporated and multiplied, untill they come into the Glaſs before them: and by reaſon that ſuch a Glaſs is very ſound, clear and ſmooth, it doth eaſily receive that which is unclean.

To the ſecond it is anſwered. That the Baſilick is a very venomous and infected Beaſt, and that there paſs from his eyes venemous vapours, which are multiplied upon the thing which is ſeen by him, and even unto the eye of man: The which venomous vapours of humours entring into the body, do infect him; and ſo in the end the man dieth. And this is alſo the reaſon why the Baſilick looking upon a Sheild perfectly well made with faſt clammy pitch, or any hard ſmooth thing doth kill himſelf, becauſe the humours are beaten back, from the ſmooth hard thing unto the Baſilick, by which beating back he is killed. And the like is ſaid of a Woman when ſhe hath her monthly diſeaſe, whereof it followeth, that ſome old Women do hurt themſelves when they look upon glaſſes or other firm or ſolid things, in the time of their Terms.

Q. *Why is not ſparkling Cats eyes and Wolves eyes ſeen in the light, but in the dark?*

A. Becauſe that the greater light doth darken the leſſer, and therefore in a greater light the ſparkling cannot be ſeen: but the greater the darkneſs is, the eaſier it is ſeen, and is made more ſtrong and ſhining, becauſe it is not then hindered by a greater external light which might darken it.

Q. *Why doth a man beholding himſelf in a Glaſs, preſently forget his own diſpoſition?*

A. Anſwer is made in, *Lib. di forma ſpeculi*, That the Image ſeen by the Glaſs, doth repreſent tt weakly and indirectly ro the power of the ſight; and becauſe it is repreſented weakly it is alſo weakly apprehended; and by conſequence is not long retained.

Q. *Why is the ſight recreated and refreſhed by a green colour, as this Verſe ſheweth?*

Fons, ſpeculum gramen oculis ſunt aleviamen.

A. Becauſe the green colour doth meanly move the inſtrument of ſight, and therefore doth comfort the ſight; but this doth not black nor white colours, becauſe the colours do vehemently ſtir and alter the Organ and Inſtrument of the ſight, and therefore make the greater violence, but by how much the more violent the thing is which is felt or ſeen, the more it doth deſtroy aud weaken the ſenſe, as *Ariſtotle* doth teach, *Lib. 2. de animal.*

Of the Noſe.

Q. *Why doth the Noſe ſtand out farther than other parts of the body?*

A. There are two Anſwers. The Firſt, becauſe the Noſe is as it were the ſink of the brain, by which the flegm of the brain is purged; and therefore it doth ſtand forth, leſt the other parts ſhould be defiled. The ſecond (according to *Conſtant.*) is becauſe the Noſe is the beauty of the face, and therefore

fore it doth ſhew itſelf and ſhine. It doth ſmell alſo, and adorn the Face; as *Boetus* ſaith *de diſcip-School.*

Q. *Why hath man the worſt ſmell of all other living Creatures as it doth appear,* Lib. de animal.

A. Becauſe that man (as the Commentator ſaith) in reſpect of his quantity, hath the moſt brain of Creatures. And therefore by that exceeding coldneſs and moiſtneſs, the brain wanteth a good diſpoſition, and by conſequence the ſmelling, ſeeing Inſtrument is not good, as *Ariſtotle* and *Themiſtocles* do teach. Yea, ſome men there be which do not ſmell at all.

Q. *Why doth the* Vulture *or* Cormorant *ſmell very well, as the Commentator doth ſay?*

Becauſe they have a very dry Brain, and therefore the Air carrying the ſmell, is not hindered by the humidity of the Brain, but doth preſently touch his Inſtrument; And therefore he ſaith, That the *Vultures, Tygers,* and other Beaſts, came five hundred Miles to the dead Bodies, after a Battle in *Greece.*

Q. *Why did Nature make the Noſtrils?*

A. For three commodities. Firſt, becauſe that the Mouth being ſhut, we draw Breath in by the Noſtrils to refreſh the heart with; the ſecond commodity is, becauſe that the air which proceedeth from the mouth doth ſavour badly, becauſe it doth ſavour of the vapours which riſe from the ſtomach, but that which we breathe from the Noſe, is not noiſom. The third is becauſe the flegm which doth proceed from the brain is purged by them.

Q. *Why doth Men ſneeze?*

A. Becauſe that the expulſive virtue or power, and the ſight, ſhould thereby be purged, and the brain alſo from ſuperfluities; becauſe that the Lungs are purged by coughing, ſo is the ſight and brain by ſneezing and thoſe that ſneeze oft, are ſaid to have a ſtrong brain: and therefore the Phyſicians give ſneezing Medicaments to purge the brain;

brain: and such sick Persons as cannot sneeze, die quickly, because it is a sign their brain is wholly stuffed with evil humours, which cannot be purged.

Q. *Why do such as are Apoplectick sneeze; that is, such ars subject easily to bleed?*

A. Because the passages and ventricles of the Brain are stopped in them; and if they could sneeze, their Apoplexy would be loosed.

Q. *Why doth the heat of the Sun provoke sneezing, and not the heat of the Fire?*

A. Because the heat of the Sun doth only dissolve and not consume; and therefore the Vapour dissolv'd is expelled by sneezing, but the heat of the Fire doth dissolve and consume, and therefore rather doth hinder sneezing than provoke.

Of the Ears.

Q. *WHy do beast move their ears, and not a man?*

A. Because there is a certain Muscle near unto the Jaw, which doth cause motion in the Ear; and therefore that Muscle being extended and stretched, Men do not move their Ears, as it hath been seen in diverse Men; but all Beast do use that Muscle or fleshy Sinew, and therefore do move their Ears.

Q. *Why is Rain prognosticated by the pricking up of the asses Ears?*

A. Because the Ass is a very melancholy beast, and it proceedeth from Melancholy that he doth foresee Rain to come. In the time of Rain all Beast do prick up their Ears, and therefore the Ass perceiving that it will Rain, doth prick up his Ears before it comes.

Q. *Why have some Beasts no Ears?*

A. *Aristotle* doth answer and say, That Nature doth give unto every thing that which is fit for it; but if she should have given birds Ears, their flying would have been hindered by them. Likewise Fish

do

do want Ears, because they would hinder their swimming; and have only certain little holes thro' which they hear, as *Aristotle* declares by the *Sea Calf*.

Q. *Why have bats Ears, seeing they seem to be birds?*

A. Because they are partly birds in nature, in that they do fly, by reason whereof they have Wings, and partly they are hairy, because they are Mice, therefore Nature, as being wise, gave them Ears.

Q. *Why hath Man only round Ears?*

A Because the shape of the whole and of the parts should be proportionable, and especially in all things of one nature; for as a drop of Water is round, so the whole Water, as *John de sacro Bosco* doth prove. And so because a Man's Head is round, the Ears incline towards the same figure; but the Heads of Beasts are somewhat long, and so the Ears are drawn into length also.

Q. *Why did Nature give living Creatures Ears?*

A. For two causes 1. Because with them they should hear. 2. Because that by the Ears cholerick superfluity is purged; for as the Head is purged of flegmatick superfluity by the Nose, so from cholerick by the Ears.

Of the Mouth.

Q. *WHy hath the Mouth Lips to compass it?*

A. According to *Const*: because the Lips do cover and defend the Teeth, it were unseemly that the Teeth should always be seen. Another answer is, that the Teeth are of a cold nature, and would therefore be soon hurt, if they were not cover'd with Lips. Another moral reason is, because a Man should not be too hasty of Speech.

Q. *Why hath a Man two Eyes, two Ears, and but one Mouth?*

A. Because a Man should speak but little, and see and hear much And withal, *Aristotle* doth say, that the hearing in the light doth shew us the difference

rence of many things, and *Seneca* doth agree unto this affirming, that Nature environ'd the Tongue with a double Cloyſter, the Teeth and Lips, and has made the Ears open and wide; and has given us but one Mouth, to ſpeak little, tho' we hear much.

Q. *Why hath a Man a Mouth?*

A. For many commodities. 1. Becauſe the Mouth is the gate and door of the ſtomach. 2. Becauſe the Meat is chew'd in the Mouth, and prepared and made ready for the firſt digeſtion, altho' *Avicen* doth hold, that the firſt digeſtion is made in the Mouth. 3. Becauſe that the Air drawn into the hollow of the mouth, for the refreſhing of the Heart, is made more pure and ſubtile. And for many other cauſes, which ſhall hereafter appear.

Q. *Why are the Lips moveable?*

A. Becauſe of forming the Voice and Words, which cannot be perfectly done without them. For as without *a*, *b*, *c*, there is no writing, ſo without the Lips no Voice can well be formed.

Q. *Why do Men gape?*

A. This gloſs upon the laſt part *Hippocrates's Aphoriſms* ſaith, That it proceeds of Weariſomneſs, as when a Man ſitteth among ſuch as he doth not know, whoſe Company he would willingly be rid of. Beſides, Gaping is cauſed of the thick fumes and vapours which fill the Jaws, by the expulſion of which is cauſed the ſtretching out and expulſion of the Jaws, and opening of the Mouth, which is called gaping

Q. *Why doth a Man gape when he ſeeth another Man gape?*

A. This proceedeth of the imagination. And this is prov'd by a ſimilitude; for an Aſs is *animal valde ſenſibile*, by reaſon of his Melancholy, becauſe he doth retain his ſuperfluity a long time, and would neither eat nor piſs, unleſs he ſhould hear another piſs. And ſo a man doth gape thro' imagination when another man doth gape.

Of

Of the Teeth.

Q. *WHY do they only, amongst all other bones, feel the sense of feeling.*

A. Because (as *Avicen.* and *Galen* do say,) they might discern of heat and cold which hurts them, which other bones need not.

Q. *Why have men more teeth than women.*

A. By reason of the abundance of heat and blood, which is more in men than in women.

Q. *Why do the teeth grow to the end of our life, and not the other bones?*

A. Because otherwise they should be consumed with chewing and grinding.

Q. *Why do teeth only come again when they fall; or be taken out, and other bones taken away grow no more?*

A. Because that according unto *Aristotle*, all other bones are ingendered of the humidity which is call Radical, and so they breed in the womb of the mother, but teeth are ingendered of nutritive humidity, which is renewed and increased from day to day.

Q. *Why do the fore teeth fall in Youth, and grow again, and not the Cheek teeth?*

A. This proceedeth of the defect of matter, and of the figure, because the fore teeth are sharp, and the other broad. But according to *Aristotle*, there is another answer; that is. that it is the office of the fore-teeth to cut the meat, and therefore they are sharp; and the office of the other to chew the meat, and therefore they are broad in fashion, which is fittest for that purpose.

Q. *Why do the fore teeth grow soonest?*

A. Because we want them sooner in cutting than the other in chewing.

Q. *Why do teeth grow black in the old age of living Creatures?*

A. This proceedeth of the corruption of the

meat, and the corruption of flegm, with a naughty cholerick humour.

Q. *Why are colts teeth yallow, and of the colour of Saffron when they are young, and wax white when they be old?*

A. Ariſtotle ſaith, that a Horſe hath abundance of watry humours in him, which in his youth are digeſted and converted into groſſneſs; but in old age heat is diminiſhed, and the watry humours remain, whoſe proper colour is white.

Q. *Why did nature give living Creatures Teeth?*

A. Ariſtotle ſaith (*lib. de generat. animal.*) to ſome to fight with, and for defence of their life, as unto wolves and bears; unto ſome to eat with, as unto Horſes; unto ſome for the forming of their voice, as unto men, as it appeareth by the commentary in the book *de animal*

Q. *Why do horned beaſts want their upper cheek-teeth?*

A. According to *Ariſtotle* in his book *de animal.* Horns and Teeth are cauſed of the ſelf-ſame matter, that is, of nutrimental humidity; and therefore the matter which paſſeth into Horns turneth not into Teeth, conſequently want the upper teeth. And ſuch beaſts, according to *Ariſtotle*, cannot chew well; whereupon for want of Teeth they have two Stomachs by conſequence, and ſo do chew their meat twice; and they do firſt convey their meet into the firſt ſtomach or belly, and then return it from whence it came, and chew it.

Q. *Why are ſome creatures brought forth with teeth, as Kids and Lambs, and ſome without, as Men.*

A. Nature doth not want in things neceſſary, nor abound in things ſuperfluous; and therefore becauſe theſe beaſts not long after they be fallen doth need teeth, are fallen with teeth; but men are nouriſhed with their mothers dugs for a time; and therefore for a time want teeth.

Q. *Why have not Birds teeth?*

A. Be-

A. Because the matter of teeth passeth into their beak, and therefore there is their digestion; or else it is answered that although they do not chew with teeth, yet their head in digestion doth supply the want of teeth.

Of the Tongue,

WHY is the Tongue full of Pores?

A. According to *Aristotle de anima*, because the tongue is the means whereby we taste: and through the mouth, in the pores of the tongue, the taste doth come into the sense of tasting. Otherwise it is answered, that frothy spittle is sent into the mouth by the tongue from the lungs, moistning the meat, and making it ready for the first digestion; and therefore the tongue is full of pores, because many have passage through it.

Q. *Why doth the tongue of such as are sick of Agues judge all things bitter?*

A. Because the stomachs of such persons is filled with cholerick humours; and choler is very bitter, as it appeareth by the gall, and therefore this bitter fume doth infect the tongue; and so the tongue being full of these tastes, doth judge them bitter, altho' the bitterness be not in the meat, but in the tongue.

Q. *Why doth the tongue water when we hear sour and sharp things named?*

A. Because the imaginative vertue or power is of greater force than the power and faculty of tasting, and when we imagine a taste, we conceive it by the power of tasting as by a mean, because there is nothing felt by the taste, but by the mean of that spittle the tongue doth water.

Q. *Why do some stammer, and some lisp?*

A. This happeneth from many causes, sometime through the moistness of the tongue and brain, as in Children, which cannot speak plainly, nor

pronounce many letters. Sometime it happeneth by the reason of the shrinking certain sinews, which are corrupted with flegm; for such sinews there be which go to the Tougua.

Q. *Why are the tongues of Serpents and mad Dogs venomous?*

A Because of the malignity and tumosity of the venemous humour which doth predominate in them.

Q. *Why is a dogs tongue fit and apt for medicine, and contrariwise an horses tongue pestoferous?*

A. 'Tis by reason of some secret property; or else it may be said it the tongue of a Dog is full of pores, and so doth draw and take away the viscosity of the wound. Some say that a dog hath by nature some humour in his tongue, with the which by licking he doth heal; the contrary is in a Horse.

Q. *Why is spittle white?*

A By reason of the continual moving of the tongue, whereof heat is ingendered, which doth make white this superfluity, which is spittle; as it is seen in the froth of water.

Q. *Why is spittle unsavory and without taste?*

A. If it had a certain determinate taste, then the tongue wonld not taste at all, but should only have the taste of spittle, and so could not receive other testes.

Q. *Why doth the spittle of one that is fasting heal an Impostbume?*

A. Because (according to *Avicen.*) it is well digested, and made subtile.

Q. *Why do some abound in spittle more than others?*

A. This doth proceed of a flegmatick complexion, which doth predominate in them, and therefore the Physician doth say, that such should take heed of a quotidien Ague, which ariseth from the predomination of flegm; the contrary in those that spit little, because heat abounds in them, which consumes the humidity of the spittle; and so

ſo the defect of ſpittle is a ſign of Fever.

Q. *Why is the ſpittle of a man that is faſting more ſubtile than of one who is full?*

A. Becauſe that ſpittle is without the viſcoſity of meat, which is wont to make the ſpittle of one who is full, groſs and thick.

Q. *From whence proceedeth the ſpittle of a man?*

A. From the froth of the lungs; which according to the Phyſicians, are the ſeat of Flegm.

Q. *Why are ſuch beaſts as often go together for generation very full of foam and froth?*

A. Becauſe that when the lights and the heart are in a great motion of Luſt, therefore there is ingendered in them much frothy matter.

Q. *Why have not Birds ſpittle?*

A Becauſe they have very dry Lungs, according unto *Ariſtotle* in the fifth book *de animal?*

Q. *Why do ſuch as we are called* Epileptici, *that is, ſuch as are overwhelmed, and as it were drowned in their own blood, and are diſeaſed, ſavour badly and corruptly?*

A. The anſwer, according to the Phyſicians is, becauſe the peccant matter lieth in the head; but if he do vomit, then the matter is in the ſtomach: but if he piſs much, then the matter is in the paſſage of the urine; but if they begin to have ſeed, then it is in the veſſels of the ſeed, and accordingly, to this the Phyſicians do purge them.

Q. *Why doth the tongue loſe ſometimes the uſe of ſpeaking?*

A. The anſwer is out of *Hippoc.* that this doth happen through a Palſie or Appoplexy, that is a ſudden effuſion of blood, and of a groſs humour, and ſometimes alſo by the infection of *Spiritus animelis* in the middle Cell of the brain, which hinders that the ſpirit is not carried to the tongue, and ſo is *Gallen*'s meaning, for by the expreſſion of the tongue many actions of divers paſſions are made manifeſt.

Of the Roof of the Mouth.

WHY are the fruits, before they be ripe, of a naughty reliſh, or bitter, and after ſweet?

A. naughty reliſh in taſte proceedeth of coldneſs, and want of heat in groſs and thick humidity, but a ſweet taſte proceedeth of ſufficient heat, and therefore in the ripe Fruit the humidity is ſubtile through the heat of the Sun, and ſuch Fruits are commonly ſweet, but before they be ripe, the humidity is groſs or ſubtil for want of heat, and therefore then the Fruit is bitter and ſour.

Q. Why are we better delighted with ſweet taſtes, than with bitter, or any other?

A. Becauſe Nature is delighted with ſweetneſs. The reaſon is, becauſe a ſweet thing is hot and moiſt, and through his heat doth diſſolve and conſume ſuperfluous humidities, and by this humidity immundicity is waſhed away, but a ſharp eager taſte, by reaſon of the cold which predominates in it, doth bind over much, and prick and offend the parts of the body in purging. And therefore we do not delight, in that taſte, becauſe the Phyſicians counſel us to eat nothing that is bitter in the Summer, nor in a great heat; and the reaſon is, becauſe bitterneſs doth breed heat; but we ſhall eat bitter things in Winter only. And therefore *Ariſtotle* doth ſay, that ſweet things are grateful unto nature, and do greatly nouriſh.

Q. Why doth a ſharp taſte, as of Vinegar, provoke Appetite rather than any other?

A. Becauſe it is cold, and doth cool. Now it is the nature of cold to deſire and draw, and therefore is cauſe of Appetite. Mark, that there are nine kinds of taſtes; three which proceeds from heat, three from cold, and three from a temperate mean.

Q. Why do we draw in more air than we breath out?

A. Ariſtotle, Albertus in his Book *de motus coräis*,

cordis, do answer, That much Air is drawn in, and so coverted into Nutriment, which together with the vital Spirits is contained in the Lungs. Wherefore a Beast is not suffocated, so long as he receives Air with the Lungs, in which some part of the Air remaineth also.

Q. *Why doth the Air seem to be expelled and put forth, seeing that indeed the Air is invisible, by reason of its rariety and thinness?*

A Because the Air which is received in us, is mingled with vapours and fumosity of the Heart, by reason whereof it is made thick, and so is seen, And this is proved by experience, because that in Winter we see our Breath, for the coldness of the air doth bind the Breath mixed with fumosities, and so it is thickened made gross, and by consequence is seen.

Q. *Why have some Men stinking breath?*

A. The Answer is, according to the Physicians, because there rise evil fumes from the Stomach; and sometimes it doth proceed from the corruption of the airy parts of the Body, as of the Lungs. And the Breath of lepers is so infected, that it doth poison Birds that are near them, becaus, the inward parts are very corrupt, as appears by *Const. de sin.* Now the Leprosie is a nourishment of all the parts of the Body, together with a corrupting of them? and it doth begin in the Blood, and exterior Members of the Body.

Q. *Why are Lepers hoarse?*

A. Because that in them the Instruments vocal are corrupted, that is, the Lights.

Q. *Why do Men become hoarse?*

A. Because of the Rheum descending from the Brain, filling the conduit of the Lights? or sometime through some imposthumes of the Throat or Rheum gather in the Neck

Q. *Why have Females of all living Creatures the shrillist Voice, a Crow only excepted, and a Woman*

ſtriller than a Man, and ſmaller?

A. According to *Ariſtotle*, by reaſon of the compoſition of the Veins and vocal arteries the Voice is form'd, as appears by a ſimilitude, becauſe a ſmall Pipe ſounds ſhriller then a great. And alſo in Women, becauſe the paſſage where the Voice is formed, is made narrow and ſtrait, by reaſon of cold, it being the nature of cold to bind; but in Men that paſſage is open and wider thro' heat, becauſe it is the property of heat to open and diſſolve. It proceedeth in Women through the moiſtneſs of the Lungs, and weakneſs of heat. Young men and Diſeaſed have ſharp and ſhril Voices for the ſame cauſe. And this is the natural cauſe why a man-Child at his Birth doth cry *a*, *i*, which is a bigger ſound, and the Female *e*, which is a ſlender ſound, as it pleaſeth *Libertinus*, when he ſaith *Maſculus a profart*.

Q. Why doth the Voice change in Men and Women? in Men at 14, *in Women at* 12, *in Men when they begin to yield Seed, in Women when Breaſts begin to grow, as* Ariſtotle *ſays.* L de Animal.

A. Becauſe then, ſaith *Ariſtotle*, the beginning of the Noiſe is ſlackned and looſned; and he proves this by a ſimilitude of a ſtring of an Inſtrument let down or looſed, which gives a great ſound. He proves it another way, becauſe Creatures which are gelded, as Eunuchs, Capons, &c. have ſofter and ſlender Voices than others, by reaſon that they want Stones.

Q. Why is not a Wolf hoarſe when a Man beks on him?

A. Becauſe a Man is not ſo cold as a Wolf, nor of ſo malignant a qualit.

Q. Why doth a Man which is ſlain bleed when he is ſeen of him who killed him?

A. This proceedeth of Divine Cauſe, and not of a Natural, becauſe his Blood calleth for Vengeance

againſt

againſt the Murderer; but if there be any natural Cauſe of it, 'tis this: The committer of this wicked Fact calling it to mind, is very ſorry for it, and repents him of it, is in anguiſh of mind, and in a great heat, through the ſtrong Imagination he hath conceived, and by that means all his Spirits do ſtir and boil, and repair into the Inſtrument of the ſight, and ſo go out by the beams of the ſight of the Eyes, unto the Wounds which are made, which if they be freſh, do preſently fall a bleeding. Beſides, this is done by the help of the Air then breathed in, which being drawn from the Wound, cauſed it to bleed.

Q. *Why do ſmall Birds ſing more and louder than great ones, as appears in the Lark and Nightingale.*

A. Becauſe the ſpirits of ſmall Birds are ſubtil and ſoft, and the Organ conduit ſtrait, as appeareth in a Pipe, and therefore follow eaſily any Deſire, and ſo do ſing very ſoft.

Q. *Why doth the Male ſing more than the Female, as it appeareth in all living Creatures.*

A. It proceedeth from the Deſire of carnal copulation, becauſe that then the Spirits are moved thro'-out all the Body with the aforeſaid Appetite and Deſire. And, generally ſpeaking, the Females are colder than the Males.

Q. *Why do Bees, Waſps, Flies, Locuſts, and many other ſuch like Beaſts make a noiſe, ſeeing they have no Lungs, nor Inſtruments of the Voice.*

A. According to *Ariſtotle*, there is in them a certain ſmall Skin, which when the Air doth ſtrike, it cauſeth the Sound, and there is a ſtrange Sound.

Q. *Why do not Fiſh make a ſound.*

A. Becauſe, according to *Ariſtotle*, they have no Lungs, but only Gills, nor yet a Heart; and therefore they need not the drawing in of the Air, and by conſequence they make no noiſe, becauſe that (according to *Ariſtotle*) a Voice is a percuſhion of the Air which is drawn.

Of the Neck.

Q. *Why hath a living Creature a Neck?*

A. Becauſe the Neck is the Supporter of the Head, as *Ariſtotle* teacheth; and therefore the Neck is the middle between the Head and the Body, to the intent, that by it, and by its Sinews, as by certain means and ways, motion and ſenſe of the body might be conveyed throughout all the body; and that by means of the Neck, as it were by a diſtance, the Heart, which is very hot, might be ſeparated from the Brain.

Q. *Why do ſome beaſts want Necks, as Serpents and Fiſhes.*

A. Becauſe ſuch beaſts want a heart, and therefore they want that diſtance which we have ſpoken of; or elſe we anſwer they have a Neck in ſome inward part of them, but 'tis not diſtinguiſhed outwardly from the heart to the head.

Q. *Why is the Neck full of Bones and Joints.*

A. Becauſe it may bear and ſuſtain the Head the ſtronger; alſo, becauſe the back bone is joined to the Brain in the Neck, and from thence it receives Marrow, which is of the ſubſtance with the brain.

Q. *Why have ſome Beaſts long Necks, as Cranes, Storks, and the like?*

A. Becauſe ſuch beaſts do ſeek their living in the bottom of the Water, and therefore have ſuch Necks? and ſome beaſts have ſhort Necks, as Sparrow-hawks, &c. becauſe ſuch are ravenous beaſts, and therefore, for ſtrength have ſhort Necks, as appeareth in the Ox, which hath a ſhort Neck, and therefore ſtrong.

Q. *Why is the Neck hollow, and eſpecially before about the Tongue?*

A. Becauſe there be two paſſages, whereof the one doth carry the Meat unto the nutritive Inſtrument, as to the Stomach and Liver, and is call'd of

the

the Greeks *Oesophagus*; and t'other is the Windpipe

Q. *Why is the Artery made with rings and circles?*

A. The better to bow and give a good sounding again.

Q. *Why doth a Chicken move a good space after his Head is off, and a Man beheaded never stirreth?*

A. Because a Chicken, and such like, have streight Sinews and Arteries, and therefore the Spirit of moving continueth long after the Head is off; but Men, and many beasts, have long and large Sinews and Arteries, and therefore the motive Spirits do quickly depart from them, and so by consequence cannot move their bodies.

Of the Shoulders and Arms.

Q. *WHy hath a Man Shoulders and arms?*

A. To give and carry burdens, according to *Aristotle*.

Q. *Why are his arms round?*

A. For the swifter and speedier work, because that Figure is fittest to move.

Q. *Why are his Arms thick?*

A. Because they should be strong to lift and bear burthens, or thrust and give a strong blow; so their bones are thick because they contain much marrow, for fear they should be easily corrupted, and marted; but marrow cannot so well be contained in small bones, as in great.

Q. *Why do such as are diseased, and in grief, uncover and cover their arms; and such also as are in an agony?*

A. Because such are near unto death; and it is a sign of death, by reason of great grief, which causeth that uncovering, as *Hippocrates* doth teach, *Lib. Prognost.*

Q. *Why do the arms become small and slender in some sickness, as in mad-men, and such as are sick of the Dropsie?*

A. Because

A. Becauſe all the parts of the body do ſuffer the one with the other, and therefore one member being in griet, all the humours do concur and run thither to give ſuccour and help to the aforeſaid grief. For when the head doth ach, all humours of the arms do run into the head? and therefore the Arms become ſmall and ſlender, becauſe they want their proper nutriment.

Q. *Why have beaſts no arms?*

A. Their fore Feet are inſtead of arms, and in their place. Or elſe we may anfwer more fitly, becauſe all beaſts have ſome Parts for their defence and to fight with; as the Wolf his Feet, the Cow her Horns, the Horſe his hinder Feet, Birds their Beak and Wings, but only man hath his arms.

Of the Hands.

Q. *FOr what uſe hath a Man Hands, and an Ape alſo, which is like unto a Man?*

A. The hand is an Inſtrument which a Man doth eſpecially make uſe of, becauſe many things are done by the hands, and not by any other part, as *Ariſtotle* doth teach.

Q. *Why are ſome Men* Ambo-dexter, *that is, uſing the left hand as well as the right*?

A. By reaſon of the great heat of the heart, and for the hot bowing of the ſame? for that it is which makes a man as nimble of the left hand as the right; and without doubt ſuch are of good complexions.

Q. *Why are not Women* Ambo dexter, *as well as Men.* Hip. ult. Aphoriſ.

A. Becauſe, as *Galen* ſaith, a woman in health that is moſt hot, is colder than the coldeſt man in health? I ſay, in health, for if ſhe have an Ague, ſhe is accidentally hotter than a man.

Q. *Why are the Fingers full of joynts?*

A. To be more fit and apt to receive, and keep the things received.

Q.

Q. *Why hath every Finger three Joints, and the Thumb but two?*

A. The Thumb hath three, but the third is joyned unto the arm, and therefore is ſtronger than the other fingers; and it better in ſtrength, ſeeing it is alſo in quantity; and is called *pollux a polleo*, that is, to excel in ſtrength.

Q. *Why are the fingers of the right hand nimbler than the fingers of the left, as* Ægidius *ſaith.*

A. It proceedeth from the heat which doth predominate in thoſe parts, which cauſeth great agility.

Q. *Why are the fingers thicker before meat than after, as* Alberus *ſaith.*

A. According to the Phyſicians, becauſe a Man which is faſting is full of bad humours, and divers fumoſities, which puff up the parts of the body, and the fingers alſo; but when thoſe humours are excelled through meat, the fingers become more ſlender. And for the ſame reaſon, a man which is faſting is heavier when he hath meat in his belly, as is moſt plain in faſters. Another reaſon may be given, that is, becauſe that after meat the heat is departed from the outward Parts of the body into the inward, to help digeſtion, and therefore the outward and external parts become ſlender; but after the digeſtion is made, the blood turneth again to the exterior parts, and then they become great again.

Q. *Why are ſome Men left handed?*

A. Becauſe the heart ſendeth out heat unto the right ſide, but more unto the left; and doth alſo work a ſlenderneſs and ſubtilty in the left ſide.

Of the Nails.

Q. *From whence do the Nails proceed?*

A. Of the fumoſity and humours, which are reſolved, and go into the extremities of the fingers,

and

and there are dried thro' the power of the external air, and brought to the hardneſs of a horn.

Q. *Why do the Nails of old Men grow black and pale?*

A. Becauſe the heat of the heart decayeth, which decaying, their Beauty decayeth alſo.

Q. *Why are Men judged to be good or evil Complexion by the colour of their Nails?*

A. Becauſe the give witneſs of the goodneſs or badneſs of the heart, and therefore the complexion; for if they be ſomewhat red, they betoken Choler well tempered; but if they be inclined to red, and ſomewhat to blackneſs, they betoken a ſanguine complexion; but if they be yellowiſh or black, they ſignify Melancholy.

Q. *Why do white ſpots appear in the Nails?*

A. Thro' the mixture of flegm with the nutriment.

Of the Breaſt.

Q. *For what reaſon is the Breaſt hollow?*

A. Becauſe there is the ſeat of the ſpiritual and aerial Members, which are moſt noble, as the heart and lights; and therefore becauſe theſe might be kept from hurt, it was neceſſary the Breaſt ſhould be hollow.

Q. *Why hath a Man the broadeſt Breaſt of all living Creatures?*

A. Becauſe the ſpirits of Man are weak and ſubtile, and therefore do require a ſpacious place wherein they are contained, as the Breaſt is.

Q. *Why are the Breaſts of Beaſts round?*

A. Becauſe they be in continual motion, and that figure is fitteſt for motion, as *Ariſtotle* ſaith, 4. *Phyſ.*

Q. *Why do we draw thoſe things we love to our Breaſt?*

A. Becauſe the firſt and chiefeſt part of the heart is under the Breaſt; and therefore that which the heart doth love, we draw to the Breaſt, by reaſon of the neighbourhood it hath with the heart, ſo applying the thing lov'd unto the lover.

Q. *Why*

power and force is ſtrong, becauſe a vertue united is ſtrongeſt, and by conſequence there is good working and digeſtion of the Milk, and therefore the ſmall are better than the great ones, but yet the mean ones are beſt of all, becauſe every mean is beſt.

Q. *Why do the Paps of young Women begin to grow great about* 13 *or* 14 *Years of Age, as* Albertus *ſaith?*

A. Becauſe that then their Terms begin to have courſe and encreaſe: and *Ariſtotle* ſaith, Mens Seeds and Womens Flowers begin to encreaſe at one Age.

Q. *Why do the Paps of ſuch Women as caſt their Child wax ſoft, as* Hippocrates *ſaith,* Part 2. Aphor.

A. Becauſe that then the Flowers have no courſe to the Teats, by which the young one is nouriſhed, but follow their ordinary courſe, and therefore wax ſoft.

Q. *Why hath a Woman which is with Child of a Boy the right Pap harder than the left?*

A. Becauſe the Male-Child is conceived in the right ſide of the Mother, as *Hippocrates* ſaith; and therefore the Flowers do run to the right Pap and make it hard.

Q. *Why doth it ſhew weakneſs of the Child, when the Milk doth drop out of the Paps before the Woman be delivered?*

A. According to *Ariſtole,* becauſe the Milk is the proper nutriment of the Child in the Womb of the Mother; and therefore if the Milk run out, it is a token that the Child is not nouriſhed, and therefore is weak.

Q. *Why doth the hardneſs of the Paps betoken the Health of the Child in the Womb?*

A. Becauſe the Flowers are converted into Milk, and that Milk doth ſufficiently nouriſh the Child, and thereby the Strength is ſignified.

Q. *Why hath a Woman but two Paps, and ſome brute Beaſts ten, or more.*

A. Becauſe, for the moſt part, a Woman hath but one Child, either Boy or Girl; and therefore one Pap

is

is sufficient, or two; but Beasts have many young ones, and therefore so many Teats.

Q. *Why are Womens Paps hard when they be with Child, and soft at other times?*

A. They swell then, and are puffed up, because the much moisture which proceeds from the Flowers doth run into the paps, which at other seasons remaineth in the Matrix or Womb, and it is expelled by the Place deputed for that end.

Q. *By what means doth the Milk of the Paps come to the Matrix or Womb?*

A. According to *Hippocrates*, because there is a certain knitting and coupling of the Pap with the Womb, and there are certain Veins which the Midwives do cut in the time of the Birth of the Child, and by whose Veins the Milk doth flow in at the Navel of the Child, and so it receives nutriment by the Navel. Some say the Child in the Womb is nourished at the Mouth, but that is false, because that so he should void Excrements also; but that is false, because it is not seen where.

Q. *Why Is it a sign of a Male Child in the Womb when the Milk that runneth out of the Woman's Breast is thick, and not much, and of a Female when 'tis thin?*

A. Because a Woman that goeth with a Boy hath great heat in her, which doth perfect the Milk, and make it thicker, but such as go with a girl have not so much heat, and therefore the Milk is undigested, and unperfected, and watry, and thin, and will swim above the water if it be put into it.

Q. *Why is the Milk white, seeing the Flowers are red which it is ingendered of?*

A. Because blood, which is well purged and concocted, becometh white, as appeareth in Flesh, whose proper colour is red, and being boiled is white. Another answer is, because every humour which is ingendered of such a part of the body, is made like unto that part in colour where it is ingendered, as

near

near as it can be; but because the Flesh of the Papt is white, therefore the colour of the *Milk* is white.

Q. *Why doth a Cow give Milk more abundactly than other Beasts*

A. Because she is a great eating beast; and where is much monthly Supiriority ingender'd, there is much Milk, because it is nothing else but that Blood purged and try'd; and because a Cow has much of this monthly Blood, she has much Milk,

Q. *Why is not Milk wholesome, as* Hippocrates *saith,* Part 2 Aphor.

A. According to this Opinion of *Galen*, for diverse Reasons: First, because it doth curdle in the Stomach, whereof an evil Breath is bred. But to this *Hippocrates* gives this Remedy; saying, if the third part of it be mingled with running Water, then it is not hurtful. Another reason is, because the Milk doth grow sour in the stomach, whereof evil humours are bred, which infect the breath.

Q. *Why is Milk bad for such as have the Head-ach?*

A. Because it is easily turned into great fumosities, and hath much terrestial substance in it, the which ascending do cause the Head-ach.

Q. *Why is Milk fit Nutriment for Infants?*

A. Because 'tis a natural and usual Food, and they were nourished by the same in the Womb.

Q. *For what reason are the white Meats made of a new milch'd Cow good.*

A. Because the Milk at that time is very spungy, expels many fumosities, and does as it were purge at that time.

Q. *Why is the Milk nought for the Child, if the* Woman *uses carnal Copulation?*

A. Because in a time of carnal Copulation the best part of the Milk goes to the Seed Vessels, and to the Womb, and the worst remains in the paps, which doth hurt the Child.

A. *Why is the Milk of brown Women better than that of white?*

A.

A Becauſe brown Women are hotter than others, and heat purges the Milk, and ſo 'tis better.

Q. *Why do the Phyſicians forbid the eating Fiſh and Milk at the ſame t me?*

A. Becauſe they produce a Leproſy, and becauſe they are both flegmatick.

Q. *Why have not Birds and Fiſh Milk and Paps?*

A. Becauſe Paps would hinder the flight of Birds. Fiſh alſo have neither Paps nor Milk, as *Ariſtotle* ſaith, but the Females caſt much ſpawn, on which the Male touches with a ſmall Gut, which cauſes their kind to be infinite in ſucceſſion.

Of Backs.

Q. *WHy have Beaſts Backs?*

A. Accoreing to *Ariſtotle* for three cauſes, Firſt, becauſe the back ſhould by the way and mein of Body from which are extended and ſpread thro'-out all the ſinews, of the back-bone, as it appears in ſuch as are hanged, becauſe when they are in pieces. or without fleſh, the ſinews hang whole in the chine or back-bone. The ſecond, becauſe it ſhould be a guard and defence for the ſoft ports of the body, as of the ſtomach, liver, lights, and ſuch like. The third, becauſe it ſhould be the foundation of all the bones, becauſe we ſee other bones, as the ribs, faſtened to the back bone.

Q. *Why hath Man, above all other Creatures, a broad back which he can lye upon, which no beaſt can do?*

A. Becauſe a broad back doth anſwer a broad breaſt; If therefore a Man ſhould have a ſharp back like unto a beaſt, that would be of an unſeemly ſhape; and therefore it is requiſite that he have a broad back.

Q. *Why hath a Man that lyeth on his back horrible Viſions?*

A. Becauſe the Paſſage or ſign of the fantaſie is open,

open, which is in the fore-part of the brain, and so the fantasie is destroyed, and then those Visions follow. Another reason is, because when a Man lieth on his back, the humours are disturb'd and mov'd upward where the fantasie is, which by that means is disturb'd.

Q. *Why is it nought to lye on the back?*

A. Because as the Physicians say, it disposes a Man to Leprosie, *Madness*, and to an *Incubus*, where you may note, that *Mania*, or madness, is the hurt or disturbance of the fore-part of the brain, with taking away or depravation of the Imagination; but *Incubus* (*i. e.* the Night-mare) is a Passion of the heart, wherein a Man thinks himself to be strangled in his sleep, and something lies heavy on his Stomach, which he would put off.

Q. *Why hath the Back bone so many Joints or Knots call'd* Spondelia *by the Physicians?*

A. For the moving and bending it, without which Joints that could not be done; and therefore they say amiss that alledge Elephants have no such Joints, for without them they could not move.

Q. *Why do Fish die after their Back bone is burst?*

A. Because in Fish the Back bone, is instead of the heart. Now the heart is the first thing that lives, and the last that dies, and therefore when this bone is broke, Fish can live no longer.

Q. *Why does a Man die soon after the Marrow is hurt or perish'd?*

A. Because the marrow proceeds from the brain, which is a principal part of Man; as appears, first because the Marrow is white, like the brain: and secondly, because it hath a thin Skin or Rind, which that called *Nucha* has not, which differs from the Marrow, because *Nucha* has two coverings like the Brain, call'd *Pia Mater* and *Dura Mater*.

Q. *Why have some Men the Piles?*

A. Those *Men* are cold and melancholy, which Melancholy first passes to the Spleen, its proper seat,

but

but there cannot be retained for the abundance of blood; for which reason 'tis conveyed to the backbone, where there are certain Veins which terminate in the back, and receive the blood. When those Veins are full of melancholy blood, then the Conduits of Nature are opened, and the blood issues out once a Month, like Womens Terms. Those Men who have this course of blood are kept from many Infirmities, as the Dropsie, Plague, *&c.*

Q. *Why are the Jews much subject to this disease?*

A. Divines say, because they cry'd at the Death of Christ, *Let his Blood fall upon us and our Children:* Therefore 'tis said in the Psalm, *Percussie tot Deus posteriora dorsi.* Another reason is, because the Jews eat much flegmatick and cold Meats, which breed melancholy blood, but 'tis purged by the flux. A third reason is, motion causes heat, and heat digestion; but strict Jews neither move, labour, nor converse with Men; besides, they are in continual fear we should revenge the Death of our Saviour, which likewise breeds a coldness in them, and hinders digestion, causing melancholy blood, which is by this means purged out.

Of the Heart.

Q. *Why are the Heart and Lungs call'd lively Parts of the body, in Latin* Spiritualia membra?

A. From the Word *Spiritus*, which signifies *Breath, Life* or *Soul*; and because the vital Spirits are engendered in the heart. Yet that's no good *Answer*, for the *Liver* and *Brain* might be so called, because the *Liver* giveth Nutriment, and the *Brain* Sense and Life: The consequence is clear, for the vital Spirits are engendered in the Liver, and the sensible and animal Spirits in the brain.

Q. *Why are the Lungs light, spungy, and full of holes?*

A. That the Air may the better be received in them for cooling the heart, and expelling Humours, because

becauſe the Lungs are the Fan of the Heart; and as a pair of Bellows is raiſed up by taking in the air, and ſhrunk by blowing it out, ſo likewiſe the Lungs draw the air to cool the heart and caſt it out, leſt thro' too much heat of the air drawn in, the heart ſhould be ſuffocated.

Q. *Why is the Fleſh of the Lungs white?*

A. Becauſe they are in continual motion.

Q. *Why have the Beaſts only Lungs that have Herts?*

A. Becauſe the Lungs be no part for themſelves, but for the Heart; and therefore it were ſuperfluous for thoſe Creatures to have Lungs that have no hearts; but nature's never wanting in things neceſſary, nor abounds in ſuperfluities.

Q. *Why do ſuch Creatures ai have no Lungs want a Bladder?*

A. Becauſe ſuch drink no Water ro make fheir Meat digeſt, but only for tempering their Food, and therefore they want a Bladder and Urine, as appears in ſuch birds as do not drink at all, *viz.* the Faulcon and Sparrow Hawk.

