

De morbis foemineis, the womans counsellour: or, the feminine physitian, enlarged. Modestly treating of such occult accidents, and secret diseases, as are incident to that sex ... Also a supplement touching agues and feavers, usefully applicable to both sexes. Whereunto is added, the mans counsellonr [sic], healing of ruptures, and particular diseases belonging to men / [Robert Turner].

Contributors

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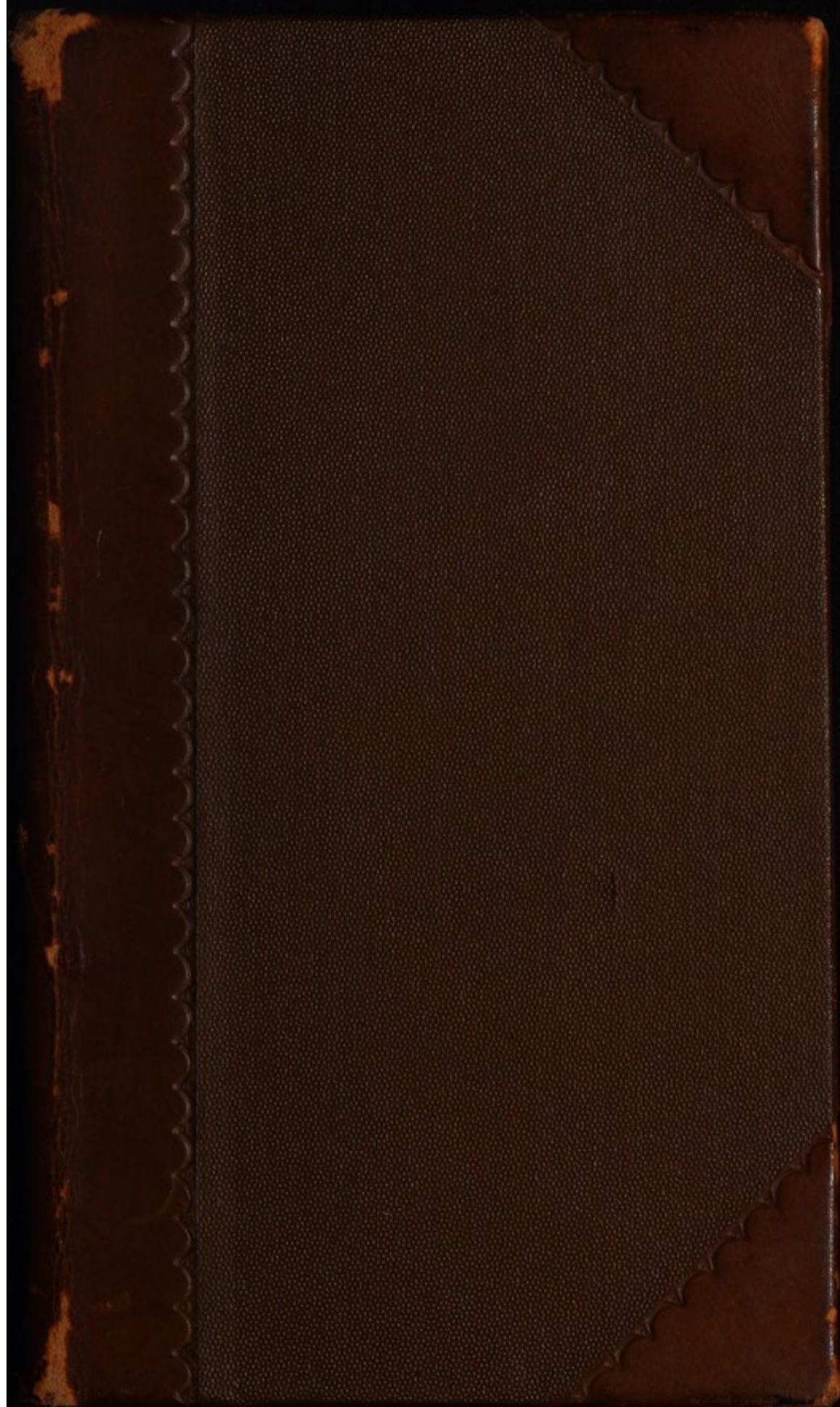
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DE MORBIS FOEMINEIS . — TURNER