Q. *Why is the Heart in the midſt of the Body?*

A. Becauſe it ſhould impart Life to all the Parts of the body, and therefore 'tis compared to the Sun, which is placed in the midſt of the Planets, to pour light into them all; therefore the *Pythagoreans* ſtiling the Heavens a great living Creature, ſay, the Sun is the heat thereof.

Q. *Why only in Man is the Heart on the left ſide?*

A. To the end the heat of the heart ſhould mitigate the coldneſs of the Spleen, for the Spleen is the ſeat of Melancholy, which is on the left ſide alſo.

Q. *Why is the Heart firſt engendered? for, according to* Ariſtotle, *the Heare doth firſt live, and die laſt*

A. Becauſe, as *Ariſotle* ſaith, *de juvent & ſenect.* the heart is the beginning and original of Life, and without it no part can live. According to the Philoſopher, of the Seed retained in the Matrix there is firſt engendered a little ſmall Skin, which compaſſes

the

the Seed, whereof first the heart is made of the pureſt Blood; then of blood not ſo pure the Liver; and of thick and cold blood the marrow and brain.

Q. *Why are beaſts bold that have little hearts?*

A. Becauſe in a little heart the heat is well united and vehement, and the blood touching it doth quickly heat it, and is ſpeedily carried to the other parts of the body, which gives courage and boldneſs

Q. *Why are Creatures with a little Heart timerous, as a Hare.*

A. The heart is diſperſed in ſuch a one, and not able to heat the blood whsch cometh to it, and ſo Fear is bred.

Q *How comes it the heart is continually moving?*

A According to *Ariſtotle de mortu cordis*, and *Galen*, it is becauſe in it there's a certain Spirit which is more ſubtil than Air, which by reaſon of its thickneſs and refraction ſeeks a large ſpace, filling the hollow room of the Heart, wſiereof the dilating and opening of the heart doth follow; and becauſe the heart is earthly, the thruſting and moving ceaſing, its Parts are at reſt, tending downward. *Galen* giveth an experiment of an acorn, which if put into the Fire, the heat diſſolves its humidity into ſmoak, which is thiner than the humidity, therefore doth occupy a greater place, ſo that the rind can't contain it, but puffs up, and throws it in the Fire. The like of the heart; therefore note that the heart of a living creature is triangular in a manner, having its leaſt part toward the left ſide, and the greateſt towards the right, and doth alſo open and ſhut in the leaſt part, by which means 'tis in continual motion; the firſt motion is by the Phyſician called *Diaſtole*, that is, extending the breaſt or heart; t'other *Syſtole*, i. e. ſhutting of the heart; and from theſe two all the motions of the body proceed, and that of the Pulſe, which Phyſicians feel.

Q. *Why are great beaſts lean?*

A. The natural heat proceeding from the heart con-

consumes that natural humidity which should be converted into Fat. And for the most part Women are hotter than Men, because they have much humanity in them, and a moister heart than Men.

Q. *How comes it the Flesh of the heart is so compact and knit together?*

A. 'Tis because in a thick compacted Substance heat is strongly received and united, as appears in other things. And because the heart with its heat should moderate the coldness of the brain, it's made of that fat Flesh, apt to koep a strong heat.

Q. *How comes the Heart to be the hottest part of all living Creatures?*

A. It is so compacted as to receive heat best, and because it should mitigate the coldness of the brain.

Q. *Why is the Heart the beginning of Life?*

A, 'Tis plain, in it the vital Spirit is bred, which is the heat of Life, and therefore, according to the Opinion of *August. de different spirit. & anima* the heart hath two receptacles, *i e.* the right and the left; the right hath more blood than spirit. which Spirit's engendered to give life and vivify the body.

Q. *Why is the heart long and sharp like a Pyramid?*

A. The round figure hath no Angles, therefore the heart is round, for fear any poyson or hurtful matter should be retained *in* it; and, as *Aristotle* affirms, because that figure is fittest for motion.

Q. *How comes the Blood to be chiefly in the heart.*

A. The blood is in the heart as in the proper or efficient place, which some attribute to the Liver, and therefore the heart doth not receive blood of any other parts, but other parts of it.

Q. *How happens it some Creatures want a heart?*

A. Altho' they have no heart, yet they have somewhat answers it, as appears in Eels and Fish which have the back-bone instead of the heart.

Q. *Why does the Heart beat in some Creatures when the head is off, as appears in birds and hens?*

A. The vital spirits remain longest in the heart.

A

because the Heart is what lives first, and dies last, and therefore beats more than other Parts.

Q. Why do all Creatures which want a Heart, want Blood likewise, as in Flies?

A. The Heart is the beginning of the Blood, and therefore the Cause failing, the Effect ceases.

Q. How comes the Pulse of the Heart more certainly thought in the right Side than in the left?

A. The Heat of the Heart is more lively there then in the other side, consequently more felt there.

Q. Why doth the Heat of the Heart sometimes fail of a sudden, as in those who have the Falling Sickness?

A. This proceeds, according to *Constant*, from a Defect of the Heart itself and of certain small Skins with which 'tis cover'd, the which being infected and corrupted, the Heart faileth on a sudden; and sometimes it happens by reason of the Parts adjoining, and therefore when any venomous Humour goes out of the Stomach that hurts the Heart and Parts adjoining, that causes this Fainting. The Disposition of the Heart is known by the Pulse, because a swift-beating Pulse shews the Heat of the Heart, and a slow-beating one denotes its Coldness. Therefore a Woman that is in Health has a slower and weaker Pulse than a Man, as shall appear hereafter.

Of the Stomach.

Q. FOR what reason is the Stomach large and wide?

A. Because in it the Food is first concocted or digested, as 'twere in a Pot, to the End what is pure should be separated from that which is not, as *Aristotle* saith; and therefore, according to the quantity of the Food the Stomach is enlarged.

Q. How comes it the Stomach is round?

A. Because if it had angles and corners, as *Constant* says, Food would remain in them and breed ill Humours, so a Man would never want Agues, the which Humours nevertheless are evacuated, lifted up, and

consumed, and not hid in any such Corners, by reason of the roundness of the Stomach.

Q. *How comes the Stomach full of Sinews?*

A. As *Aristotle* saith, because the Sinews can be extended and enlarged, and so is the Stomach when 'tis full; but when empty, 'tis drawn together; and therefore Nature provides those Sinews.

Q. *How comes the Stomach to digest?*

A. Because of the heat which is in it, and comes from the parts adjoyning, *i. e.* the Liver and Heart. For we see in Metals, the heat of the Fire takes away the Rust and Dross from Iron, the Silver from Tin, and Gold from Copper; so that by digestion the pure is separated from the impure Digestion is of four sorts, according to Physicians.

Q. *For what reason does the Stomach joyn the Liver?*

A. Because the Liver is very hot, and with its heat helps Digestion, and provokes Appetite.

Q. *Why are we commonly cold after Dinner?*

A. Because then the heat goes to the Stomach to further digestion, and so other parts become cold.

Q. *Why is it hurtful to study soon after Dinner?*

A. Because when the heat labours to help the Imagination in Study, it ceases from digesting the Food, and so that remains undigested; so that People should walk some time after Meals.

Q. *How comes Women with Child to have an inordinate desire of eating Coals, Ashes, and such like?*

A. Because such as are the humours of the stomach, such a Nutriment they desire; and because Women with Child have corrupt Humours, therefore they desire the like things.

Q. *How comes the Stomach slowly to digest fat meat?*

A. Because it swims in the Stomach. Now the best digestion is in the bottom of the Stomach, the fat descends not there. Such as eat fat meat are very sleepy, by reason Digestion is hindred.

Q. *Why is all the Body worse when the Stomach is so uneasy?*

A.

A. Becauſe the Stomach is knit with the Brain, Heart, and Liver, which are the principal Parts in man; and therefore when it is not well, the other are evilly diſpoſed. Another Anſwer is, that if the firſt Digeſtion be hindered, the others are alſo hindred; for in the firſt Digeſtion is the beginning of the Infirmity that is in the Stomach.

Q. *Why are young Men ſooner an hungry than old Men.*

A. Young Men do digeſt for three cauſes, firſt, for growing, then for reſtoring of Life; and laſtly, for Converſation of the Life, as *Hippocrates* and *Galen* do ſay. Elſe we anſwer, that young Men are hot and dry, and therefore the heat doth digeſt more; and by conſequence they deſire more.

Q. *Why do Phyſicians preſcribe that Men ſhould eat when they have an Appetite?*

A. Becauſe much hunger and emptineſs will fill the Stomach with naughty rotten Humours, which he draws unto himſelf inſtead of Meat; which do eaſily appear, becauſe that if we faſt over night, we have an appetite to meat; but in the morning none. That's therefore a token that the ſtomach is filled with naughty humours, and eſpecially its mouth, which is no true filling, but a deceitful one. And therefore after we have eaten little, our ſtomach comes to us again; and then the Proverb is, *One morſel draweth down another*; for the firſt morſel having made clean the mouth of the Stomach, doth provoke the Appetite.

Q. *Why do Phyſicians preſcribe that we ſhould not eat too much at a time, but by little and little?*

A. Becauſe when the Stomach is full, the Meat doth ſwim in it, which is a dangerous thing. Another reaſon is, that as very green Wood doth put out the fire, ſo much Meat choaks the natural heat and put it out. And therefore the beſt Phyſick is, to uſe temperance in eating and drinking.

Q. *Why do we deſire change of Meats according to*

the change of Times; as in Winter, Beef, Pork, Mutton; in Summer light Meats, as Veal, Lamb, &c.

A. Because the Complexion of the Body is altered and changed according to the Time of the Year. Another Answer is, that this proceeds from the quality of the Season, because the cold of Winter doth cause a better digestion, because the Stomach and Belly is hotter in Winter by reason of the compassing cold, as *Hippocrates* and *Aristotle* doth teach.

Q. *Why the Meat we eat should not be too hot, as Pepper and Ginger?*

A. Because hot meat doth burn the blood, and disposeth to a leprosy. So contrarywise, Meat too cold doth mortify and congeal the Blood. And our Meat should not be over-sharp, 'cause it procureth old age, and too much Sauce doth burn the Intrails, and procureth often drinking, as raw Meat doth; and over sweet meats do constipate and cling the Veins together.

Q. *Why is it a good custom to eat Cheese after Dinner, and Pears after all Meat?*

A. Because Cheese by reason of its earthliness and thickness, tendeth down toward the bottom of the stomach, and so putteth down the Meat, and the like of Pears. *Note*, That new Cheese is better than old, and the old dry soft Cheese is very naught, and procureth the head-ach, and stopping of the liver; and the older the worser. Whereupon it is said, that Cheese is naught and digesteth all things but itself.

Q. *why be Nuts good after Fish, as the Verse is?*

After Fish, Nuts; after Flesh, Cheese.

A. Because Fish is of a hard Digestion, and doth easily putrify and corrupt; and Nuts help digestion, because they be some what hot; Fish is poisoned sometimes, and Nuts are a remedy against a poison. And note, the Fish should be of a clear stony water, and not of a cold standing muddy water, and should be sod in Wine and Parsley, and so it hurteth least.

Q.

Q. *Why is it unwholesome to stay long for one Dish after another, and to eat of diverse kinds of Meat?*

A. Because the first Meat begins to digest when the last is eaten, and so the digestion is not equally made, and therefore the meat digested beginneth to corrupt. But yet this Rule is to be noted touching the order of Meat, that if there be any Dishes whereof some are light of digestion, as Chickens, Kid, Veal, soft Eggs, and such like, these means should be first eaten; but gross Meats, as Venison, Bacon, Beef, roasted Pork, hard Eggs, and fryed Eggs, should be eaten last. And the reason is, because that if they should be first served and eaten and were digested, they should hinder the digestion of the others; and the light Meats not digested should be corrupted in the Stomach, and kept in the Stomach violently, whereof there would follow belching, loathing, Head ach, Belly-ach, and great Thirst. And by Consequence it is very hurtful too, at the same Meal to eat Milk, and drink Wine, because they dispose a Man to a Leprosie.

Q. *Which is best for the Stomach, Meat or Drink?*

A. Drink is sooner digested than Meat, because Meat is of greater Substance, and more material than Drink, and therefore Meat is harder to digest.

Q. *Why is it good to drink after Dinner?*

A. Because the Drink should make the Meat readier to digest. For if a Pot be filled with Fish or Flesh without Liquor, then both the Pot and the Meat is marred. The Stomach is like unto a Pot which doth boil Meat, and therefore Physicians do council to drink at Meals.

Q. *Why is it good to forbear a late Supper?*

A. Because there is no moving or stirring after Supper, and so the Meat is not sent down to the Bottom of the Stomach, but remaineth undigested, and so breeds Hurt. And therefore a light and short Supper is best, as the old Verse doth shew.

Q. *Why is it naught to drink Wine fasting?*

A. Because it doth greatly endanger the brain and breed the Falling-sickness and Apoplexy.

Q. *Why is it hurtful to drink much cold water?*

A. Because one contrary doth hinder and expel another; for Water is very cold, and lying so in the Stomach, hinders Digestion.

Q. *Why is it unwholsome to drink new Wine? And why doth it very much hurt the Stomach?*

A. One reason is, it cannot be digested, therefore it causes the belly to swell, and in some sort the *Bloody flux*; secondly, it hinders making water; but to drink good is wholesome.

Q. *Why do Physicians forbid us to labour presently after Dinner?*

A. For three Reasons; first, because Motion hinders the Vertue and Power of Digestion; secondly, because stirring immediately after Dinner causes the parts of the body to draw the Meat raw to them, which often breeds Sickness; and thirdly, because Motion makes the Food descend before it be digested; but after Supper 'tis good to stir, by reason we soon after go to sleep, therefore should walk a little, that the Food may go the bottom of the Stomach.

Q. *Why is it good to walk before Dinner?*

A It makes a Man well disposed, fortifies and strengthens the natural heat, causing the superfluity in the Stomach to descend; wherefore *Avicen* says, such as neglect this Exercise fall into the Inflammation of Heart.

Q. *Why is wholesome to vomit, and some say?*

A. Because it purgeth the Stomach of all naughty Humours, expelling them, which would breed Agues if they should remain in it. *Avicen* says, a Vomit purges the Eyes and Head, clearing the Brain.

Q. *How comes Sleep to strengthen the Stomach and the digestive Faculty?*

A. Because in sleep the heat draws inward, and helps Digestion; but when we awake the heat remains, and is dispersed throughout the body,

Q.

Q. *How comes ſome Men to evacuate clear meat?*

A. By reaſon of the weakneſs of Nature and Expulſion; which Diſeaſe is called *Lientario.*

Of the Blood.

Q. *WHy is it neceſſary every living thing that has Blood have alſo a Liver.*

A. According to *Ariſtotle,* becauſe the Blood is firſt made in the Liver, its ſeat, and is drawn from the Stomach by certain principal Veins, and ſo engendered.

Q. *For what reaſon is the Blood red?*

A. Firſt it is like the part in which it was made, *i.e.* the Liver, which is red: then 'tis likewiſe ſweet, becauſe 'is well digeſted and concocted; but if it have a little earthy matter mixt with it, that makes it ſomewhat ſalt, as appears in *Ariſt. Lib Meteor.*

Q. *How comes Womens Blood thicker than Men's?*

A. Their coldneſs thickens, binds, congeals, and joyns it together.

Q *How comes the blood to all parts of the body thro' the Liver, and by what means?*

A. Through the principal Veins, as the Veins of the Head, Liver, *&c.* to nouriſh all the body.

Of the Urine.

Q. *HOw doth the Urine come into the bladder, ſeeing the bladder is ſhut?*

A. Some ſay by ſweating, and it ſeems to be true. Others ſay it comes by a ſmall Skin in the bladder, which opens and lets in the Urine: *Theophylact* ſays, Urine is a certain, and not a deceitful Meſſenger of the health or infirmity of Man. *Hippocrates* ſays, that Men make white Urine in the Morning, and before Dinner red, but after Dinner pale, and likewiſe after Supper; for there's diverſe colours.

Q. *How doth the Leproſie proceed from the Liver?*

A. Because (says *Const.*) the digestive Power in the Liver cannot convert the thick Substance in the four Humours, but it's converted into Water only, which swells and huffs up a Man's Belly especially.

Of the Gall and Spleen.

Q. *How came living Creatures to have a Gall?*

A. Because cholerick Humours are received into it, which thro' their Acidity help the Guts to expel Superfluities, also it helps Digestion.

Q. *How comes the Jaundice to proceed from the Gall?*

A The Humour of the Gall is blewish and yellow, therefore when its Pores are stopt, the Humour cannot go into the Sack thereof, but is mingled with the Blood, wandring throughout all the Body, and infecting the Skin.

Q. *Why hath not a Horse, Mule, Ass, or Cow a Gall?*

A Tho' those Creatures have no Gall in one Place, as in Purse or Vessel, yet they have one dispersed in small Veins.

Q. *How comes the Spleen black?*

A. It is occasioned by a terrestrial and earthy Matter of a black Colour, as *Aristotle* says. Another reason is, according to Physicians, the Spleen is the Receeptacle of Melancholy, and that is black.

Q. *Why is he lean who hath a large Spleen?*

A. Because the Spleen draws much Water to it self, which would turn to Fat; therefore contrarywise Men that have but a small Spleen are fat.

Q. *Why does the Spleen cause Men to laugh, as says* Isidorus, *we laugh with the Spleen, we be angry with the Gall, we are wise with the Heart, we love with the Liver, we feel with the Brain, and speak with the Lungs, that is, the Cause of Laughing, Anger, Love, Wisdom, Speech, and Feeling proceeds from the Spleen, Gall, Liver, Lungs, and Brain?*

A. The reason is, the Spleen draws much Melancholy to it, being its proper Seat, the which Melancholy

cholý proceeds from ſadneſs, and is there conſumed and the Cauſe failing, the Effect doth ſo. And by the ſame reaſon the Gall cauſes anger; for cholerick Men are often angry, becauſe they have much Gall. For the better underſtanding of this, note, that there are four humours in Man, *viz.* Blood. Choler, Phlegm, and melancholy; each hath its particular Receptacle. Of a hot and dry ſubſtance Choler is engender'd, which goes to the Gall; but of a cold and dry humour Melancholy is engender'd, and goes to the Spleen; of a cold and moiſt humour Phlegm is engender'd and goes to the Lungs for its reception, or (as Phiſicions ſay) to the Spleen; but the Blood, which is the moſt noble humour, is engender'd in the Liver, which is its proper place.

Of Carnal Copulation.

Q. *WHy do living Creatures uſe carnal Copulation?*

A. Becauſe 'tis the moſt natural work that is in them to beget their like, for if Copulation were not, all Procreation had e're now ſunk.

Q. *What is this carnal Copulation?*

A. 'Tis a mutual Action of male and female, with Inſtrument ordained for that purpoſe, to propagate their kind; and therefore Divines ſay 'tis a Sin to uſe that Act for any other end.

Q. *Why is this Action good in thoſe who uſe it lawfully and moderately?*

A. Becauſe, according to *Avicen* and *Conſt.* it eaſes and lightens the body, clears the mind, comforts the Head and Senſes, and expels melancholy. Therefore ſometimes through the omiſſion of this Act, dimneſs of ſight doth enſue, and giddineſs beſides the Seed of a Man retained above its due time, is converted into ſome infectious humour.

Q. *Why is immoderate carnal Copulation hurtful?*

A. Becauſe it deſtroys the ſight, dries the body, and impairs the Brain: it often cauſes Fevers, as

Avicen and Experience shew: It shortens Life too, as is evident in the Sparrow, which by reason of its often coupling lives but three years.

Q. *Why doth carnal Copulation injure melancholy or cholerick Men, especially thin Men?*

A. Because it dries the bones very much, which are naturally so. On the contrary, 'tis good for the flegmatick and sanguine, as *Avicen* says, because they abound with that substance which by Nature is necessarily expel'd. Tho' Aristotle affirms, that every fat Creature has but little Seed, because the Substance turns to fat.

Q. *Why don't female brute Beasts covet carnal Copulation after they be great with Young?*

A. Because then the Womb or Matrix is shut, and desire doth cease.

Q. *Why should not the Act be used when the Body is full?*

A. Because it hinders digestion, and 'tis not good for a hungry belly, because it weakens him.

Q. *Why is it not good after a Bath?*

A. Because then the Pores are open, and the heat disperses thro' the body; yet after bathing it cools the body very much.

Q. *Why is it not proper after Vomiting or Looseness?*

A. Because 'tis dangerous to purge twice in one day; but so it is, in this Act the Reins are purg'd and the Guts by the Vomit.

Q. *Why are wild Beasts furious when they couple, as appears in Asses which bray; and Harts, who are mad almost, as* Hippocrates *says.*

A. Their blood is kindled with Desire, and Nature also labours to expel Superfluities in them, which dispose to anger and madness; therefore the Act done, they are tame and gentle

Q. *Why is there such Delight in the Act of Venery?*

A. Because this act is a base and contemptible thing in it self, insomuch that all Creatures would natutally abhor it, were there no pleasure in it, and

there-

therefore nature readily uſes it, that all kind of living things ſhould be maintained and kept.

Q. *Why do ſuch as uſe it oft take leſs delight in it than thoſe that comes to it ſeldom?*

A. For three reaſons; firſt, becauſe the paſſages of the Seed is over large and wide, therefore it makes no ſtay there, which would cauſe the delight Secondly, becauſe that thro' often evacuation there is little Seed left, therefore no delight. Thirdly, becauſe ſuch, inſtead of Seed, caſt out Blood undigeſted and raw, or ſome other watry Subſtance, which is not hot, and thorefore affords no delight.

Q. *Whether can this carnal copulation be done by the Mouth, ſo that beaſts may conceive thereby, as ſome ſay of Pigeons, that by kiſsing do it, and conceive. Some ſay this ic true in the* Weſel *or* Ermyne.

A. According to *Ariſtosle* 'tis falſe; for tho' Pigeons do kiſs by the Beak, yet they don't couple together this way, nor conceive. And becauſe the Weſel carries his young ones from place to place in his Mouth, they are of that Opinion; wherefore *Ariſtotle* ſays, whatever goes in at the Mouth is conſumed by digeſtion, and if the Seed ſhould go in at the Mouth, then that would be conſumed by digeſtion. The major part is plain, and the Concluſion doth hold in *Darii*

Of the Seed of Man or Beaſt.

Q. HOw, *and of what, cometh the Seed uf Man?*

A. There are diverſe Opinions of Philoſophers and phyſicians in this point. Some ſay 'tis a ſuperfluous humour of the fourth digeſtion; others ſay, that the Seed is pure Blood flowing from the Brain, concocted and whiten'd in the Teſticles; and ſome ſay 'tis the ſuperfluity of the ſecond or third digeſtion; but, becauſe Swear, Urine, Spittle, Phlegm, and Choler are the like, *Ariſtotle* ſays, the Seed is always the ſuperfluity of the laſt Nutriment

that

that is, of *Blood* disperſed throughout the Body, and comes chiefly from the Heart, Liver and Brain. An Argument of this is, becauſe thoſe Parts are greatly weaken'd by caſting Seed; and therefore it appears that carnal Copulation is not profitable or good. But ſome think this to be true by over-vehement Practice in this Act; but moderately uſed, it is very wholeſome, as is ſaid before.

Q. *Why is a Man's Seed white, and a Womans red?*

A. 'Tis white in Man by reaſon of his great heat and quick Digeſtion, being rarified in the Teſticles, but a Woman's is red becauſe 'tis the ſuperfluity of the ſecond Digeſtion, which is done in the Liver. Or elſe he may ſay, 'tis becauſe the Terms corrupt undigeſted Blood, and hath its Colour.

Q. *Doth the Seed of a Man come from the Parts of the Body, or from the Humours.*

A. Some ſay, from the Parts of the Body, and that we prove, becauſe we find a lame Man begets a lame Child, and if the Father hath a Scar, the Child hath one alſo, as *Ariſtotle* alledges, *Lib. de Animal.* which could not be, if the Seed did not fall from the Parts of the Body. Some ſay it comes from the Humours, by reaſon 'tis made of the laſt Nutriment, and that is no Part, but a Humour. As for Lameneſs or Scars, that proceeds from the Imagination of the Mother at the Time of carnal Copulation; as *Ariſtotle* ſaith, *Lib. de generat. Animal.*

Q. *How comes the Imagination of the Mother to bring forth a Black-a-moor as* Albertus Magnus *reports of a Queen, who in the act of carnal Copulation imagin'd a Black being painted, and being in her Sight?*

A. *Avicen* ſays, the Imagination of a Fall makes a Man fall, and the Imagination of a Leproſy makes a Man a Leper. So in this the Imagination is above the forming Power, and therefore the Child born followeth the Imagination, and not the Power of forming and ſhaping, becauſe 'tis weakeſt.

Q. *Doth the Man's Seed enter into the Subſtance of the Child.*

A.

A The Seed of both Father and Mother go into the Substance of the Child in the Womb, as Cream goeth to the Substance of the Cheese. Yet this Opinion doth not seem to be of Force; therefore, according to our Author and other Philosophers we say the Seed doth not go into the Substance of the Child; and 'tis proved thus because that so the Matter and the efficient Cause should be all one, which is against the Philosopher. The Consequence is good, because the Seed is the efficient beginning of the Child, as the Builder is the efficient Cause of the House, and therefore is not the material Cause of the Child. This is proved another Way. As there is the self-same material Cause of Nourishment and Generation, 2 *de anima*, so we have our Being and Nourishment of the same Matter; but the Seed cannot be the material Cause of Nourishment, according to *Averrois*, therefore not of the being; and as both Seeds are shut up in the Womb, so that of the Man disposeth and prepares the Woman's, to receive the Form, Perfection, or Soul, which being done, it is converted into a Humidity that is breathed out of the Pores of the Matrix.

Q. *Why doth the Matrix of a* Woman *draw greedily the Seed of a Man? For, as* Averrois *saith there was a Maid in a Bath were some Seed hath been cast, which the Maid drawing she conceived with Child.*

A. Averrois says, the Womb and Nature draws the Seed, as the Loadstone doth Iron, but she draws it for the Perfection of herself.

Q. *How comes Females to have monthly Courses?*

A. Because they are cold in respect of Men, and because all their Nourishment can't be converted into Blood, a great Part whereof turns to *Menses*, which are monthly expell'd: I mean every Woman in Health, and of 13 Years, seldom any before; nay, some distempered Women have 'em not at all.

Q. *For what reason don's they come before thirteen?*

A. Because young Women are hot, and digest all their

their Nouriſhment, therefore have 'em not before that age.

Q. *For what reaſon do they leave at about Fifty?*

A. Some anſwer, that old Women be barren, and therefore they ceaſe; but a better anſwer is, That then Nature is weak in them, and therefore they cannot expel them by reaſon of weakneſs: There is great ſtore of Immundicites bred in them, which lies in a lump; this makes them troubled with Coughs and other Infirmities. Men ſhould reſtrain their uſe at thoſe times.

Q. *Why have not breeding Women the* Menſes?

A. Becauſe that then they turn into Milk, and into the nouriſhment of the Child; for if a Woman with Child have 'em, 'tis a ſign ſhe'll miſcarry.

Q. *Why have not Females of brute Beaſts the ſame?*

A. Becauſe (as *Ariſtotle* and *Albertus* ſay) in Quadrupeds they turn into Hair, in Fiſh to Scales, in Birds to Feathers; wherefore you may obſerve in Beaſts the female is more hairy than the male, female Fiſh fuller of Scales, and female Birds fuller of Feathers.

Q. *Why are they term'd* Menſtrua, *from the Word* Menſis, *a Month?*

A. Becauſe 'tis a ſpace of Time which meaſures the Moon, as ſhe ends her courſe in 29 days and 14 hours. Now the Moon hath dominion over moiſt things, and by reaſon the *Menſes* are humid, they are call'd *Menſes profluvium*; for moiſt things encreaſe and decreaſe as the Moon does.

Q. *Why do they continue longer with ſome than others as with ſome* 6 *or* 7, *but commonly with all* 3 *days?*

A. The firſt are colder, therefore they encreaſe moſt in them, and conſequently are longer in expelling; other Women are more hot, and therefore they have fewer, and are ſooner expelled.

Q. *Where is the Terms retained before they run?*

A. Some ſay in the Matrix or Womb; but *Averrois* ſays, the Matrix is the Place for Generation,

and

and that those Terms further Generation not at all. Therefore he asserts, that there are certain Veins about the Back-bone which retain them; a sign of which is, those Women (at that time) have great pain in their backs.

Q. *Whether are the Menses which are expelled, and those which the Child is engendered of, all one?*

A. No, because the one are unclean, and unfit for that that purpose. but the other very pure and clean, therefore fittest for Generation.

Q. *Why do those got with child when they have the terms upon 'em bring forth weak and leprous children?*

A. Because they are venomous; so the cause appears in the Effect, as Philosophers say, the Effect carrieth the likeness, or the cause; therefore such a Child must needs be ill disposed of body.

Q. *Why have not Women these at one and the same time, but some in the New Moon, some in the Full, and others at the wain?*

A. By reason of their several Complexions, and tho' all Women (in respect of men) are flagmatick, yet some are more sanguine than others, some more cholerick; and as Months have their quarters, so have Women their Complexions, the first sanguine, the second cholerick. One of the sanguine Complexion hath her terms in the first quarter, a cholerick in the second, a melancholy in the third; and so in the rest.

Q. *Why have the sanguine theirs in the first quarter?*

A. Because, saith *Galen*, every such thing added to such a thing doth make it more such; therefore the first quarter of the Moon encreaseth blood, in a sanguine Complexion, and then she expels it.

Q. *How do they come in the end of the Month?*

A. Because most Women then are flegmatick, and the last quarter is Flegm. Or else it proceeds from defect, and therefore cold works then to multiply the matter, and so multiply'd is then expel'd.

Q. *How happens pain and grief at that time?*

A.

A. Becauſe it's like the Pain of the Strangury, in making Water Drop by Drop: for the Strangury, by reaſon of the Drink undigeſted, offends the ſubtile Paſſage of the Urine, as happens after bathing; ſo the *Menſes* undigeſted, and of an earthly Subſtance, hurt the Paſſage by which they go.

Q. *Why do Women eaſily conceive after their Menſes?*

A. Becauſe the Womb being cleans'd, they are better prepar'd for Conception.

Q. *Why do Women look pale when they're upon 'em?*

A. Becauſe then the Heat goes from the outward Part of the Body to the inward, to help Nature, and expel their Terms, which Deprivation of Heat doth cauſe a paleneſs in the Face. Or elſe 'tis becauſe that Flux is cauſed of raw Humours, which when they run, they make the Face colourleſs.

Q. *Why do they at that Time abhor their Meat?*

A. Becauſe Nature labours more to expel their Terms than to digeſt, and therefore if they ſhould eat, it would remain raw in the Stomach.

Q. *Why are ſome Women barren and can't conceive?*

A. According to Phyſicians, for diverſe Reaſons; firſt, becauſe it proceeds ſometimes of the Man, who may be of a cold Nature, ſo his Seed unfit for Generation; ſecondly, becauſe it is wateriſh, and ſo doth not ſtay in the Womb; thirdly, by Reaſon the Seed of them both has not a like Proportion; as, if the Man be melancholy and the Woman ſanguine, or the Man cholerick and the Woman flegmatick; for 'tis evident in Philoſophy, that the Agent and the Patient ought to have the ſame Proportion, elſe the Action is hindered.

Q. *Why doth fat Women ſeldom conceive with Child?*

A. Becauſe they have a ſlippery Womb, and the Seed will not ſtay in; or elſe becauſe the Mouth of the Matrix is very ſtraight, and the Seed can't enter in, or if it do, 'tis very ſlowly, that it grows cold in the mean Time, ſo is unfit for Generation, and is reſolved to any fleſhy Subſtance.

Q.

Q. *Why do those of very hot Constitutions seldom conceive with Child?*

A. Because the Seed in them is extinguished or put out as Water cast into Fire; whereof we find Women that vehemently desire the Flesh seldom conceive with Child.

Q. *Why are Whores never with Child?*

A. By reason of diverse Seeds, which corrupt and spoil the Instruments of Conception, for it makes them so slippery that they cannot retain Seed. Or else 'tis because one Man's Seed destroys another, so neither is good for Generation, *Albertus* says, the best Thing to help Conception, is to take Matrix of a Hare beat to Powder, so put in Drink.

Q. *Why doth Women conceive a Male Child?*

A. If the Seed fall on the right of the Matrix a male Child is begotten, for that Side is hotter than the other, and Heat chiefly works to the begetting a male Child. *Albertus* says, If the right side of a Woman swells, 'tis a sign she goes with a Male. But some alledge another reason, *viz.* when the Seed of the Father exceeds that of the Mother, then a Male Child is begotten; if the contrary then a Female.

Q. *Why doth a Woman conceive a Female Child?*

A. Because the Seed is fallen into the left Side of the Matrix, and that is colder than the right, by reason of the Spleen joining to which helps Cold, as *Albertus* saith. When the Woman, after the Act of Copulation does lie on the right Side, 'tis a Boy; when on the left, a Girl; for the Seeds runs to that Side on which the Woman lieth.

Q. *Why have some Women long and slender Children, and others short and thick?*

A. Because as *Galen* and *Averrois* say, the Child is form'd according to the Dimension of the Womb, wherefore because some Women have a long and narrow Womb, their Children are long and slender, others on the contrary short and large, therefore their Children be short and thick.

Q. *Why doth a Woman ſometimes conceive twins?*

A. According to *Galen*, becauſe there are ſeveral Cells or Receptacles in the Womb, wherefore ſhe may naturally have ſo many Children at once as there falls Seed into thoſe Cells: There are three in the right ſide, and three in the left; in the right ſide Boys are ingendered, in the left Girls; and in the midſt of thoſe Cells or Chambers there's another, where the Ancients aſſert Hermaphrodites to be engendeted: Therefore if a Woman ſhould have more than 7 Children at once, it ſhould be rather miraculous than natural.

Q. *Why are Twint but half men, and not ſo ſtrong as other Men?*

A. By reaſon the Seed which ſhould have been for one, is divided into two; and therefore they are weakly, and in truth do not often live long.

Of Hermaphrodites.

Q. *How are Hermaphrodites begotten?*

A. There are three Cells in the Womb, one in the right ſide, another in the left, and a third in the centre, into which when the Seeds falls, an Hermaphrodite is ſaid to be begotten in this manner, becauſe Nature doth always tend to that which is beſt, therefore ſhe doth always intend to beget the Male, and not the Female, becauſe the Female is only for the Male's ſake: Therefore the Male is ſome time begotten in the principal parts, and yet through the evil Diſpoſition of the Womb and Object, and inequality of the Seed, when Nature cannot perfect and end the Male, ſhe brings forth the Female too. And therefore the natural Philoſophers ſay, an Hermaphrodite is impotent in the privy parts of Man, as appears by Experience.

Q. *Why doth not Nature diſpoſe in him two ſecret parts of Man, or two of a Woman; but one of a Man, and one of a Woman?*

A.

A. Becauſe Nature ſhould then make one of them in vain; but that is againſt the Philoſophers, who ſay, that God and Nature do make nothing in vain.

Q. *Is an Hermaphrodite counted a Man or Woman?*

A. It is to be conſidered in which Member he is fitteſt for the act of Copulation; if he be fitteſt in the Woman's, then is it a Woman, if in the Man, he is a Man.

Q. *Should he be baptized in the Name of a Man or a Woman?*

A. In the Name of a Man, becauſe Names are given *ad placitum*: and therefore he ſhould be baptized according to the worthieſt Name, becauſe every Agent is worthier than his Patient.

Q. *Shall he ſtand in Judgment in the Name of a Man or a Woman?*

A. According to the Law he ſhould firſt ſwear, before he be admitted to Judgment, which ſecret Part he can uſe, and ſo is to be admitted according to the uſe and power of that Part.

Of Monſters.

Q. *DOth Nature make any Monſters?*

A. She doth, for if ſhe did not, ſhe would then be deprived of her end. For of things poſſible ſhe doth always purpoſe to bring forth that which is moſt perfect and beſt: but in the end, thro' the evil Diſpoſition of the matter, and influence of ſome ſpecial Conſtellation, not being able to bring forth that which ſhe intended, ſhe brings forth that which ſhe Insended, ſhe brings forth that which ſhe can. As it happened in *Albertus*'s Time, when in a certain Village a Cow brought forth a Calf half a Man; then the Countrymen ſuſpecting a Shepherd, would have burnt him with the Cow; bur *Albertus* being skilful in Aſtronomy, ſaid, that this did proceed from ſpecial Conſtellation, and ſo delivered the Shepherd from their Hands.

Q. *Be they one or two?* A.

A. Ariſtotle ſaith, you muſt look unto the Heart, and if there be two Hearts, there be two Men.

Q. *Why is a Man born ſometimes with a great head and ſix Fingers on one Hand, or with four.*

A. Ariſtotle ſaith, it proceeds of Superfluity and abundance of Matter; when there is too much Matter, then he is born with a great Head, or ſix Fingers; but if there be want of Matter, then there is ſome part too little, or leſs than it ought to be.

Of Infants.

Q. WHY *are ſome Children altogether like the Father, ſome like the Mother, ſome to both and ſome to neither* ?

A. If the Seed of the Father do wholly overcome that of the Mother, the Child doth wholly reſemble the Father; but if the Mother's predominate, then it is like the Mother; but if he be like neither, that doth happen for many Cauſes; ſometims thro' the four Qualities, ſome thro' the Influence of ſome heavenly Conſtellation: *Albertus* gives an Example, and ſaith, that there was on a Time a good Conſtellation for begetting of Hogs, and a Child was then begotten and brought forth which had a Face like a Hog; and according to this divers Sorts of Monſters are brought forth.

Q. *Why are Children oftener like the Father than the Mother* ?

A. That proceeds of Imagination of the Mother in the Act of Copulation, and therefore by reaſon of the ſtrong Imagination in the Time of Conception, the Children get the Diſpoſition of the Father: as it appears before of the Queen which had her Imagination on a Black-a-moor; and of an Ethiopian Queen which brought forth a white Child, becauſe her Imagination was upon a white Colour. And this is ſeen in *Jacob's* Skill in caſting Rods of diverſe Colours into the Water when his Sheep went to Ram.

Q.

Q. Why do Children sometimes resemble more the Grandfathers and great Grandfathers than their Parents?

A. Because the virtue and force of the Grandfather is grafted into the heart of the Begetter, and it may be said, that sometimes it doth proceed of the similitude of the nutriture, and then the Child is formed by the similitude of the Grandfathers.

Q. Why are the Parts of a Childs Body of diverse Qualities?

A. This proceeds of the predomination of diverse Elements, because the bones are made of a terrestial matter, therefore are hard, but the Brain and the Marrow are made of a more watry matter, therefore more soft; the vital and animal Spirits are ingendered of an aerial substance, and are principally in the Liver and heart.

Q. Why do Children according to the common course and use of nature come out of the Mothers Womb in the ninth month?

A. Because the Child is then fully perfect, or else because some benign Planet doth reign, as *Jupiter*, who is a Friend of Nature: for according to Astronomers, he is hot and moist and therefore do temper the malice and naughtiness of *Saturn*, which is cold and dry, and therefore for the most part Children born in the ninth Month are healthful.

Q. Why do Children born in the eight Month, for the most part, die quickly? And why are they called the Children of the Moon?

A. Because the moon is a cold Planet, which has Dominion over the Child, and therefore doth bind it with its coldness, which is the cause of its Death.

Q. Why doth a Child cry as soon as it is born?

A. Because of the sudden change from heat to cold which cold doth hurt its tenderness. Another reason is, because the Child's soft and tender Body is wring'd and put together, coming out of the narrow and straight passage of the Matrix, and

espe-

especially the Brain being moist, and the Head prest and wring'd together, is the Cause that some Humours do distil by the Eyes, which are the cause of tears and weeping. The Divines say, it is for the Transgression of our first Fathers, and Original Sin.

Q. *Why doth a Child put his Finger into his Mouth when he cometh first into the World?*

A. Because that coming out of the Womb, he cometh out of a hot Bath, and entering into the Cold puts his Fingers into his Mouth for want of heat.

Q. *How doth a Child come into the World out of the Womb?*

A. He cometh forth with the Head forward; for if he should come with the thighs or arms forward, he would kill himself and the Mother.

Of the young one in the Womb.

Q. *How is the young one ingendered in the Womb?*

A. The first six days the Seed hath the colour of Milk, but in the six days following a red colour, which is near unto the Disposition of Flesh; and then it is changed into a thick substance of Blood, but in twelve days following this substance is made so thick and sound, that it is able to receive shape and form; because a fluid or running substance keepeth on until his Birth. And how he is governed every Month by the Planets, *Boetius* doth teach us elsewhere.

Q. *Doth the Child in the Womb void excrements, or make water?*

A. No, and the reason is, because he hath the first digestion which is in the Stomach, receives no food by the Mouth, but it comes to him at the Navel; he therefore makes no Urine, but sweats, which at best is but little, and is reserved in a Skin in the Matrix, and at his birth is cast out.

Q. *Why doth the Child come out of the Matrix easily after seven, eight or nine Months?*

A. Be-

A. Becauſe, ſaith *Galen*, when the Fruit is ripe then the Ligaments are broken and ſo it falls out.

Of abortion, and untimely Birth.

Q. *Why do Women that eat unwholeſome Meats eaſily miſcarry?*

A Becauſe it breeds putrified Seed in them, which the Mind abhorring, doth caſt it out of the Womb, as unfit for the moſt noble ſhape, which is adapt to receive the Soul.

Q. *Why doth wreſtling or leaping cauſe the caſting of the Child, as ſome ſubtile Women uſe to do on purpoſe?*

A. The Vapour is burning, and doth eaſily hurt the tender ſubſtance of the Child, entring in at the pores of the Matrix. *Albertus* ſays, if the Child is near delivery, Lightning or Thunder will kill it.

Q. *Why doth Thunder and Lightning rather cauſe Young women to miſcarry than old*

A. Becauſe the bodies of young women are fuller of pores, and more ſlender, and therefore the lightning ſoonet enters into their body; but old ones have a thick Skin, well compacted, therefore the Vapour cannot enter.

Q. *Why doth much joy cauſe a woman to miſcarry?*

A. Becauſe in the time of joy a woman is deſtitute of heat, and ſo miſcarriage doth follow, The ſame reaſon doth cauſe fear to breed it, for then the heat runs to the heart and forſakes the Matrix.

A. *Why do women eaſily miſcarry when they are firſt with Child, viz. the firſt, ſecond, or third Month?*

A. As apples and pears eaſily fall at firſt, becauſe the knots and Ligaments are weak, ſo it is of a Child in the Womb.

A. *Why is it hard to miſcarry when they are come to the midſt of their time, as three, four, five or ſix months?*

A, Becauſe then the Ligaments are ſtronger, and well fortified, is not eaſily broken

Of diverse Matters.