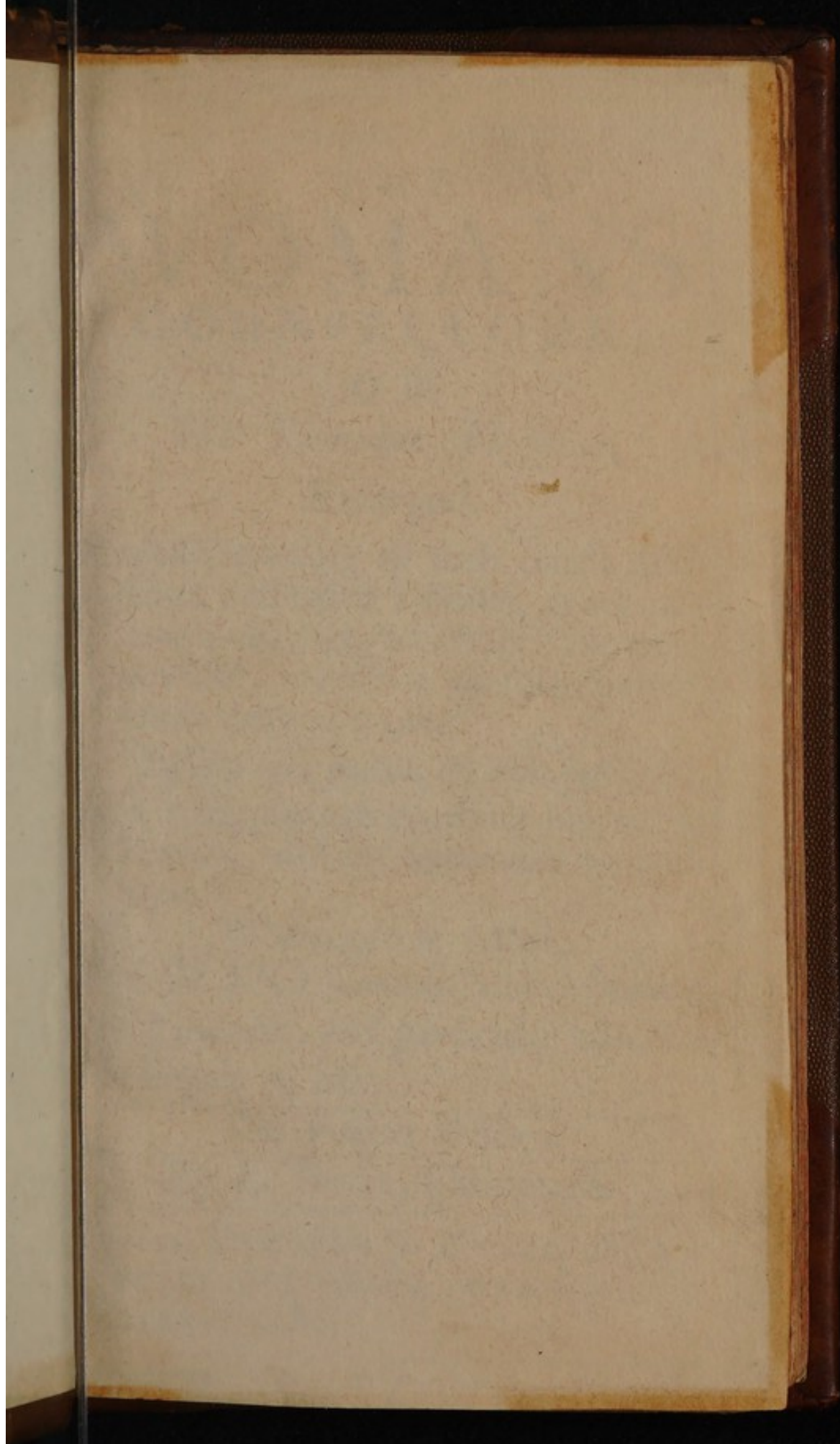




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De Morbis Fœmineis, 65533

THE
WOMANS
COUNSELLOUR:

O R,
The Feminine Physitian,
Enlarged.