Q. *WHy have some Women greater grief than other's in Child birth?*

A. For three reasons, first, for the largeness of the Child; secondly, the Midwife being unskilful; and thirdly, because the Child is dead, and cannot be bowed. For the contrary Causes some have less pain.

Q. *Why has not a Man a Tail, like Beasts?*

A. Because Man is a noble Creature, whose property is to sit; so a Beast cannot that hath a Tail.

Q. *Why do such as keep Hot-houses expel the Heat of the Furnace better with cold water than hot?*

A. By reason they are contrary qualities, which work strongly one against the other, therefore the heat is easier expel'd from the Stone.

Q. *Why does hot water freeze sooner than cold?*

A. Because hot water is thinner, and gives better entrance to the Frost.

Q. *Why is every living creature dull after copulation?*

A. By reason the Act is filthy and unclean, and so every living Creature abhors it, when Men do think upon it, they are ashamed, and sad.

Q. *Why cannot drunken Men judge of Tastes as well as sober ones?*

A. Because the Tongue being full of Pores, and spongy, it receives great moisture in it, and more in drunken Men than sober, therefore the Tongue (through often drinking) is full of bad humours, and because it is so, the faculty of Taste is render'd out of order: Therefore through the thickening of the mean, *i e.* Taste it self, Drink taken of Drunkards is not presently felt, for to due feeling there is requisite to have a due proportion of the mean. And by this also is understood why Drunkards have not a perfect Speech then.

Q. *Why have melancholy Beasts long Ears?* And why

why are not those Men wise, for the most part, that have long Ears, but those with short ones?

A. The Ears proceed from a cold and dry substance called a Gristle, which is apt to become a Bone; and because melancholy Beasts do abound with this kind of substance, they have long Ears.

Q. *How comes the other to be half witted?*

A. Because the minds and souls follow the bodies; for if the senses of the body be subtile, the soul exercises subtile operations, as well active as speculative; and the contrary is in a gross body.

Q. *How is the intellectual Soul join'd to a Child in the womb of the Mother? and how does the Man who begets it make the Maeter apt and fit to receive the Soul?*

A. Divines say, that into a substance sufficiently dispos'd and made fit, God doth infuse the elleetual soul; and St. *Augustine* says the like, the Soul in creating is infus'd, and in infusing created.

Q. *Why do Hares sleep with their Eyes open?*

A. Because they have their Eyes standing out, and their Eyelids short, therefore never quite shut. Another reason is, they are timerous, and as a safe-guard to themselves, sleep with their Eyes open.

Q. *Why don't Crows feed their Young till they be nine Days old?*

A. Because seeing 'em of another colour, they think they are of another kind; mean while God feeds 'em with heavenly Dew; as the Psalmist saith, *He who doth give Beasts their Food, and young Crows, which call upon him.*

Q *Why are Sheep and Pidgeons mild Creatures?*

A. Because they want Galls, which stir Anger.

Q *Why have Birds their Stores inward?*

A. Because if they were outward, they would hinder their flying and lightness.

Q *How comes its Birds don't pis?*

A Because that superfluity which should be converted into Urine is turn'd into Feathers, for there

is much moisture in the Feathers. Another reason is, they are in continual motion, therefore moisture in them is dry'd up by air or wind.

Q. *How comes a sign and cause of the male, and flat short Eggs of the Female?*

A. Hippocrates says, 'is the property of heat to ascend from the centre to the circumference of cold. Therefore if there be any long Eggs, 'tis a sign they have great heat, and therefore pass into the substance of the male; for in every kind the male is hotter than the female, as Philosophers say. If the Eggs be short and flat, it is a sign the heat is small and undispers'd, and goeth into the substance of the female.

Q. *How do we hear better in the night than by Day?*

A. Because (as *Aristotle* saith) there is greater quietness in the Night than in the Day; for the Sun doth not exhale the Vapours by Night, but it doth in the Day, therefore the mean is more fit and ready; and the mean being fit, the motion is better done by it, which is said to be done by a sound. Another reason is, there are motions of the Air and Sounds in the Day, more than in the Night, which hinders one another; in the Night there is silence, which is opposite to sound, and opposites put one against the other, shew the better.

Q. *For what reason doth a Man laugh sooner when touch'd in the Armpits than in other parts of the body?*

A Because there is in that place a meeting of many sinews, and the mean we touch by (which is the flesh) is more subtle there than in other parts, and therefore a better feeling: And this is true, if that place be not touch'd to roughly; if you do so, then there is not that delight: When a man is moderately and gently touch'd there, the Spirits that are there dispers'd run into the Face, and thence is caused Laughter.

Q. *How comes wood burnt converted into a black Clod, and a Bone burnt into a white substance?*

A.

A. Because the Wood before it was burnt was moist, and so after burning getteth heat accidentally, and that heat is not able to consume all the moisture of the Wood, and therefore there remaineth some after the burning, and is converted into a black substance, because the humidity of the Wood was slimy, and could not altogether be consum'd by the fire. But a Bone of its own nature is cold and dry, having but small moisture in it, which the burning doth wholly consume, and so accidentally the moisture being consum'd, the body waxeth white.

Q. *Why do some Women love white Men, and some black?*

A. There are two answers: Some Women have a weak sight, and such delight in black, because white doth hurt the sight more than black. The second reason is, because light doth delight in the like; but some Women are of a hot nature, and such are delighted with black, because blackness doth follow heat. And others are of a cold nature, and these are delighted with white, because cold is the Mother of Whiteness.

Q. *Why do living Creatures sleep?*

A. For necessity, because the Instruments of diverse Actions are wearied by being long awake, and by Rest which is in sleep they are comforted, as *Aristotle* saith.

Q. *Why are students ready to sleep after Dinner, if they go about to study, or if they solace themselves?*

A. Because when a Man doth apply his mind to study, the natural heat goes from the outward parts of the Body to the inward, and there it strengthneth, because there cometh much of it together, and causeth a fume to ascend from the Meat to the Head which is the cause of sleep. Or else we may answer, that when the power or virtue with which we sleep is strongest, the natural power is weakened; but when a Man doth solace himself by this pleasure, the natural heat is spread abroad, and suffereth no Vapour

to ascend unto the Brain, and so sleepeth not, but is kept from sleep by reason that the heat is dispers'd.

Q. *Why do Men willingly sleep after Labour?*

A. Because that thro' continual moving, the heat is dispers'd to the external parts of the body, which after the Labour is past, gathered together to the internal parts of digestion, there to digest; and from digestion, Vapours do arise from the Heart to the brain, which do stop the passages, by which the natural heat should be dispers'd to the external part; and then the external parts being cold and thick by reason of the coldness of the Brain, sleep is procur'd. And by this it appeareth, that such as eat and drink much, do sleep much and long, because great store of Humours and Vapours are bred in such, which cannot be digested and consum'd of the natural heat

Q. *Why are such as sleep much, evil dispos'd and ill-colour'd?*

A. Because that in sleep much moisture is gathered together, which cannot be consumed, which is expell'd in making, and so it doth covet to go out thro' the superficial part of the Body, and especially it resorts to the Face, and so is the cause of a bad colour, as it appeareth in such as be flegmatick, who desire more sleep than others.

Q. *Why doth it appear unto some in their sleep, that they eat and drink sweet things.*

A. Because the flegm drawn up by the jaws doth distil and drop to the throat, and this flegm is after a sort sweet, and therefore that seemeth so to them.

Q. *Why do some dream in their sleep, that they be in the Water and drowned, and some that they be in Water, and not drowned; and this doth happen especially in such as are flegmatic?*

The reason is (as *Aristotle* saith) because the flegmatic Substance doth run to the high parts of the Body, and then they think they are in the Water and drown'd; and when that Substance draweth unto the internal parts, then they think they escape:

Ano-

Another reason may be overmuch repletion and drunkenness; and therefore when a man is overmuch fill'd with Meat, the Fumes and Vapours ascend and gather together, and therefore they think that they are drowned and strangled; but if they cannot ascend so high, then they seem to escape.

Q. *May a man procure a dream by an external cause?*

A. Aristotle holdeth that it may be done, if a Man do speak softly at a Man's Ear, and awake him, then of this stirring of the Spirits there are thunderings and buzzings in the Head, and so dream of that. And so some Men have dreams by divine Revelation, when it pleaseth God to send any.

Q. *How many Humours are there in Man's Body?*

A. Four, whereof every one hath its proper place in Man's body. The first is Choler, which Physicians call *Flava bilis*, and is placed in the Liver. The second is Melancholy, call'd *Atra bilis*, whose seat is in the spleen. The third is Flegm, whose place is in the head. The fourth is Blood, whose place is in the Heart.

Q. *What condition and quality hath a Man of a sanguine Complexion.*

A. He is fair and beautiful, he hath his Hair for the most part smooth; he is bold, he retaineth that which he hath conceived; he is shamefaced, given to Musick, a Lover of Sciences, liberal, courteous, and desires not Revenge

Q. *What properties do follow a flegmatic Complexion?*

A. They are all of a dull Wit, their Hair never curls, they are seldom very thirsty, they are much given to sleep, they dream of things belonging to the Water, they are fearful, covetous, given to heap up Riches, and are weak in the act of Venery.

Q. *What properties does follow the cholevic man?*

A. He is furious and angry, quarrelsome, given to War, pale colour'd and unquiet, drinks much, sleeps little, and desires much the Company of Women.

Q. *What properties does follow the melancholy Man?*

A. He is unquiet, brown in complexion, his Veins hidden, he eateth little, and digesteth less; when he dreameth, it is of dark confus'd things; he is sad, fearful, exceeding covetous and incontinent, unless he bridle his Affection.

Q. *What dreams do follow these Complexions?*

A. Pleasant merry dreams do follow the sanguine Complexion; fearful dreams the melancholy; the cholerick dream of Children, Fighting and Fire; and the flegmatic dream of Water: And this is the reason why a Man's Complexion is said to be known by his Dreams.

Q. *What is the reason that if you cover an Egg over with Salt, and let it lie in it a few days, all the Meat within is consum'd?*

A. The great dryness of the salt doth consume the substance of the Egg; but in Sand, some say, they may be kept long, as the Mariners do practise.

Q. *Why is the melancholy complexion the worst of all?*

A. Because it is the dregs of Blood, which is an Enemy to Mirth, and farthest from the beginning of Man's Life, and bringing Old-age and Death, because it is cold and dry

Q. *Why is the flegmatic for the most part dull of wit?*

A. Because that the vivacity of wit proceedeth of Heat, so of cold the contrary, which they are subject unto.

Q. *Wherefore doth it proceed that some Men die with extream Joy, and some with extream Grief?*

A. Over great Joy doth over-much heat the interial parts of the Body; and over much Grief doth drown and suffocate the heat, the which failing, a Man dieth.

Q. *Why hath a Man so much Hair on his Head?*

A. The Hair of the Head proceedeth of the Vapours which arise from the Stomach, and ascend to the Head, and also of the Superfluities which are in the Brain; and those two passing thro' the Pores of

the

the Head, are converted into Hair, by reaſon of the heat and dryneſs of the Head. And becauſe Man's Body is full of Humours, and he hath more Brains than other Creatures, and alſo more ſuperfluity in the Brain, which the Brain expelleth, it followeth, that he hath more Hair than other living Creatures.

Q. *How many ways is the Brain purg'd, and other hidden parts of the Body?*

A. Four: The watry and groſs Humours are purged by the Eyes, Melancholy by the Ears, Choler by the Noſe, and Flegm by the Hair.

Q. *What is the reaſon that ſome bluſh and change colour, when they hear that which they would not?*

A. Shamefac'dneſs is a kind of Anger, Diſpleaſure and Fear join'd together; as when a Man is offended againſt himſelf, or againſt another, and therefore when we ſee or hear ſomething to be diſcover'd which our ſelves have done naughtily, or would not have known, the Anger that we conceive is greater than the Fear; and therefore the Blood runneth to and fro, and in the end remaineth in the higheſt parts of the Body, until the Spirits be quiet and pacified, and the Paſſion gone.

Q. *What is the reaſon that ſuch as are very fat in their Youth, are in danger to die on a ſudden?*

A. Such have very ſmall and cloſe veins, by reaſon of their fatneſs, for that the Air and the Breath can hardly have free courſe in them; and thereupon the natural heat wanting ſome refreſhment of the Air, is put out, and as it were quench'd.

Q. *Why doth Garlick and Onions grow after they are gather'd?*

A. It proceedeth of the great humidity which is in them.

Q. *Why do men feel cold ſooner than Women?*

A. Becauſe that Men being more hot than Women, have their Pores more open, and therefore the Cold doth ſooner enter into them, than into Women.

Q. Why are not Old men so much subject to the Plague, as young men and Children?

A. They are cold, and therefore the Pores are shut up, and not so open as in Youth; and therefore the infecting Air doth not penetrate so soon as when they are open, as in Youth by reason of heat.

Q. What is the reason that Lime is set on fire, and on a greater heat, by casting water on it?

A. Lime is hot of nature, and therefore when Water is cast on it, it fleeth from the cold, and by uniting of its force, gathereth a greater heat and strength, and so is set on fire. And that is also the reason that a Candle doth burn faster in the Winter than in the Summer; for then, by reason of the encompassing cold the heat uniteth itself, and gathereth the closer to the Tallow or Wax, and so doth consume it the faster.

Q. Why do we cast water into a man's face when he swooneth?

A Because that through the coldness of Water, the heat may run to the Heart, and so give strength.

Q. Why are those Waters best and most delicate which run towards the Sun rising?

A. Because they are soonest stricken with the Sunbeams, and made pure and subtil, because the Sun hath them long under him, and by that means take away their coldness and gross vapours, which they take of the Ground they run through.

Q. Why have Women such weak small Voices?

A. Because their instruments and organs of speaking by reason they are cold, are small and narrow; and therefore receiving but little Air, causeth the Voice to be small and effeminate.

Q. Whereof doth it proceed that want of sleep doth weaken the Brain and the Body?

A. Much watching doth engender Choler, the which, being hot, doth dry up and lessen the Humours which conserve the Brain, the Head, and other parts of the Body.

Q. Whereof doth it proceed that Vinegar doth ſtench Blood?

A. It proceedeth of its cold vertue; for all Cold naturally is binding, and Vinegar being cold, hath the like property.

Q. Why is the Sea-water ſalter in Summer than in Winter?

A. This proceedeth from the heat of the Sun, ſeeing by experience that a ſalt thing being heated, becometh more ſalt.

Q. Why is Smoak contrary to the Eyes?

A. Becauſe in the Eyes there is a delicate and pure chryſtalline Humour; and the Eye is alſo cold and without any colour at all, and the Smoak is groſs and hot, and by that means doth pierce the humours of the Eyes, and hurt them; and if the Eye had any colour in it, all things ſet before it would ſeem to be of the ſame colour. And becauſe the Eyes are cold, and the Smoak hot, it doth cauſe the Vapours which are contain'd in the Eyes to drop and diſtil, which is hurtful to the Eyes

Q. Why do Men live longer in hot Regions than in cold?

A Becauſe they be more dry, and by that means the natural heat is better conſerv'd in them than in cold Countries, becauſe the Cold doth extinguiſh the heat.

Q. Why is Well-water ſeldom or never good?

A. All Water which ſtandeth ſtill in the Spring, and is never heated with the Sun-beams, is very heavy, and hath much earthly matter in it, and therefore wanting the heat of the Sun, is naught.

Q. Why do we ſleep better and more at eaſe on the right ſide than on the left?

A. Becauſe when we lie on our left, the Lungs do lie upon and cover the Heart, which is on that ſide under the Pap. Now the Heart, the Fountain of Life, being thus occupy'd and hinder'd with the Lungs, cannot exereiſe its own proper Operations,

as being over-much heated with the lungs lying on it and therefore wanting the refreshing of the Air which the Lungs do give it, like the blowing a pair of Bellows, is choak'd and suffocated; but by lying on the right side, these Inconveniences are avoided.

Q. *Whereof doth it proceed, that the holding of the Breath doth cause yexing to cease?*

A. Because the holding the Breath doth heat the internal parts of the Body, and this heat chaseth away the Yex, being nothing else but a cold Air within the Body

Q. *What is the reason that old Men sneeze with difficulty?*

A Because that thro' their coldness their Arteries are very narrow and close, and therefore the heat is not of force to expel the cold; for I think sneezing is like the Combat in the Air made by Thunder, which is caus'd of heat and cold

Q. *Why doth a drunken Man think that all things about him do run round?*

A. Because the Spirits which serve the Sight are mingled with Vapours, Fumes, and the Wine; and then the over-much heat causeth the Eye to be in a continual moving; and the Eye being round, causeth all things about it to seem to go round.

Q. *Whereof doth it proceed, that Bread which is made with Salt, is lighter than that which is made without it, considering that Salt is very heavy of it self?*

A Altho' bread is heavy of itself, yet the Salt drying it, doth make it light, by reason of the heat which it hath, which heat doth dry, and the more heat there is in it, the better the bread is, the lighter, and more wholesome for the Body.

Q. *Why is not new Bread good for the Stomach?*

A Because it is full of moistness and thick and hot Vapours, which do corrupt the Blood. And hot Bread is blacker than cold, because heat is the Mother of Blackness, and because the Vapours are not gone out of it.

Q.

Q. *Why doth Lettuce make a Man ſleep?*

A Becauſe they do ingender groſs Vapours.

Q. *Why do the dregs of Wine and Oil go to the bottom, and thoſe of Honey ſwim uppermoſt?*

A. Becauſe the dregs of Wine and Oil are earthly and no way purg'd before, and therefore being of the nature of Earth to go to the bottom; but Honey is a Liquor which cometh from the Stomach and Belly of the Bee, and there is ſome ſort purified and made ſubtil; and by that means that which remains is light and hot, and therefore goes upward.

Q. *Why do Cats and Wolves Eyes ſhine in the Night, and not in the Day?*

A The Eyes of theſe Beaſts are by Nature more Cryſtalline than the Eyes of other Beaſts, and therefore do ſhine as they do; but the brightneſs of the Sun doth hinder them to be ſeen in the Day-time.

Q. *What is the reaſon that ſome Men when they ſee others dance, do the like with their Head and Feet, or by ſome other geſture of the Body?*

A. The Anſwer is, becauſe the ſight having carry'd and repreſented unto the mind that action, and judging the ſame to be pleaſant and delightful, and therefore deſiring it, the Imagination draweth the likeneſs of it in Conceit, and ſtirring up the Body by the Geſtures.

Q. *Why doth much ſleep cauſe ſome to grow fat, and ſome lean?*

A Thoſe which are of ill Complexion, when they ſleep, do conſume and digeſt the ſuperfluities of that they have eaten, and therefore become fat: But ſuch are of good Complexion, when they ſleep, are much more cold, and ſo digeſt leſs.

Q. *How, and for what cauſe do we ſuffer Hunger better than Thirſt?*

A. When the Stomach hath nothing to conſume, it conſumeth the Flegm and Humours which it findeth moſt ready and moſt at hand; and therefore we ſuffer Hunger better than Thirſt, becauſe the heat

hath

hath nothing to refresh it withal.

Q. *Why doth the Hair fall after a great Sickness?*

A. Where the Sickness is long, as an Ague, the Humours of the Head are dry'd up thro' over much heat, and therefore wanting Nourishment, they fall.

Q. *Why doth the Hair of the Eyebrows grow long in Old Men?*

A. Because that thro' their Age the Bones of the Eyelids are thin, by reason, of the want of heat, and therefore the Hair doth grow there, by reason of the Rheums of the Eyes. The like doth happen in such as imagine much, because that with their heat they draw up many Humours to the forepart of the Head, where the Imagination is plac'd.

Q. *Whereof proceedeth Gaping?*

A. Of gross Vapours which occupy the vital Spirits of the Head; and the Senses are cold, making them ready to sleep.

Q. *What is the reason that some Flowers do open with the Sun rising, and shut the Sun setting.*

A. Cold doth close and shut, as hath been said, but the heat of the Sun doth open and enlarge. Some do compare the Sun to the Soul of the Body; for as the Soul giveth Life, and when it departeth, Death followeth; so the Sun doth give Life, and vivificate all things; the Cold bringeth Death, withering and decaying of all things.

Q. *Why doth Grief cause men to grow old and grey?*

A. Age is nothing else but a dryness; and want of Humours in the Body: Grief then causeth alteration, and alteration heat, and heat dryness; Age followeth immediatel , and greyness.

Q. *Why are gelded Beasts weaker than such as are not gelded?*

A. Because they have lesser heat, and by that means lesser force and strength.

Marcus

Marcus Antonius Zimaras Sanctipertias's Problems.

1. *WHy is it esteem'd in the judgment of the most wise the hardest thing to know a man's self.*

Is it because nothing can be known, it its form and Perfection cannot be found? To know the Form and Perfection of a man's self, as it seemeth unto the philosopher, is a matter hard enough; and a Man, by the Authority of *Plato*, either is nothing, or if he be any thing, he is nothing but his Soul. Or, is it because it cannot be done by a reflected action, and to reflect and look unto himself, is a token that he is separated by the Flesh: For he who would know himself, should be drawn from sensible Affections; and how hard this is, no man is ignorant of. Or, is it because a man liveth by Understanding? but the Understanding of a Man cannot conceive himself, but after the Understanding of Senses, which is very hard.

2. *Why was* Socrates *esteem'd the wisest of all* Greece *by the Oracle of* Apollo, *seeing that by the Opinion of* Aristotle, *he was conversant and busied only about morality, and nothing about Nature?*

Whether is it because it is more expedient for the common Commodity and Use of Men to live well, then to contemplate; or because it seemeth to *Pluto*, that was usually profess'd of him every where, *I know one thing, that I knew nothing*

3. *Why do men especially contend and strive in things of Wit?*

Is it because they think that other things which are call'd Goods, are in the power of another, as the Gifts of the Body are Natures, and external and worldly Goods are subject unto the Rule of Fortune? Whereof it cometh to pass, that every Man can easily suffer himself to be overcome in such things,

things, as things not happening through is fault or occasion; but they think Wit to be in their own power. Or, is it because they think that the Goods of the mind do excel all other goods, and therefore do think it is a thing most natural to contend for that which is most excellent? Or, is it because it is a common Disease of all Men, as it seemeth unto a certain wise man, that every man doth think himself more learned than he is; and therefore doth desire to perform that which he believeth without Study and Labour.

4. *Why is the cause that few Men take pains in attaining of Sciences, seeing that all Men desire to know?*

Whether it is because the Gods have put Virtue to be begotten with Sweat and Labour, as *Hesiodus* saith? Or, because the Pleasures of the Body do draw a Man's Mind from the searching out of the Truth. It is requisite for him who desireth to live in Mind, that he think and meditate of the Earth of the Body, as the divine *Plato* doth think? Or, is it because the Nature of a Man is forced to serve many ways, whereof it falls out, that when things necessary do fail, the natural Desire is not brought into Action? For Nature of her self is able to contemplate?

5. *Why do Men say that Philosophy is naked?*

Is it because Truth is naked, and that there needs no colour of Words when we handle a matter of Truth; for it belongeth to Sophisters to dispute of Terms, when the sincere Truth is sought? Or, is it because they do not play the Philosopher well, which seek Philosophy for Gain and Ambition, and not for her self? Or, is it because he should be void from all worldly Affections, who desireth to endeavour himself in the Study of Philosophy; for *Aristotle* doth say, the Soul is made wise by Rest and Quietness. And it were easy for Philosophers to become rich if they would, as it appeareth by the Example of *Thales*.

6. *Why*

6. *Why do men desire to be had in memory after their Death, and therefore some make Pyramids, Statues, Images, and diverse other Tokens and Monuments, which they build and leave behind them?*

It is because all things, as seems unto *Aristotle*, do desire to participate of some Perpetuity and Divine Being, as much as they can; and therefore if they cannot remain in Nature and Being, yet they endeavour at the least to continue in the Opinion and Conceit of Men? Or else hath Custom brought it in so, to stir up such as come after, to the end they should not degenerate from their Parents.

7. *What is the cause why Men's Desires grow without measure about Fortune's Goods?*

Is it because natural Desires, as *Seneca* saith, have an end, and such Desires which proceed of false Opinion, have no where to end.

8. *Why do Poets always assign and appoint some wise men to be familiar with Princes; as* Homer *doth* Nestor *with* Agamemnon: Euripides, Tiresias *with* Creon: Hesiodus, Prometheus *with* Jupiter; *And* Maro, Achates *with* Æneas?

Is it because that by the Law of Nature, as *Plato* doth say, Wisdom and Power doth direct our Actions to one end, and affect the same thing, love it, and seek it.

9. *Why doth* Homer, *when he makes mention of Ambassadors, talk always of the Embassy of a Commander in bare Words?*

Is it because it is the Duty of Ambassadors to declare the bare Will of the Commander, and put his Sentence in execution; and therefore 'tis certain he should add nothing; nor take away nothing. Or else, is it because the Commandment of him who doth rule, that is, of a Wiseman, is put in good order, and is presum'd to be most perfect? And therefore there should be nothing chang'd, but his Decrees and Constitutions are to be judg'd absolute and perfect.

10. *Why*

10. *Why doth* Aristotle *use exceeding brevity in most hard matters?*

Whether is it because it is the Custom of wise men to load their Words with Sentences; or else to the end that he would be obscure, to fear and keep off rude Wits from reading of his Works, as it seemeth to the Expositors? Or, whether it is because that in a hard matter, and in matter of Truth man Words are suspected, because that truth doth consist in a few words? Or, is it because it seemeth to the Wiseman, in many Words there is Errors often committed?

11. *Why do famous Men in any Science, when they do err in any matter, err more dangerously than those which are less famous*

Is it because that such, trusting to the Skill of their own Wit, are drawn far from their own Senses, and therefore must needs be deceived? *Avicen* may serve for a Proof of this; who for all his Fame in Philosophy, said, That a Man might naturally be brought forth of the Earth. And that famous great *Averrois*, who thought that a Maid might conceive with Child in a Bath, without knowledge of Man.

Out of ARISTOTLE.

Q. *Why is Man, being endu'd with reason, the most unjust of all living Creatures?*

A. 'Tis because thro' Conceit he is much given to Pleasures, and therefore seeks out and weighs what Felicity is, which none can obtain without injury.

12. *Why do Men desire rather to seem, than to be and not seem?*

It is because Man only is desirous of Honour, so it comes to pass that every one covets to seem good, and yet naturally shuns Labour, tho' he attains no Vertue but by it. Or else 'tis because the nature of a Sophister is rather to seem, than to be and not seem; but very few attain to true Virtue.

13. *Why do some in their Youth beget Girls, and in their middle age, or when old, beget Boys?*

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It is becauſe the Seed waxeth cold in ſuch as uſe carnal Copulation too oft, and therefore in their middle Age, when they grow tired, their Seed is hotter, and ſo produceth Males.

14. *Why have Children, or Boys, pleaſure in the act of Venery, ſeeing they do not caſt forth Seed?*

It is as the Philoſopher ſaith, becauſe there is a certain tickling in letting out the Spirit of Breath, as 'tis in ſuch as are of age, by caſting forth Seed.

15. *Why have thoſe leaſt Pleaſure who uſe the act of Copulation oft?*

By oft uſing carnal Copulation, the Spirit and Seed doth decreaſe and wax cold, therefore not ſo itching or tickling, which is the cauſe of delight.

16. *Why doth immoderate Copulation do more hurt than immoderate letting of Blood?*

'Tis becauſe the Seed is fuller of Spirit and Nutriment, better diſpos'd and prepar'd for the nature the Body than the Blood, for, ſays *Galen*, the Seed is the cauſe of the ſubſtantial parts of the Body, and of it the body grows, and is nouriſhed. And as he who is hungry is hurt more by taking away of bread than flour, ſo the body is more weakened by taking away Seed, than by evacuating Blood.

17. *What is the reaſon ſuch as have a very long yard cannot beget Children?*

Whether is it becauſe the Seed is going a long diſtance the Spirit doth breathe out, and therefore is cold, and unfit for generation.

18. *Why do ſuch as are corpulent caſt forth little ſeed in the act of Copulation, and are often barren?*

It is becauſe the Seed of ſuch goes to nouriſhing the body; for the ſame reaſon corpulent Women have but few *Menſes?*

19. *How comes women prone to Venery in Summer-time, and Men in Winter?*

'Tis becauſe at that time his Teſticles hang down and are feebler than in Winter; or elſe becauſe hot Na-

Natures become lively; for a Man is hot and dry, a Woman cold and moist, and therefore in Summer the strength of Man decays, and that of Woman encreases, and she grows livelier by the benefit of the contrary quality. And for the same reason some Beasts of a cold nature lie in Dens and Holes, and thro' the frigidity of the Air, receive little or no Nourishment, but revive again when heat comes.

20. *How comes Man proudest of all living Creatures?*

Whether is it by reason of his great Knowledge, or that (as the Philosopher says) all intelligent Beings having Understanding, nothing remains that escapes Man's Knowledge in particular? Or, it is because he hath rule over all earthly Creatures, and all things seems to be brought to his abirement? Or, shall I answer, That the Pride of Man proceeds from his not knowing himself? For truly, would he remember that he is but Dust and Ashes, came naked into the World, born to eat his Bread in the Sweat of his Brows, and after all born to die, he would abhor Pride.

21. *How comes Man to understand one thing and do another?*

Is it because there is the same science of contrary things? or because the office of the Mind is to reach at many things, and the Appetite tends to one only? And so a Man chiefly lives by Understanding and Reason, but Beasts are govern'd by Appetite, Anger, and Pleasure.

Out of ARISTOTLE.

22. *Why is a Man wisest of all living Creatures?*

Because he hath a very little Head in respect to the proportion of his Body; or else because he is of a most perfect nature, and therefore the habits of Virtue are most perfect in him. Or is it because the Blood of a Man is most subtile, pure, and clean? The Blood is the Nutriture, and therefore there is great difference, whether cold or hot, thin or thick, muddy or clear; for is it by reason that through its

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own constitutions he hath a most perfect sense of feeling, as Experience shews in Men? For because they have soft flesh they are endued with a sharp and quick Wit? and they whose flesh and skin is thick and gross are dull and slow; wherefore the Temper of Man seems most adapt to Prudence and Wisdom: For this reason in a soft and tender body the first and mertherlier spirit of the soul is easier infus'd, and doth more willingly and speedily discourse; on the contrary, the hardness and thickness doth stop, and therefore is a hindrance that the pure blood, whereof the Spirits are engender'd, is not carried from place to place; for to every man is given a certain portion of spirit to work withal.

22. *How comes most Womens wits unapt in good things, and most prompt to naughty, as says* Euripides?

Because of a privation, which seems to be coupled and joyn'd to her Nature; for as a Woman is a Man's hurt, so the faculty of a privation is always to do mischief.

23. *Why do Men say a Woman's first Counsel should be chosen?*

Because (as we see in things that want Reason) their actions and motions are guided to their proper Ends by a superior power; for I think that's very true which is said, That there's a Providence which puts into a dishoneſt Heart the desire of Honesty; and in a poor man, the desire of Wealth, as far as is sufficient. So a Woman's Understanding, tho' she knows not the reason of Good and Evil, is sometimes directed by an infallible Truth, to take some things in hand; but some things they undertake of themselves are to be let alone, as weak, and subject to many Errors.

24. *How comes it women desire to go fine, and deck themselves, rather than Men?*

It is because by Nature they are imperfect, so they endeavour to supply their Imperfection by Art; or else 'tis because they want the beauty of the Mind,

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so study how to adorn their Bodies.

25. *How comes it a tall Man is seldom wise?*

By reason the largeness of its Body proceeds from excess of heat, and abundance of humidity: Some wise Men think the perfection, accomplishment, and goodness of the Operation is perfected by dryness, which doth always go on and encrease till it brings us to our end; for the constitution of the Body originally sprung from the last humidity, but the vehemence and excess of heat overthrows the Judgment, and hinders Quietude.

26. *Why is a multitude of Princes or Rulers naught as* Homer *saith?*

Is it because, if the Government should dwindle into Tyranny, 'tis better to be under the Yoke of one than many? Or because a multitude of Rulers seldom regard the Good of the Publick? Hence it proceeds that, if once they disagree, great hurt is like to befal the commonalty. 'Tis easier for one Man to be well given than many; in the government of many there wants not Strife, Debate, and Envy. Wherefore 'tis justly said by *Aristotle*, that a multitude of Rulers are naught: for which reason let there be but one Prince at a time.

27. *Why have Beasts their Hearts in the midst of their Breast, and Man inclining towards the left side?*

It is because it should moderate to the cold on that side, for *Aristotle* says, Man hath only the left side cold. Or is it as Physicians say, because it should give place to the Liver, which is on the right side.

28. *Why doth a Woman love that Man best who had her Maidenhead?*

Is it because that the matter doth cover a form or perfection, so doth a Woman the male? Or is it by reason of shamefacedness? for, as *Plato* saith, *Shamefacedness doth follow Love.* Or is it because the beginning of great Pleasure doth bring a great alteration in the whole whereby the powers of the Mind are much delighted, and stick and rest immoveable

moveable in the same: *Hesiod* advises to marry a Maid.

29 *How comes the Nights in the Full Moon, somewhat warm, since (according to Mathematicians) the Moon is cold by Night?*

Whether is it because the Opinion of the Peripatetick ought to be preferr'd, which says, Every light heats in that respect it is reflected.

30 *How comes the Nights in Autumn colder than in Spring?*

'Tis because the Air is very thin, and bodies that are rarified are very apt to receive heat or cold; as is seen in Waters easily, for Water heated doth sooner freeze than cold, because 'tis rarified by heat.

31. *How are our Bodies sooner hurt with Cold in Autumn than in Spring?*

'Tis because the Bodies which are accustomed to cold do in Spring receive heat, and therefore the moving or mutation is natural, and not surprising. But in Autumn they hasten from heat to cold, not being accustomed, and without any means. Nature doth not endure sudden Change, *Galen* says.

32. *How comes hairy People more lustful than others?*

Because in them is supposed great store of Excrements and Seed, as Philosophers assert.

33. *How comes it that Men which have small heads are naturally angry and testy?*

Because when the Head is little, (the Brain so of course) the heat of the Heart cannot be moderated with the heat of the Brain as it ought to be; and Anger proceeds of the boiling of the Blood about the Heart, thro' something vexatious.

34. *How comes the Fundament of a Man to close after he hath made Water?*

Because the Air runs presently to fill that which is empty, and so the parts of the body are altered by the coldness of the Air, which causes trembling.

35 *Why have some men died through grief, some thro' joy, but more thro' anger?*

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Becauſe joy cools the very inward Guts; grief or ſorrow do ſuffocate and choak the inward parts, and cool the outward, but anger heats both, while heat remains, Life and Nature doth ſo too, becauſe the Soul is counted the Life and Natural Heat.

36. *How doth the Voice change in People when they begin to have Seed?*

Is is becauſe that heat is the beginning of Veins and Blood, as *Ariſtotle* ſaith againſt the Phyſicians? and thereupon it raiſeth, that becauſe the change of the excrements of Seed is made in the higheſt part of the Body, the Voice as being above, makes it manifeſt. And thereupon it is that the Voices both of Men and Women do change when they begin to have Seed.

37. *How comes it that when a Pot full of boiling Liquor is ſeething, yet the bottom is cold?*

Is it becauſe the hot Vapours aſcend upwards? and therefore when the uppermoſt Water is hot the bottom at the ſame time is cold, by reaſon of the coldneſs of the Water adjoin'd unto it.

38 *Why is the Grain which we find in the Ants holes, and gathered in Summer time, gnawn at one end?*

Is it becauſe they are directed of Nature to gnaw and conſume that end where the vertue of feeding is, for fear it ſprout again, leſt by the ſprouting and growing, they would be depriv'd of the Nutriment belonging neceſſarily unto themſelves?

39. *Why do Children love their mother more frequently than the Father?*

Is it becauſe they take great pains with them; or becauſe of the great certainty which they have of themſelves, as *Ariſtotle* ſaith.

æo. *Why is not the Father as well beloved of the Son, as the Son is of the Father?*

Is it, as the Wiſeman ſay, becauſe Love goes not backward, but always forward; becauſe Love doth by Nature ſerve ſuch a Life to continue the kind, where it comes to paſs, that our natural Deſire neglecting

lecting things past, looketh to things to come? or, is it (as the Philosopher saith) because the father hath somewhat of his in the Son, the Son nothing of his Father?

41. *Why do Children, for the most part, rather resemble the Mother than the Father, seeing* (as Aristotle saith) *the Mother doth not coneur activity in the begetting of the Child?*

Whether is it because all similitude and likeness in Mankind and Nature are vertually contained in the Seed of the Father; whereby it is, for the most part, the Son is like neither, but the Grandfather, or great Grandfather; and sometimes like none of the Family? Or, is it because this doth proceed of a strong Imagination, in such as are wont wonderfully to love their Wives; for, as *Avicen* doth affirm, the Body is somewhat changed by Affections, which are called *affectus animalis*; for they do print deep impressions in natural things, as it doth happen that the Child doth represent him whose Portraiture and Image was foreconceived in the Act of Carnal Copulation of Men and Women. But some of the vulgar Sort, who know not the Causes of things, are not content with this Doctrine, but the Wife agree and send unto it. And therefore it cometh also to pass, that the blood runneth and goeth to the external parts in him who casteth Conceits of red things in his Mind. And so mens teeth are set on edge when they see another eat sower things; and when we see another diseased or grieved in any part, the same part in us doth languish and grieve, and often also the Constitution of the body is changed thro' excessive Fear.

42. *Why are Asses more nimble, as the Proverb is, when they are young, than at any other time?*

Whether is it because their Nature and Constitution being melancholy from the beginning, it is requisite there should be a Temperance with the recompence of contrary qualities; for Melancholy

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by nature is cold and dry, but when they are young, they are hot and moist? This also we see in melancholy children; they which in their Childhood are of great Wit, and before it be look'd for are of great Wisdom, insomuch that you may hope and promise any thing in time, to come, whose Wit nevertheless, in progress of time, doth decay and fade. Be therefore (saith the *Greek*) naught, to the end that thou may'st live, for the Nature of such is most short.

43. *Why be there no Asses in* Pontus *and* Scythia?

Is it because there Nature is most impatient of cold, as the Philosophers do say?

44. *Why are Clergymen and women most covetous?*

Is it because the habit of Virtue is bred of many Actions, and therefore seeing that Priests want Wives and Children, they are forced no ways to spend their Goods, and yet are accustomed to take and receive, and so become covetous? For as the Philosopher doth say, such as every man's Actions are, such doth he become. The Nature of Women (as we have often said) is imperfect, therefore they think it impossible fully to satisfy themselves; and therefore they gather together and keep that by which means they may help their need; and by Industry and Art they covet to get that which Nature doth not give them. And for the same reason (I suppose) old men give themselves to Covetousness; for wanting, and being destitute of helps by Age and Nature, they gripe after the goods of Fortune that with them they may provide themselves against all Wants.

45. *Why do Wounds grieve less in War than out of War?*

Is it because the Powers of the Soul bend another way; for as the Philosopher doth say, if our Mind be strongly fixed on other matters, we do not see those things which are before our Eyes? Or, whether is it by reason of Anger, which, as wise Men say, doth heat the internal and external Parts; and, as

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Aristotle affirms, with the heat the Soul works all Things? and therefore it happens that the angry Man grows but slowly after his Wound, and therefore also doth less grieve and heat.

46. *Why do we wonder at an Eclipse of the Sun and Moon, and not at all at the Generation of Planets and Beasts by Seed?*

Whether is it because our Admiration ceaseth in things which are usual, and our Mind neglected to search out the Truth in such things. But that which happens seldom, doth stir us up to wonder; and induceth the Understanding to search out the cause.

47. *How comes it that the Headach, dulness of Memory, and an evil Disposition of Imagination, doth follow the long detaining of the Seed?*

Is it because it doth hinder and make heavy the Brain by excess of Seed? Or because the Seed long kept, getting some venomous quality and therefore the Fume and Vapour of it doth hurt the head?

48. *How comes it that Priests and Monks fear and abhor Death more than any Men?*

Is it because they are by Nature cold and melancholy? Or because they perceive themselves to perish utterly? For when they are out of this World, they neither continue in their own Nature, nor in Posterity.

49. *Why if Trees fall their Leaves and Beasts their Hair and Feathers, they receive them again, and if a Man become bald his Hair groweth no more?*

Is it because the time of the Year doth bring that change of Bodies; so that the first change there followeth an interchangeable course one after another? and Beasts receive their feathers and hair, and trees their Leaves; but baldness cometh to a Man through Age, and Nature giveth no coming again to Age.

50 *Why do Summer end all Diseases?*

If Force and Nature be strong it shall find Air most fit for resolution and digestion and expulsion

of superfluities, if weak and overthrown, the heat doth overthrow it more. It doth loosen weak Bodies, and therefore there cometh nothing unto the sick Body but Death.

51. *Why if a Man put his Hands into the Water in Summer, is he colder if the Water be moved, than when it standeth still?*

Is it because that part of the water which touch his Hands, is hot by the heat of his Hands: For every Agent which communicate with the Patient in the things whereon he worketh, in doing doth suffer again; and the Water being mov'd, it is necessary that the Parts of it which are rarified, be scatter'd abroad, and others more cold succeed them.

52. *Why do some which have an evil Complexion and Constitution of Body, live longer than some others which are of a sanguine and better Nature?*

Whether is it thro' bad Government and Order? Or because there is some hidden cause in those Dispositions? for, as *Averrois* saith, The number of the Elements is infinite in Works of Nature, the which none besides the Author of Nature doth understand

53. *What is the Cause, as Physicians say, that the Suffocation of the Matrix, which happens to Women through Strife and Contention, is more dangerous than the detaining of the Flowers?*

Whether is it because that by how much the more an Excrement is perfect, so long as it doth continue in its natural Disposition, by so much the more it is worse when it is remov'd from that, and drawn to the contrary quality? as it is seen in vinegar, the which is sharpest when 'tis made of the best Wine. And so it happens, that the more Men love one another, the more they hate when they fall to variance and discord.

54. *Why doth the Land which standeth still, seem to move unto such as sail by Sea?*

Is it because the nutriment of the Sense of Seeing is accidentally moved when the Ship is moved, whereby

whereby the likeneſs and ſimilitude of things perceiv'd and receiv'd with the moving.

55 *Why do we love our Sight above our Senſes?*

Whether is it (as *Ariſtotle* doth ſay) becauſe it both ſhews us the difference of things, or becauſe its knowledge is more drawn from material Subſtance? Or, is it becauſe the divine force of Love is placed in that Senſe, as *Plato* ſaith.

56. *Why do we not judge a Staff to be broken in the Water, ſeeing it doth ſo appear in the Senſe of Sight?*

Whether is it becauſe we perceive by the Senſe of feeling and touching, that the Sight doth err? Or, is it becauſe we do not judge with the ſame power as we do imagine with? An argument of this, becauſe the Sun doth ſeem to be but a foot round. And by a trick and moving of the Finger, one Finger doth ſeem two, yet we do not yield they be two.

57. *Why do we put our Hands over our Eyes when we will ſee any thing afar off?*

Is it becauſe the light ſhould not be diſpers'd? and ſo *Ariſtotle* ſaith, that thoſe which have their Eyes ſtanding out, cannot ſee far; and contrary, ſuch as have them hollow in their Head, can ſee far, becauſe moving of the Sight is not ſcatter'd.

58. *Why can ſome ſee the Object before their Eyes afar off, better than if it be near to the Eye?*

Is it becauſe things which may be ſeen, cannot be ſeen but by the means of the bright Eyes? and weak Eyes do want more plenty of light than ſtrong Eyes. But the Object being put far off from the Senſe of the Sight, in the diſtance from the thing ſeen, doth require a greater Light than good Eyes need; and the further the Object is, the more light there is in the diſtance betwixt the Object and the Sight; or elſe becauſe the Motion which proceedeth from an Object far diſtant unto a weak Senſe is weak, which the Senſe can well endure: But the Motion which is hard by, is ſtrong which a weak Eye cannot ſuffer; which is eaſily ſeen in old Men, which by rea-

lon of their weakneſs do ſee afar of, and can read ſmall letters in the light of the Sun, which notwithſtanding cannot hard by them ſee, nor read at the light of a Candle, or the Moon.

59. *How do ſome People diſcern things near 'em and at a diſtance?*

'Tis thro' the weakneſs of the Sight? for in ſuch the power of ſeeing is very weak; therefore they do need a ſtrong moving; as 'tis alſo in ſuch as have their Eyes ſtanding out, who cannot ſee far.

60. *Why do ſuch as would ſhoot aright wink with one Eye?*

Becauſe the ſight is more ſtrengthned and united, and ſo fitter to perform this Action.

61. *Why are ſuch as have been long in the dark, if on a ſudden they come into the light, half blind?*

It is becauſe Nature can't endure thoſe ſudden mutations; or becauſe the ſpirit of the ſight is ſmall and weak, and therefore is glad of the like, and ſo diſſolves when they come into the light? Or elſe it is becauſe of the deſire of that light they wanted before, which when they behold too earneſtly, their ſight is weakened, as happens in ſome who have a long time endured Famine, and then eating greedily, take more than they can digeſt, and ſo periſh.

62. *Why do ſuch as are purblind for the moſt part write ſmall, when (one would think) 'tis a property belonging chiefly to ſtrong Eyes?*

Becauſe things hard by ſeem great, and ſuch are wont to write with their Eyes cloſe to the Paper; or elſe they always write winking; for if they write with thoir Eyes wide open, their ſight being diſperſed would wax dim, and ſo by winking they diſcern more readily, and ſince through winking the paſſage of Sight is rendered narrow, they muſt of neceſſity make a ſmall Letter.

63 *For what reaſon doth a Man ſee better in the Night if he bows his Head towards the Ground, than if he ſtood upright.*

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Becauſe the obſcure vapours which makes the air dark are thicker above then near the Earth, and ſo hinder the ſight more being diſtant, than near the ground Or is it becauſe the light of the Stars being diſperſt thro' the Air, cauſe a reflection near to the Earth, tho' weakly, and ſo by that Means doth reflect a light on the Surface of the Earth.

64. *What is the cauſe that if a Man has committed any evil fact, he cannot diſſemble it in his Countenance? For the Poet ſays, O how hard is it not to bewray a fault with the Countenance?*

Is it becauſe the Eye is Meſſenger of the Heart, as a Glaſs in the Mind wherein all things do ſhine: Or as 'tis the weakeſt part of the Body, and fulleſt of Paſſages; for which reaſon all alterations which begin in the Heart go directly to the Eyes.

65. *How comes gaping to ſtop the hearing?*

Becauſe the Inſtrument of hearing ends at ſome ſpiritual parts, whereby it comes to paſs that it is ſhaken or moved together as that ſpiritual part as oft as it moves the Air. Or 'tis becauſe much Air doth enter in at our Ears when we gape, therefore ſenſe and motion can't be perceiv'd for its thruſting at the ear. The Noſe is the Air, ſo that when the air within the ear is weakened, and that without doth enter, of neceſſity one hinders t'other.

66. *Why can nothing be the cauſe of it's own generation and corruption?*

Is it becauſe the mover muſt be before the Thing moved, and the engenderer before the things engender'd, or that it is impoſſible to be before itſelf?

67. *How comes Womans Bodies looſer, ſofter and leſſer than Mens? And why do they want Hair?*

By reaſon of their Menſes, for with them their ſuperfluities go away which would produce Hair, and where the Fleſh is fill'd, conſequently thei r Veins are more hid than Mens.

68. *What is the reaſon that when we think upon an horrible Thing we are ſtricken with fear?*

Is it becauſe the conceit, thinking and underſtanding of Things, have force and virtue? For *Plato* ſaith the reaſons of things have ſome affinity with the Things themſelves: for the Image and repreſentation of cold and heat, is ſuch as the nature of the things are, as the Philoſopher had ſaid. Or is it beeauſe when we comprehend any dreadful Matter, the blood runneth to the internal Parts, and therefore the external Parts are cold, and ſhake with fear.

69. *Why cannot a Company or Multitude of Women be led under a Captain, without a Tumult?*

Is it becauſe they are unconſtant by nature; and for the ſame reaſon the Philoſopher would appoint no ſhepherd over goats, becauſe they are unſtable by nature; Or, is it becauſe a Woman is more prating, worſe tongued, and more back-biting; alſo complaining and leſs wiſe, and more lying than a Man?

70 *Why doth a raddiſh root help digeſtion, and yet it ſelf remaineth undigeſted?*

Whether is it becauſe its ſubſtance conſiſteth of diverſe parts, for there are ſome thin parts in it, which are fit to digeſt meat, the which being diſſolved, there doth remain ſome thick and cloſe Subſtance in it, which the heat cannot digeſt

71. *Why do ſuch as cleave wood, cleave it eaſier in length then overthwart?*

Whether is it becauſe in wood there is a grain, if it be cut in length, as it is to follow the hair in cloth, which doth go on in length, whereby in the very cutting, one part draweth another faſt by it?

72 *What is the reaſon that if a ſpear be ſtricken on the End, the ſound cometh ſooner to one which ſtandeth at the other End, than to one which ſtandeth nearer to him which ſtriketh?*

Whether it is becauſe (as it hath been ſaid) there is a certain long grain in Wood directly forward, filled with Air; but croſs, or on one ſide there is

none

none? And therefore a beam or ſpear ſtricken on the end, the air which is hidden receiveth a ſound in the aforeſaid grain, which ſerveth for the paſſage of the air. And therefore ſeeing the ſound cannot go eaſily out, it is carried into the ear of him who is oppoſite to him, and thoſe Paſſages do not go from ſide to ſide, and therefore the ſound cannot be diſtinctly heard.

73 *Why be there not famous Men in every faculty in our Age?*

Is it becauſe the Nature of Man decayeth in our age, and as *Solinus* ſaith, Succeſſion being corrupted the progeny of our age is worſe by birth? or is it becauſe ſuch are not eſteemed of Princes, for take away the reward due unto Virtue, and no Man will embrace it; or is it ordained by nature, that Men do always complain of the preſent time.

74. *Why are flattererers in great Credit with princes?*

Is it as *Plutarch* ſaith by the Authority of *Plato*, becauſe they love themſelves? too much immoderate love of themſelves cauſeth them to admit Flatterers, and to give them credit, or whether is it, as I think, becauſe they want the light of reaſon, for among birds, ſome through the corruption of their nature, delight in ſtinking meat; and whom the day doth blind, the night doth lighten.

75. *Why have the Philoſophers, for the moſt part, in theſe days evil conditions?*

Is it becauſe they are eſteemed of Princes? Or is it becauſe of the Philoſophy itſelf, they are accuſed of crimes and think therefore that they receive ſuch a reward, and therefore they are compelled to forſake Virtue, and follow vice, or elſe deceived through error, they think they have challenged all the garments of Philoſophy, when they have ſnatched to themſelves ſome of her rags; and therefore they are by us rather called Sophiſters than Philoſophers; for certainly, a Philoſopher ſhould be of a ſtout courage in all reſpects, and in

all fortunes, for they reason badly, and therefore they should give themselves unto Philosophy, because they would be honoured of Princes. And their desire is not ruled by nature, but by errors, and they are thrust forward with streams of false credulity.

76. *Why do such as are angry wax pale in the beginning and afterwards red?*

Is it through the desire of revenge for that which grieveth, that the heat and blood are called unto the heart, and therefore of Necessity the external parts are pale; when they are determin'd to put that in execution which they desire, the heat and blood do run into the outward parts and then they are greatly to be feared and taken heed of.

77. *Why do Serpents want a yard and stones?*

Is it because they want thighs, and therefore do want a yard, and they want stones because of the length of the Body.

78. *Why can Serpents turn their heads backwards, and the rest of their body stand still?*

Whether is it because (like unto those creatures which are called *Insecta*,) they are made of a winding composition, and have their joints flexible, and made of gristles? and this is the reason in serpents, and also because they may avoid all those things which hurt them, for having no feet, and being long in body, they cannot easily turn them, whilst they bow against those things which are behind them. It were to no purpose to lift up their head, if they could not exercise anger.

79. *Why is a Camelion changed into many colours?*

Whether is it, as it seemeth unto the Philosopher, because he is the slendereſt of all footed beast engendred of eggs, and is stark cold for want of blood, the cause is to be referred unto the quality of the Mind? Thro' overmuch coldness he is of so many colours; or it is the property of fear to bind fast through want of blood and heat.

80. *Why are the thighs and calf of the legs of Men fleshy, seeing the thighs of beasts are not so?*

Is it because Men only go upright, and therefore Nature hath given the lower part corpulency, and hath taken it away from the upper? and therefore she hath made the buttock, the thighs, and calf of the legs fleshy.

81. *Why doth very fat beasts wax old quickly, and soon die.*

Is it because they have but little blood, seeing that much of its drunker up with the fat? and those which have but a small store of blood, are apteſt to die; for death is a want of Blood.

82. *Why doth Man go upright?*

Is it because he is most hot of nature? or is it because his substance is divine? The part of divine things is to understand and be wise; which could not easily be, if a Man had a great massy body; for heaviness doth make the understanding and the sense slow.

83. *Why is the flesh neareſt the bone sweeteſt?*

Whether is it because it receiveth temperature throught the quality of the contrary? for the nature of flesh is hot and moist, and the nature of the bone is cold and dry, and therefore betwixt contrary extreams there must needs be a mean.

84. *Why is it forbidden to talk when we eat?*

Whether is it that before the wezon, by the which we eat and drink, the artery is put, by the which air and breath goeth into the lungs, and this artery is molested with meat or drink molested into it? Yea, Nature hath provided for this a little slab which doth cover the artery, the which opens when we speak; and therefore meat can easily get into it, whereof followeth choaking and coughs: Or whether is it because speaking doth hinder the chewing of the meat, and therefore the meat is not well digested?

85. *Why doth wine mingled with water make a man ſooneſt drunk?*

Whether is it becauſe the water doth cauſe the wine to run hither and thither, penetrate the more? and that is the reaſon that Muſt, as *Avicen* doth ſay, doth ſooner make a Man drunk than wine; becauſe that the water mixed with it doth make it penetrate.

86. *Why are Noblemen, and ſuch as are placed in high Dignity troubled with the Gout?*

Is it becauſe they cram diverſe ſorts of meats even to the full? And the Phyſician doth affirm, That there is nothing worſe than at one time to take diverſe ſorts of meat, and then to be a long time in eating and drinking of them; for the firſt is half digeſted before the other come, and therefore ſuch as remain long undigeſted, breed raw and naughty humours, which run into the joynts? Or whether is it by reaſon of overmuch pure wine, and too much idleneſs, and exerciſe done out of due ſeaſon; or is it through the overmuch uſe of letchery, which waſteth and killeth digeſtion?

Theſe things are greatly to be feared, *Plotinus* ſaith, leſt we become ſtocks or brute beaſts; for like unto brute beaſts they are given to gluttony and the belly.

87. *Why are they taken with ſudden Death which are loaden with overmuch fat, and eſpecially when they are young?*

Whether is it becauſe their Veins be ſtreight, and therefore are ſtopt with the fat, that the Spirits cannot have free courſe? whereupon the heat which is bred within them doth kill them, becauſe they cannot receive the cooling of the Air. And therefore (as the Phyſicians ſay) they would greatly fear leſt their veins break, or their natural heat be ſuffocated.

88. *Why can ſuch be hardly let Blood that are very fat, and not without great danger?*

Is it becauſe they have very ſlender Veins, and thoſe hidden? Or becauſe all fat is without Blood, as it ſeemeth unto the Philoſopher.

89.

89. *Why* (*as* Ariſtotle *doth affirm*) *are the ſenſible Powers in the Heart, yet if the hinder Parts of the Brain be hurt, the Memory payeth for it; if the fore-part, the Imagination, if the Middle, the cogitative Part?*

Is it becauſe the Brain is appointed by Nature to cool the heat of the Heart? Whereof it is, that in divers of its parts it ſerveth the powers and inſtruments of the Heart; for every Action of the Soul doth not proceed from one meaſure of heat.

90. *Why doth it happen for the moſt part, that Children which are not lawfully begotten, are whiter, and ſubtiler, and more like the Parents than others?*

Is it becauſe the Powers of the Mind of the Parents are vehemently bent in the Act of Copulation? Such do love exceedingly, and therefore ſeeing that their Affections be not diſtracted, the Child by Nature ſhall not vary from them, and this is moſt true, when they go together with Tranquility of Mind; for if it be with Fear or Grief, the Children be unlike.

91. *What it the reaſon ſeeing Death is by Nature, yet it is more terrible unto Men than unto all other living Creatures?*

Is it becauſe the Nature of Man, as the Philoſopher ſaith, hath purchas'd the mean, not only of living, but alſo of well living? For Mankind only is Partaker of ſupernatural things; other living Creatures have regard unto that only, which they ſee, wherein, as *Pliny* doth ſay, the Goodneſs of Nature doth ſuffice, which is to be preferred before all other things; and therefore they do not think of Glory, Wealth, Ambition, nor of Death, wherefore ſeeing that man is depriv'd of a more noble Life, when he dieth, Death is unto him, above all other, moſt grievous. Or, is it becauſe all other living Creatures regard only things preſent, and Man only foreſeeth things to come?

92. *If*

92. *If Death comes by Nature, why is it judg'd the laſt of all terrible things?*

Whether is it, as it ſeemeth unto the Philoſopher, becauſe it is the laſt, and nothing elſe doth ſeem good or bad unto mortal Men? Or, is it becauſe we inveigh againſt Nature, who is the beginning of Neceſſity, and not the nature of the form, or the end from which that which is good is deprived, the which all things do deſire? Or peradventure, doth Death ſeem the moſt terrible of all things, becauſe they mean ſo to live, that they they thought to be immortal? Or, doth it ſtrike a Fear only unto them which live a naughty life? For unto ſuch as live a virtuous life, Death is not grievous; as the Poet ſaith, *Death is the end of a Priſon obſcure.* Or, be they griev'd becauſe they are ſeized with a violent and untimely Death? For ſuch as die when they come to old age, do for the moſt part die without Fear and Grief; for truly Nature is a Candle ready to be put out. And as *Plato* doth ſay, of all Sorts of Deaths, that which doth come by Nature is moſt light, which happeneth rather with pleaſure than colour.

93. *Why ſeeing that a Man is the end of Nature, is he of ſo ſhort Life in reſpect of other living things, as Poets do complain by the example of the Crow?*

Whether is it becauſe that thoſe, or Makers, conſulting of our kind, the perfection of frail things is not meaſured at all by continuance of time, as the Philoſopher ſaith? is it far better to be very joyful for a ſhort ſpace, than a long time meanly or lightly glad? Or, whether is it becauſe that nature of things poſſibly doth always make that which is beſt? and it could not be that the Conſtitution of Man's body could be convenient and fit for long continuance, and the operations of the Soul: For by the authority of the Wiſe there is required another temperature; firſt for Life, and then for the Works of Life. Whether ſhould they make uſe of a long Life, and the worſe; or of a ſhorter,

ſhorter, and the better? It ſeemeth good unto them ſaith *Plato*, to prefer a ſhort Life and a good, before a long Life and a bad.

94. *Why doth Nature bring forth Men naked, and without Defence?*

Is it becauſe Nature doth nothing without reaſon, or in vain? ſeeing that a Man is moſt wiſe, he can uſe many Inſtruments to help himſelf withal; the Hand is not one Inſtrument but many. And therefore they think amiſs, as the Philoſopher affirmeth, which ſaith that Man is the nobleſt of all Creatures, and yet in worſe caſe than all, becauſe he is naked and weaponleſs, for other Creatures keep their common help, and cannot change it by any means, but Man can change his Weapon; at his pleaſure; for the hand is a Hoof, a Horn, a Spear, a Sword, and every other kind of Weapon; ſeeing then that a Man is endued with Underſtanding and hath a Hand given him by Nature, he cannot complain of his Nakedneſs and Condition. Whether was the Excellency of the Subſtance of which Mankind was made, fit and convenient for Horns, and ſuch like?

95. *Why is Wine, put in a Veſſel of Water mingled with Salt-peere very cold?*

Becauſe Salt-petre is preſently *actu* cold, tho it have power to be hot; and the Water mingled with it is colder than the Wine. Now a thing which is more cold doth make a thing leſs cold than it was; and therefore the Wine put into ſuch a Veſſel is cooled the better. I have ſometimes anſwer'd, that it proceeds of the *Antiperiſtaſis*, that is, by a repulſion, whereby heat or cold is made ſtrong and every contrary by its contrary: but Salt-petre is not hot *actu*, but in *potentia*, and therefore having power only to be hot, and is not hot indeed, it cannot work by that contrariety? for it is *actu* cold, as the feeling can judge.

96. *Why*

96 *Why both Philosophy seem'd a wonderful and a divine thing to some?*

Whether is it because that as Medicine is the perfection of the Body, so Philosophy is the perfection of the Soul; as *Themistius* saith? Or, is it because the body of Philosophy doth increase and further us in our Duty towards God, and make our Zeal more fervent? For those things being perfectly known which god hath done, they turn Mens minds and hearts to praise and admire him; this Admiration, Faith, Hope, and charity do follow: Or, is it because it affords pleasure and delight through the certainty and sincerity of it?

97. *How comes Tyrants to hate learned Men?*

'Tis by reason of the unlikeness of manners; for so it hath always been, that Wisdom hath been injur'd by bad manners. Or do they suspect their fomenting Sedition and Tumults in the Cities where their Doctrine comes? Or because they reprehend their Faults; For, as *Plato* saith, Poets have great force and skill either to praise or dispraise; and every Man that has any regard to his credit should take heed how he offends a Poet.

Alexander Aphrodiseus's Problems.

1. *Why did* Homer *call Men* Polycrotapius, *of the hoarin ss of the Temples?*

Because there chiefly his grey Hairs begin; for the fore part of the Head hath more moisture and flegm in it than the hinder.

2. *Why is only the fore Part of the Head bald?*

Because 'tis loose and soft; and therefore seeing the Hair wants nourishment by reason of its natural dryness, it easily falls into those parts; it doth not stick as behind, where th Head is moist and thick.

3. *From what doth Baldness proceed?*

From

From dryneſs; whereof ſuch as have curl'd Hair are ſooneſt bald, and are grey headed very late, by reaſon of the dryneſs which conſumes the ſuperfluous ſlegm: They are watchful beyond others, becauſe Sleep cometh of humidity; as is plain in Children, who are moiſt and ſleepy, and full of Excrements. Such as have ſofter Hair as theſe with a moiſt Head, are of a contrary diſpoſition, being ſeldom (or never) bald. Sometimes baldneſs happens thro' ſome Diſtempers, as the *Gout* and other, and ſuch are ſoon bald, ſleepy, and have much ſuperfluity. The hoary Hairs be the whiteſt, becauſe they follow the colour of Phlegm, whence they proceed; they are ſometimes almoſt yellow when the phlegm is mingled with choler.

4 *Why are cold Men full of Excrements, and very watchful?*

Becauſe they are cold and weak by nature, have a bad digeſtion, and ſo gather many Excrements by the Pores and open paſſages of the Body; ſince they are dry, they are likewiſe very watchful, by reaſon their Bodies are hard and ſtiff. Children, notwithſtanding the interlacing of their Pores, and ſoundneſs of their Bodies, are moiſt

5 *Why have Children which are moiſt by Nature, and full of Excrements, no hoary Hairs?*

Becauſe they are moiſt and hot, and Phlegm is moiſt and cold, and have the fore-parr of the Head as it were fleſhy and thin, whereby ſuperfluities are voided; and that with age doth grow hard, boney, and thick; and therefore Nature doth afterwards give, it ſeems, by which ſuperfluous Vapours ſhould breathe out and evaporate.

6. *Why do women and eunuchs grow hoary and grey?*

Women, becauſe they are cold by nature, having little Exerciſe, do gather many ſuperfluities, eſpecially when they ceaſe childing. And Eunuchs becauſe they yield no Seed, hut ſuperfluity that ſhould breed it, the which with the blood ſpreads it ſelf all

over

over the Body, and the Nature of the Phlegm.

7. *But why do they want Hair?*

Women, because they be cold, and have thick passages in their bodies, for cold doth thicken, and therefore their is no way by which hair should pass. Eunuchs, because they are moist, and above measure full of Excrements; and therefore as no Hair can grow in such moist Places, so neither in dry and stony; whereupon baldness doth ensue.

How come Eunuchs for the most part bandy leg'd?

By reason of their superfluous humidity they have soft and wet bodies, and therefore weak; and as things can't bear the burden of the Body, they are wreath'd and crook'd, as the Bulrush doth bend if a weight be put on it; for that which is hard and dry is strong, and can resist, but the soft and moist cannot; as is evident by Wood, Osiers, and Men. Also by Baths and Drink men are much weakened, but by a moderate Diet dry'd, and become strong and active. Eunuchs are mostly like Women, weak, given to wine, and phlegmatic; for being cold, they covet to induce the contrary quality, and wine by nature is hot. The *Ethiopians* being of a dryer nature, have curl'd Hair, and are lean and strong to work.

9. *But why have they a sharp and shrill Voice?*

Because much humidity filling up the Artery, does strain it, and the breath having a narrow passage, causes a sharpness in the Voice. 'Tis plain they abound with humidity, because they be light, their Paps grow great like Womens, have swelling Eyelids, and soft whitish Hair.

10. *For what reason do they sometimes covet Women, and love the Act of Venery.*

Because some are not perfectly castrated, some have a hot Liver, with large seed Vessels, so imagine the use of carnal copulation. They can't perform what they desire, because their Privities want livelineſs, for that Spirit which puft 'em up doth

always

always fail, and is weak; so that the Spirit arising from the Seed is carried thro' its respective passages from those parts that are about the Loins. In Children those Conducts of Seed are stopt up.

11. *Why, seeing their be three simple uniform Humours do they not breed three simple diseases but more?*

There are double in every one, continual or whole, and broken; for the difference of Diseases do not proceed of the Humours only, but also of the places; for a hot, thin, and sharp humour breeds a sharp and short Fever: a cold and thick humour, a long and dull one. So of Wood, that which is hot and dry, as Bays, Olive-trees, *&c.* causeth a great flame, and is quickly consum'd, but green or wet Wood makes a small smoaky Fire, and is long a burning.

Again, if the place be large and spacious, is sooner (and that greatly) enflames the humours, because when 'tis heap'd together, being full rotten, 'tis put on fire. But if the place be narrow and small, seeing it cannot contain all the humour but in peace-meal, and so can't ripen all together, it will stir up the small Fever, but such a one as shall burn long. But then the nature of the humour to the place, so shalt thou find the difference of *Agues* which arise of the corruption of the humours. If yellow Choler doth putrify in great receptacles, as the Veins and Arteries, seeing it is hot, it doth kindle a most sharp, hot, and short Ague, which is called a burning or heat: But if cold Phlegm doth, putrify in the small Veins and Arteries which are about the flesh, it causes a long and languishing *Ague*, which they call a *quotidian*. And if yellow Choler corrupts in small receptacles, it causeth a small or short Ague; but yet somewhat longer than a heat, which we call a *Tertain* or short *Ague*. But if Phlegm does putrify in great places, 'twill cause a shorter *Ague* than a *Quotidian*. And likewise black Choler, if it putrify in great Veins, because 'tis burnt almost at once, causeth a short *Ague* by fourths; if in small, it breeds

breeds a long *Quartan*; for there doth concur a cold and thick humour not fit for alteration, and a narrow place, which will not suffer the Melancholy and Anger to be consumed at once

12. *Why do some, when they are asham'd, sweat under the Arm-pits?*

Because the Pores are thin in that place: Nature, when any thing is worthy reverence and honour doth flee with the blood into the veins, arteries, and they being full, do distil; as happens in such as are merry, their Body being thin, especially under the Arm pits.

13 *Why do such as are afraid wax pale?*

Because Nature and that Power which hath the care of our body will suffer nothing done extreamly to us; and as we run into any place to skreen our selves from danger, so Nature looking to her safety, conveys her self into the Body as much as she can, carrying the Blood with her, and that the best too, which is what dies our skin with a red colour.

14. *How come they to tremble also?*

Because that *virtuous animal* (*i e.* certain Spirits which arise about the Heart by Nature's consent) do forsake their sinews which before they kept, and they are what keeps the Body from trembling; and hence it comes that some are loose in the Belly, and unawares make water; for those Muscles and Sinews which stop the course of Experiments being become weak give leave for superfluities to pass.

15. *How comes such as are asham'd to wax red?*

Because Nature of her self (like a noble Virgin, reverencing that which is worthy of honour) draws herself into the secret'st part of the body, whereby the Blood is moved about, and therefore the Skin is dy'd with its colour. Others say, the Blood is cast over them by Nature, like a Veil, as one may put his hand before his Face.

16 *How comes some to die with Fear?*

Because the natural power fleeing above measure with

with the Blood into the inward parts of the Body, choaks and putt out the natural livelineſs which is bred near the Heart, and therefore brings death. By this Rule when Oyl is put into the flame of a Lamp, it puts it out; and Blood which is in the Heart is compared to the Flame of a Candle or Lamp. Some, for the ſame reaſon have died with Grief; as Fire covered with a Cover is put out, ſo the inward Motion of the natural Heat is reſolv'd.

17. *Why are ſome overcome and diſmayed by Drunkenneſs?*

Becauſe much Wine ſuffocates and choaks with its Heat our natural and lively Vertue. It happens chiefly where natural Heat is weak, that which is ſtrong conſiſts much, and in time overcome and digeſt the Abundance, as a great Flame can endure much Oyl to be poured on it.

18 *How comes old Men to ſhake and tremble?*

Becauſe the Nerves and Sinews of the Body, when they receive not ſufficient Motion, do not endeavour to bear the Burthen of the Body: The ſhaking is, becauſe the weight of the Body draws Part of the Body downward; and another Power, which is called *Animalis*, upward; when this is done, without intermiſſion and one after another, it cauſeth quaking; then cometh bowing and ſtooping towards the ground, and ſo inſtead of a Rafter to uphold the Fabrick, they get a Staff

19. *Why doth not Pepper and Muſtard heat the Belly if they be ſwallowed whole, but if they be broken they do?*

Thoſe things which have their qualities in power only, and not in action, want external Help to bring their Vertue and power into Action, and therefore being brus'd and made ſmall, and entering into the Paſſages of the body; do work their effect thro' their inherent Heat: The like of other Qualities. There be ſome things that have their Qualittes in Action, as the water Ptiſan and Milk, which are to be drank pre-

presently; they are moist and cold, and want no other external help to cool and moisten, but do work immediately. Likewise the Salt and the Earth, both vertually and presently, and in the sight are dry: Linseed and Bread are dry in imagination and sight, but moist in virtue and act: The Sea also, and Brine-pickle and Aqua-vitæ, are moist in imagination and sight, but dry in virtue and action.

20. *Why do some see nothing in the Night, and see in the Day?*

Because they have a thick spirit of seeing, and White cannot peirce the Air unto the thing which is seen, and in the Night groweth more thick, because it is made cold with absence of the Sun. Or else as others say, because that in the Day time it is made fine and attenuated with the pure and hot Air, and is thicken'd in the Night. The contrary unto this doth happen unto a Cat and an Owl; they discern nothing in the Day, and see very well in the Night, for they have a very clear and thin Sight, the which when it doth thicken in the Night-time, is most fit to receive its Object in the Day-time; and in a clear Light, being exceedingly attenuated and made thin, is resolved and scattered. Whereupon Lyons, which are almost of the like nature, cannot go in the Sun; and if they see Fire in the Day-time; they flee from it. A Man may see the Ball of their Eyes very bright, and they have the moist parts of their Eyes very clear.

21 *Why doth a sudden vehement Joy somewhat dismay a Man and astonish him?*

Because when the vital virtue and inward natural heat is immoderately carry'd to the outward parts, it is cast out and resolved; and therefore such sweet and grow red; because the blood is present. The natural heat and fire, born by reason of its heat and fire, and also because it is out of its place, moves upward and then, for want of Food and Nutriture, downward again. And when one of

of theſe movings do periſh and fail, the Man periſheth and faileth alſo.

22 *Why doth ſuch as are in Grief, and in Love, and in Anger, ſigh often?*

Becauſe that the Mind of ſuch as are grieved is turned into the cauſe of Greif and Sorrow; and the Mind of ſuch as covet, to that which they do covet? and the Mind of the angry, unto that which cauſeth the Anger: then the Mind being intent upon that whether ſhe moveth, doth after a ſort neglect and forget to give motion, virtue, and power unto the Muſcles of the Breaſt; therefore the Heart not receiving Air by the opening of the Breaſt; and by conſequence neither blowing nor cooling, nor yet caſting forth, by ſhunning cloſing and ſighing, Superfluities are bred of the aduſtion of Blood, whilſt it doth fear ſuffocation: the Heart (I ſay) doth force the Mind, and give Warning that he would give more motion to the Muſcles, and cauſe greater breathing in and out, and that he would take in more ſtore of cold Air, and thruſt out more Excrement, and that by often ſmall breathings he would perform that which one great one doth effect. And therefore the Men of old time called the Word *Suſpiro*, ſighing of the ſtreitneſs of the Breaſt. They ſigh long and often, becauſe the Mind is always upon that which cauſeth the paſſion: Nature doth force the Soul to ſend in by the Heart more motive virtue to the Muſcles of the Breaſt. 'Tis moſt evident that we do breathe in and out by the Arteries. Under the Name of Pulſe, the opening and ſhutting, the receiving and caſting out Breath is comprehended.

23 *Why is a Sauſage hardly digeſted?*

Becauſe that through its lightneſs it doth ſwim in the Belly above the moiſt Meat, and doth not conjoin with that Meat where concoction is made, but ſwimming at the Gizard, where Appetite is, and not Digeſtion. If you caſt it into Water out of a

Man's

Man's Body, it will not ſink, but ſwim above the Water; for whilſt meat is minc'd in it, it receiveth a light Air, which cauſeth it to ſwim above moiſt things; and therefore it is limber and flaggy, becauſe it is participent of Air.

24. *Why do we make hot Water before we go into the Bath, and after that we have been long in the Bath, our Urine is cold.*

Urine is of a lukewarm quality, and moderately hot; therefore out of the Bath, becauſe our Body is cold, the Urine we make is as it were in compariſon hot; yet in the Bath, becauſe the Body is much hotter than the Urine, therefore the Urine doth ſeem cold, though it be hot after a ſort. The which doth appear by that he who goeth into the bath to get heat, if he only go into hot Water, it ſeemeth very hot, but if already heated to go into it, it doth not ſeem ſo hot.

25. *How comes it that we find ſweet freſh Water when we dig near the Sea?*

Becauſe that in the Sea that Water which is thinneſt and pureſt, is freſh; that which is thick, is ſalt: the thin Water therefore which runneth thro' the paſſages of the Earth, is hidden in the Earth; the which we find, when we dig, is freſh, becauſe that in the water it is drawn up into the Air, the thick and dried Water doth become ſalt; but in the Sea-ſhores, becauſe the Paſſages be broad and wide, freſh Water is found.

26. *Why is Well-water warm in Winter and cold in Summer?*

Becauſe every thing doth flee from its contrary, as from an Enemy: It is manifeſt that cold is contrary to Heat, and doth deſtroy it; and therefore in Summer, becauſe the Heat doth occupy the Air, the Cold doth flee into the Bowels of the Earth, and ſo cauſeth the Water to become cold. But in the Winter, becauſe the Cold hath greater ſway in the Air than the Heat, the Heat fleeth to the ſame place,

place, and ſo doth heat the Water. For, 'tis againſt the Law of Nature, that contraries ſhould dwell together in the ſame place and time.

27. *How comes it that Men of ſmall Stature are commonly wiſer than the tall?*

Becauſe in ſmall Men the Soul is well join'd and compacted together in the whole Body; in tall Men it is extended in length. And therefore *Homer* doth deſcribe *Ulyſſes* to be ſhort and wiſe, and *Ajax* tall and a Fool.

28. *Why do we caſt Water in a Man's Face when he doth ſwoon, to make him come to himſelf again?*

Becauſe that through the coldneſs of the Water, the heat may repair to the Heart to give Strength.

29. *Why do many fools beget wiſe and ſtrong Children.*

Becauſe Fools when they are in the Act of Copulation, yield very much unto Pleaſure, and have their Mind drowned in the Body; whereby it cometh to paſs, that their Seed being participiant of great vertue, as well reaſonable as natural, doth cauſe ſuch as are begotten to be wiſer. But it happens otherwiſe to ſuch as are wiſe and learned; for their Seed wanteth much natural vertue, and the force of Wiſdom maketh them to think on ſome external Cares, which weakeneth their intentions in the Act of Venery.

30 *Why doth not the Dung of wild Beaſts ſtink ſo much as the excrements of Men.*

Becauſe they uſe dry and ſuperfluous Meats, and have a great Exerciſe; yea, the Dung of ſome Beaſts is of good ſavour. But of all other the Dung of a Man doth ſavour worſt, becauſe Men do uſe many moiſt Meats out of ſeaſon, and more than is needful: Alſo, they are leſs hot than other living Creatures, and not ſo much exerciſed; and ſeeing that it is not full digeſted and evaporated by reaſon of the abundance, but doth corrupt, therefore it is of bad ſavour.

31. *Why doth muſtard, and ſuch like ſharp things, bliſter, and exulcerate the Skin, if it be put upon it, and when it is ſwallowed, doth not exulcerate the Belly?*

Be-

Becauſe they are diſſolved with the Moiſture of the Body, and becauſe they are changed and digeſted before they work, but upon the Skin, which is thin they have more power to work.

32. *Why doth Barley Bran, ſeeing that is cold, diſſolve Flegm.*

Seeing all Cold doth make thick and hinder Reſolution, truly I think, not becauſe it doth cool, therefore it doth looſe and diſſolve, but becauſe it doth caſt out, it hath a Virtue of dividing and expelling Humours. And there are diverſe ſuch Kinds which work contrary unto themſelves, accidentally and by chance, not principally; as the Nature of Bees, which are hot, doth weaken an Ague, not becauſe they are hot (for the like doth increaſe his like) but becauſe they do expel naughty Humours from the Veins, and do provoke Urine. So *Flower de Luces* and *Hyſſop* are good for the Pleuriſie; altho' they be hot, yet they do cut thoſe Humours which breed betwixt the Skin, and which gird the Side. So the Diſeaſe which is called *Tetanus* is cured with hot Water poured on it, which is bred of cold Humours; it doth heal it, not principally of its own Nature but becauſe it is heated.

33. *Why do ſome Men puff and blow when they make Water?*

Becauſe the Bladder when it is full of Water doth ſwell and ſtraiten the Gut which called the right Gut; and when it is emptied, a Wind which is in the Gut deſireth a paſſage out: Some think there is an avoiding of the Urine.

34. *Why do ſome gape when they ſee other men gape?*

Becauſe the Nature of living Creatures, and eſpecially of ſuch as want Reaſon, hath a likeneſs of Conſent and Affections; and therefore when an Aſs piſſeth, the others do ſtale likewiſe.

35. *How comes it that one which is bleer ey'd doth infect on that which is whole, and yet he which is whole cannot heal the blear ey'd?*

Be-

Becauſe the eyes are ſoft and moiſt, and expoſed to affection; alſo health receives an Alteration of a ſmall cauſe, and Sickneſs of a great and vehement; and that which is in a mean is eaſier changed of that which is vehement, then contrawiſe the vehement and great of the temperate and mean. And therefore blearneſs being a vehement and great Diſeaſe, doth eaſily turn Health, which is a temperate and moderate State of the body.

36. *Why do Money and an Apple ſeem greater in the Water than they be?*

Becauſe the Water doth receive the Sight, and the Water about them maketh them ſeem of one Colour. So the Sun, the Moon, and the Planets, when they are ſeen near unto the point of their riſing or falling, ſeem to be of greater bigneſs than at other times; for they alter the Air about them with their quality.

37. *Why, when a man doth give a blow with a ſtaff far off, ſee we the blow preſently, but we hear the ſound after, altho' the ſound and the blow be together?*

Becauſe we have a ſharper and quicker ſight than hearing, and therefore the ſight doth anticipate the ſtrokes, and the hearing, which is groſſe, doth hear the ſound ſlowlier. And by the ſame reaſon we may reſolve the doubt of Thunder and Lightning; for we ſee the Lightning before we hear the Thunder, altho' the Thunder be firſt, or at the leaſt, together with the Lightning; and yet the Sight being more ſubtile than the hearing, doth ſee the Lightning before the Ear doth hear the Thunder.

38. *What is the reaſon, ſeeing we are naked on our Face and cloathed over all the Body, yet we can endure Cold better on our Face than on our Body?*

Uſe is the Cauſe of it.

39. *What is the reaſon that yellow Choler, which all a Man's Life-time is contained in a place call'd the Bladder of Choler, doth not eat out the ſaid Bladder, ſeeing it is ſubject to many alterations; and yet if it fall into a Tooth but a ſmall time, which is a body that cannot*

eaſily

eaſily ſuffer, it will preſently eat it out?

Becauſe Nature hath ſo wrought, that it would only remain in that body, and not hurt it The Name of Nature is a great Remedy againſt Grief, as by many Examples it can be proved. The Infant is in the Womb of the Mother nine Months, and giveth no Grief of Heart unto her? but if a light Wind ſhould breed there, it would preſently cauſe a ſharp Diſeaſe. The rough Artery is only a receptacle of Wind; but if a Crumb ſhould go amiſs in it, it cauſeth either choaking or a vehement Cough; which could not be ſo, if Nature had not ſo preſcrib'd.

40. *Why do ſome Men go into a Bath a thirſt, and come out without thirſt, and ſome contrariwiſe go in not a thirſt, and come out a thirſt?*

Such as are dry do wax moiſt in the Bath, and quench their thirſt, for this cometh of dryneſs: But thoſe which are moiſt, and not thirſty, if they ſtay long in a hot Air, are a thirſt, becauſe their moiſture is diſſolved and ſpent with Sweat.

41. *Why do ſome belch unſavourily after the eating of a Radiſh?*

They whoſe Stomach and Belly doth not abound in naughty and ſuperfluous Humours, tending to flegm, they have a ſweet breath; but they whoſe Stomach doth abound, have an unſavoury breath. A Radiſh is hot, and doth cut and attenuate the groſſneſs of Humours, the which it doth caſt out by belching; ſo Dirt which is not ſtirr'd, doth not ſavour at all; but if it be ſtirr'd, it yieldeth a ſtrong ſtench. Thoſe which think that a Radiſh is of a ſtinking quality of it ſelf, becauſe it doth ſtink out of the body if it be long kept, without doubt are deceived; for all Men which eat of them, would have unſavoury breaths if it were ſo.

42. *Why in every great Cold doth the Fingers and ſuperficial parts of the Body wax black and decay?*

Becauſe extream Cold doth drive in the natural heat into the Body, and ſo the outward part of the

body

body doth firſt grow wan, then black, and almoſt like a Corpſe. They fail and decay becauſe that Nature being intent in the other parts of the Body, doth join unto itſelf that which is hot, and doth drive away and caſt out that which is decay'd and naught. The ſuperficial Parts are alter'd becauſe they be not very fleſhy, nor very hot; for in Trees, thoſe Leaves fall ſooneſt in the Winter, which are leaſt hot in Nature, and therefore are weaker and thinner. Thoſe which ſay that the natural heat doth preſently, in the beginning, flee from the cold, as it were from an Adverſary, into the internal Parts of the Body, and then gather itſelf again, and ſtrengthen itſelf; and as it were with a Supply, help thoſe Parts which are alter'd, and either becauſe it was on a ſudden, or becauſe great ſtore of heat doth run back again, and ſo burn the utmoſt Parts of the Body, becauſe that ſtaying, there is much of it gathered together. Thoſe, I ſay, without doubt, do think amiſs which ſay this.

43. *Why are ſuch in great pain which being very cold, do heat their fingers ends, or outermoſt parts of the Body?*

Becauſe of the ſudden change of quality, much cold doth change into much heat: Whatever is done, doth bring grief to Nature; and whatſoever ſuddenly agreeing unto Nature, doth delight Nature, for Man's Nature doth conſiſt much in the manner of this Diſpoſition.

44. *Why do ſuch as eat Pepper, or great morſels of Bread, vex.*

There is a proportion in them with thoſe things which do outwardly overcharge us, or cauſe us to have pain. Pepper and Choler hath a Proportion with Thorns, but Flegm and Bread with a heavy Stone. Such as have a Stomach not full of ſuperfluities, not hot and ſenſible, they are quickly bitten with the ſharpneſs of Pepper, they do ſtir the Stomach to avoid and caſt out that which grieveth, and ſo do yex. But ſuch as have a cold Stomach, and full of Flegm, and feed not ſo well, they do not

yex ſo ſoon. The like hath happened unto them which ſwallow great gobblets of bread, the Stomach is oppreſt with the abundance and greatneſs of bread; and Nature doth not ſuffer her Parts to be idle, when ſhe feeleth any thing that doth hurt her; and therefore Pepper with its biting quality, which hath a proportion with yellow Choler or Flegm oppreſſing within, do cauſe yexing.