Modestly treating of such occult Accidents, and secret Diseases, as are incident to that Sex, which their too much modesty, too often to their sorrow, causes them to conceal.

Discere quæ puduit, Scribere jussit, &c.
Also a Supplement touching Agues and Feavers, usefully applicable to both Sexes.

Whereunto is added,
The MANS Counsellour, healing of Ruptures, and particular diseases belonging to Men.

The Fourth Edition.

By R. Turner. Philomath.

London, Printed for J. Streater, and are to be sold by the Book-sellers in London, 1686.

Licensed,
November 17, 1685. Rob. Midgley.

Jo. Bellenger Warden.



TO THE READER.

Courteous Reader,

THe first, second, and third Impression of this Subject, finding acceptance at thy hands (and that not without desert: for I confidently am assured, you have reaped the profit thereof) be you of what sex or condition soever; whether you apply it to privat use or publick practice: This, I say, is one and none of the least motives, to induce me to give you an Enlargement thereof. And have now made it applicable to all Sexes and Conditions; by an Additional Supplement, touching the epidimical diseases of Agues and Fevers. The Ague is a distemper, under which many people sadly for a long time Languish; and commonly take poysons instead of medicines, never regarding the Causes nor Kindes of the Disease, nor of the Medicine; but Generally crying out, I am sick of an Ague And then every woman hath a medicine at her tongues-

To the Reader.

end, and by hart; though she knows the nature or quality of it no more, then I am acquainted with the Man in the Moon, and perhaps scarce so much; And that's the reason so few are cured, because they hearken to every idle Tale, which sooner kills then cures: But if I write till doomes-day, I shall never alter their foolish opinion, that is, They know better than any Doctor can teach them. But that I may a little manifest their vanity, I'll insert one Example, of which I lately was both Auricularis and Oculatus testis. A woman, where I chanced lately to come, sate hovering over the fire (Cornelius his Tub had been a fitter place for her) and Complained of an Ague: A gossip stands by; and demands, when begins your fit? Ile tell you what will help you at once taking. And what rare Arcanum would now proceed from this learned Doctress, I longed to hear: And this was her prescription.

Take Garden snails, (the Gardners will be glad to be rid of them, (Quoth she) (so would the Patient of her disease too, thought I); sow them up alive in a linnen Cloth, making a Chain or Collar of them, and wear it about your neck; and I'll warrant, it will drive away your Ague, Cries the woman. A Collar of Welsh Parsley would do it more sure and speedy. But the truth is, the sick woman

To the Reader.

*Laboured undor Lues Venerea ; which I am
sure hath different Symptoms from an A-
gue , yet it's possible an Ague may also
accompany it ; yet she must have a Prophe-
tick Doctor to tell her disease by her piss
which one may as soon do, as teach an Ass to
read Hebrew. But as they are, so I leave
them ; in hopes my Book will meet with more
ingenious Readers.*

Your Well-wishing Friend,

Robert Turner.

T H E

To the Reader.
I have chosen a French name, which I am
not sure of, but I have chosen it as a
sign, and I have chosen it as a sign
to tell the world, that I have chosen
it as a sign, and I have chosen it as a
sign, and I have chosen it as a sign.
I have chosen it as a sign, and I have
chosen it as a sign, and I have chosen
it as a sign, and I have chosen it as a
sign, and I have chosen it as a sign.
I have chosen it as a sign, and I have
chosen it as a sign, and I have chosen
it as a sign, and I have chosen it as a
sign, and I have chosen it as a sign.

Your most obedient servant,

John W. C. Williams

T. H. B.

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THE

THE
WOMANS
COUNSELLOUR.

The Introduction.

CHAP. I.

Of Womens Diseases in General.

THIS being a Subject, which too much modesty, or indeed, as it is, simple folly of many of the female Sex, hath hindred them from attaining to; and others to fill their purses, have and do still endeavour to conceal: But the want thereof being much, and the benefit great to save the health, and sometimes the lives of many poor women, whom God made as like himself, as he did the greatest Queen in the world; is the cause of bringing this so much necessary work to every ones capacity. And to treat peculiarly of the Diseases, and Infirmities incident to women, which, as
B they

they want a peculiar Treatise, so they require a peculiar and proper Cure, as *Hippocrates* at

Hip. 1. *De morbis mul. 331.* large teacheth: For the women do much differ from the men, from their beginning, and therefore do labour under, and suffer many Diseases peculiar and Proper only to that Sex; which men can never suffer, neither are they incident to them.