45. *Why do ſuch Pains as be in the Nails grievouſly torment us?*

Becauſe that the ſinews which are in the Fingers, with a peculiar kind of ſuperfluity do breed the Nails, as the Teeth are in the Gums. Therefore when the ſenſible virtues of the ſinews goeth to the extream parts, and is there gathered together, like Water flowing into a Valley: without doubt, the greater the alteration is, the greater the Grief is.

46. *Why doth a great deal of bread devour'd haſtily, by not ſtaying for breathing, drive away the yex?*

Becauſe that preſſing the Stomach, and driving it into a narrow room, it cauſeth the Meat which is hardened in it to be preſt out into the belly? and the Stomach being diſcharged doth ſtay the yex.

47. *Why do ſuch as yex, give up yexing when they hear of any ſorrowful matter?*

Becauſe they are intentive upon the ſorrowful News which is brought, and therefore neglect to move their breaſts: And again, ſeeing we do then hold our breath, and ſo cauſe it do grow great in us, it doth ſtay the yex.

48. *Why do Pictures, to them which are near them ſhew their Colours plain, and to thoſe which ſtand afar off, ſhew ſome hollow, and ſome bending and hanging?*

Becauſe the force of ſeeing is diſſolv'd and ſtretched in a long diſtance, and therefore we cannot ſee exactly the skill of Colours, but do ſee the White Colours bending, and the black hollow? for White doth ſhine outwardly, and moveth itſelf unto that which is bright; but black, as being dark, inwardly.

49. *Why*

49. *Why if cold Water be an Enemy to the Sinews, is not Water a Friend, and good? but yet that is alſo hurtful?*

For if ſuch a thing is hurtful, the contrary is profitable; for contraries cannot work the ſame way unto the ſame thing: but in truth hot, as hot in its own nature, is not hurtful to the Sinews, but in that it is hot and moiſt. Such as have their Sinews hurt, the Sinews, becauſe they are quick of feeling, want much faſtening and hanging; for they are dry of their own Nature; but the Moiſtneſs which is contrary doth molify them, and ſlacken and purify them. And ſo it is plain, that heat itſelf is not hurtful by nature; a draught of hot Oil is good, becauſe it hath a binding nature.

50. *Why if Apples be naught becauſe they be cold and moiſt, is not Water ſo too, being of the ſame quality?*

Becauſe Water is more ſubtile than Apples, ſooner purg'd, and therefore it doth not hurt ſo much; yea, it doth ſometimes ſtrengthen the Body.

51. *What is the reaſon that ſome things which are of hard concoction, and of groſs humour, are more eaſily digeſted, as* Beef, *than thoſe which are of an eaſier digeſtion, and not of ſo groſs humour, as* Fiſh?

Some attribute this unto Cuſtom; ſome think the cauſe to be in ſome ſecret hidden quality of Nature: Meats which are moſt digeſtive than is requiſite, as being more mutible, or burnt and conſumed through the great force of heat; and thoſe Meats which are not apt to digeſt, as being hard to be changed, ſeeing they be not much changed, are only digeſted. So Straw, as being apt to be altered with great fire, turneth into Aſhes preſently, but the like is not in the Oak, which is orderly burnt.

62. *Why are ſuch as are ſick in pain, pale outwardly?*

Becauſe that Nature (as we have ſaid) doth penenetrate even unto the Heart, together with the blood. And it is the blood which doth heat the ſuperficial parts,

ſuperficial parts, and makes them thin end clear.

53. *Why doth cold Wine grow in* Ægypt, *which is a hot Country?*

For the ſame reaſon. Again, the Cold doth flee to the Roots of the Vines, and maketh them cold; for the Vines are more apt to receive alteration than other Trees.

34. *Why doth hot Water, caſt into a Well, cauſe the Water to be very cold?*

Becauſe the cold which is in the Well doth reſiſt the heat, and becauſe it is greater than the heat, it doth proſecute the heat by all means, and doth flow into the hot Water very much, and ſo makes it cold.

55. *Why, when a ſmall thing doth fly into our Eyes, ſhut we the other when we pull it out?*

Becauſe that the Spirit of Seeing cannot go out by the Eye which is ſhut, but gathering itſelf together, goeth with all abundance unto the Eye which is open, and doth fill it, making it ſwell outward, and ſo that is driven out and expelled that is in them.

57. *Why do ſuch as are buffeted ſee fire?*

Becauſe the Sight being made thin and ſlender by the blow, doth wax fiery, and ſo going into the Air, becomes as it is. The like happens when two Stones (or two pieces of Iron) are knock'd together, for the Air between both is rarified and made thin, ſo becomes fire. The like happens in the Clouds.

57. *Why doth not the ſtriking two Stones together cauſe Fire?*

Beeauſe ſome of them yield too much, and are too light, and as it were full of holes, for all ſtriking of the Air doth make it alike, thin, ſo thro' its lightneſs it enters into every pore, and doth not always fire. The like in wood when ſtruck.

58. *Why do ſuch as itch deſire hot things?*

Becauſe the Phlegm, thro' whoſe groſſneſs Cold and Itching do ariſe, doth numb the Fleſh.

59. *Why are they then alſo glad of Baths?*

Be-

Becauſe heat diſperſes the Phlegm, and the Nails alſo to diſſolve it.

60. *Why do the ſhoulders often itch much?*

Becauſe they are colder than the fore-parts, and therefore have much Phlegm, in 'em; which is the reaſon old Men (being cold) are much troubled with the Itch.

61. *Why is the coming down a Ladder more eaſy than the going up?*

Becauſe in deſcending the weight of the Body doth of itſelf tend downward; in aſcending the ſtrength labours in lifting up the weight of the Body. So a Stone is eaſier thrown down than up.

62. *Why do Children cry when they are firſt born?*

Becauſe Nature and Senſe do as it were wander in a ſtrange Country, for they come out of a warm ſoft body into the cold Air; perhaps the Light may offend them.

63. *Why do Bees, Emmets, Flies, &c. die in Oil?*

By reaſon their breathing hole is very narrow, ſo Oil ſtops it, and ſo they die.

65. *Why will Fleſh putrify in the Night under the Full Moon?*

Becauſe then the Air is hot and moiſt, which furthers putrifaction; whence it comes, that if the heat and moiſture be ſmall, concoction is wrought; if great, conſuming; if heat prevails, then burning. The Moon alſo hath four diſpoſition 's the middle ſeems to be moiſt and in a manner hot; the full hot and dry; the wane dry and cold; and when ſhe is without light, cold and dry, for ſhe wanteth then the Sun-beams.

66. *Why are ſuch pale as are in pain or grief?*

Becauſe Nature, remembring that which vexes her, fleeth with the blood to the inward parts, and ſo affects the fleſh; but it happens leſs to thoſe than to ſuch as fear.

67. *Why are ſuch red as are glad?*

Becauſe Nature doth meet that which delighteth

of her own accord, if it be without, as we do our Friends or Children; the blood doth follow Nature, which dieth the Flesh red, Paleness comes of the contrary.

68. *What's the reason that in a dead sleep we often open our Eyes, and see light?*

The force and Spirit being gathered together in sleeping, and increased, do rush out through the dark in great abundance; and being bright, itself doth see like unto the light.

69. *Why do such as are ashamed cast down their Eyes?*

Because the Eyes are the glass of the Mind; for we see the affections of the mind by the eyes, as grief, anger, shame; because the mind cannot bear what is not worthy of honour, for conscience sake it causes the muscles of the eyes to tend downwards, as if hiding themselves.

70. *How comes the Ear to endure all moistness, water excepted?*

The reason is plain; Water being cold, is presently carried to the Organs of hearing, to which all cold is hurtful. Again, Why before a great Wind are there as 'twere some running Stars or Lightning foretelling it, especially in a dry and clear element? Because that it began to blow before, and yet it appeared not unto us, because we have gross thick bodies of hard Senses, and therefore blowing the upper Air, which is more thin and pure, it doth become Fire, and so we perceive some of its sparkles. When it hath gotten a greater force, it moveth the grosser Air which is about the Earth, and so is hard, felt, and perceived.

71. *Why cannot some see very great things afar off, yet see things near, tho' very small?*

Truly, I think the force and spirit of seeing is very thin and pure, therefore when distanced, 'tis dissolv'd, and cannot reach the object; for it doth hardly see things near, because of its thinness and pureness. There are some which discern very small things afar off,

off, and old men too; these have a thick sight, and reaches a great distance, by which it is attenuated, made thin, and fitted to receive things visible; and thus two opposites are dissolved.

72. *How comes Dogs so fastened when they copulate?*

By reason the Neck of the Matrix is very narrow, and the Dog's Yard doth swell when in it, and the Seed cleaving in them thro' their dryness, straitens their passage when moisture acts the contrary.

73. *Why are Dogs mad only in Summer?*

They are very dry by nature, and chiefly in Summer; wherefore when their humidity is heated or dryjd they are set on fire, and become mad, like to frantick Men. They foam at the Mouth, and that is dry and venemous; which is discovered by their panting, fiery Eyes, or open Mouth, which they do to take in Air to cool them; besides, their Tail becomes crooked, and falls away. The most dry one are most raging. Some say, that the *Dog-star* (thro' its influence) makes 'em grow mad.

74. *Why are those less grieved that become blind of a sudden, than those by election?*

*Be*cause the former have their mind turned another way, but the latter have theirs wholly upon the thing which is out, know what they suffer, therefore endure the greater torment.

75. *Why do such as carry great burthens go singing?*

As the reasonable Soul is delighted with Musick, and is naturally turn'd for it, so it feels the less weight. So in Funerals where Drums, Flutes, *&c.* are us'd, the Mind being occupied and intent upon the harmony, the Spirits sustain less grief, wherefore Comedies and Stage-plays were invented formeriy to divert the Senses.

76. *How comes the* Ethiopians *for the most part to die of Agues? and, why are those that are blear ey'd ulcerated?*

The *Ethiopians* are hot and dry, and that little humour which is in them being exhausted, it hap-

pens the other Elements are dissolv'd; the heat goes away for want of food, and cold arises thro' its absence: Drought reigns through the consumption of moisture, and for that cause dead Carcases are cold and dry. Wherefore *Homer* says, That in dead bodies two Elements flee away, *i. e.* the highest and thinnest, and two remain; there goes away Fire and Air, the Water and Earth remain, *i. e.* dryness and cold. Others are ulcerated in blearness of their Eyes, because the blood is full of Choler by the Inflammation, which eats the Eyes by its acidity.

77. *How comes dropsical People always thirsty?*

By reason the moisture is salt and goes not away, but putrifies and dries the mouth of the stomach; and they have small Fevers with it. Besides, by how much the belly is pust up, by so much the more the rest of the body is dry'd: 'tis not naturally nourished, so grows feeble; for the Food becoming Water, it encreases the Disease.

78. *Why do we in the beginning of a Banquet sit close, and when we become satisfied take more room, and think ourselves oppress'd?*

Because in the beginning all have an Appetite to the Meat, and therefore have an Eye to what is on the Table, to fall to, but after they are well satisfied, one bloweth this way, another that, and take no care at all of what is before 'em; by this means after meat we take more room.

79 *How comes our Hair to grow Grey, wherever it is, except in the Armpits?*

By reason the place is hot, and thick of Arteries, Sinews, and Veins, likewise thin, and therefore always voids the flegmatick Excrements by Sweat.

80. *Wherefore if Phlegm be cold, thick and clammy, and likewise black Choler cold and thick (but much less than Phlegm) is a Quartan Ague longer than a Quotidian?*

Because Phlegm, tho' it is cold, and much of it, yet 'tis moist, and moistness is soon altered. Black Cho-

ter, it is filled with Air, which is a most thin body: And there when the Water is on a sudden poured into it, with its heat it doth follow and beat out the Air, which is thin, and excludes it utterly; for they cannot both stay in the Glass or Vessel till it be full. For the Philosopher doth shew that two bodies cannot at one time possess and occupy the same place. And therefore when the Air is on a sudden thrust upward thro' straits, a sound or noise is made of necessity, and that not one but many, for it is, as it were, affixt betwixt both, for the Water doth press down the Air, and the Air lifteth up the Water; and altho' that be done successively, yet there is oftentimes a noise.

88. *What is the reason that when we put our Finger on the Mouth of a watering-pot, the Water will not run out of the bottom; and the Finger being taken away, it runneth presently?*

Because that when the Finger is taken away from the Mouth of the Pot, the Air entring in, doth thrust down the Water, which of its own nature doth go downward, and so goeth out at the bottom. And this is the reason of all Mechanical Engines and Instruments made by Air and Water, as Clocks and Hour glasses made by Water.

89. *Why doth Wine and Water given out of Season to the Sick of an Ague, cause a good Distemperance of the Brain; for these two are contrary, for the Water is cold and the Wine is hot?*

I say then, that the Wine being apt to ascend, doth burn the brain at the same time that it is disturbed and distempered with the Ague. And we see also many which are in health, if they use much Wine, to be scarce well in their wits. But Water doth stop the passages of the body, by which the Spirits (which are the instruments of the Soul) are dissolved, and so cause them to become thick and gross, and more corrupt and putrified, which breeds the Ague. And oftentimes Water being overcome by

the

the Ague, becometh its nouriſhment; as we ſee in a Smith's Forge, and make it burn more.

90 *Why have Women, and Children, and gelded Men ſhrill and loud Voices?*

Becauſe they, through the abundance of humidity their Artery is not ſtretched wide; and therefore as a ſmall Flute or Pipe gives a ſmall ſlender ſound, ſo of the Artery in them that is ſtrait and narrow; for it is the property of Heat to make wide and looſen; but Women and Eunuchs are cold.

91. *Why are Children ſtricken with a Planet in Summer-time?*

They are ſick of a weak and lingering Ague, and their Eyes ſink hollow in their Head, and they become weak and feeble, and ſleep very little; and ſome of them have a Flux, becauſe Children are tender, and do eaſily ſuffer, and have great ſtore of Flegm in the Head, as we have ſaid; and therefore the Flegm being overmuch heated with great heats, and alſo putrified, doth inflame the Ague, whereupon the griſtles of the brain are ſet on fire, and therefore they ſleep little; and that Fire deſcending by the Arteries of the Heart, and ſetting on fire the lively Spirits, doth kindle an Ague without putrifaction. And ſeeing that much Choler ariſes of an Ague, whereby it falleth out, that the Choler gnawing and eating the Belly and Guts, the Flux or running of the Belly ariſes. It is plain, that the cauſe of that alteration is in the brain, becauſe that cooling Medicines are applied unto the Head, and ſuch as are good to quench that Fire. And ſome of ripe years are ſick of the ſame Diſeaſe, that is, ſuch as have Flegm and Choler heaped up in their Head, which doth putrify by the very breathing thereof, and, after a manner, by the fiery Air the Spirits are ſet on fire.

92. *Why are round Ulcers hard to be cured?*

Becauſe they are bred of ſharp Choler, which eats

eats and gnaws: and becauſe it doth run dropping and gnawing, it makes a round Ulcer; for which reaſon it requires drying Medicines, as Phyſicians affirm. Natural Philoſophers ſay, it comes to paſs becauſe there is the beginning where the miſchievous Impoſthume doth begin; for in a Circle there is neither beginning nor end. When they are burned by the Phyſicians they aſſume another kind of ſhape.

93. *Why is Honey ſweet to all Men, and yet ſeemeth bitter to ſuch as have the Jaundice?*

Becauſe they have much bitter choler all over their bodies, but abounds in the Tongue; whence it happens when they eat Honey the Humours are ſtirr'd, and the Taſte itſelf, when it hath found the bitterneſs of Choler, cauſes an imagination that the Honey is bitter.

94. *Why have very angry Men fiery Eyes?*

Becauſe the Blood about the Heart is fervent, and the Spirit hot, and ſo (being very ſubtile and pure) are carried upward; and by the Eyes (which are clear) they ſhine, and have bloody Vapours that aſcend with 'em, which makes the Face red; which *Homer* not being ignorant of, ſays, *And his Eyes was like a burning Flame?*

95 *Why doth Water caſt upon Serpents cauſe them to flee?*

Becauſe the are cold and dry by nature, having but little blood, and therefore flee from exceſſive coldneſs.

And that they be of this quality, is plain, becauſe they ſeek for Dens and ſecret Places in the Earth, as being warm; at Sun-ſet ſhun the Air, as being cold. And again, In Summer, becauſe the bowels of the Earth are cold, they find out the warmeſt Places.

96. *Why doth an Egg break if it be roaſted, and not if boil'd?*

The reaſon is, when moiſture comes near the fire it heats too much, and ſo breeds much wind, which being

being pent up in little room, forceth its way out and so breaks the Shell.

The like happens in Tubs, or earthen Vessels, when new Wine is put in 'em. Also too much flegm breaks the Shell of an Egg in roasting? the which doth happen in earthen pots too much heated; wherefore the common People wet an Egg when they intend to roast it. Hot Water, through its softness, doth separate the humidity by little and little, and dissolves it through the thinness and passages that are in the shells.

97. *Why do Men in the act of carnal Copulation in a manner wink, and find a like alteration in the other Senses?*

Because they being overcome with the Effect of Pleasure, do comprehend it the better, winking at it were with their Eyes. They are not lifted, nor do carry the wind abroad into the Air with the Senses, whereby they would less discern those corporal Affections.

98. *Why have some Medicines of one kind contrary force, as experience doth teach. Mastich doth expel, dissolve, and also knit; Vinegar both cools and heals?*

Because they are some small invisible bodies of them, not by confusion, but by Interposition; as Sand moistned doth clog together and seem to be but one body, tho' indeed there are many small bodies in Sand. Since this is so, 'tis not absurd that contrary qualities and vertues should be hidden in Mastich, and Nature hath given the Law to these Bodies.

99. *Why do our privities swell when we hurt one of our Toes?*

Nature warding for those things which belong to the body, hasts to assists the parts grieved; and because she hath the most profitable and nourishing of all the humours, 'tis requisite when she doth descend to the The with the blood, that those veins be filled which are about the privy Members, called *Adnes* of

the

the *Greeks*, which are little round kernels. Therefore immoderate conſtipation doth cauſe inflammation and ſtanding up, and that Privy-member is called *Inguen*, borrowing its denomination, of the place itſelf.

100 *Why hath not Nature given Birds a Bladder, or a receptacle for Urine?*

Becauſe they did want much moiſture to give the matter for Feathers to grow, and that they conſume with the exerciſe of flying; neither do they piſs at all; and when they drink, they void very moiſt Dung.

101. *Why have Children Gravel breeding in their Bladder, and old Men in their Kidneys and Reins of the Kidneys?*

Becauſe Children have ſtreight paſſages in the Kidneys, and an earthy thick humour is thruſt with Violence by the Urine from the faſhion of the *moon*, even to the bladder, which hath wide conduits or paſſages that give room for the Urine and Humour whereof Gravel is engendered to wax thick and ſeat itſelf, as the cuſtom of it is In old Men it is the reverſe, or they have wide Paſſages of the Reins, Back, and Kidneys, that the Urine may paſs away, and the earthy Humour congeal and ſink down; the colour of the Gravel ſhews the Humour whereof the *Stone* comes.

102. *Why, if the Stone do congeal and wax hard thro' heat (Children are hot, and by the ſame reaſon 'tis done in Old-men, for there is not ſo much cold to be granted as there is in Ice or Snow, thro' which extream cold the Kidneys would periſh) yet we uſe not contrary things to diſſolve coldneſs, but light things, as Parſley, Fennel, and ſuch like?*

They ſay then it falleth out that by exuſtion and ſcorching, the Stones do crumble into Sand, as in earthen Veſſels, which when they were overheated or roaſted, they become Sand. And by this means it happens that ſmall Stones are voided together with

with Sand in making water. Sometimes cold drinks thruſt out the Stone, the Kidneys being ſtretched, and caſting it out by a greater lask, and eaſing the belly of its burthen' Beſides, it often happens that an immoderate heat of the Kidneys or Reins of the back (through which the Stone doth grow) is quenched with coldneſs.

103 *Why is the curing an ulcer or Bile in the Kidneys or Bladders very hard?*

Becauſe the Urine, being ſharp, doth exulcerate the wound, which good and fit Medicaments cover and skin. Ulcers are harder to cure in the Bladder than in the Kidneys' becauſe Urine ſtays in the former, but runs away from the latter.

104 *What is the reaſon that in Bathing veſſels the hot water, when 'tis ſtirred, ſeems the hotter to us, almoſt buruing our bodies.*

Becauſe when we enter thoſe ſorts of Baths the Water itſelf doth ſuffer; that is, when the Water heats our bodies, 'tis made colder by us. We have learnt. that whatever works in generation or corruption, the ſeme (without all doubt) doth ſuffer. The Water then being in ſome ſort cooled, doth not heat alike; and we being accuſtomed to it, do not feel the heat as we did in the beginning, becauſe it is diminiſhed If then by ſtirring the Water more heat is added, which neither hath yet wrought nor ſufiered any thing of the body which is in it, that will ſeem very hot and ſcalding, in regard that it ſuffers by fomenting, and ſo by degrees looſes its heat, as the firſt did.

103 *How is it, if whatſoever be mov'd is the better for it, eſpecially in a hot air and place, yet when the air is beaten and ſtirred, it doth ſeem colder to us, and eſpecially iu Summe, when the heat of the Sun is moſt violent.*

This ſeems a contradiction to the other, for hot Water did ſeem hotter to us by moving, and here the hot Air ſeems colder to us by moving, Therefore

fore 'tis a common thing for what is moiſt and principal in any thing, either in quantity or quality, it overcomes and changes that which is leſs and weaker; and that which is ſtronger doth ſomewhat ſuffer again in doing. Wherefore the hot Water, when it is very hot, ſticking to the hot body, cools, and does not retain the ſame quality, The Air then which doth compaſs us about being hot in Summer, like the Water compaſſing our bodies, is ſomewhat heated by us, who are hot through the ſeaſon, it heats us as linnen garments do, the which being firſt cold, and then by our bodies made hot, heat us again: When we do then ſtir the Air, that Air which was before heated by us is driven away, and another not yet heated ſucceeds and ſeemes cold to us.

106. *Why do thoſe Sores which breed in the ball of the Eye ſeem white when they have left growing and are cold, and others do not ſeem ſuch as grow out of the ball?*

Becauſe through the ball of the Eye the ſight proceedeth, the which is bright and clear; therefore in the white of the Eye, when the wound doth make thick that part of the covering which is like a horn, the ſpirit of the ſight cannot iſſue out; hence it comes to paſs (much of it being got together) it makes the Wound lighe and clear, ſhewing it white; and becauſe of the thickneſs of the ſight the ſpirit can't go out, it cauſes blindneſs.

107. *Why do Chaff and Straw keep Water hot, and Snow cold, which are ſeemingly contraries?*

Becauſe the nature of Chaff wants a manifeſt quality, and is ſaid of ſome to be without quality; ſeeing therefore that of their own nature they can eaſily be mingled, and conſumed with that which they are annex'd unto, they eaſily alſo take the ſame nature unto them; and therefore being put unto hot things, they are eaſily hot, and do heat again, and keep hot; and contrary being made cold of the Snow, and making the Snow cold, do keep in its

cold

coldneſs. So Wax and Oil will eaſily be conſumed, and made one with another thing, and are alſo without quality, and do help the quality of that which is mingled with them, as being made one with them.

108. *Why do the Stars and Heaven ſeem cleareſt in the bright Winter time?*

Becauſe the air, either which doth compaſs us or that which is higheſt, is made thin, and purg'd with Winds and Showers of Rain, and by that means our Sight doth ſee further and clearer. The like is manifeſtly ſeen in running Rivers; for ſuch things as are in them are far better ſeen than in the thick ſtanding Puddle-water, where either nothing is ſeen or confuſedly.

109. *Why have we oftentimes a pain in making water?*

Becauſe that ſharp Choler iſſuing out, and pricking the Bladder of Urine, doth provoke and ſtir up the whole Body to eaſe the Part offended, and to expel the Humour moderately. This doth happen moſt of all unto Children, becauſe they have moſt Excrements, by reaſon their often filling.

110. *Wherefore are Griefs greater in the Night than in the Day?*

Becauſe the Mind being then idle and at reſt with it ſelf, is neither buſied with the Sight nor Hearing, nor occupied with any other Senſe, and doth nothing at all, nor is urged to any external Action, and thereupon is much more touch'd with the feeling of any Trouble or Grief. It is very plain that the Mind doth leſs feel the Griefs of the Body when it is drawn abroad by external Work, ſeeing that in Sickneſs and other like Accidents, the Company or Familiarityof Friends, and Communication, and Tales telling, do make their Troubles and Griefs more light and tolerable. Men have marked, that Nature doth leaſt work by Day, in digeſting of meats, in altering of humours, im making of blood, in growing, and ſuch like Operations; but the Mind is then moſt

most occupied in his Actions, as in the five Senses, the motions of the parts of the Body, the imagination in Thought, in Memory; and contrary in the Night, that Nature worketh most, and the Mind least.

111. *Why are not Children, especially Infants, so easily shaken and put out of joint as Men?*

By reason of their Softness, and yielding to the Earth, they do dissolve its hardness, that it can work no further: Men therefore having a hard Body, because they do resist the hardness or the Earth or Stone, they do encrease the vehemency of the blow, and force the Stones to work against themselves, as being hard themselves. And for the same reason a Sponge yielding, is not broken; but Glass, an earthen Pot, or any such other hard Body is broken with a fall. And by this also we learn why a vehement blast of Wind doth overthrow an Oak, and not a Reed, because that the Oak being hard, and strong and great, doth resist the Wind, and so makes its force more strong; but the Reed being light, and soft and small, yielding hither and thither to the Wind, doth break its Force. So a Wrestler striving against his Companion, doth encrease his Force; in yielding sometimes and bowing with him, doth sooner break his vehemency.

112. *Why do Infants, hearing their Nurses sing, cease their crying, and sleep presently after?*

Because that the substance of Musick as being a Science (and all other Arts) are ingrafted naturally in the Mind, as heat is in the Fire. *Plato* doth say, Our Minds do remember Sciences, and not learn them. And therefore the Mind hearing Such Song in that he doth remember, causeth the Infant to be quiet; and in that he taketh pleasure, it doth draw on sleep. For not being infected with the Company of the Body, he perceives those Sciences very plainly; and being somewhat drowned in the body, falleth into some oblivion of them.

113. *Why*

113. *Why do Nurſes rock and move their Children when they would draw them to ſleep?*

To the end that the Humours being ſcattered by moving, may move the Brain; but thoſe of more Years cannot endure this.

114. *Why do ſome Drunkards ſee double?*

Becauſe the Muſcles of the Sight being more or leſs fill'd, and by the ſelf ſame means weak and feeble, do draw and wreſt one Eye upward, and the other downward and by that means the beams do not look that way at once, but towards divers places and bodies; and therefore each of the Eyes uſing a private Office and Duty of Seeing, doth cauſe a double Sight.

115 *Why are Boys apt to change their Voices about* 14 *Years of Age?*

Becauſe that then Nature doth cauſe a great and ſudden change of Age: Experience proveth this to be true, for at that time we may ſee that Womens Paps do grow great, to hold and gather Milk, and alſo thoſe places that are about the Hips, in which the young Fruit ſhould remain. Likewiſe Mens Breaſts and Shoulders, which then bear great and heavy Burthens; Alſo their Stones in which their Seed may encreaſe and abide, and his privy Member, to let out the Seed with eaſe. Further, all the whole Body is made bigger and dilated, as the alteration and change of every part doth teſtifie; and the harſhneſs of the Voice and hoarſneſs; for the rough Artery or Windpipe being made wide in the beginning, and the exteriour and outward part within unequal to the Thtoat, the Air going out at the rough unegual and uneven Pipe, doth become unequal and ſharp, and after a ſort hoarſe, like unto the Voice of a Goat, wherefore it has its Name *Bronchus*. The ſame dotd happen to them into whoſe rough Artery and Diſtillation doth flow: It happens by reaſon of the drooping humidity that a light ſmall Skin filled unequally cauſes the uneven going forth

of

of the Spirit and Air. Underſtand that the Windpipe of Goats is ſuch, by reaſon of the abundance of Humidity. The like doth happen unto all ſuch as Nature hath given a rough Artery, as unto Cranes. After the year of fourteen they leave off that Voice, becauſe the Artery is made wider, and reacheth his natural Evenneſs and Quality.

116. *Why doth Oyl, being drank cauſe one to vomit, and eſpecially yellow Choler?*

Becauſe that ſeeing it is light and aſcendeth upward, it provoketh the Nutriment in the Stomach, and lifteth it up, and ſo the Stomach being grieved, ſummoneth the ejective vertue to vomit, and eſpecially Choler, becauſe that is light, and conſiſteth of ſubtile Parts, and therefore it is the ſooner carry'd upward, for when it is mingled with any moiſt thing, it runneth into the higheſt Room.

117. *Why doth not Oyl mingle with moiſt Things?*

Becauſe that being pliant, ſoft, and conſtipate in itſelf, it cannot be divided into Parts, and ſo cannot be mingled; neither if it be put on the Earth, can it enter into it.

118. *Why is Water and Oyl frozen in cold Weather, and Wine and Vinegar is not?*

Becauſe that Oyl being without all Quality, and fit to be compounded with any thing, is cold quickly, and ſo extreamly, that it is moſt cold: Water being cold of Nature, doth eaſily freeze when it is made colder than its own Nature. Wine being hot, and of ſubtile Parts, is not ſoon cold; but Vinegar being of moſt ſubtile Parts, ſuffereth no freezing.

119. *Why do contrary things in quality, bring forth the ſame Effects?*

That which is moiſt is hardened and bound alike of Heat and of Cold: Snow and Liquor doth freeze with Cold; a Plaiſter, and Gravel in the Bladder, are made hot with Heat. That is ſo indeed, but by two divers Actions: The Heat doth conſume and eat the abundance of Moiſture; but the Cold

ſtopping and ſhutting with its overmuch Thickneſs doth ring out the filthy Humidity; like as the Sponge wrung with the Hand doth caſt out the Water which it hath in the Pores and ſmall Paſſages.

120. *Why doth a ſhaking or quivering ſeize us oftentimes when any fearful Matter doth change, as a great Noiſe or a Crack made, the ſudden downfal of Water, or a great Tree?*

Becauſe that oftentimes the Humours being digeſted and conſumed with Time, and made thin and weak, all the Heat vehemently, ſuddenly, and ſharply fleeing into the inward Parts of the Body, conſumeth the Humours which cauſeth the Diſeaſe. So Treacle hath its Effect, and many ſuch like which are hot and dry, when they are taken after Concoction.

121. *Why do ſuch fall which do turn round, if they be not us'd to do it?*

Becauſe they do diſturb the animal Spirits which are in the Brain, and toſs them up and down together with the Humidities: they then be made leſs apt and fit to receive the ſenſible and motive Power, and do not ſuffer any Action to go to the Muſcles and Sinews; whereby it falleth out, that the Weight of the Body, as not being born up and ſupported by the Soul, is thrown on the Earth; and for the ſame Cauſe they ſeek Darkneſs, becauſe the Spirit of ſeeing it diſturbed and troubled, and cannot work like the other Senſes. But this doth not happen unto ſuch are accuſtomed to turn moderately, and by little and little Cuſtom doth breed this; for the Soul and Nature are not Strangers the one to the other, but in Time are as it were reconciled; for that which is done by little and little, and without Intermiſſion, is hidden from the ſame, and after that it hath often eſcaped, falleth not as a ſtrange Thing to Nature, who was wont to receive it.

122. *Why do Steel-Glaſſes ſhine ſo clearly?*

Becauſe they are lin'd in the inſide with white Lead,

Lead, whoſe Nature is ſhining, the which being put to the Glaſs which is alſo ſhining, doth ſhine much more; and caſting its Beams through the Paſſages of the Glaſs, doth double that which is in the ſuperficial Parts of the Glaſs, and without the Body of the Glaſs, and by that means the Glaſs is very ſhining and clear.

123. *Why do we ſee ourſelves in Glaſſes and clear Water?*

Becauſe the Quality of the Sight paſſing into the bright Bodies by Reflection, doth return again by the Beams of the Eyes, to the Image of him who look'd on it. That qualities do go forth and paſs from the Face, as it is not abſurd, they do ſhew which remain near unto Trees, becauſe they are wont to look green. For the green quality of green Leaves paſſeth to the Face of itſelf: likewiſe going unto the running Water, doth make it ſhew green.

124. *Why do hard Dens, and hollow and high Places, ſend back the Likeneſs and Sound of the Voice?*

Becauſe that in ſuch Places alſo by Reflexion do return back the Image of a Sound; for the Voice doth bear the Air, and the Air the Place, the which the more it is beaten, the more it doth bear, and therefore doth cauſe the more vehement Sound of the Voice, Moiſt Places, and as it were ſoft, yielding to the Stroke, and diſſolving it, give no Sound again, for according to the Quality and Quantity of the Stroke, the quality and quantity of the Voice is given, which is called an *Eccho.* Some do idle Fable, that ſhe is a Goddeſs: ſome ſay that *Pan* was in Love with her, which without doubt is falſe. He was ſome wiſe Man who did firſt deſire to ſearch out the Cauſe of that Voice; and as they which love, and cannot enjoy their Love, are grieved, ſo in like manner was he very ſorry until he found out the Solution of that Cauſe: As *Endiminian* alſo, who firſt found out the Courſe of the Moon watching a Nights, and obſerving her Courſe, and ſearching her Mo-

tion, did sleep in the Day-time? and therefore they do Fable that he was beloved of her, and that she came to him when he was asleep, because she did give to the Philosopher the Solution of the Course of her self. They say also, that he was a Shepherd, because that in the Desart and high Places he did mark the Course of the Moon. And they gave him also the Pipe, because that the high Places are blown with Winds, or else because he sought out the Consonancy of Figures. *Promotheus* also being a wise Man, sought the Cause of the Star which is called *the Eagle in the Firmament*, his Nature and Place; and when he was, as it were wasted with the Desire of Learning, then at the last he rested, when *Hercules* did resolve unto him all Doubts with his Wisdom.

125. *What is the Reason that if you cast a Stone into a standing Water which is on the outmost Parts of the Earth, it makes many Circles; and not if the Water be deep in the Earth?*

Because that the Stone, with the Vehemency of the Cast, doth persue and follow the Water from every Part of it, until the Stone come to the Bottom; but if there be a very great Vehemency in the Throw, the Circle is the greater, the Stone going down unto the Earth, causes many Circles. For, first of all, it doth drive the overmost and superficial Parts of the Water into many Parts, and so going down always to the Bottom, again dividing the Water, it maketh another Circle, and this is done successively, until the Stone resteth: and because the Vehemency of the Stone is slackned still as it goes down, of necessity the last Circle is lesser than the first, because that with the Stone, and also with the Blow, the Water is divided.

126. *Why do some think that Laughter proceeds from the Spleen, affirming, that it is not like that they laugh as much, whose Spleen is corrupted, as they whose Spleen is sound, but say that such are very sad?*

Truly,

Truly, I think that the Cauſe of Laughter is accidental, and not properly in the Spleen; for if it be ſound and perfect, it doth draw from the Liver melancholy Humours, whereof it proceedeth, that when the pure Blood, without any Dregs, doth go both thro' the whole Body, and alſo into the Brain, it doth delight both Nature and the Mind, and doth make Men merry like unto Wine, and bring them to a Quietneſs and Tranquility, and ſo that of Laughter is moved.

127. *Why do not Males bring forth young ones?*

Becauſe they proceed of a diverſe kind of Beaſts, and ſo then the mixtion of the Seed differing of quality and quantity, begetting a certain other thing beſides that which is firſt, doth mar and aboliſh the Nature of thoſe things which firſt were. As the mingling of white and black, aboliſhing the colour of Excrements breedeth another Colour which is dark and dun which is none at all of the Extreams. Therefore the ingendering quality is aboliſhed, and the aptneſs of receiving form.

128. *Why are ſuch as are Deaf by Nature Dumb?*

Becauſe they cannot ſpeak and expreſs that which they never heard. Some Phyſicians do ſay, that there is one knitting and uniting of Sinews belonging to the like Diſpoſition. But ſuch as are Dumb by an Accident, are not Deaf at all; for then there ariſeth a local Paſſion.

129. *Why are ſome ſtiff after Meat which are faſting?*

Becauſe they abound with Choler, and ſo do heap up a ſour ſharp Humour. Therefore the Parts of the Body being nouriſhed after Meat, drive away from them the Choler of the Skin, and ſo that ſtiffneſs doth ariſe, that is, Choler knawing and biting thoſe Parts, and ſtirring them up to purſue himſelf.

130. *Why do not Swine cry when they are carried with their Snouts downwards?*

Becauſe that above all other Beaſts, they bend more than other to the Earth. They delight in filth, and that they ſeek, and therefore in the ſud-

den change of their Face they be as it were Strangers, and being amaz'd with ſo much light, do keep that Silence. Some ſay the Wind-pipe doth cloſe together, by reaſon of the ſtraitneſs of it.

131. *Why are Swine delighted with Dirt?*

As the Phyſicians do ſay, they are naturally delighted with it, becauſe they have a great Liver, in which Deſire is; as *Ariſtotle* ſaith, the Wideneſs of his Snout is the Cauſe: for he hath Smelling which doth diſſolve it ſelf, and as it were ſtrive with ſtench.

132. *Why doth itching ariſe when an Ulcer doth wax whole, and Flegm ceaſe?*

Becauſe the Part which is healed and made ſound, doth perſue the Relicks of the Humours which remaineth there againſt Nature, and which was the cauſe of the Bile; and ſo going out through the Skin, and diſſolving itſelf, doth originally cauſe the Itch.

133. *Why are thoſe Diſeaſes and Accidents longeſt and moſt grievous, which do moleſt one Eye and not both?*

For two Reaſons; firſt, becauſe a running Fluxion is heap'd up at one Eye only; for whatſoever is divided into many, is weaker than when entire, and of a leſſer Force. Secondly, becauſe when the whole Eye doth make any Motion, it often obliges the ailing Eye to move too; and the help for any diſeaſed Part conſiſts in Quietude.

134. *How comes a Man to ſneeze oftner and more vehemently than a Beaſt?*

Becauſe he uſes more Meats and Drinks, and of more different Sorts, and that more than is requiſite; the which when he cannot digeſt as he would, he doth gather together much Air and Spirit, by reaſon of much Humidity, the Spirits being then very ſubtile, aſcending into the Head, often forces a Man to void it, and ſo provokes ſneezing. The Noiſe cauſed thereby proceeds from a vehement Spirit or Breath paſſing through the Conduits of the Noſtrils.

ſtrils; as belching does by the Stomach, or farting by the Fundament, the Voice by the Throat, and a Sound by the Ears.

135. *How comes the Hair and Nails of dead People to grow?*

Becauſe the Fleſh rotting, withering, and falling away, that which was hidden about the Root of the Hair doth now appear, and cauſes an Imagination that the Hair doth grow. Some ſay it grows indeed, becauſe the dead Carcaſes are diſſolved in the beginning to many Excrements and Superfluities, by reaſon of the Putrifaction which comes to them: Theſe going out at the uppermoſt Parts of the Body, by ſome Paſſages and Pores, do encreaſe the Growth of the Hair.

136. *Why have Children, as well as grown Perſons, white Spots in the Nails of their Fingers, rather than in their Feet?*

Becauſe they are bred of Flegm, and Children abound with Flegm more than grown Perſons, as being fleſhy, and great Eaters. And the Feet, by reaſon of walking and motion, diſperſe Superfluities more than the Hands; and therefore thoſe Spots do not appear in the Nails of the Feet.

137. *Why don't the Hair of the Feet preſently grow grey?*

For the ſame Reaſon, becauſe that thro' great Motion they diſperſe and diſſolve the ſuperfluous Flegm that breeds Greyneſs: The Hair of the Secrets does grow grey very late, becauſe of the Heat of that Place, and becauſe that in carnal Copulation it does diſſolve the Flegm alſo.

138. *Why do many Beaſts wag their Tails when they ſee their Friends, and a Lion and a Bull beat their Sides when they are angry?*

Becauſe they have the Marrow of the Back reaching to the Tail, which hath the Force of Motion in it: the Imagination acknowledging that which is known to them as it were with a Hand (as happens

in

in Men) doth force them to move their Tail. This doth manifestly shew some secret Force to be within them, which doth acknowledge that which they ought. In the Anger of Lions and Bulls, Nature doth consent to the Mind, and causeth it to be greatly moved, as Men do sometimes when they are angry, beating their Hands on other Parts: When the Mind cannot be revenged on that which doth hurt, it prefently seeks out some other solace, and cures the Malady with a Stroke or Blow.

139. *Why if you put hot burnt Barley upon a Horse's Sore, is the Hair which grows upon the Sore not white but like the other Hair?*

Because it hath the Force of expelling, and doth wipe away and dissolve the Excrements of Flegm, as likewise all unprofitable Matter that is gather'd together thro' the weakness of the parts, or crudity of the sore.

140. *Why doth Hair never grow on an Ulcer or a Bile?*

The Reason is, a *Man* hath a thick Skin, as is seen by the softness of his Hair; and since the Scar is thicker than the Skin itself, it stops the Passages from whence the Hair should grow. Horses have thinner Skins, as is plain by the thick Hair, therefore all Passages are not stopt in their Wounds and Sores; and after that the Excrements which were gather'd together have broke a Passage thro' those small Pores, the *Hair doth grow.*

141. *What is the reason that such as are bitten with a Snake, if they are thirsty, they quench it by drinking of Treacle, which is hot and dry?*

I say then, it doth not quench Thirst solely by its own quality, but by some mutual sympathy and consent, and natural Reason: It is a kind of Counterpoison, and a Preservative too, being composed of divers sorts of Herbs that have some kind of Agreement with all the Parts of the Body, as *Dictamnum*, *Dittander*, or *Ginger*, hath a proportionable conser-

vative

vative of the Heart; *Agrimony* or *Liverwort* with the Liver, *Stonewort* or *Finger fern* with the Spleen, *Parſly* with the Mouth of the Belly, *Hyſſop* with the Lungs. *Elicampane* with the Reins of the Back, *Rue* with the Neck, *Bitterwort* with the Brain, and *Siler Montanum* with the Bladder. Every one of theſe, drawn as 'twere with the ſweetneſs of Honey, doth draw that which is beſt for his Safety; among all of theſe the Blood of ſome Vipers is mingled, which hath a certain natural Diſaffection, which we call *Antipariam*, a contrary of all natural qualities, againſt every venomous Beaſt and corruptible Creature: Theſe being diſtributed into every Part, they ſuffer nothing to work that Effect which doth threaten Corruption; for they do reſiſt like lawful Soldiers, who have taken Arms for the Defence of their Country.

142. *Why is Fortune painted with a double Forehead, one Side bald, and the other hairy?*

The Baldneſs ſignifies Adverſity, and Hairineſs Proſperity, which we enjoy when it pleaſes her.

143. *Why have ſome commended Flattery?*

Becauſe Flattery ſetteth forth before our Eyes what we ought to be, tho' not that we be.

144. *Wherefore ſhould Virtue be painted girded?*

To ſhew that virtuous Men ſhould not be ſlothful, but diligent, and always in Action.

145. *Why did the Ancients ſay 'twas better to fall into the Hands of a Raven than a Flatterer?*

Becauſe Ravens don't eat us till we be dead, but Flatterers devour us alive.

146. *Why have cholerick Men Beards before others?*

Becauſe they are hot, and their Pores large and wide.

147. *How comes it that ſuch as have the Hickup do eaſe themſelves by holding their Breath?*

The Breath retain'd doth heat the interiour Parts of the Body, and the Hickup proceeds from nothing but Cold.

148. *How*

148. *How comes it that Old Men remember well that which they have seen and done in their Youth, and forget such things as they see and do in their Age?*

Things learnt in Youth have taken root and habitude in the Person, but those learnt in Age are forgotten, because the Senses are much weaken'd in them.

149. *What kind of Covetousness is best?*

That of Time, when 'tis employ'd as it ought to be.

150. *Why is our Life compar'd to a Stage Play?*

Because the dishonest do occupy the place of the honest, and the worst sort the room of the good.

151. *Why do Dolphins, when they appear above the Water, denote some Storm or Tempest approaching?*

Because that at the beginning of the Tempest there do arise from the bottom of the Sea certain hot Exhalations and Vapours which heat the Dolphins, causing 'em to rise up and seek for Cold.

152. *How comes things more quiet in the Night than in the Day?*

The Motion of the Air, and the Coldness of the Night is the Cause thereof, which Coldness continues and hinders the Motions.

153. *How came the* Romans *to call* Fabius Maximus *the Target of the People, and* Marcellus *the Sword?*

Because the one adapted himself to the service of the Common wealth, and the other was very eager to revenge the Injuries of his Country, and yet they were in the Senate join'd together, because the Gravity of the one would moderate the Courage and Boldness of the other.

154. *Why does the shining of the Moon hurt the Head?*

Because it moves the Humours of the Brain, and cannot afterwards resolve them.

155. *If Water doth not nourish, why do Men drink it?*

Water

Water cauſes the Nutriment to ſpread through the Body.

156. *Why is Sneezing good?*

It purges the Brain, as the Milk is purged by the Cough.

157. *What is the Seat of the Affections of the Body?*

Joy dwelleth in the Spleen, Anger in the Gall, Fear in the Heart, and Lechery in the Liver.

158. *Why is hot Water lighter than cold?*

Becauſe boiling Water hath leſs Ventoſity, and is more light and ſubtile, the earthy and heavy Subſtance being ſeparated from it.

159. *How comes Marſh and Pond-water evil?*

By reaſon they are flegmatick, and do corrupt in Summer-time; the fineſs of Waters is turned into Vapours, and the earthineſs doth remain.

160. *Why be ſtudious and learned Men ſooneſt bald?*

It proceeds from a weakneſs of the Spirits, or becauſe want of Digeſtion cauſes Phlegm to abound in them.

161. *Why doth too much Watching make the Brain feeble?*

Becauſe it encreaſes Choler, which dries and extenuates the Body.

162. *How comes Steel-glaſſes better for the Sight than others?*

Steel is hard, and doth preſent unto us more ſubſtantially the Air that receives the Light.

163. *How doth Love ſhew its greateſt Force, by making the Fool become wiſe, or the wiſe become a Fool?*

In attributing Wiſdom to him that hath it not; for 'tis harder to build than to pull down, and ordinary Love and Folly are but an Alienation of the Mind,

164. *How comes too much Labour bad for the Sight?*

Becauſe it dries the Blood too much.

165. *Why is Goats-milk counted beſt for the Stomach?*

Becauſe

Becauſe 'tis thick, not ſlimy, and they feed upon boughs and wood rather than graſs.

166. *Why do Grief or Vexation bring grey Hairs?*

Becauſe it dries, and Age is nothing elſe.

167. *How comes he the moſt merry that hath the thickeſt Blood?*

The Blood which is fat and thick makes the Spirit firm and conſtant, wherein conſiſts the force of all Creatures.

168. *In your Opinion, which is hardeſt to obtain the Love of a Perſon, or to keep it when obtain'd?*

To keep it, by reaſon of the Inconſtancy of Man, who is quickly angry, and ſoon weary of a thing; hard to be got, and ſlippery to keep.

169. *Why do Serpents ſhun the Herb* Rue?

Becauſe they are cold, dry, and full of Sinews, but the Herb *Rue* is of a contrary Nature.

170. *How comes a Capon better eating than a Cock?*

The Capon loſes not its Moiſture, becauſe he does not tread the Hens, and therefore is better.

171. *Why do we ſmell a thing leſs in the* Winter *than in the* Summer?

Becauſe the Air is thick, and leſs moveable.

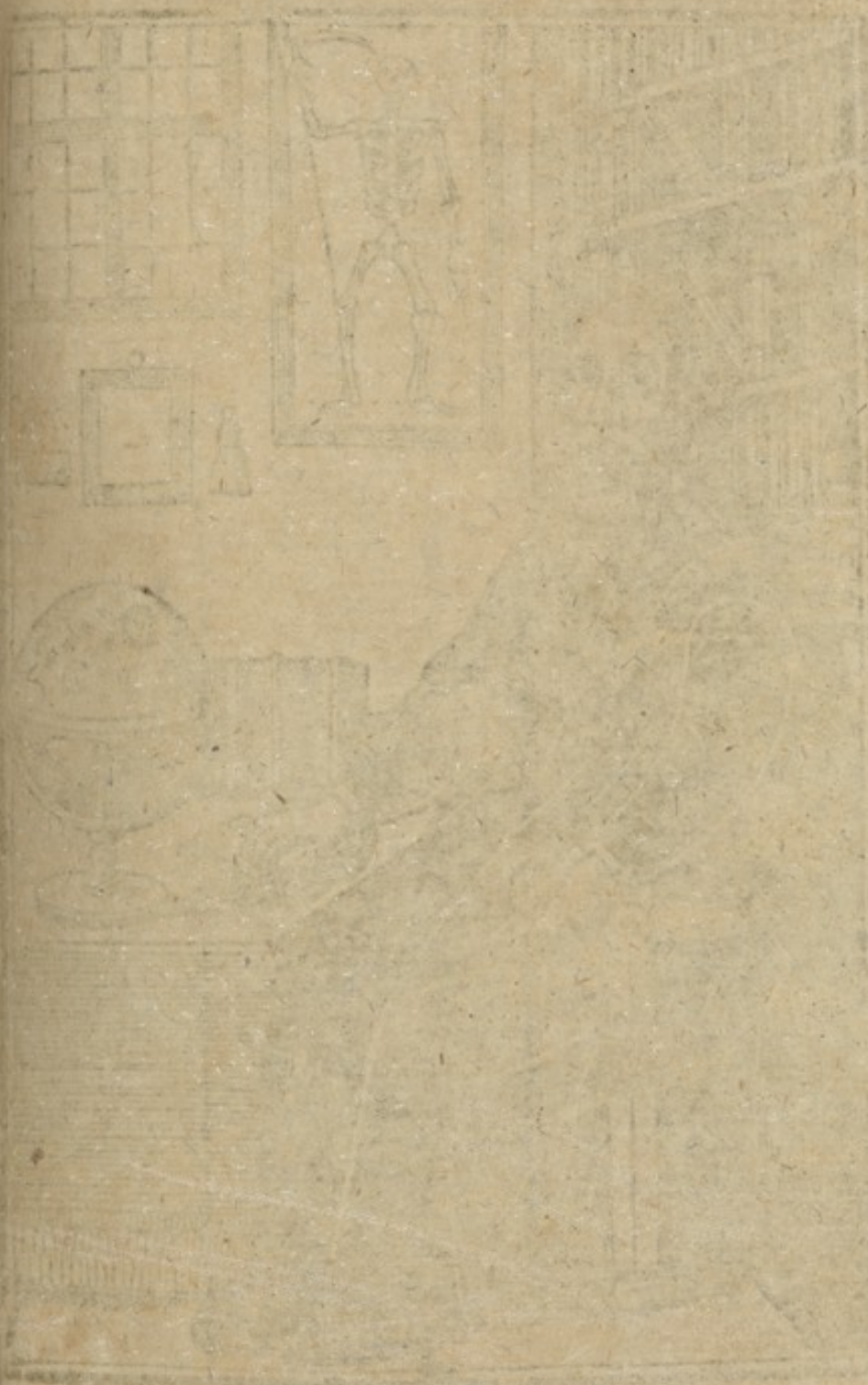
172. *How comes Hair to burn ſo quickly as it doth?*

Becauſe the Hair is dry and cold.

173. *Why is Love compared to a Labyrinth?*

Becauſe the entry and coming in is eaſy, and the going out impoſſible, or very hard.

FINIS.





ARISTOTLE's

Last Legacy,

Unfolding the
Mysteries of NATURE
In the Generation of MAN:

TREATING

I. Of Virginity, its Signs and Tokens, and how a Man may know whether he married a Virgin or not.

II. Of the Organs of Generation in Women, with a Description of the Fabrick of the *Womb*.

III. Of the Use and Action of Genitals in the Work of Generation.

IV. Of Conception; and how to know whether a Woman has conceiv'd, and whether of a Male or Female.

V. Of the Pleasure and Advantage of Marriage; with the unhappy Consequences of unequal Matches, and Miseries of Unlawful Love.

VI. Of Barrenness, with Remedy against it; and the Signs of Insufficiency, both in Men and Women.

VII. Directions to both Sexes how to manage themselves in the Act of Coition, or their Venereal Embraces.

VIII. A *Vade Mecum* for Midwives and Nurses, taining particular Directions for the faithful Discharge of their several Employments.

IX. Excellent Remedies against all Diseases incident to Virgins and Child-bearing Women: Fitted for the Use of Midwives, Nurses and all such Persons only as are concerned in these Matters.

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The Introduction.

WHEN *the Almighty Architect of the World had framed the Heaven in the Beginning, and laid the Foundation of the Earth, and by his bleſſed Spirit moving upon the Abyſs, had created a fair and beautiful World out of a rude Maſs and undigeſted Chaos, and by his powerful* Fiat *had brought into Being all the ſeveral Species of Vegetables and Animals, and given even to the Plants and Vegetables, to have Seed themſelves for the producing their ſeveral Kinds or Forms, and to the Animals, (which he created Male and Female) the Power of propagating their Species; and had adorn'd the World with all thoſe beautiful and glorious Embelliſhments, that his Omnipotent Wiſdom and Goodneſs ſaw fit and requiſite for that great Gueſt he deſigned to bring into it; he at laſt created* Man, *as a* Microcoſm, *or leſſer World; to be the Lord of this greater World not with a bare*

Fiat

Fiat *only, as he did the reſt of his Creatures, but called (as it were) a Council of the Sacred Trinity about it, ſaying,* Let us make Man in our own Image, after our own Likeneſs, *&c. as the divine Hiſtorian expreſſes: So that Man, in his Original, is a Ray of the Divinity, and the very Breath of the Almighty; and therefore it is ſaid,* God breathed into his Noſtrils the breath of Life, and he became a living Soul. *Man being thus created, and made Lord of the World, had in himſelf at firſt both Sexes; for the Text tells us,* Male and Female created he them, and called their Name *Adam: But yet till* Adam *was divided, he was ſtill alone; and every Creature had a Mate, he was the Lord of all; ſo that in Paradice it ſelf he ſeemed to be unhappy, wanting a Meet Help; and therefore his munificent Maker, reſolving to make him compleatly happy, divides himſelf from himſelf, that by a more agreeable Conjunction he might be united to himſelf again; and ſo of a Part of himſelf was formed* Eve, *whom* Adam *having never ſeen before, by a Sympathy of Nature, preſently called,* Bone of his Bone, and Fleſh of his Fleſh; *and* Adam *having thus found a Meet Help given him by his Creator,*

Creator, he was now compleatly happy, and being bleſſed by the Almighty, had this Law alſo given him, To increaſe and multiply; *he being endued with a natural Propenſion thereunto; and the Woman having a plaſtick Power given her by Nature for the Formation of the* Embryo. *This natural Inclination and Propenſion of both Sexes to each other, with the plaſtick Power of Nature, is only the Energy of the firſt Bleſſing and Command of the Almighty, which to this Day upholds the World.*

This Myſtery of the Generation of that nobleſt Piece of Creation Man, *and the unfolding of the plaſtick Power of Nature, in the ſecret Workings of Generation, and Formation of the Seed in the Womb, is the Subject of the following Treatiſe: A Subject ſo neceſſary to be known by all the Female Sex, (the Conception and Bearing of Children being that which Nature hath ordained their Province) that many for want of the Knowledge hereof, periſh with the Fruit of their Womb alſo, who, had they but underſtood the Secrets of Generation, diſplayed in this Book, might have been ſtill in the Land of the Living.*

'Tis therefore for the Uſe of ſuch, that this Treatiſe is compiled; wherein the My-

ſtery of Generation is not only unravelled, and the abſtruſeſt Secrets of Nature made known, but the Obſtructions and Hindrances of Generation are declared, and proper Remedies againſt all the Effects of the Womb directed.

If any ſay there are already Books enough of this Nature extant; I anſwer, there are indeed more Books of this kind written, than can be read by thoſe that moſt want them; ſome are ſo voluminous, that to read them takes up more Time than moſt can ſpare; and beſides, are written in thoſe abſtruſe Terms, that the Female Sex (I mean the generality of them) can hardly underſtand: Whereas this is adapted to their Capacities, and ſuits to their leiſure Time, conſiſting of Plainneſs and Brevity. And if the laſt Words of Men ought to be moſt heeded, as being the trueſt Index of their Minds, and their moſt correct Thoughts, I need not doubt but that Ariſtotle's Laſt Legacy *will find Acceptance, his other Works, not ſo correct as this, having been well received. I have no more to ſay, but that I hope the Reader will make that good Uſe of it, and receive that Benefit by it, which was deſigned by the Writer.*

Aristotle's Last LEGACY,

Fully unfolding the

Mysteries of NATURE,

IN THE

Generation of MAN, *&c.*

CHAP. I.

Of Virginity, what it is, its Signs and Tokens, and how a Man may know whether he marries a Virgin or not.

THE Great Maker of the Universe, that gives all Creatures Life and Being, and a Power in themselves to propagate their Kind or Species even to the End of the World, has to to that End created them Male and Female; and these two of con-

contrary Natures and Qualities; for in this Noble Pair, *viz.* Man and Woman, the Man is Hot and Dry, the Woman Cold and Moiſt; and theſe two different Qualities uniting, are ordained by Nature for the Procreation of Children, the Seed of the Man being the efficient Cauſe, and the Womb of the Woman the Field of Generation, wherein the Seed is nouriſhed, and the *Embryo* conceived and formed, and in due Time brought forth.

Since Woman then has ſo great a Part in the Generation of Man, I ſhall endeavour to ſhew how Nature has fitted her for it; and becauſe a Knowledge of the Diſeaſe (be it what it will) is half the Cure, I will give a brief Deſcription of the ſeveral Parts or Members of Generation; that ſo at any Time if any Part be affected, or out of Order, it may be the ſooner rectified; (for if Things be not ſpoken to the Underſtanding, they had as good not be ſpoken at all; and therefore plainneſs muſt be uſed) yet I hope I ſhall do it ſo as not to cauſe a guilty Bluſh in the Cheek of the Fair Sex.

And

And ſince the firſt State of Woman is Virginity, Order and Method require that I ſpeak ſomething of that; and in ſpeaking to it, I will firſt ſhew what it is, and then lay down ſome Signs and Tokens of it, and how it may be known, and then proceed to what I have before promiſed.

Virginity is the Boaſt and Pride of the Fair Sex: Though they generally commend it to put it off; and that they may the ſooner get a good Huſband, and thereby loſe it: And I think they aae in the Right on't; for if they keep it too long it grows uſeleſs, or at leaſt abates much of its Value: A ſtale Virgin (if ſuch a thing there be) being looked upon like an Old Almanack out of Date. Virginity is the Chief, the Beſt, the Firſt, the Prime of any thing; and is properly the Integrity of Woman's Privities, not violated by Man, or known by him; it being the Property of a Virgin not to have known Man. But to come a little more cloſer: There is in young Maids, in the Neck of the Womb, a pendulous Production, called the *Hymen*, which is like the Bud of a Roſe, half blown, and this is broke in the firſt

Act of Copulation with a Man, and from thence came the Word *Defloro*, to Deflower; becauſe the taking away of Virginity is call'd Deflowring a Virgin: For when this Roſe-bud is expanded, Virginity is wholly loſt. Certain it is, there is in the firſt Act of Copulation, ſomething which cauſeth Pain and Bleeding, which is an evident Sign of Virginity: But what this is, Authors agree not: Some ſay it is a *Nervous Membrane*, or thin Skin, with ſmall Veins, which, bleed at the firſt Penetration of the Yard: Others ſay, it is four Carbuncles, or bits of Fleſh, or little buds, like Myrtle-berries; and theſe are plump and full in Virgins, but hang looſe and flag in thoſe that have uſed Copulatiion, being preſſed by the Yard: Some have obſerved a fleſhy Circle about the *Nymphæ*, or Neck of the Womb, with little obſcure Veins, which makes the Membrane not to be Nervous, but fleſhly.

There is no doubt, but that the Part which receiveth the Yard, is not in Women that have uſed a Man, as it is in Virgins; and yet it is not alike in all, which hath cauſed that diverſity of Opinions both in Authors and Anatoniſts;

for

for this is not found in all Virgins: Exceſs of Luſt, and Deſire of a Man, in ſome, may break the *Hymen* or *Clauſtrum Virginale*; ſometimes when it itcheth they put in their Finger, and ſo break it; and ſometimes the Midwives break it in the Birth; ſometimes it is done by ſtopping of the Urine, Coughing, violent Straining or Sneezing: And therefore, if there be no bleeding at the firſt Penetration it is not always a Sign of Unchaſtity; but where there is bleeding, it is an unqueſtionable Sign of Virginity.

Leo Africanus makes mention of a Cuſtom of the *Africans* at their Weddings, which was this; after they were married, the Bridegroom and the Bride were ſhut up in a Chamber, whilſt the Wedding Dinner was prepared; and an old Woman ſtood at the Chamber Door, to receive from the Bridegroom a Sheet, having the bloody Tokens of the Wife's Virginity, which ſhe ſhew'd in Triumph to all the Gueſts, and then they might feaſt with Joy: But if there was no Blood to be ſeen the Bride was to be ſent home to her Friends with Diſgrace, and the diſappointed Gueſts went ſadly home without their Dinner. But notwithſtanding

Some there are that make Milk in the Breaſt a Sign of loſt Virginity; not conſidering there is a two-fold Milk, the one of Virgins is a Malady contrary to Nature, the other is Natural: The firſt is made of Blood that cannot get out of the Womb, and ſo goes to the Breaſts, being nothing but a ſuperfluous Nouriſhment that is turned into Milk by the Faculty of the Breaſts, without Knowledge of a Man; the other is only when there is a Child either in the Womb, or born, yea the Milk differs very much, both in reſpect of the Blood and Diverſity of Veins that bring it to the Breaſts; and tho' both White, yet that of the Virgins is thinneſt, and leſs in Quantity: neither is it ſo ſweet. And therefore, if Virgins happen to have ſuch Milk, they are not for that Reaſon to be deemed Unchaſte.

Upon the whole Matter, when a Man marries, and finds upon lying with his Wife, the Tokens of her Virginity, he has all the Reaſon in the World to be ſatisfied he has married a Virgin: But if on the contrary he finds them not, he has

he has no Reason to suspect her of Unchastity, as if she were not a Virgin; since the *Hymen*, or *Claustrum Virginale*, may be broken so many other Ways, and yet the Woman be both Virtuous and Chaste.

And thus much I thought my self bound to say in the Behalf of the Female Sex, who are often accused and suspected of Dishonesty, when there is no Occasion for it.

CHAP. II

Of the Organs of Generation in Women, with a Description of the Fabrick of the Womb.

IN Describing the Organs of Generation in Women, I shall use all possible Plainness and Perspicuity; and shall not be afraid (since I design nothing but the Instruction of the Ignorant for their own good Safety) to speak so as I may be understood by the meanest Capacity and say with the Motto of the Royal Garter, *Homi Soit qui mal y pense.*

In the Genitals of Women there are several Parts, which must be distinctly spoken

ſpoken to: That which appears to view at the bottom of the belly, is the *Fiſſura Magna*, or the great Clift or Sciſſure, of an Oval Form, with its Hair about it, alſo the Lips which Nature deſigned, to keep the internal Parts from Cold and Duſt: Theſe are called by the general Name of *Pudenda*, from Shame-facedneſs, becauſe a Woman is aſhamed when thoſe Parts are diſcovered, or made bare. The *Fiſſura Magna* reaches from the lower Part of the *Os Pubis*, near to the *Anus*; but it is cloſer in Virgins than in thoſe which have borne Children, and has two Lips, which toward the *Pubes* grow more full and thick, and meeting upon the middle of the *Os Pubis*, make that riſing Hill call'd *Mons Veneris*, or the Mount of *Venus*.

The next Thing is the *Nymphæ*, or Wings, which appear when the Lips are ſever'd, and are framed of ſpungy or ſoft Fleſh, and of a red Colour, two in Number, joined in an acute Angle, producing there a fleſhy Subſtance compoſing the *Clytoris*, and both in Form and Colour, reſembling the Comb of a Cock.

The *Clytoris* is a ſinewy and hard Body

dy, full of spungy and black Matter within; and in form represents the Yard of a Man, and is subject to Erection and Falling as that does. This is that which is the Seat of Venereal Pleasure, and gives Women delight in the Act of Copulation; for without this a Woman neither desires Coition, nor hath Pleasure in it, nor conceives by it. The *Clytoris* sometimes grows out of the body two Inches, but this very seldom happens. And some think that *Hermaphrodites*, or those that have the Genitals both of Men and Women, are only such Women in whom the *Clytoris* hangs out extremely, and so resembles the Form of a Yard; and I am almost inclined to be of their Opinion, especially considering that the hanging out of the *Clytoris* is generally occasioned thro' extreme Lust; and both Reason and Authority demonstrate that the higher the *Clytoris* in in Women, the more violent are their Desires carried after Coition, and consequently the more lustful.

In the fourth Place, under the *Clytoris*, and above the Neck of the Womb, are the fleshy Knobs or Carbuncles, placed behind the Wings, and are like Myr-

tle

tle-berries placed one againſt another, in which place is inſerted the Orifice of the bladder, for the Paſſage of the Woman's Urine : So that the Urine of the Woman comes not through the Neck of the Womb, neither is the Paſſage of the Urine common as in Men, but particularly by it ſelf.

Near the Orifice of the Womb, as I ſaid before, there are the Carbuncles, or fleſhy Knobs, in Number four, in form like Myrtle-berries ; in Virgins, theſe are round and plump, but in Women that have uſed Copulation, they are looſe and flagging, and often quite extinguiſhed, ſo that the inſide of the Neck of the Womb appears ſmooth ; the uppermoſt of them is largeſt, and forked, the others are below this on the Sides, but they all ſerve to keep back the Air, or any other offenſive Thing, from entring the Neck, of the Womb. Theſe Carbuncles or Knobs are joined together by a thin or ſinewy Skin or Membrane, full of ſmall Veins ; this Membrane hath a hole in the midſt of the Paſſage of the Monthly Courſes, about the bigneſs of the top of ones little Finger, in ſuch as are in Years fit for Marriage : This is that noted

Skin

Skin call'd *Hymen*, of which I have ſpoken in the former Chapter, and which is a certain Sign of Virginity where-ever it is found, for the firſt Act of Copulation ſurely breaks it: Tho', as I ſaid before, it may be broken without the Act of Copulation, but it is moſt generally broken by it.

Authors have been of divers Opinions concerning this *Hymen*, or Mark of Virginity; ſome affirming it to be one Thing, and ſome another, but whatever it be, this is an undoubted Truth, that it hath certain Veins in it, which bleed in the breaking; and that bleeding ſhews it to be then firſt broke, and conſequently the Perſon to be a Virgin: And I do believe, that all Virgins have it at firſt, it being the Mark that God gave to the *Hebrews* to try their Virginity by; and I cannot believe God would give that for a certain Sign of Virginity which is not always to be found. And though it may be broke without Copulation, yet young Maidens ought to be very chary of it, ſince their Honour does ſo much depend upon preſerving it. For Men are not bound to believe it was broken by Accident, tho' perhaps

haps it might be ſo: To which end they ought to correct and expel all ſharp and corroding Humours, which ſometimes gnaw it in ſunder; and alſo to avoid all violent Exerciſes, which may overſtrain them; and by all Means touching of it with their Fingers. I have in the former Chapter told you, that the *Carbuncles*, or fleſhy Knobs, together with the *Hymen*, repreſent the Form of a half blown Roſe, from whence, to deflower a Virgin had its Original.

The next Thing to be ſpoken of, is the Neck of the Womb, which is nothing but the Diſtance that is between the privy Paſſage and the Mouth of the Womb, into which the Yard goes in the Act of Copulation; which in ſome Women is eight Inches in length: Its Subſtance without is fleſhy, but within ſkinny, and exceedingly wrinkled, that it may the better retain Seed, ejected in the Act of Copulation; and alſo that it may dilate and ſtretch in the Woman's Labour, and the Paſſage may be the wider for the birth of the Child. The Length of the Neck of the Womb is very neceſſary for two Reaſons: Firſt, That it may be filled with Abundance

of Spirits and there be dilated, for its better taking hold of the *Penis* or Yard, great Heat being required in such Motion; which becoming more intent or exquisite by the Act of Frication, consumes a great Quantity of Moisture, which they ought to be large Vessels to supply. *Secondly*, Because the Terms or Monthly Courses make their Way through them: On which Account Women with Child sometimes continue their Purgation; for although the Womb be shut, yet the Passage in the Neck of the Womb, through which these Vessels pass, open.

I will only observe further, That as soon as Man penetrates the *Pudendum*, there appear two little Pits or Holes; these contain a Humour, which by being prest out in the time of Copulation, gives great Delight to a Woman.

Having thus spoken of the Organs of Generation in Women, I shall now describe the Fabrick of the Womb.

The Womb is joined to its Neck, in the lower Part of the *Hypogastrion*, and is placed between the Bladder and the strait Gut. Its Parts are two: The Mouth of the Womb, and the Bottom

of

of the Womb: The Mouth or Entrance may be both dilated and contracted, much like a Purſe: For tho' in the Act of Copulation it be big enough to receive the *Glans* or Nut, or Top of a Man's Yard; yet after Conception it is ſo cloſe ſhut, that it will not admit the Point of a Bodkin to enter; and after this at the Time of Delivery it dilates itſelf again ſo wide, that it makes Room enough for the Child to come forth; which is ſo wonderful a Thing, that all Men muſt acknowledge the Wiſdom and Goodneſs of our great Creator is eminently to be ſeen in it.

Its Figure is almoſt perfectly round; and in Virgins exceeds not the Bigneſs of a Walnut, yet after Conception dilates itſelf gradually, ſo that it is able both to contain the Child and all its Appurtenances.

It is thick in Subſtance, inſomuch that it exceeds a Thumb's Breadth: Which after Conception is ſo far from decreaſing that it augments very much; and for to ſtrengthen it the more it is interwoven with *Fibres* over-thwart, which are both ſtrait and winding; and its proper Veſſels are Veins, Arteries,

and

and Nerves; among which there are two little Veins, which paſs from the ſpermatic Veſſels to the bottom of the Womb, and two larger from the Hypogaſtrics, which touch both the bottom and the Neck; the Mouth of the Veins piercing as far as the inward Cavity.

Alſo the Womb hath two Arteries on each ſide the ſpermatick Veſſels, and the Hypograſtic, which ſtill accompany the Veins; alſo divers little Nerves that are knit and entwined in the Form of a Net, and extended to the *Pudenda*, placed chiefly for Senſe and Pleaſure, moving by way of Sympathy between the Head and the Womb.

The Stones and Teſticles in Women differ in ſeveral Reſpects from thoſe of Men; and that in relation to their Place, Form, Figure, *&c.* As to the Place in Men they are without the belly, but in Women within; as to their bigneſs, they are far leſs in Women than in Men; and to their Form, they are rugged and uneven, but in Men they are ſmooth: In Men they are ſtayed by Muſcles, but in Women by Ligatures; alſo they differ in Figure; for in Women they are depreſſed and flattiſh,

but

but in Men they are Oval: In Men they have four Skins, as being without the Belly, and ſo expos'd to Injuries; whereas in Women, where Nature has placed them within, they have but one. Their Subſtance is alſo more ſoft than thoſe of Men; and laſtly, their Temperature is colder than thoſe of Men are. Their Office is to contain the *Ovum*, or Egg, according to our modern Authors. But the Ancients are of Opinion, that they ſerve to concoct the Woman's Seed; and ſo have the ſame Office in Women, as the Stones have in Men. But as to the Woman's having Seed, it is ſtrongly oppos'd by ſome, and as ſtrongly contended for by others: I will therefore ſet down the Opinions of both, having firſt made an End of the Deſcription of the ſeveral Parts belonging to the Generation in Women, which is what I am now upon.

I come next to ſpeak of the Spermatick Veſſels in Women, which are divided or diſtinguiſhed by preparing Veſſels, and carrying Veſſels; the preparing Veſſels are the ſame in Number as in Men, which are four, two Veins and two Arteries, not differing from thoſe in

a Man, but only in their Largeness and manner of Insertion; the right Vein issuing from the Trunk of the *Vena Cava* (which is the great Vein that receives the Blood from the Liver, and distributes it by its Branches to all the Body) under the Emulgent Vein, which is one of the chief Branches of the hollow Veins, passing to the Reins; but the left springeth from the Emulgent of the same Side: Both the Arteries issue from the great Artery called *Aorta*, because it is the Noblest and the Mother of all the Rest: These preparing Vessels are much shorter in Women than in Men, because their Passage is shorter; the Stones of a Woman, as I have already noted, lying within the Belly, but those of Men without; but then what they want in length they have in their various wreathings and contortions, which are far more than in Men, that the Substance they carry may be the better prepared; and therefore their often turning too and fro, and winding in and out, makes amends for the Shortness of the Passage. Observe also, that these Vessels, are not united, as they are in Men before they come to the Stones, but are divided into two

Branches,

Branches, whereof the greater only goeth to the Stones, and the lesser endeth in the Womb, both for the Nourishment of itself and the Infant, and that part of the Courses may pass through these Vessels; these Spermatick Veins receive the Arteries as they pass by the Side of the Womb, and so there is a Mixture between the vital and natural Blood that thereby the Work of Generation might be better wrought. And thus much for preparing Vessels.

The *carrying Vessels*, called *Vasa Deferentia*, (that is, Vessels which carry the Seed from the Stones to the Seminal Vessels) arise from the lower Part of the Testicles; and are in Colour white, but in Substance sinewy; they pass not strait to the Womb, but are wreathen, that the shortness of the Way may be compensated by their various Turnings and Windings; and as they come near to the Womb, they grow broader.

The *ejaculatory Vessels*, are two Passages on each side of the Womb, and hardly differ in Substance from the Spermatick Veins: They rise from the Bottom of the Womb, but reach not either to the Stones, or to any other Part, but

are ſhut up and unpaſſable, adhering to the Womb; as the *Colon* does to the *Cind-gut*, winding half way about. Although the Stones are at a Diſtance from them, and don't ſo much as touch them, yet are they faſten'd to them by certain Membranes much reſembling the Wings of a Bat, through which certain Veins and Arteries, that paſs from the End of the Teſticles, have their Paſſages, proceeding from the Corners of Horns of the Womb to the Teſticles; being the proper Ligaments by which the Teſticles and the Womb are knit together; and theſe Ligaments in Men are call'd the *Cremaſters*, which are the Muſcles that hold up the Stones; of which I ſhall ſpeak further when I treat of the Organs of Generation in Man.

CHAP. III.

Of the Uſe and Action of the Genitals, in the Work of Generation.

THE Uſe of the External Parts, commonly call'd the *Pudenda*, are deſign'd to cover the great Orifice, or

Fiſſura

Fiſſura magna; and the Uſe of that is to receive the Yard in the Act of Copulation, and to give Paſſage to the Child at the Birth; and alſo a Paſſage for the Urine. The Uſe of the Wings and Knobs, like Myrtle-berries, are for the Security of the internal Parts, ſhutting the Orifice and Neck of the Bladder; and by their ſwelling up to cauſe Titillation and Delight in thoſe Parts, and alſo to hinder the involuntary Paſſage of the Urine. The Action of the *Clytoris* in Women, is like that of the Yard in Men, which is Erection; and its outer End is like the Glans, or the Top of the Yard, and has the ſame Name; and as the Glans in Man is the Seat of the greateſt Pleaſure in Copulation, ſo is this in Women.

The Action and Uſe of the Neck of the Womb, is equal with that of the Yard, and is occaſion'd ſeveral Ways: For, *Firſt*, It is erected and made ſtrait for the Paſſage of the Yard to the Womb in the Act of Copulation; and then whilſt the Paſſage is repleted with Spirit and vital Blood, it becomes more ſtrait for embracing the Yard; and as touching the Convenience of Erection, it is twofold: *Firſt*, If the Neck of the Womb

was not erected, the Yard could have no convenient Paſſage to the Womb: And in the *Second* Place, it hinders any Damage that may happen thro' the violent Concuſſion of the Yard in the Time of Copulation.

And as for thoſe Veſſels that make their Way thro' the Neck of the Womb, their Office is to repleniſh it with Blood and Spirits, that ſo as the Moiſture conſumes, by the Heat contracted in Copulation, it may by thoſe Veſſels be renew'd: But their chief Buſineſs is to convey Nouriſhment to the Womb.

The Womb has many Properties attributed to it; and the *Firſt* is the Retention of the Seed, as the Ancients ſpeak, or of the fœcundated Egg, as others would have it; and this properly is called Conception: And, in the *Second* Place, to cheriſh and nouriſh it, till Nature has framed the Child, and brought it to Perfection: And, *Thirdly*, it worketh very ſtrenuouſly in ſending forth the Birth, when the Time of its remaining there is expired, at which Time it ſtretcheth forth itſelf in a very wonderful Manner.

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The Uſe of the preparing Veſſels, is to convey the Blood to the Teſticles, Part of which is ſpent in the Nouriſhment of them, and the Production of thoſe little Bladders (in all things reſembling Eggs) through which the preparing Veſſels run, and are obliterated in them, this is done by the *Arteries*; and as for the Veins their Office is to bring back what Blood remains from the aforeſaid Uſes.

Theſe Veſſels (as we have already ſaid) are much ſhorter in Women than in Men, by Reaſon of their Nearneſs to the Stones; which Defect is ſufficiently repaired by the many Windings and Turnings to which they are ſubject; dividing themſelves in the middle Way into two Branches, though not of an equal Bigneſs, for one is greater than the other.

The Stones in Women are of that uſe, that if they are defective, the Work of Generation ceaſes; for though (according to the modern Opinion) thoſe little Bladders which are in their outward Superficies, contain nothing of Seed, yet they contain ſeveral Eggs (uncertain as to their Number, though generally about Twenty) one of which Eggs being impregnated by the ſpiritous Part of Man's

Seed in the Act of Coition, deſcends into the Womb, and in the Time Nature has appointed, becomes a living Child.

Having thus given an Account of the Uſe and Action of the Genitals, in the Act of Generation, I ſhall now ſhew you the Opinion of both the Ancients and Moderns touching the Woman's contributing Seed for the Formation of the Child, as well as the Man's; which was the Opinion of the Ancients, but is denied by our modern Enquirers into the Secrets of Nature.

Though it is apparent (ſay the Ancients) that the Seed of Man is the principal Efficient, and Beginning of Action, Motion, and Generation, yet that the Woman affords Seed, and contributes to the Procreation of the Child, is evident from hence: That the Woman has Seminal Veſſels, which had been given her in vain, had ſhe wanted Seminal Excreſcence; but ſince Nature doth nothing in vain, it muſt be granted, they were made for the Uſe of Seed and Procreation; and fix'd in their proper Places to operate and contribute Virtue and Efficacy to the Seed; and this, ſay they, is farther prov'd from hence, that if Women

men at the Years of Maturity, uſe not Copulation to eject their Seed, they often fall into ſtrange Diſeaſes, as appears by young Women and Virgins, and alſo it is apparent, that Women are never better pleaſed than when they are often ſatisfied this Way; which argues the Pleaſure and Delight they take therein; which Pleaſure and Delight, ſay they, is double in Women to what it is in Men; for as the Delight of Men conſiſts (in Compulation) chiefly in the Ejection of the Seed; ſo Women are delighted both by the Ejection of their own and the Reception of Man's.

But againſt all this, our Modern Writers affirm, that the Ancients were very erroneous; foraſmuch as the Teſticles in Women do not afford Seed, but are two Eggs, like thoſe of Fowls, or other Creatures; neither have they any ſuch Office as thoſe of Men, but are indeed an *Ovarium*, a Receptacle for Eggs; wherein theſe Eggs are nouriſhed by the Sanguinary Veſſels diſperſed thro' them; and from thence one or more (as they are fœcundated by the Man's Seed) are conveyed into the Womb by the *Oviducts*: And the Truth of this, ſay they, is

so plain, that if you boil them, their Liquor will have the same Taste, Colour, and Consistency, with the Taste of Birds Eggs: And if any object, that they have no Shells, they answer, that signifies nothing, for the Eggs of Fowls, while they are in the *Ovary*, nay, after they are fallen into the *Uterus*, have no Shell; and though they have one when they are laid, yet it is no more than a Fence which Nature has provided for them against outward Injuries, they being hatched without the Body; but those of Women being hatched within the Body have no need of any other Fence than the Womb to secure them.

And they further say, There are in the Generation of the *Fœtus*, or Conception, or young one, two Principles, Active and Passive; the Active is the Man's Seed, elaborated in the Testicles, out of the Arterial Blood and Animal Spirits: The Passive Principle is the *Ovum*, or the Egg, impregnated by the Man's Seed: For to say that a Woman has true Seed, is (say they) erroneous. But the Manner of Conception is thus; the most spirituous Part of Man's Seed, in the Act of Copulation, reaches up to

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the *Ovarium*, or Teſticles of the Woman (which contain divers Eggs, ſometimes more, ſometimes fewer) impregnates one of them, which being convey'd by the *Oviducts* to the Bottom of the Womb, preſently begins to ſwell bigger and bigger, and drinks in the Moiſture that is plentifully ſent thither, after the ſame Manner that Seeds in the Ground ſuck the fertile Moiſture thereof to make them ſprout.

But notwithſtanding all this, *Culpepper*, in his Directory for Midwives, *pag* 46. poſitive affirms, that the Teſticles or Stones of a Woman are for the Generation of Seed, and in the Act of Copulation the Woman emits the Seed as well as the Man; and ſays, that to deny it, is both againſt Reaſon and Experience. I will not undertake to determine the Controverſy, but leave the Reader to judge for himſelf, and proceed (having according to the Cuſtom of *England*, given Women the Preference) to deſcribe the Organs of Generation in Man; for although the Womb be the Field of Generation, yet there will be no Encreaſe till the Seed of Man (as the principal Efficient in Generation) be ſown therein.

CHAP.

CHAP. IV.

Of the Instruments or Organs of Generation in Man.

THE *Penis* or Yard of the Man, (being the principal Instrument of Generation) is called so, from its hanging without the Belly; and it consists of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments, and is long and round: It is ordained by Nature both for the Passage of the Urine and the conveying of the Seed into the Matrix. It hath some Parts common with it to the rest of the Body, as the Skin and the *Membrosa Carnosa*, or fleshy Membrane; and some Parts it has peculiar to itself, as the two nervous Bodies; the *Septum*, the *Urethra*, or *Glans*, the four *Muscles*, and the *Vessels*.

The *Skin*, which the *Latins* call *Cutis*, is full of Pores, thro' which the Sweat, and fuliginous, or sooty black Vapours of the third Concoction (which concocts the Blood into Flesh) pass out: These Pores are very many and thick, but hardly visible to the Eye, and when

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the Yard ſtands not, it is flaggy; but when it ſtands, it is ſtiff; this Skin is very ſenſible, becauſe the Nerves concur to make up its Being.

The *Carnis Membrana*, or fleſhy Skin, is ſo called, becauſe it lieth between the Fleſh, and paſſeth in other Parts of the Body, underneath the Fat, and ſticks cloſe to the Muſcles; not that there is any Fat in the Yard, only a few ſuperficial Veins and Arteries paſs between the former Skin and this, which when the Yard ſtands, are viſible to the Eye. Theſe are the Parts common both to the Yard, and the reſt of the Body. Now I will ſpeak of the Parts peculiar to itſelf, and firſt of the two nervous Bodies.

The two nervous Bodies are ſurrounded with a thick white nervous Membrane; but are ſpungy within, and full of black Blood; the ſpungy Subſtance of the inward Part of it, ſeems to be woven together like a Net, and conſiſts of innumerable Veins and Arteries; the black Blood contained therein is very full of Spirits; and the Deſire of Copulation adds Heat to them, which cauſeth the Yard to ſtand; and the hollow Spungy

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Intermixture or Weaving, was ordained on Purpose to hold the Heat or Venereal Spirits, that the Yard may not fall, before it has done its Work; these two Side Ligaments of the Yard, where they are thick and round, spring from the lower Part of the share Bone, and at their Beginning are separated the one from the other, and resemble a Pair of Horns, or the Letter Y, where the *Urethra*, that is, the common Channel of Urine and Seed, passeth between them.

The *Septum* is in Substance white and nervous, or sinewy, and its Office is to uphold the two side Ligaments and the *Urethra*.

The *Urethra* is in Substance sinewy, thick, soft, and loose, like to that of the side Ligaments before-mentioned: It begins at the Neck of the Bladder, and so passeth to the *Glans*: In the Beginning of it are three Holes; one in the Midst which is largest, which receives the Urine into it; the other two are smaller, which are sent by each seminal Vessel to it, by which it receives the Seed.

The Muscles of the Yard are four, two on each side. Now a Muscle is an Instru-

Inſtrument of voluntary Motion, without which no Part of the Body can move it ſelf: It conſiſts of fibrous Fleſh to make up its Body of Nerves for its ſenſe, of Veins for its Nouriſhment, of Arteries for its vital Heat, of a *Membrana* or ſkin, to knit together, and to diſtinguiſh one Muſcle from another, one of each ſide is ſhorter, and thicker than the other, and their Uſe is to erect the Yard and make it to ſtand, and are therefore called *Erectors*; the other are longer and ſmaller, and their Office is to dilate and open the lower Part of the *Urethra*, or Channel, both for making Water, and voiding the ſeed; and theſe are called *Accelatores*.

The *Glans* is the extream Part of the Yard, ſoft, and of an exquiſite Feeling, by Reaſon of the Thinneſs of the ſkin wherewith it is covered: It is covered with the *Præputium*, or Foreſkin, which the Jews were commanded to cut off the eighth Day.

The ſkin in ſome Men cover the Top of the Yard quite cloſe, but in others it doth not; which moving up and down in the Act of Copulatien, brings Pleaſure both to the Man and Woman:

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The Ligaments by which the *Præputium* is tied to the *Glans*, is called *Frænum*, or the Bridle.

The Veſſels of the Yard are Veins, Nerves, and Arteries: Some Veins and Arteries paſs by the Skin, and are viſible to the Eye; others paſs by the inward Part of the Yard, the Arteries being diſperſed through the Body of the Yard exceeding the Diſperſion of the Veins, for the right Artery is diſperſed to the left Side, and the left Artery to the right Side; it hath alſo two Nerves, the leſſer of which is beſtow'd upon the Skin, the greater upon the Muſcles and Body of the Yard.

Having thus deſcrib'd the Yard, I ſhall now ſpeak of the Stones or Teſticles; which are ſo called becauſe they teſtify or witneſs for him that has them, that he is a Man. Their Number every one knows to be two; their Subſtance is white, ſoft, and ſpungy; their Form is oval, but the Bigneſs is not alike; for in ſome they are bigger than others; each Stone hath a Muſcle, which the Learned call *Cremaſters*, deriving it from the *Greek* Word κρεμάω which ſignifies *to hold up*, becauſe they pull up the Stones

Stones in the Act of Copulation, that ſo the Veſſels being ſlackened, may the better void the Seed.

The Uſe of the Stones is to convert Blood and Spirit into Seed, for the Procreation of Man, and to add Strength, Heat and Courage to Man; as appears from Eunuchs, who having loſt their Stones, are neither ſo Hot, Strong, nor Valiant as other Men.

To the upper Part of the *Teſtes* are fixed the *Epidimides*, or *Peteſtæ*, from whence ariſe the *Vaſa Deferentia*, or *Ejaculatoria*; which when they come to the Neck of the Bladder, depoſite the Seed into the *Veſicula Seminales*; which are two, each like a Bunch of Grapes, which emit the Seed into the *Urethra* in the Act of Copulation: As for the preparing and carrying Veſſels, which prepare the Blood and Vital Spirits, and carry them to the Teſticles, where they are elaborated into Seed, I have ſpoken of them in the Chapter of the Genitals of Women; and ſince they differ ſo little from thoſe of Men, I ſhall not need to repeat what I have ſaid before.

CHAP.

CHAP. V.

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

THE Natural Instinct that Nature has implanted in Men and Women, to propagate their own Species, puts them upon making use of those Ways that Nature has ordained for that End, which after they have made use of, the Woman many Times through Ignorance of her having conceived, or want of that due Care she ought to take, is little better than a Murderer of her own Child, tho' she intends it not: For after Conception, finding herself not well, and through Ignorance not knowing what the Matter is, they run to a Doctor, and enquire of him; and he knowing nothing but what they tell him, and not thinking of their being with Child, gives them some strong Cathartical Portion, which destroys the Conception. And some others there are, that out of a foolish bashful Coyness, though they do know they have conceived, yet will not

not confeſs it, that they might be inſtructed to order themſelves accordingly: Thoſe that are ſo coy, may in Time learn to be wiſer; and for the Sakes of thoſe that are ignorant, I ſhall ſet down the Signs of Conception, that Women may thereby know whether they have conceived or not.

Signs of Conception.

If under the Eye the Vein be ſwell'd, that is, under the lower Eye-lid, the Veins in the Eyes appearing clearly, and the Eye ſomething diſcolour'd; if the Woman have not the Terms upon her, nor watched the Night before, you may certainly conclude her to be with Child: And this appears moſt plainly juſt upon her Conception, and the firſt two Months I never knew this Sign to fail.

Keep the Urine of the Woman cloſe in a Glaſs three Days, and then ſtrain it thro' a fine Linnen Cloth; if you find ſmall living Creatures in it, ſhe is moſt aſſuredly conceived with Child; for the Urine which was before Part of her own Subſtance, will be generated as well as its Miſtreſs.

A Coldness and Chilness of the outward Parts after Copulation; the Heat being retir'd to make Conception.

The Veins of the Breasts are more clearly seen than they were wont to be.

The Tops of the Nipples look redder than formerly.

The Body is weakened and the Face discolour'd.

The Belly waxeth very fat, because the Womb closeth itself together, to nourish and cherish the Seed.

If cold Water be drank, a Coldness is left in the Breasts.

Loss of Appetite to Victuals, sour Belchings, and exceeding Weakness of Stomach.

The Breasts begin to swell and wax hard, not without Pain and Soreness.

Wringing or griping Pains, like the Cramp, happen in the Belly, about the Navel.

Divers Appetites and Longing are engendered.

The Veins of the Eyes are clearly seen, and the Eyes seem something discoloured, as a Looking-Glass will shew you. This is an infallible Sign.

The Excrements of the Guts are voided painfully, becauſe the Womb ſwelling, thruſteth the right Gut together.

Take a handſome green Nettle, and put it into the Urine of the Woman; cover it cloſe, and let it remain a whole Night; if the Woman be with Child, it will be full of red Spots on the Morrow; if ſhe be not, it will be blackiſh.

There are ſeveral other Rules of this Nature, but theſe be the beſt, and ſome of them ſeldom fail.

Now becauſe many are mighty deſirous to know whether they be with Child of a Male or Female, I will in the next Place lay down ſome Rules whereby you may make a Judgment in that Caſe.

Signs of the Male Child.

The Woman breeds a Boy eaſier and with leſs Pain than Girls, and carries her Burden not ſo heavily, but is more nimble in ſtirring.

The Child is firſt felt by her on the right Side; for the Ancients are of Opinion that Male Children lie on the right

right Side of the Womb. The Woman when ſhe riſeth up from a Chair, doth ſooner ſtay herſelf upon her Right-hand than on her Left.

The Belly lies rounder and higher, than when it is a Female.

The right Breaſt is more plump, and harder than the left; and the right Nipple redder.

The Colour of a Woman is more clear, and not ſo ſwarthy, as when ſhe conceives a Girl.

The contrary to theſe, are Signs of the Conception of a Female, and therefore it is needleſs to ſet them down.

But I will add the following, they having been the Reſult of my own Experience, and which I never knew fail.

If the Circle under the Woman's Eyes, which is of a wan blue Colour, be more apparent under the right Eye, and the Veins moſt apparent in her right Eye, and then moſt diſcoloured, ſhe is with Child of a Boy: If the Marks be moſt apparent in her left Eye, ſhe is with Child of a Girl.

Again, Let her milk a Drop of her Milk in a Baſon of fair Water; if it ſinks to the Bottom, as it drops in, round, in

a Drop, it is a Girl ſhe is with Child of but if it be a Boy, it will ſpread and ſwim at Top. This I have often tried, and it never failed.

But before I make an End of this Chapter, I ſhall lay down ſome Rules that Women ought to obſerve, in order to Conception, and likewiſe what they ſhould do after Conception, to prevent Miſcarriage.

What Women ought to obſerve, in order to Conception.

Women that are deſirous to have Children, in order thereunto, muſt give themſelves to moderate Exerciſe; for Idleneſs and want of Excrciſe are very great Enemies to the Generation Work; and thoſe that will obſerve it, ſhall find that your City Dames, that live High, and do nothing, ſeldom have Children, or if they have, they ſeldom live; whereas the poor Women, that accuſtom themſelves to Labour, have many Children, and thoſe ſtrong and luſty. Nor need we wonder at it, if we conſider the Benefit that comes by moderate Exerciſe and Labour: For it opens the

Pores

Pores, quickens the Spirits, ſtirs up the Natural Heat, ſtrengthens the Body, Senſes and Spirits, and comforts the Limbs, and helps Nature in her Exerciſes, of which the Procreation of Children is none of the leaſt.

Next to moderate Exerciſe, ſhe muſt avoid all manner of Diſcontent and the Occaſion of it; for Diſcontent is a great Enemy to Conception: But Diſcontent is not ſo great an Enemy to Conception, but Contentment and Quietneſs of Mind are as great Friends to it; for Content dilates the Heart and Arteries whereby the vital Blood or Spirit is ſufficiently diſtributed throughout the Body; and thence ariſe ſuch Affections as pleaſe, recreate, and refreſh the Nature of Man; as Hope, Joy, Love, Gladneſs and Mirth. Nor does it only comfort and ſtrengthen the Body, but alſo the Operations and Imaginations of the Mind: For all agree, that the Imagination of the Mother works forcibly upon the Conception of the Child; and therefore Women ought to take great Care that their Imagination be pure and clear, that their Children may be well-formed.

Another Thing that Women ought to do, in order to Conception, is to keep the Womb in good Order: And to that End, ſee that the *Menſtrues* come down as they ought to do; if they are diſcolour'd, then they are out of Order, but if the Blood come down pure, then the Woman will be very prone to conceive with Child, eſpecially if they uſe Copulation a Day or two after their Monthly Terms are ſtayed.

Another Thing a Woman ought to obſerve that would conceive, is, That ſhe uſe not the Act of Copulation too often; for Satiety gluts the Womb, and makes it unfit to do its Office: There are two Things demonſtrate this; one is, That common Whores (who often uſe Copulation) have ſeldom any Children; the other is, That thoſe Women whoſe Huſbands have been long abſent, after they come again, conceive very quickly.

And then let the Time of Copulation be convenient, that there may be no Fear of Surprize, for Fear hinders Conception.

And then let the Time of Copulation be natural, and not ſtirred up by Pro-

vocatives: And observe also, That the greater the Woman's Desire of Copulation is, the more subject she is to conceive.

A Loadstone carried about a Woman, causeth not only Conception but Concord between Man and Wife.

Things necessary for Women to observe after Conception.

Women are very subject to Miscarriages in the two first Months after Conception, because then the Ligaments are weak, and soon broken. To prevent which, let the Woman every Morning drink a good Draught of Sage-Ale, and it will do her Abundance of Good.

But, if Signs of Abortion or Miscarriage appear, let her lay a Toast dipt in Tent, in case Muskadel cannot be gotten, to her Navel, for this is very good; or let her take a little Garden Tansey, and having bruis'd it, sprinkle it with Muskadel, and apply it to the Navel, and she will find it much better. Also Tansey infused in Ale, like Sage-Ale, and a Draught drank every Morning, is most excellent for such Women as are sub-

subject to Miscarriages: Also take Juice of Tansey, clarify it, and boil it up into a Syrup, with twice its Weight in Sugar, and let a Woman take a Spoonful or two of it in such Cases, it will be an excellent Preservative against *Miscarrying*.

Also let the Air be temperate, Sleep moderate, avoiding Watching, and immoderate Exercise, with disturbing Passions, loud Clamours, and filthy Smells; and let her abstain from all Things which may provoke either the Urine, or the Courses: And also from all sharp and windy Meats, and let a moderate Diet be observed.

If the Excrements of the Guts be retained, lenify the Belly with Clysters made of the Decoction of Mallows, Violets, with Sugar and common Oil; or make Broth of Burrage, Bugloss, Beets, Mallows, and take therein a little Manna: But on the contrary, if she be troubled with a Looseness of the Belly, let it not be stopped without the Judgment of a Physician; for all Uterine Fluxes have a malignant Quality in them, which must be evacuated and removed before the Flux be stayed.

CHAP. VI.

Of Barrenness, with Remedies against it, and the Signs of Insufficiency both in Men and Women.

HAVING in the aforegoing Chapter treated of Conception, with the Signs, and given Direction to the Women both before and after Conception; I will in this Chapter treat of the Opposite to Conception, to wit, *Barrenness.*

If it is a Blessing to have Children, as undoubtedly it is, then certainly Barrenness must be a great Curse: And indeed in Holy Writ it is so accounted; and therefore some are threatened, that they shall die Childless; and the Wife of *Jacob*, even his beloved *Rachel*, cried out to him, *Give me Children or else I die:* It was indeed a passionate Expression, and fell out according to her Words, for she had Children, and died in Child-Bed. But to the Subject in Hand, which is Barrenness.

Barrenness is threefold, to wit, either Natural, or Accidental, or against Nature.

Natural

Natural Barrenneſs is, when a Woman is barren, though the Inſtruments of Generation are perfect both in herſelf and Huſband, and no prepoſterous, or Diabolical Courſe uſed to cauſe it; and neither Age nor Diſeaſes, nor any Natural Defect hindring, and yet the Woman remains naturally barren, and conceives not.

Now this may proceed from a natural Cauſe: For if the Man and Woman be of one Complexion, they ſeldom have Children; and the Reaſon is clear, for the univerſal Courſe of Nature being formed by the Almighty of a Compoſition of Contraries, cannot be increaſe by a Compoſition of Likes: And therefore if the Conſtitution of the Woman be hot and dry as well as of the Man, there can be no Conception; and if on the contrary, the Man ſhould be of a cold and moiſt Conſtitution, as well as the Woman, the Effect would be the ſame; and this Barrenneſs is purely Natural. The only Way to help it, is for People before they marry, to obſerve each others Conſtitutions and Complexions, if they deſign to have Children: If their Complexions and

Constitutions be alike, they are not fit to come together; for discordant Natures make the only Harmony in the Work of Generation.

Another natural Cause of Barrenness is Want of Love between Man and Wife: Love is that vital Principle that ought to animate each Organ in the Act of Generation, or else it 'twill be but spiritless and dull; for if their Hearts be not united in Love, how should their Seed unite to cause Conception? And this is sufficiently evidenced, in that there never follows a Conception upon a Rape; therefore if Men and Women design to have Children, let them take Care to live so, that their Hearts, as well as their Bodies, may be united, or else they may miss of their Expectations.

A third Cause of natural Barrenness, is the letting of Virgins Blood in the Arm before the Natural Courses are come down; which is usually in the fourteenth and sixteenth Years of their Age; sometimes perhaps before the thirteenth, but never before the twelfth. And because usually they are out of Order and indispos'd before their Purga-

tions

tions come down, their Parents run to the Doctor to know what's the Matter, and he ſtrait preſcribes opening a Vein in the Arm, ſeeing it was Fullneſs of Blood which was the Cauſe offending; and this makes her well at preſent; and when the young Virgin happens to be in the ſame Diſorder again, the Mother ſtrait runs to the Surgeon, uſes the ſame Remedy; and by theſe Means the Blood is diverted from its proper Channel, that it comes not down to the Womb, as in other Women; and ſo the Womb dries up, and the Woman is for ever Barren. The Way to prevent this, is to let no Virgin Blood in the Arm, before her Courſes come well down; but if there be Occaſion, in the Foot; for that will bring the Blood downward, and by that Means provoke the Menſtrues to come down.

Another Cauſe of natural Barrenneſs is the Debility of Perſons in Copulation; if Perſons perform not that Act with all the Heat and Ardour that Nature requires, they may as well let it alone, and expect to have Children without it; for Frigidity and Coldneſs never produce Conception. Of the Cure of this

we will speak by and by, after I have spoken of

Accidental Barrenness, which is what is occasioned by some morbifick Matter or Infirmity upon the Body, either of the Man or Woman, which being removed, they become fruitful. And hence (as I have before noted) the first and great Law of the Creation was to increase and multiply, and Barrenness is the direct Opposition of that Law, and frustrates the End of our Creation; and that it is so great an Affliction to divers to be without Children, and often causes Man and Wife to have hard Thoughts of one another, each Party thinking the Cause is not in them; I shall here, for the Satisfaction of all well-meaning People, set down the Signs and Causes of Insufficiency both in Men and Women: Premising this first, That when People have not Children, they must not presently blame either Party, for neither may be in Fault, but perhaps God sees it not good (for Reasons best known to himself) to give them any; of which we have divers Instances both in Sacred and Prophane Story: And tho' the Almighty in the Production of Nature works by

natural

natural Means, yet where he with-holds his Bleſſings, natural Means are ineffectual. For it is his Bleſſing that is the Power and Energy by which Nature brings her Productions forth.

Signs and Cauſes of Inſufficiency in Men.

One Cauſe may be in ſome Vitiouſneſs in the Yard; as if the ſame be crooked, or any Ligaments thereof diſtorted or broken, whereby the Ways and Paſſages through which the Seed ſhould flow, come to be ſtopped or vitiated.

Another Cauſe may be too much Weakneſs of the Yard, and Tenderneſs thereof, ſo that it is not ſtrongly enough erected to inject the Seed into the Womb; for the Strength and Stiffneſs of the Yard very much conduces to Conception, by reaſon of the forcible Injection of the Seed.

Alſo if the Stones have received any Hurt, ſo that they cannot exerciſe their proper Gift in producing Seed, or if they be oppreſſed with any Inflammation or Tumour, Wound or Ulcer, not drawn up within the Belly, and not appearing con-

outwardly; these are Signs of Insufficiency, and the Causes of Barrenness.

Also a Man may be barren, by reason of the Defect of his Seed; as *First*, If he cast forth no Seed at all; or less in Substance than is needful; Or, *Secondly*, If the Seed be vitious, or unfit for Generation; as on the one Side, it happens in Bodies that are gross and fat, the Matter of it being defective; and on the other Side, too much Leanness, or continual Wasting or Consumption of the Body destroys the Seed, Nature turning all the Matter and Substance thereof into Nutriment of the Body.

Too frequent Copulation is also one great Cause of Barrenness in Men; for it attracteth the Seminal Moisture from the Stones, before it is sufficiently prepared and corrected; so if any one by daily Copulation do exhaust and draw out all the Moisture of his Seed, then do the Stones draw the moist Humours, from the superior Veins unto themselves; and so having but a little Blood in them, they are forced of Necessity to cast it out raw and unconcocted; and thus the Stones, violently deprived of the Moisture of their Veins, attract the

same

ſame from the other ſuperior Veins, and the ſuperior Veins from all the other Parts of the Body for their proper Nouriſhment, thereby depriving the Body of its Vital Spirits: And therefore no Wonder that thoſe that uſe immoderate Copulation are very weak in their Bodies; ſeeing their whole Body is thereby deprived of its beſt and pureſt Blood, and alſo of the Vital Spirits; inſomuch that many who have been too much addicted to that Pleaſure, have kill'd themſelves in the very Act; and therefore it is no Wonder if ſuch unconcocted and indigeſted Seed be unfit for Generation.

Gluttony and Drunkenneſs, and other Exceſſes, do alſo much hinder Men from Fruitfulneſs, and make them unfit for Generation.

But amongſt other Cauſes of Barrenneſs in Men, this alſo is one that makes them barren, and almoſt of the Nature of Eunuchs, and that is, the Inciſion, or cutting off their Veins behind their Ears; which in caſe of Diſtempers is oftentimes done; for according to the Opinion of moſt Phyſicians and Anatomiſts, the Seed flows from the Brain by

those Veins behind the Ears, more than from any other Parts of the Body; from whence it is very probable, the Transmission of the Seed is hindred by the cutting of the Veins behind the Ears, so that it cannot descend at all to the Testicles, or comes thither very crude and raw. And thus much for Signs, and Causes of Barrenness in Men.

Signs and Causes of Insufficiency, or Barrenness in Women.

Although there are many Causes of the Barrenness in Women, yet the chief and principal are internal, respecting either the privy Parts, the Womb, the Seed, or the menstruous Blood.

Therefore *Hypocrates* saith (speaking of the either easy or difficult Conception of Women) the first Consideration is to be had of their Species, for little Women are more apt to conceive than great; slender, than gross; white and fair than ruddy and high coloured, black than pale and wan: Those which have their Veins conspicuous, are more apt than others; but to be very fleshy is evil; to have great swelling Breasts, good.

The

The next Thing to be conſidered, is, The Monthly Purgations, whether they have them duly every Month, and whether they flow plentiful, are of a good Colour, and whether they have them equally every Month: For ſo they ought to be.

Then the Womb or Place of Conception is to be conſidered; it ought to be clean and ſound, dry and ſoft; nor retracted nor drawn up; nor prone, nor deſcended downward; nor the Mouth thereof turned awry, nor too cloſe ſhut. But to ſpeak more particularly.

The firſt Parts to be ſpoken of are the *Pudenda*, or Privities, and the Womb; which Parts are ſhut and encloſed either by Nature, or againſt Nature; and from hence ſuch Women are called *Imperforate*; for in ſome Women the Mouth of their Womb continues compreſſed, or cloſed up, from the Time of their Birth, until the Coming down of their Courſes; and then on a ſudden, when their Terms preſs forward to Purgation, they are moleſted with great and unuſual Pains; ſome of theſe break of their own accord, others are diſſected and opened by a Phyſician; others never break at all, and then it brings Death.

All

All theſe *Aetius* particularly handles, ſhewing that the Womb is ſhut three Manner of Ways; which hinders Conception: And the firſt is, when the Lips of the *Pudenda* grow or cleave together; the ſecond is, when there are certain Membrances growing in the middle part of the Martrix within, the Third is when (though the Lips and Boſom of the *Pudenda* may appear fair and open) the Mouth of the Womb may be quite ſhut up; all which are Occaſions of Barrenneſs, in that they hinder both the Uſe of Man, the Monthly Courſes, and Conception.

But among all the Cauſes of Barrenneſs in Women, the greateſt is in the Womb, which is the Field of Generation; and if the Field be corrupted, it is in vain to expect any Fruit, let it be never ſo well ſown; for it may be unfit for Generation, by reaſon of the many Diſtempers to which it is ſubject; as for Inſtance, overmuch Heat, and over much Cold; for Women whoſe Wombs are too thick and Cold, cannot conceive, becauſe Coldneſs extinguiſheth the natural Heat of the Human Seed.

Immoderate Moiſture of the Womb alſo deſtroys the Seed of *Man*, and makes it ineffectual, as Corn ſown in Fens and Marſhes; and ſo doth over much Dryneſs of the Womb, ſo that the Seed periſheth for want of Nutriment.

Immoderate Heat of the Womb is alſo a Cauſe of Barrenneſs; for it ſcorcheth up the Seed, as Corn ſown in the Drought of Summer: For immoderate Heat hurts all the Parts of the Body, and no Conception can live to be nouriſhed in that Woman.

Alſo when unnatural Humours are engendered; as too much Phlegm, Tympanies, Winds, Water, Worms, or any ſuch evil Humour, abounding contrary to Nature, it cauſes Barrenneſs, as does alſo the Terms cot coming down in due Order, as I have already ſaid.

A Woman may alſo have other accidental Cauſes of Barrenneſs (at leaſt ſuch as may hinder her Conception) as ſudden Frights, Anger, Fear, Griefs, and Perturbation of the Mind, too violent Exerciſes; as Leaping, Dancing, Running, after Copulation, and the like. But I will now add ſoms Signs by which theſe things may be known.

If

If the Cause of Barrenness be in the Man, through over much Heat in his Seed, the Woman may easily feel that in receiving it.

If the Nature of the Womb be too hot, and so unfit for Conception, it will appear by having her Terms very little, and their Colour inclining to Yellowness; she is also very hasty, cholerick, and crafty, her Pulse beats very swift, and she is very desirous of Copulation.

If you would know whether the Fault lies in the Man or Woman, sprinkle the Man's Urine upon one Lettuce Leaf, and the Woman's upon another, and that which dries away first is unfruitful.

Also take five Wheat-Corns, and seven Beans, put them into an Earthen Pot, and let the Party make Water, therein: Let this stand seven Days, and if in that Time they begin to sprout, then the Party is fruitful; but if they sprout not, then the Party is barren: Whether it be Man or Woman, this is a certain Sign.

There are some that make this Experiment of a Woman's Fruitfulness:

Take Myrrh, red Storax, and some such odoriferous Things, and make a Per-

Perfume of it: Which let the Woman receive into the Neck of the Womb, through a Funnel: If the Woman feel the Smoak aſcend through her Body to her Noſe, then ſhe is fruitful; otherwiſe barren.

Some alſo take Garlick, and beat it, and let the Woman lie on her back upon it, and if ſhe feel the Scent thereof to her Noſe, it is a Sign of Fruitfulneſs.

Culpepper and others, alſo give a great deal of Credit to the following Experiment.

Take a Handful of Barley, and ſteep Half of it in the Urine of the Man, and the other Half of it in the Urine of the Woman, for the Space of 24 Hours, and then take it out, and ſet it, the Man's by it ſelf, and the Woman's by itſelf: Set it in a Flower Pot, or ſome other Thing where you may keep it dry; then water the Man's every Morning with his own Urine, and the Woman's with her's, and that which grows firſt is the moſt fruitful; and if one grow not at all, that Party is naturally barren.

But now having ſpoken enough of the Diſeaſe, it is high Time to aſſign the Cure.

If *Barrenness* proceedeth from Stoppage of the *Menstrues*, let the Woman sweat, for that opens the Parts, and the best way to sweat is in an Hot-house.

Then let the Womb be strengthened by drinking a Draught of White-wine, wherein a Handful of stinking Arrack first bruised has been boiled: For by a secret magnetick Virtue it strengthens the Womb, and by a sympathetick Quality removes any Disease thereof. To which add also a Handful of Vervain, which is very good to strengthen both the Womb and Head, which are commonly afflicted together by Sympathy.

Having used this two or three Days, if they come not down, take of Calaminth, Penny-Royal, Thyme, Bettony, Dittony, Burnet, Feaver-few, *Mugwort*, Sage, Piony-roots, Juniper-berries, half a Handful of these, or so many of them as can be gotten: Let all these be boil'd in *Beer*, and drank for her ordinary Drink.

Take one part of Gentian, two parts of Centaury, distill them with Ale in an Alembick after you have bruised the Gentian-Roots, and infused them well. This Water is an admirable Remedy to pro-

provoke the Terms. But if you have not this Water in readineſs, take a Dram of Centaury, and half a Dram of Gentian Roots, beat them to Powder, and take it in the Morning in White-wine: Or, elſe take a Handful of Centaury, and half a Handful of Gentian-roots bruiſed; boil it in Poſſet-drink, and drink a Draught of it at Night going to Bed. Seed of *Wild Navew* beaten to Powder, and a Dram of it taken in the Morning in White-wine, is alſo very good. But if this doth not do, you muſt let blood in the Legs. And be ſure you adminiſter your Medicines a little before the Full of the Moon, or between the New and Full Moon, but by no means in the Wane of the Moon; if you do you will find them ineffectual.

If Barrenneſs proceed from the Overflowing of the Menſtrues; then ſtrengthen the Womb, as you were taught before; and afterward anoint the Reins of the Back with Oyl of Roſes, Oyl of *Myrtles*, or Oyl of Quinces, every Night; and then wrap a Piece of white Bays about your Reins the Cotton-ſide next your Skin, and keep the ſame always to it. But above all, I commend this

Medicine

Medicine to you: Take *Comfery* Leaves or Roots, and *Clowns, Wounds-wort*, of each one Handful, bruiſe them well, and boil them in Ale, and drink a good Draught of it every now and then; Or, Take *Caſſia, Cinnamon, Lignea, Opium*, of each two Drams: *Myrrh, White Pepper, Galbanum*, of each one Dram; diſſolve the *Gum* and *Opium* in White-wine; beat the reſt into Powder: Then make them into Pills by mixing of them together exactly, and let the Patient take two Pills every Night going to Bed; but let not both the Pills exceed fifteen Grains.

If Barrenneſs proceed from a Flux of the Womb, the Cure muſt be according to the Cauſe producing it, or which the Flux proceeds from, which may be known by its Signs: For a Flux of the Womb being a continual Diſtillation from it for a long Time together, the Colour of what is voided ſhews what Humour it is that offends; in ſome it is red, and that proceeds from Blood putrified; and in ſome it is yellow, and that denotes Choler; in others white and pale, and that denotes Phlegm. If pure Blood comes out, as if a Vein were opened, ſome

Corroſion

Corroſion or gnawing of the Womb is to be feared. All of them are known by theſe Signs.

The Place of Conception is continually moiſt with the Humours, the Face is ill coloured, the Party loaths Meat, and breathes with Difficulty; the Eyes are much ſwollen, which is ſometimes with Pain. If the offending Humour be pure blood, then you muſt let blood in the Arm, and the Cephalic Vein is fitteſt to draw back the blood, and then let the Juice of Plantain and Comfrey be injected into the Womb. If Phlegm be the Cauſe, let Cinnamon be the Spice uſed in all her Meats and Drinks; and let her take a little Venice-Treacle or Mithridate every Morning: Let her boil burnet, Mugwort, Feather-few, and Vervain in all broths. Alſo, half a Dram of Myrrh taken every Morning, is an excellent Remedy againſt this Malady. If Choler be the Cauſe, let her take burrage, bugloſs, red Roſes, Endive, and Succory Roots, Lettuce, and white Poppey Seed, of each a handful; boil theſe in White-wine till one half be waſted; let her drink half a pint every Morning; to which half pint, add Syrup of peach-

Flow-

Flowers, and Syrup of chicory, of each one Ounce with a little Rhubard: and this will gently purge her. If it proceed from putrify'd Blood, let her Blood in the Foot, and then ſtrengthen the Womb, as I have directed, in ſtopping the Menſtrues.

If Barrenneſs be occaſioned by the falling out of the Womb, as ſometimes happens, let her apply ſweet Scents to her Noſe, ſuch as Civet, Galbanum, Styrax Calamitis, Wood of Aloes, and ſuch other Things as are of that Nature: And let her lay ſtinking Things to the Womb, ſuch as *Aſſafætida*, Oyl of Amber, or the Smoak of their own Hair being burnt, for this is a certain Truth, that the Womb flies from all ſtinking, and applies to all ſweet Things. But the moſt infallible Cure in this Caſe is this; Take a common Burdock Leaf (which you may keep dry, if you pleaſe, all the Year) apply this to her Head, and it will draw the Womb upward. In Fits of the Mother, apply it to the Soles of her Feet, and it will draw the Womb downward. Bur-Seed beaten into Powder, has alſo the like Virtue: For by a Magnetick Power it draws the Womb which Way

Way you pleaſe, according as it is applied.

If Barrenneſs proceed from a hot Cauſe, let the Party take Whey, and clarify it, then boil Plantain Leaves and Roots in it, and drink it for her ordinary Drink. Let her alſo inject the Juice of Plantain into the Womb with a Syringe: If it be in Winter, when you cannot get the Juice, make a ſtrong Decoction of the Roots and Leaves in Water, and inject that up with a Syringe, but let it be but blood-warm, and you will find this Medicine of great Efficacy. And further, To take away *Barrenneſs* proceeding from hot Cauſes, take often Conſerve of Roſes, cold Lozenges made of Tragacanth, the Confection of Tricantelia, and uſe to ſmell to Camphire, Roſe-water, and Saunders. It is alſo good to breathe the Baſilica, or Liver-vein, and take out four or five Ounces of Blood, and then take this Purge: Take *Electuarium de Epithima de Sacco Roſarum*, of each two Drams and a half, clarified Whey four Ounces; mix them well together, and take it in the Morning faſting; ſleep after it about an Hour and half, and faſt four Hours after it: And a-

bout

bout an Hour before you eat any Thing, drink a good draught of whey. Also take Lilly-water four Ounces: Mandrogar-water one Ounce; Saffron half a Scruple; beat the Saffron to powder, and mix it with the Waters, and drink them warm in the *Morning*: Use this eight Days together.

Here followeth some Excellent Remedies against Barrenness, and to cause Fruitfulness.

Take broom Flowers, Smallage, Parsley Seed, Cummin, *Mugwort*, Featherfew, of each half a scruple; Aloes half an Ounce; India-salt, saffron, of each half a dram, beat and mix well together, and put it into five ounces of Featherfew-water, warm, stop it up close and let it stand and dry in a warm place; and thus do two or three times one after another; then make each *dram* into six pills; and take one of them every other *Day* before supper.

For a *Purging medicine* against barrenness; take Conserve *Benedicta Lex*, one Quarter of an ounce; *de Psilio*, three *Drams*., *Elect. de Sacco Rosarum*, one

one Dram; mix them together with Feather-few-water, and drink it in the Morning betimes.

About three Days after the Patient hath taken this Purge, let her be let Blood four or five Ounces in the Midan, or common black Vein in the right Foot; and then take five Days one after another, filed Ivory a Dram and a half in Feather-few-water, and during that time, let her ſit in the following Bath an Hour together, Morning and Night.

Take wild Yellow Rapes, Dauces, Balſom Wood and Fruit, Aſh-keys, of each lwo handfuls; red and white Behen, Broom-flowers, of each a handful; Muſk three Grains; Amber, Saffron, of each one Scruple; boil all in Water ſufficiently; but the Muſk, Saffron, Amber, and Broom-flowers put them into the Decoction, after it is boiled and ſtrained.

A Confection very good againſt Barrenneſs. Take Piſtachia, Pingles, Eringoes, of each half an Ounce: Saffron, one Dram, Lignum Aloes, Gallingale, Mace, Caryophilla, Balm Flowers, red and white Behen, of each four Scruples; ſhaven Ivory, Caſſia Bark, of each two

Scruples: Syrup of confected Ginger, twelve Ounces; white Sugar ſix Ounces; decoct all theſe well together in twelve Ounces of Balm-Water, and ſtir it well together, then put to it of Muſk and Amber, of each half a Scruple: Take hereof the Quantity of a Nutmeg three times a Day; in the Morning, an Hour before Noon, and an Hour after Supper.

But if the Cauſe of Barreneſs either in Man or Woman, be through the Scarcity or Dimunition of the natural Seed, then ſuch Things are to be taken, as do increaſe the Seed, and incite or ſtir up Venery, and farther Conception; which I ſhall here ſet down, and ſo conclude this Chapter of Barrenneſs.

For this, Yellow Rape-Seed baked in Bread is very good; alſo young fat Fleſh, not too much Salted; alſo Saffron, the Tails of Stincus, and long Pepper prepared in Wine: Let ſuch Perſons, eſchew all ſowre, ſharp, doughy and ſlimy Meats, long Sleep after Meat, and Surfeiting and Drunkeneſs; as much as they can, keep themſelves from Sorrow, Grief, Vexation and Care.

Theſe Things following increaſe Natural Seed and ſtir up to Venery and recover the Seed again when it is loſt. *viz.* Eggs, Milk, Rice boiled in Milk; Sparrows Brains, Fleſh, Bones and all; The Stones and Pizzles of Bulls, Bucks, Rams and Boars: Alſo Cock-ſtones, Lamb-ſtones, Patridges, Quails and Pheaſants Eggs; and this is an undeniable Aphoriſm, *That whatſoever any Creature is addicted unto, they move or incite the Man or Women that eats them to the like*; and therefore Patridges, Quails, Sparrows, *&c.* being extremely addicted to Venery, they work the ſame Effect in thoſe Men and Women that eat them. Alſo ſo take notice, *That in what Part of the Body the Faculty, which you would ſtrengthen lies, take the ſame Part of the Body of another Creature in whom the Faculty is ſtrong for a Medicine.* As for Inſtance; the Procreative Faculty lies in the Teſticles; therefore Cock-ſtones, Lamb-ſtones, *&c.* are proper to ſtir up Venery. I'll alſo give you another general Rule: *Creatures that are fruitful, being eaten, make them fruitful that eat them*; as Crabs, Lobſters, Prawns, Pidgeons, *&c.* The Stones of a Fox dried and beaten to

Powder, and a dram taken in the Morning in Sheep's Milk, and the Stones of a Boar taken in like manner, are very good; the Heart of a Male Quail carried about the Man, and the Heart of a Female Quail carried about the Woman, causeth Mutual Love and Fruitfulness. Let them also that would increase their Seed, eat and drink of the best as near as they can: For *Sine Cerere & Libero, friget Venus*, is an old Proverb, which is, *Without good Meat and good Drink*, Venus *will be frozen to Death.* Pottages good to increase the Seed, are such as are made of Beans, Pease, and Lupines: Cast away the bitter Broth of the Lupines, and mix the rest with Sugar; French Beans, Wheat sodden in broth, Aniseed, Fennel-seed, Mustard-seed, Colewort-seed, and Nettle-seed. Also Onions stew'd, Garlick, Leeks, yellow Rapes, fresh Bugwort-roots, Eringo-roots confected, Ginger confected, *&c.* Of Fruits, Hazel Nuts, Cyprus Nuts, Pistachia, Almonds and March-panes made thereof; Spices good to increase the Seed, are Cinnamon, Carcamum, Galingale, Long-Pepper, Cloves, Ginger, and Saffron: Assa-fœtida taken a Dram and ahalf in good Wine, is very good for this.

The

The Weakneſs and Debility of a Man's Yard being a great Hindrance to Procreation, let him to ſtrengthen it uſe the following Ointments.

Take Wax, the Oil of bever-cod, Marjoram-gentle, and Oil of Coſtus, of each a like Quantity; make it up into an Ointment, and put to it a little Musk, and with it anoint the Yard, Cods, *&c.*

Take of Horſe Emmets three Drams, Oil of white Seſanum, Oil of Lillies, of each an Ounce; pound and bruiſe the Ants, and put them to the Oil, and let them ſtand in the Sun ſix Days, then ſtrain out the Oil, and add to it Euphorbium one Scruple, Pepper and Rice, of each one Dram, Muſtard-ſeed, half a Dram: Set this again altogether in the Sun two or three Days, then anoint all the Inſtruments of Generation therewith. I told you at the beginning of this Chapter, that there were three ſorts of barrenneſs, natural, accidental, and againſt Nature; of the two firſt I have treated largely: It now remains, before I cloſe this Chapter, that I ſhew you in a Word or two, what I mean by barrenneſs againſt Nature. Barrenneſs againſt Nature, is when a Man or Wo-

man is made barren by a Diabolical Means, contrary to Nature: For as the right Uſe of Things is from God, ſo the Abuſe of them is from the Devil. And ſo it is, that ſometimes thoſe Perſons that are in League with the Devil, have been permitted to put thoſe Spells and Inchantments upon a Man, even at the Time of his Marriage, that he can never have carnal Knowledge of his Wife until ſuch Spell or Inchantment be taken off: And this I call Barrenneſs againſt Nature, for many times this Spell continues upon him for ſeveral Years, during which the Man is made Barren and the Woman ſo by Conſequence.

Authors have ſet down ſeveral Ways for the Prevention of this Miſchief; as to carry the Herb St. *John*'s *Wort* about them; which for that cauſe was called by the Ancients *Fuga Dæmonum*, or the *Devil Driver*. Alſo to carry a Load-ſtone about them, was accounted a great Preſervative: As likewiſe a Plaiſter of Saint *John*'s *Wort* laid to the Reins. And laſtly, the Heart of a Turtle-Dove carried about them: But theſe are only for Prevention. But you will ſay, how if Prevention comes too late, and the Miſ-

chief

chief be done already, and the Man can't give his expecting Wife due benevolence? Muſt the poor Man remain helpleſs, and the good Woman go without what ſhe married for? No, there is help in this Caſe alſo, and the Cure is eaſy; which tho' the Reader may ſcruple to believe, yet it has been tried and found effectual; it is no more than this, let the Man only make Water thro' his Wife's Wedding-Ring, and the Inchantment will be broke: And thus one Piece of Witch-craft is made to drive out another. But I will here put a Period to this Chapter.

CHAP. VII.

Of the Pleaſure and Advantage of Marriages, with the Unhappy Conſequences of unequal Matches; and the ruinous Effect of unlawful Love.

WE have hitherto been treating of the Generation of Man, which is effected by Man and Woman in the Act of Coition or Copulation: But this can no Ways be lawfully done, but by thoſe who are joined together in Wedlock, according to the Inſtitution of the Creator in Paradiſe, when he firſt

brought Man and Woman together: Which being ſo, it neceſſarily leads us to treat of the Pleaſure and Advantage of a married Life.

And ſurely there's none that can reaſonably queſtion the Pleaſure and Advantage of a married Life, that does but reflect upon its Author, or the Time and Place of its Inſtitution. The Author and Inſtitutor of Marriage, was no other than the Great Lord of the whole Univerſe, the Creator of Heaven and Earth; whoſe Wiſdom is infinite, and therefore knew what was beſt for us; and whoſe Goodneſs is equal to his Wiſdom, and therefore inſtituted Marriages as what was beſt for the Man whom he had but juſt created, and whom he look'd upon as ſhort of that compleat Happineſs which he had deſign'd him, whilſt he was alone, and had not the meet help provided for him. The Time of its Inſtitution is no leſs remarkable; it was whilſt our firſt Parents were cloathed with that Virgin Purity and Innocence in which they were created; it was at a Time wherein they had a bleſſed an uninterrupted Converſe and Communion with their Great Creator; and were com-

complete in all the Perfections both of Mind and Body; being the lively Image of Him that created them: 'Twas at a Time when they could curiouſly ſurvey the ſeveral incomparable Beauties and Perfections of each other, without Sin, and knew not what it was to luſt: it was at this happy Time, the Almighty divided *Adam* from himſelf, and of a crooked Rib made him a Help-meet for him; and then, by inſtituting Marriage, united him unto himſelf again in Wedlock's ſacred Bands. And this muſt needs ſpeak very highly in commendation of a married Life.

But we have yet conſidered only the Time; now let us conſider next, what Place it was wherein at firſt this Marriage Knot was ty'd; and we ſhall find the Place was *Paradiſe*; a Place formed by the great Creator for Delight and Pleaſure; and in our uſual Dialect, when we would ſhew the higheſt Satisfaction we take in, and give the greateſt Commendation to a Place we can, we can aſcend no higher, than to affirm 'twas like a *Paradiſe*. There are many curious Delicacies and Delights to pleaſe the Eyes and charm the Ear in the Gar-

dens of Princes and Noblemen; but *Paradiſe* did certainly out-do them all, the ſacred Scripture giving of it this high Encomium. *It was pleaſant, as the Garden of* GOD. 'Twas in the midſt of *Paradiſe*, the Centre of Delight and Happineſs, that *Adam* was unhappy while in a ſingle State; and therefore Marriage may properly be ſtiled, the *Paradiſe* of *Paradiſe* it ſelf.

Nor need we we at all admire that Man at firſt was not compleatly happy without a Wife, if we do but conſider what an Addition to our Happineſs a Wife makes; For ſhe is the beſt Companion in Proſperity, the ſureſt Friend in Adverſity, the greateſt Aſſiſtance in Buſineſs, the only lawful and comfortable Means of Iſſue and Poſterity, the great Remedy againſt Incontinency: And if you will believe *Solomon* (who was an Author of undoubted Credit,) the greateſt Honour to him that has her; for he tells us, *She is a Crown to her Huſband*; and theſe are no ſmall Advantages of Marriage. Beſides that natural Propenſion there is in Men and Women unto one another, ſeeking this Nuptial Conjunction, ſeem, as if the Man, miſſing

of

of the Rib, was reſtleſs till he had recovered again ; and the Woman were unſatisfied until ſhe had got into her old Place, under the Arm and Wing of the Man.

But whereas many complain of Marriage as the greateſt of Evils ; if ſuch would but examine their own Carriage and Behaviour in it better, they would find it is themſelves that make it ſo. For as *Cicero* ſaid of Old Age, *It is not Old Age, but the Folly of Old Men, that makes Old Age ſo burthenſome*; ſo ſay I, it is not Marriage itſelf, but the Folly of married Perſons that makes it ſo uneaſy. If married People would each take care to do their ſeveral and reſpective Duties, there would be no complaining ; nor would they find any Condition more pleaſant and profitable than married Life ; there being more Satisfaction to be taken in the Embraces of a chaſte Wife, than in the Wanton Dalliances of all the Strumpets in the World ; beſides the Bleſſings that attend the one, and the heavy Curſe that always follows the other.

I will ſhew you the Love of a good Wife to her Huſband, in an illuſtrious

Example

Example of a Queen of our own Nation.

King *Edward* the Firſt, making a Voyage to *Paleſtina*, for the Recovery of the Holy Land, in which Expedition he was very victorious and ſucceſsful, he took his Queen along with him, who willingly accompanied him in all the Dangers he expoſed himſelf to. It ſo happened, that after ſeveral Victories obtain'd, which made him both belov'd and fear'd, he was wounded by a *Turk*, with an impoiſoned Arrow, which all the King's Phyſicians concluded mortal, unleſs ſome human Creature would ſuck away the impoiſoned Blood out of the Wound; at the ſame time declaring, that it would be the Death of thoſe that did it: Upon this the Thing was propoſed to ſeveral of the Courtiers; but they all wav'd this dangerous Piece of Loyalty; and as well as they pretended to love the King, yet loved their own Lives better; and therefore with a Complement declin'd it: Which when the noble Queen perceived, and that the King muſt die for want of ſuch a kind Aſſiſtance, ſhe with Braveneſs worthy of herſelf, declar'd, ſhe was reſolved

her

herſelf to undertake this Cure, and venture her own Life, to ſave the King her Husband; and ſo accordingly ſuck'd the poiſonous Matter from the Wound, and thereby ſav'd the King; and Heaven, which did inſpire her with that generous Reſolution, preſerved her too, as a Reward for her great conjugal Affection.

But that which renders Marriage ſuch a *Morma*, and makes it look like ſuch a Bugbear, to our modern Sparks, are thoſe unhappy Conſequences that too often attend it: For there are few but ſee what inauſpicious Torches *Hymen* lights at every Wedding; what unlucky Hands link in the Wedding Ring, nothing but Fears and Jarrs, and Diſcontents or Jealouſies, a Curſe as cruel, or elſe Barrenneſs, are all the Bleſſings crown the Genial Bed. But 'tis not Marriage that is to blame for this; theſe things are only the Effects of forced and of unequal Marriages, when greedy Parents, for the thirſt of Gold, will match a Daughter, that is ſcarce ſeventeen, to an old Miſer that is above threeſcore; can any think they two can e'er agree, whoſe Inclinations are as different, as the Months of *June*

and

and *January*. This makes the Woman (ſtill who wants a Huſband, for the old Miſer's ſcarce the ſhadow of one) either to wiſh or may be to contrive his Death, to whom her Parents, thus againſt her Will haveyoked her; or elſe to ſatify her natural Inclinations, ſhe throws her ſelf into the Arms of unlawful Love; both which are equally deſtructive; and which might both have been prevented had her too greedy inconſiderate Parents provided her ſuch a Match as had been ſuitable and proper. A too ſad Inſtance of the Truth thereof, is this which follows.

There lived at *Sherford* in *Warwickſhire* one Sr. *Walter Smith*, Knight, a Gentleman of very good Eſtate; who being grown antient at the Death of his firſt Wife, conſidered of marrying *Richard*, his Son and Heir, then at Man's Eſtate, to a Daughter of Mr. *Thomas Chetwyn*, of *Ingeſtre* in *Staffordſhire*, a Gentleman of an antient Family, and a fair Eſtate; who approved of Sir *Walter's* Motion, and agreed to give 5000 *l.* with his Daughter *Dorothy*, upon her Marriage with his Son: But no ſooner had the old Knight had a Sight of the young

Lady,

Lady, but forgetting his Son, he became a Suitor for himſelf; and to obtain her, offered as much Money for her (beſides the ſettling a good Jointure on her) as her Father had promiſed to give with her to his Son. This liberal Offer ſo wrought on Mr. *Chetwyn*, that what with Perſwaſions, and what with Menaces, he forced his Daughter, unwilling to conſent, to be married to the old Knight. But as ſhe was in a manner compell'd to this unequal Match, ſo ſhe never lived contentedly with him; for her Affections wandring after other Men, ſhe gave Entertainment to a young Gentleman of twenty-two Years of Age, who lived at *Drayton-Baſſet*, whom ſhe liked ſo much better than her Huſband, as one more ſuitable to her young Years, that ſhe grew impatient for her Huſband's Death, whom ſhe thought every Day to live an Age too much; and therefore ſought to cut that Thread of Life which ſhe was of Opinion Nature lengthened out too long; and to that End, having corrupted her Waiting Gentlewoman, and a Groom belonging to the Stable, ſhe did reſolve by their Aſſiſtance, and that of her Enamorato, to murther him

in his Bed by ſtrangling him; which Reſolution (altho' her Lover fail'd her, and came not at the Time ſhe had appointed him, recoiling at the diſmal Apprehenſion of a Fact ſo horrid) ſhe executed only by her Servants. For watching till her Husband was aſleep, ſhe let in thoſe Aſſaſſins; and then caſting a long Towel about his Neck, ſhe cauſed the Groom to lie upon him, that he might not ſtruggle, while ſhe and her Maid, by ſtraining the Towel, ſtopt his Breath. And now, the next Thing was how to prevent Diſcovery; and to that end they carried him into another Room, where a Cloſe-ſtool was placed, on which they ſat him; and when the Maid and Groom were both withdrawn, and the Coaſt clear, ſhe made ſo hideous an Outcry in the Houſe, wringing her Hands, and pulling off her Hair, and weeping ſo extreamly that none ſuſpected her; for ſhe alledged, that miſſing of him ſome Time out of Bed, ſhe went to ſee what was the Matter he ſtaid ſo long, found him dead, ſitting on his Cloſe-ſtool; which ſeeming very plauſible, prevented all Suſpicions

of

of his Death. And being thus rid of her Huſband, ſhe ſet a greater Value upon her Beauty, and quite ſhook off her former Lover (perhaps becauſe he had implicitely refuſed to be an Actor in her Huſband's Tragedy) and coming up to *London*, made the beſt Market of her Beauty that ſhe could. But Murder is a Crime that ſeldom goes unpuniſhed to the Grave; in two Years after, Juſtice overtook her, and brought to Light this horrid Deed of Darkneſs, the Groom (one of the Actors of this fatal Tragedy) being retained a Servant with Mr. *Richard Smith* (the Son and Heir of the Old Murthered Knight, for whom this Lady was at firſt deſigned) with ſome other Servants attending him to *Coventry*, his guilty Conſcience (he being in his Cups) forced him upon his Knees, to beg forgiveneſs of his Maſter for the Murder of his Father, and taking him aſide, acquainted him with all the Circumſtances of it.

The Gentleman, though ſtruck with Horror and Amazement at the Diſcovery of ſo vile a Fact, yet gave the Groom good Words, but ordered his Servants to have an Eye upon him, that

he

he might not eſcape when he was ſober, and had conſidered what might be the Iuſſe of the Confeſſion he made: And yet eſcape he did, for all their Vigilance, and being got to the Sea-ſide was (after three Attempts to put to Sea, being as often forced back by the Winds proving contrary) happily purſued and apprehended by Mr. *Smith*, and brought a Priſoner back to *Warwick*, as was ſoon after the Lady and her Gentlewoman alſo; who were all juſtly executed for that horrid Murder; the Lady being burned on *Wolvey-Heath*, and the two Servants ſuffered Death at *Warwick*: leaving the World a ſad Example of the diſmal Conſequence of Doting Love, and of unequal Matches: For had this Lady not been forced (through the Deſire of Lucre in her Parents) to marry the old Knight, but had been married to the Son, as was firſt intended, the old Gentleman might have prevented an untimely Death, and the young Lady lived with Innocence and Honour.

And tho' in many ſuch like Matches the Miſchief does not run ſo high, as to break forth into Adultery and Murder, but the young Lady from a Principle

ciple of Virtue and the Fear of God, curbs all her natural Inclinations and is contented with the Performance of her Huſband (how weak ſoever it be, and cold and frigid) and does preſerve her Chaſtity ſo pure and ſo immaculate, as not to let one wandring Thought corrupt it; yet even in this very Caſe, her Husband, conſcious of the Abatement of his youthful Vigour, and his own weak imbecile Performance of the Conjugal Rites, ſuſpects his virtuous Lady, and watches over her with *Argos* Eyes, making himſelf and her unhappy, by his ſenſeleſs Jealouſy: And though he happens to have Children by her (which well may be, having ſo good Ground to improve the Seed) yet he can ſcarcely think they are his own. His very Sleep is diſturbed with the Dreams of Cuckoldom and Horns, nor dares to keep a Pack of Hounds, for fear *Actæon*'s Fate ſhould follow him. Theſe are a few of the ſad Effects of old Mens Dotage and unequal Matches.

But let us turn the Tables now, and ſee if it be better on the other Side; when a young Spark of two and twenty marries a Grannum of Threeſcore and

ten,

and ten, with a Face more wrinkled than a piece of Tripe. This I am ſure is more unnatural; here can be no Increaſe unleſs of Gold, which oft-times the old Hag (for who can call her better, that marries a young Boy to ſatisfy her leacherous Itch, when ſhe is juſt a tumbling into her Grave) conveys away before her Marriage to her own Relations, and leaves the expecting Coxcomb nothing but Repentance for his Portion. Pocket Expences ſhe'll perhaps allow him, and for that ſlender Wages he's bound to do the baſeſt Drudgery. But if he meets with Money (which was the only Motive of the Match, her Gold being the greateſt Cordial at the Wedding Feaſt) he does profuſely ſquander it away, and riots in Exceſs amongſt his Whores, hoping e'er long his antiquated Wife will take a Voyage to another World and leave him to his Liberty: Whilſt the old Grandame finding her Money waſted, and her ſelf deſpiſed, is filled with thoſe Reſentments, that Jealouſy, and Envy, and neglected Love can give, hoping each Day to ſee him in his Grave, tho' ſhe has almoſt both Feet in her own: Thus each, each Day, wiſh

wish for each others Death, which if it comes not quickly, they often help to hasten.

But these are still Excrescencies of Marriages, and are the Errors of People marrying, and not the Fault of the Marriage it self. For let that be what God at first ordained, a Nuptial of two Hearts, as well as Hands, whom equal Years and mutual Love had first united, before the Parson join their Hands: and such will tell you, that Mortals can enjoy no greater Happiness on this side Heaven.

Nor is there any thing that commends Marriage more, than the sad Consequences, and ruinous Effects of Unlawful Embraces; for the Wise Man tells us, *A Whore is a deep Ditch, and he that is abhorred of the Lord, shall fall therein*: and that *her Ways lead down to the Chambers of Death, and her Steps take hold of Hell.* It is indeed the Abstract of all Misery; it wastes the Estate, brings Diseases and Death upon the Body, and Eternal Ruin and Misery upon the Soul. Examples of this Kind are numerous both in Sacred and Prophane Writings: Witness poor *Sampson*, who

was first wheedled by *Delilah* to tell her where his Strength lay; and when he had done that, betrayed by her into the Hands of the *Philistines* his Enemies. Therein resembling all other Strumpets, who having gotten from a Man all that they can, are ready to do him all the Mischief they can; being altogether acted not by Love but Lust. How many are there whom such nefandous Practices have brought to an untimely End; some by the Gallows, some at a Stake, and some more wretchedly than either, by the Pox; reaping nothing but Shame and Disgrace, at the best, amongst all sober and honest Men; and contracting for the short-liv'd Pleasure of a Moment, that Stain and Guilt, which nothing but a long and true Repentance can ever wash away.

Since then Nature has implanted in all People a strong Propension to a Coition, and this can no ways be lawfully effected but in a married State, it highly concerns all Parents to dispose of their Children timely in Marriage; and to provide such suitable Matches for them, that they may live happily and comfortably with; and be under no Temptation to swerve from

from the Paths of Virtue, and take irregular Courses, which must be done by chooſing ſuch Perſons for them as are of equal Years, of virtuous Inclinations and ſuitable Tempers and Diſpoſitions: Looking more at what they are, than what they have. For thoſe that are Poor and Virtuous, may be happy; but thoſe that are Rich and Vitious, never can.

CHAP. VIII.

Directions to both Sexes, How to manage themſelves in the Act of Coition, *or* Venereal Embraces.

HAving ſhewed in the former Chapter the Pleaſures and Advantages of Marriage, I will now give ſome Directions to the new married Perſons how to manage themſelves in the Exerciſes of one of the greateſt, moſt natural and agreeable Pleaſures thereof, and that is, their Nocturnal or Venereal Embraces; a Pleaſure peculiar to a married Life, or at leaſt it ought to be ſo; for it is not permitted to any beſides. And let not any think it

ſtrange

ſtange that we pretend to give Directions to do what Nature teacheth every one; ſince it is well known that Nature has been aſſiſted by Art, in ſome of her moſt noble Obſervations: Beſides, it is not the bare performing of that Act, that they are directed to, but the performing of it ſo, that it may be efficacious for the Production or Generation of Man, which our great Maſter, *Ariſtotle*, deſigns in this his *laſt Legacy* to the World. To which Purpoſe, ſome Things are to be obſerved previous to this Act, and ſome Things conſequential of it.

Firſt, *Things previous to it.*

When married Perſons deſign to follow the Propenſions of Nature; for the Production of fair Images of themſelves, let every thing that looks like Care and Buſineſs be baniſh'd from their Thoughts; for all ſuch Things are Enemies to *Venus*. And let their Animal and Vital Spirits be powerfully exhilerated by ſome briſkly and generous Reſtoratives: And let 'em, to invigorate their Fancies, ſurvey the lovely Beauties of each other, and bear the bright Ideas of them in their Mind. And ſome have thought it

it necessary for the more eager heightning of their Joys, for the brisk Bridegroom to delineate the Scene of their approaching Happiness, unto the amorous Bride, in some such heroical Rapture as this;

I will enjoy thee, now my Fairest; come,
And fly with me to Love's Elizium:
Now my unfranchis'd Hand on ev'ry side,
Shall o'er thy naked polish'd Iv'ry slide:
Now free as th' ambient Air, will I behold
Thy bared Snow, and thy unbraided Gold.
No Curtain now, tho' of transparent Lawn,
Shall be before thy Virgin Treasure drawn.
Now thy rich Mine to my enquiring Eye,
Expos'd, shall ready for my Mintage lie.
My Rudder with thy bold Hand, like a try'd
And skilful Pilot, thou shalt steer, and guide,
My Bark into Love's Channel, where it shall
Dance as the bounding Waves do rise and fall;
And my tall Pinnace in the Cyprian Streight,
Shall ride at Anchor, and unlade her Freight.

Having by these and other amorous Arts (which Love can better dictate than my Pen) wound up your Fancies to the highest Pitch of Ardour and Desire.

Perform thoſe Rites that mighty Love requires
And with each other quench your amorous [*Fires.*

But then in the ſecond Place, when Coition is over, ſome further Directions are neceſſary: And therefore let the vanquiſhed Bridegroom (for he muſt needs be vanquiſhed that has in the Encounter loſt his Artillery) take heed how he retreats too ſoon out of the Field of Love, leſt he ſhould thereby leave an Entrance too open, and ſome inimick Cold ſhould ſtrike into the Womb. But after he has given time for the Matrix to cloſe up, and make all ſure, he may withdraw and leave the Bride unto her ſoft Repoſe; which ought to be with all the Calmneſs that the ſilent Night (and a Mind free from all diſturbing Care) can give, inclining to her Reſt on her Right ſide, and not removing without great Occaſion till ſhe has taken her firſt Sleep. She alſo ought to have a great care of Sneezing, and avoid Coughing if 'tis poſſible, or any other thing that cauſes a too violent Emotion of the Body. Neither ſhould

they

they too often reiterate thoſe amorous Engagements, till the Conception be confirm'd: And even then the Bride-groom ſhould remember, that 'tis a Market that laſts all the Year, and ſo ſhould have a care of ſpending his Stock too laviſhly. Nor would his Bride like him at all the worſe for it: For Women rather chooſe to have a thing done well, than to have it often: And well and often too, can ne'er hold out. But enough of this.

CHAP XI.

The Midwives Vade Mecum: *Containing Particular Directions for the Midwives and Nurſes,* &c.

I Am now to make good the laſt thing promiſed in the Title Page, *viz.* To give Directions to Midwives and Nurſes for the better managing of their ſeveral Employments: Which I look upon as a Thing highly neceſſary, the Lives of ſo many Women and Children paſſing, as it were through their Hands, and which they muſt at laſt be accountable for, if they miſcarry. And therefore they that take upon them

the Office of a Midwife, ought to take Care to fit themselves for that Employment, which the Knowledge of those Things that are necessary for the faithful Discharge thereof. And such Persons ought to be out of the middle Age, neither too young, nor too old; and of a good Habit of Body, not subject to Diseases, Fears, or sudden Frights; nor are the Qualifications assign'd to a good Surgeon, improper for a Midwife, *viz.* a Lady's Hand, a Hawk's Eye, and a Lyon's Heart; to which may be added Activity of Body, and a convenient Strength, with Caution and Diligence, not subject to Drowsiness, nor apt to be impatient. She ought also to be Sober, Affable, Cunt eouso and Chaste, not covetous or jubject to Passion, but bountiful and compassionate: and her Temper chearful and pleasant; that she may the better comfort her Patients in their Sorrows; nor must she be over hasty, tho' her Business require her in another Place, lest she should make more Hast than good Speed. But above all, she ought to be qualified as the *Egyptian* Midwives of old, *i. e.* to have the Fear of God, which is the principal Thing in every State and Con-

Condition; and will furniſh her in all Occaſions, both with Knowledge and Diſcretion: But I will now proceed to more particular Directions.

When the Time of birth draws near, and the good Woman finds her Travailing Pains begin to come upon her, let her ſend for her Midwife in time, better too ſoon than too late; and get thoſe Things ready which are proper upon ſuch Occaſions. When the Midwife comes, le her firſt find whether the true Time of her birth be come, for the want of obſerving this hath ſpoiled many a Child, and endanger'd the Life of the Mother, or at leaſt put her to twice as much Pain as needed. For unſkilful Midwives not minding this, have given Things to force down the Child, and thereby diſturbing the natural Courſe of her Labour: whereas Nature works beſt in her own Time and Way. I do confeſs, it is ſome what difficult to know the true time of ſome Womens Labour, they being troubled with Pains ſo long before their true Labour comes; in ſome, Weeks before: the Reaſon of which I conceive to be the Heat of their Reins; and this may be known by the Swelling

of their Legs; and therefore when Women with Child find their Legs to swel much, they may be assured that their Reins are too hot. For the Cure whereof, let them cool the Reins before the time of their Labour with Oil of Poppies, and Oil of Violets, or Water-Lillies, by anointing the Reins of their Back with them. For such Women whose Reins are over hot, have usually hard Labour. But in this case, above all the Remedies that I know, I prefer the Decocting of Plantane Leaves and Roots: You may make a strong Decoction of them in Water and then having strained and clarified it with the White of an Egg, boil it into a Syrup with its equal Weight of Sugar; and keep it for your Use.

There are two Skins that compass the Child in the Womb, the one in the *Amnios*, and this is the inner Skin; the other is the *Allantois*, and this is the Skin that holds the Urine of the Child, during the Time that it abides in the Womb; both those Skins by the violent stirring of the Child near the time of the Birth, are broken; and then the Urine and Sweat of the Child contained in them,

falls

falls down to the Neck of the Womb; and this is that which the Midwives call the Water, and is an infallible Sign that the Birth is near: For the Child is no longer able to ſubſiſt in the Womb, after thoſe Skins are broken, than a naked Man is in the cold Air. Theſe Waters, if the Child come preſently after them, facilitate the Labour, by making the Paſſage ſlippery: And therefore the Midwife muſt have a care the ſhe force not the Water away, for Nature better knows the true Time of the Birth than ſhe, and uſually retains the Water till that time.

But if by Accident the Water break away too long before the Birth, ſuch things as haſten Nature may be ſafely given: and ſuch are Red Coral, Dittany, Juniper Berries, Betony, Penny-Royal, Feather-few taken in Wine, and a good Draught of it drank. Or the Juice of Feather-few taken in its prime, (which is in *May*) and clarified, and ſo boiled up in a Syrup with its double Weight of Sugar; and keep by you, is very good upon ſuch an Occaſion. Alſo Mugwort uſed in the ſame manner, worketh the ſame Effect: And ſo alſo

does a Dram of Cinnamon in the Powder of it inwardly; or Tanſey bruiſed, and applied to the Privities; likewiſe the Stone *Ætites* held to the Privities, does in very little time draw away both the Child and the After-burden; yea, and it draws away the Womb and all, if you remove in not ſuddenly after they are come away, ſo great is its magnetick Virtue: Alſo a Decoction of Savory made in White-wine, gives a Woman a ſpeedy Delivery.

Several other Medicines cauſing ſpeedy Delivery.

A Loadſtone held in her left Hand. Take wild Tanſey and bruiſe it, and apply it to the Woman's Noſtrils. Take Date-Stones, and beat them to Powder, and let her take half a Dram of them in White-wine at a time.

Take Parſley, bruiſe it, and preſs out the Juice and put it up (being ſo dipped) in to the Mouth of the Womb, and it will preſently cauſe the Child to come away, tho' it be dead, and the After-burden alſo: and the Juice of Parſley (eſpecially

Parſley)

Parsley) cleanseth the Womb and also the Child in the Womb, of all gross Humours.

Take a Scruple of *Castoreum* in Powder in any Convenient Liquor: Or two or three drops of the Spirit of *Castoreum*, or eight or nine drops of Spirit of Myrrh in any covenient Liquor.

Give a Woman in Labour another Woman's Milk to drink, and it will cause speedy Delivery, and almost without any Pain.

Take a Swallow's Nest, dissolve it in Water, strain it, and drink it warm; it gives speedy Delivery with much Ease.

Take Piony Seeds, and beat them to Powder, and mix the Powder with Oil; with which Oil anoint the Loins and Privities of a Woman in Labour, and it giveth her Deliverance very speedily, and with little Pain.

The Juice of Leeks being drunk with warm Water, hath a mighty Operation to cause speedy Delivery.

But let no Midwife ever force away a Child, unless they be sure it be dead. I once was where a Woman was in Labour, which being very hard, her

Midwife ſent for another Midwife to aſſiſt her, which Midwife ſending the firſt down Stairs, and deſigning to have the Honour of delivering the Womrn herſelf, forced away the Body of the Child, and left the Head behind; of which the Woman was forced afterwards to be delivered by a Man Midwife.

In the next Place muſt the Midwife take care as the Child comes near the Birth, that it come in a right Poſture; if the Head comes not forth firſt, and the hands and Feet are upwards, there is an ill Birth. *Hippocrates* reckons the Cauſe of this to be the Largeneſs of the Womb, and the diſorderly Motion of the Mother from Pain; alſo the Thickneſs of the Membranes, which when it cannot break it with the Head, it attempts to do with the Feet and Hands. The Midwife may eaſily perceive in what Figure the Child comes forth; and muſt know that all diſorderly coming forth is dangerous both to Mother and Child, and therefore when it comes not forth right, the Midwife ought to reduce it into the Cavity of the Womb, and place it right. When the Feet cannot

not be thruſt upwards, let the Midwife ſupply the Parts with Oil, and take hold of the Arm, and help it, by giving Sneezings; and let her always labour, by moving it with her Hand, to put the Child in a right Poſture; or elſe by taking the Mother from the Bed, compoſe her in ſuch a Poſture as may ſooneſt bring the Child into its right one. If the Mother be weak, refreſh her with Wine, and put Sops to the Noſe. *Confect. Alkermes. Diam. ſe Diarmarg.* If there be Twins, let the Midwife help the foremoſt, and put back the other with her Hands. If the Paſſages be not ſlippery, uſe an emollient Fomentation, and Oil of ſweet Almons, Hens, or Ducks Greaſe, *&c.* If the Head of the Child appears, the Midwife muſt gently hold it between her two Hands, and draw forth the Child at ſuch times as the Woman's Throws are upon her, and not elſe, ſlipping by degrees her fore Fingers under the Arm-pits; not uſing Violence in drawing it forth, leſt thereby the Infant ſhould receive ſome Prejudice. If the Child through hard Labour and Straitneſs of the Paſſage ſhould be ſtill born, let the Midwife chew

ſome

ſame Spices, and blow its Mouth, or drop *Aqua Vitæ* in it, or anoint it with Honey.

After the Child is born, great Care is to be taken by the Midwives in cutting of the Navel-ſtring, which tho' by ſome is accounted but a Trifle, yet it requires none of the leaſt ſkill of a Midwife to do it with that Prudence and Judgement that it ought. And that it may be done ſo, you muſt conſider as ſoon as the Child is freed from its Mother, whether it be weak or ſtrong; (for both the vital and natural Spirits are communicated by the Mother to the Child, by its Navel-ſtring;) If the Child be weak, put back gently part of the vital and natural blood in the Body of the Child by its Navel, for that recruits a weak Child; but if the Child be ſtrong, you may forbear: Alſo if the Child be weak, ſqueeze out ſix or ſeven drops of blooc out of the Part of the Navel-ſtring which is cut off, and give it the Child inwardly. Let the Navel-ſtring be cut off as ſoon as the Child is born, and let it be about four Inches from the Navel. Divers Authors are of Opinion, and particularly *Mizald*, that the

the Inſtruments of Generation follow the Proportion of the Navel-ſtring: And therefore the Midwife generally cuts it off long in the Male to do the Woman's Buſineſs. And I do not know but there may be ſomething in it; for if Nature formed the whole Child by the Navel-ſtring in the Womb, why ſhould we think ſhe can do nothing by it afterwards? If the Incredulous will not be ſatisfied without a Reaſon, let me tell them that the ſecret Workings, Antipathies, and Sympathies of Nature are many times above our Reaſons and Comprehenſions. What Reaſon can they give that the Loadſtone ſhould attract the Iron, or the cutting of Onions make a Man's Eyes run with Water, which every one knows to be true? Why, if the Navel-ſtrlng of a Child, after it is cut off, be ſuffered to touch the Ground, ſhould the Child never be able to hold it's Water, neither ſleeping or waking, but all its Life-time be ſubject to a *Diabetis*? And why ſhould a Piece of the Navel-ſtring of the Child carried about a Perſon, ſo that it touches the Skin, defend him that carries it, both frnm the Falling-Sickneſs and Convulſions; and yet both theſe Things have been proved by Experience

As to the manner of cutting the Child's Navel-ſtring, let the Ligature or binding be very ſtrong, and be ſure don't cut it off very near the Binding, leſt the Binding unlooſe. You need not fear to bind the Navel-ſtring very hard, becauſe it is void of Senſe, and the Part of the Navel-ſtring which you leave on, falls off of its own accord in a few Days: The whole Courſe of Nature being now changed in the Child, it having another Way ordained to nouriſh it. It's no matter with what Inſtrument you cut it off, ſo it be but ſharp, and you do it cleverly. The Piece of the Navel-Sring that falls

falls off, besure you keep it from touching the Ground, remember what I have before told you. And if you keep it by you, it may be of Use. The Navel-string being cut off, apply a little Cotton or Lint to the Place to keep it warm, lest the Cold enters into the Body of the Child, which it will be apt to do, if it be not bound hard enough.

The next thing to be done, is to bring away the After-birth or *Secundine*; else it will be very dangerous for the Woman. But this must be done by gentle means, and without any Delays, for in this Case especially, Delays are dangerous; and whatever I have set down before, as good to Cause speedy Delivery, and bring away the Birth, is good also to bring away the After-Birth.

Give the Woman a little Sneezing Powder, and it is a very good Remedy. The Stone *Ætites* is excellent in this Case; and so is Tansey also, used as after directed.

The Herb *Vervain* either boiled in Wine, or a Syrup made with the Juice of it, and its double weight in Sugar, and a Spoonful or two of it taken, will do the Business effectually.

Alexander boiled in Wine, and the Wine drank, is an excellent Remedy to bring it away. So also is sweet *Chervile*, or sweet *Cicily*, or *Angelica Roots*, or *Master Wort*, used in like manner.

The Smoak of *Marigold Flowers*, received up a Woman's Privities by a Funnel, brings away easily the After-birth, tho' the Midwife has oer Hold.

If you boil Mugwort in Water till it be very soft, then take it out, and apply it like a Poultis to the Navel of a Woman in Travel, it instantly brings away both Birth and After-birth: But as soon as the Birth and After-Birth are come forth, take it instantly away, lest it draw down the Womb also.

After

After the Birth and After-birth are brought away, if the Woman's Body be very weak, keep her not too hot; for Extremity of Heat weakens Nature, and diſſolves the Strength: But whether ſhe be weak or ſtrong, let no cold Air come near her at firſt; for Cold is an Enemy to the Spermatick Parts. If Cold gets into the Womb, it increaſes the After-Pains, cauſes the Swellings in the Womb, and hurts the Nerves.

As to her Diet, let it be hot, and let her eat but little at a Time. And as ſoon as ſhe is lain in her Bed, let her drink a Draught of burnt White Wine, in which you have melted a Dram of *Sperma Ceti:* And let her avoid the Light for the firſt three Days, for her Labour weakens her Eye-ſight, exceedingly, by Sympathy between them and the Womb: The Herb *Vervain* is a ſingular Herb for her; you may uſe it in any Way, boil it in her Meats and Drinks; it hath no offenſive Taſte, yet has many pleaſant Vertues. If the Woman be feaveriſh, add the Roots of Plantain to it; and if ſhe be not feveriſh, it may be better, and add Strength to the other. If her Courſes come not away as they ought, let the Plantain alone, and inſtead thereof put Mother of Thyme. If the Womb be foul, which may be known by the Impurity of the Blood, and its ſtinking, and coming away in Gobbits; or if you ſuſpect any of the After-birth to be left behind (which ſometimes happens tho' the Midwife be never ſo careful aud ſkilful) make her a Drink of Feather-few, Mugwort, Penny-royal, Mother of Thyme, boiled in White-Wine, and ſweetned with Sugar, Pinada, and new laid Eggs is the beſt Meat for her at firſt; of which let her eat often, and but a little at a Time; and let her uſe Cinnamon in all her Meats and Drinks; for it mightily

mightily strengthens the Womb. And let her stir as little as may be till six or seven Days after Delivery: And let her talk as little as may be, for that weakens her. If she goes not well to Stool, give her a Glyster made with the Decoction of Mallows, and a little red Sugar. After she has lain in a Week, or something more, give her such things as close the Womb, of which Knot-grass and Comfrey are chief; to which you may add a little Polipodium, both Leaves and Roots bruised, which would purge gently.

If what I have written be carefully observed by Midwives and such Nurses as keep Women in their Lying-in, by God's Blessing the Child-Bed Woman may do very well, and both Midwife and Nurse gain Credit and Reputation. For tho' these Directions may in some things thwart the common Practice, yet they are grounded upon Experience, and will infallibly answer the End.

But there are several Accidents that Lying-in Women are subject unto, which must be provided against, and these I shall speak to next.

The first I shall mention, are the After-Pains, about the Cause of which Authors very much differ; some think they are caused by the Thinness, some by the Thickness, some by the Sliminess, and some by the sharpness of the Blood; but my own Opinion is, it proceeds from cold and wind. But whatever the cause be, this I know, that if my foregoing Directions be observed, they will be very much abated, if not taken quite away. But if in case they do happen, boil an Egg, and pour out the Yolk of it, with which mix a Spoonful of Cinamon-Water, and let her drink it; and if you mix it with two Grains of Amber-greece, it will be the better.

Also

Alſo take Onions, and boil them very well in Water, then ſtamp them with Oil and Cinamon, and apply them to the Region of the Womb.

Take Barbaries, beat them to Powder, put the Powder upon Chafing-diſh of Coals, and let her receive the Smoke of them by her Privities.

Or you may take Tar and Barrows-Greece, of each equal Quantities, and whilſt it is boiling, add a little Pidgeons Dung to it; and then ſpread ſome of it upon a Linnen-cloath, and apply it to the Reins of the Back of the Woman troubled with After-Pains, and it will ſpeedily give her Eaſe.

Alſo let her take half a Dozen of Bay-Berries beaten into Powder, in a Draught of Tent and Muskadel.

The ſecond Accident Lying-in Women are ſubject to, is Excoriations in the lower Part of the Womb. To help this uſe Oil of Sweet-Almonds, or rather Oil of *St. John*'s Wort, to anoint the Part withal.

Another Accident is, that ſome times through very hard Labour, and great Straing to bring the Child into the World, the Lying-in Woman comes to be troubled with the Hermorrhoids, or Piles: To cure this, let her uſe Polypodium bruiſed and boiled in her Meats and Drinks.

Alſo let her Blood in the Vein *Saphena*, which is the firſt Branch of the High Vein.

Or elſe take an Onion, and having cut an Hole in the Middle of it, fill it full of Oil, and having firſt roaſted it, bruiſe it altogether, and apply it warm to the Fundament.

Or elſe take a Dozen of Snails without Shells, if you can get them; if not, take ſo many with Shells and pull them out, and having bruiſed them with

with a little Oil, aply them to the Fundament warm.

But in this Case, the best Medicine is, Take as many Woodlice as you can get, bruise them, and having mixed them with a little Oil, apply them warm to the Place.

If she goes not well to Stool, let her take an Ounce of *Cassia Fistula*, drawn at Night going to Bed.

A fourth Thing that often follows, is the Retention of the *Menstrues*; that is very daugerous, and if not remedied proves mortal.

But for this, let her take such Medicines as strongly provoke the Terms; and such are Piony-roots, Dittany, Juniper-berries, Bettony, Centuary, Sage, Savoury, Penny-royal, Feather-few. If this does not bring them down, let her take two or three Spoonfulls of Briony-water every Morning; also a Dram of Gentian-roots beaten into Powder, and taken in Wine every Morning, is a most excellent Thing to be taken in this Case: And likwise is the Roots of Birth-wort, either long or round, used and taken in like Manner. Also take twelve Piony Seeds, and beat them into very fine Powder; and let her drink them in a Draught of *Carduus* Posset-Drink, and let her sweat after it: And if this does not bring them down the first Time she takes it, let her take as much more three Hours after, and it will not fail.

The last Thing I shall mention is, the overflowing of the *Menstrues*. This indeed happens not so often as the foregoing; but yet sometimes it does; and in such Cases take Shepherd's Purse, either boiled in any convenient Liquor, or dried and beaten to Powder; and you will find it very good to stop them.

Also

Alſo the Leaves and Flowers of Bramble, or either of them, being dried and beaten into powder; and a Dram of them taken every Morning in a Spoonful of Red Wine, or in a Decoction of the Leaves of the ſame, is an excellent Remedy againſt immoderate flowing in the Terms in Women, as alſo Comfry and Knot-graſs.

Having thus finiſhed my *Vade Mecum* for Midwives, before I conclude, I will add ſomething of the Choice and Qualifications of a good Nurſe, that thoſe who have occaſion for them may know how to chuſe them, and likewiſe that Nurſes may know how to order themſelves for the good of their Children which they Nurſe.

Firſt then, If you would chuſe a good Nurſe, chuſe one of a ſangnine Complexion; not only becauſe that Complexion is generally accounted beſt: But alſo becauſe all Children in their Minority have their Complexion predominant. And that you may know ſuch a Woman, take the following Deſcription of her.

Her Stature of the middle ſize, her Body is fleſhy; but not fat: of a merry, pleaſant, and chearful Countenance; a freſh ruddiſh Colour, and her Skin ſo very clear that you may ſee her Veins through it. She is one that loves Company, and never cares to be alone: never given to Anger, but mightily to playing and ſinging; and which makes her the fitteſt perſon for a Nurſe, ſhe very much delights in Children. In chuſing ſuch a one, you can hardly do amiſs: Only let me give you this Caution, if you can't get exactly of this Deſcription, (which you will find very difficult) get one as near as you can to it. And let theſe Rules further guide you in your Choice.

1. Let

1. Let her Age be between thirty and forty, for then ſhe's in her prime.

2. Let her be in Health, for her Sickneſs infects her Milk, and her Milk the Child.

3. Let her be a prudent Woman, for ſuch a one will be careful of the Child.

4. Let her not be too poor, for if ſhe wants, the Child muſt want too.

5. Let her be well-bred, for ill-bred *Nurſes* corrupt good Nature.

6. If it be a Boy that's to be nurſed, let the Nurſe be ſuch a one whoſe laſt Child was a Boy: and ſo it will be the more agreeable; but if it be a Girl, let the Nurſe be one whoſe laſt Child was a Girl.

7. If the Nurſe has a Husband, ſee that he be a good likely Man, and not given to Debauchery, for that may have an Influence upon the Child.

8, In the laſt place, let the Nurſe take Care ſhe be not with Child her ſelf; for if ſo, ſhe muſt of neceſſity either ſpoil her own, or yours, or perhaps both.

To a Nurſe thus qualified, you may put your Child without any Danger.

And let ſuch a Nurſe take the following Directions, for the better governing and ordering her ſelf in that Station.

Directions for Nurſes.

LET her uſe her Body to Exerciſe; if ſhe hath nothing elſe to do, let her exerciſe he ſelf by dancing the Child. For moderare Exerciſe cauſeth good Digeſtion; and I am ſure good Blood muſt needs make good Milk; and good Milk cannot fail of making a thriving Child.

2. Let

2. Let her live in good Air; There's no one Thing more material than this. It is the want of this makes ſo many Children die in *London*; and even thoſe few that live, are none of the wiſeſt; For groſs and thick Air makes fat unweildy Bodies, and dull Wits; and let none wonder at this, for the Operation of the Air to the Body of Man is as great as Meat and Drink, for it helps to engender the vital and animal Spirits; and this is the cauſe of Sickneſs and Health, of Life and Death.

3. Let her be careful of her Diet, and avoid all Salt Meats, Garlick, Leeks, Onions and Muſtard, and exceſſive drinking of Wine, ſtrong Beer or Ale, for they trouble the child's Body with choler; Cheeſe both new and old, afflicts it with Melancholy, and all Fiſh with Phlegm.

4. Let her never deny herſelf Sleep when ſhe is ſleepy, for by that means ſhe will be the more wakeful when the Child cries.

5. Let her avoid all Diſquiets of Mind, Anger, Vexation, Sorrow and Grief, for theſe Things very much diſorder a Woman, and therefore muſt need be hurtful to the Cunt.

If the Nurſes Milk happen to be corrupted by any accident, as ſometimes it may be, by being either too hot, or too cold, in ſuch caſes let her Diet be good, and let her obſerve the cautions already given her. And then if her Milk be too hot, let her cool it with Endive, Succory, Lettuce, Sorrel, purſlain, and plantain; If it be too cold, let her uſe Burrage, Vervain, Bugloſs, mother of Thyme, and cinamon; And let her obſerve this general Rule; Whatſoever ſtrengthens the Child in the Womb, the ſame amends the milk.

If the Nurſe wants milk, the Thiſtle commonly called our Lady-Thiſtle, is an excellent thing for her

her breeding of milk, there being few things growing (if any) that breed more and better milk than that doth; Alſo the Hoof of the Fore-feet of the Cow, dried and beated to powder, and a Dram of the powder taken every morning in any convenient Liquor increaſes milk.

Further Remedies for increaſing of Milk.

IF a Nurſe be given to much fretting, it makes her lean, and hinders Digeſtion, and ſhe can never have ſtore of milk, nor what ſhe has be good. Bad meats and drinks alſo hinder the Increaſe of milk, and therefore ought to be forborn; And therefore women that would increaſe their milk, ſhould eat good meat (that is if they can get it) And let her drink milk wherein Fennel-ſeeds have been ſteeped. Let her drink Barley-water and Burrage and Spinage; alſo Goat's-milk, Cow's-milk, and Lamb ſodden with Verjuice; Let her alſo comfort the Stomach with confection of Anniſeeds, Carraway and Cumminſeeds, and alſo uſe thoſe Seeds ſodden in water; Alſo take Barley-water, and boil therein Green Fennel and Dill, and ſweten it with ſugar, and drink it at your pleaſure.

For compounds, take Green Fennel, parſley, of each a handful, Barley half a handful; boil them in Broth.

Or, take Fennel-ſeeds ſix Drams, Anniſeeds a Dram and a half, Rocket-ſeed half a Dram, give a Dram or two in Broth.

Or, take Cow's-Udder oiced, dry it in an Oven, and powder it. Take half a pound of it and Anniſeeds, and Fennel-ſeeds, of eaeh an Ounce,

Cum-

Cumminſeed two Ounces, ſugar four Ounces make a powder.

Hot Fomentations open the Breaſts and attack the Blood, as the Decoction of Fennel, ſmallage, or ſtampt mint applied. Or,

Take Fennel and parſley green, each a handful boil and ſtampt them, and Barley-meal half an Ounce, Gith-ſeed a Dram, ſtorax, calaminth, two Drams, Oil of Lillies two Gunces, and make a poultis.

Laſtly, Take half an Ounce of Deer's Suet, and as much Parſley roots, with the Herbs, an Ounce and a half of Barley-meal, three Drams of red Storax, and three Ounces of Oil of Sweet Almonds; boil the Roots and Herbs well; and beat them to pap, and then mingle the other amongſt them, and warm to the Nipples, and it will increaſe the milk.

And thus, Courteous Reader, I have at length finiſhed what I deſigned, and what I promiſed; and can truly affirm, that thou haſt here thoſe Receipts, Remedies and Directions given unto thee, with reſpect to Child-bearing-Women, and Midwives, and Nurſes, that are worth their Weight in gold, and will aſſuredly (with the Bleſſing of God) anſwer thy End whenſoever thou haſt Occaſion to make uſe of them. They being not Things taken on Truſt from Traditions or Hear-ſay; but the Reſults and Dictates of ſound Reaſon and long Experience.

F I N I S.

The gift of St Cross near Darlington in the Co. of