Wherefore, Is it not requisite to call such infirmities womens diseases, and for them to institute not onely a proper Treatise, but a special Cure? Nevertheless, it hath been, (and perhaps still is) contended against by some learned and famous men, who would account this Treatise needless, and seem to aver, that there is no such vast distinction to be used between the Male and Female; but their diseases having only respect to the Sex, may be cured by one and the same general method. And this indeed may be true in some common and general Diseases, usual to both Sexes; but in such infirmities as appertain only to the women, and are not at all contingent to the men, their falsity plainly appears. And therefore *Galen*, *Hippocrates*, and *Dioscorides*, and

many

many others, have taken the pains to write whole commentaries meerly upon the Diseases of women; but yet their works are much incus'd by the corruption of time, though full of much variety of speech, gravity, and excellency of Learning.

This Treatise of the Diseases of women, is so occult, intricate, and difficult to perform, that there is nothing to be found in all the Cabinets of nature, or secrets of the medicinal Art, more abstruse and difficult. The causes of this are many, as *Hipp. de morbis mu.* *Hippocrates* numbers them *pag. 331.* in his Book, *De morbis mul.*

pag. 131. The first cause is, that women carry Diseases a long time about them, & rooted in them and yet are either voluntarily, or foolishly ignorant thereof; either they do not know, or else are superfluously modest as they will not discover the same, until time and necessity, too late, to their pain, teaches them to know them by experience. And from hence it follows, that their cure is not only difficult, but oftentimes their Diseases are incurable.

The second cause *Hippocrates* num-
B 2 breth

breth to be this: That a great many women that are troubled with some secret Disease, and do well know the same, yet are so shamefac't and modest as rather to suffer under the same: than to communicate their minds to the Physician. Whereas he that wears the shoo, best knows where it wrings; and amongst other Causes, the information of the Patient, discovers to the Physician the knowledge; and so consequently, the Cure of the Disease may be the easier effected. Now the Physician being destitute of that help, by reason of the silence of the woman, the knowledge of the Disease is the more hard to find out, and consequently the Cure more difficult.

This also may be added for a third cause, the too much verecundity or timidity of the Physicians, dealing too carelessly with the women, being too shamefac'd, or bashful to deal plainly with them, and to enquire of them diligently and perfectly, the causes of their infirmities, and also *absconditos locos suos attingere & tractare*, which is necessary and needfully required. Of which negligence, *Hippocrates* doth much reprove and reprehend many Physicians, who do

not accurately and carefully study to search out, and understand the true Causes of womens Diseases, without the knowledg whereof, their going about to Cure them, is rash and indiscreet.

But to pass by these Causes, which are of no small moment, it will not be amiss to add another, that the ignorance of Mid-wives, not knowing the internal secret parts of nature, nor how to exhibit in word or outward remedies, may cause to the women difficult and hard Labours.

From all which, is consequently gathered, that the Causes finding out, the matter and knowledg of womens Diseases, containeth in it many secrets and great difficulties.

But these difficulties carry with them, and comprehend in themselves, a recompence of jucundity and profit; For what is more delightful to man, than to understand so great secrets, and mysteries of Nature? And what can be more profitable to a Physician then to find out and know the way and maner of curing, and helping the infirmities and diseases of women? For since that the infirmities which do most frequently afflict mis-

rable women, are very many most acute and grievous, in so much that their complaint may be heard almost continually from the very Womb; certainly Physicians in the study of their Cure shall not only gain great esteem and honour, but much profit. This therefore induceth me to render this Treatise plainly in the *English* tongue, that the women themselves may be their own Physicians.

The first thing therefore here intended to be handled, is of the Conception of man; and therein the first thing to be noted, is the distinction and difference of the Sexes of man and woman: without which no conception can be had, nor the Course of nature maintain'd; of which, that it may be fully and perfectly understood by you, we shall speak plainly. I say therefore as the Philosophers teach, that all things whatsoever that are, have a twofold *ens* or being: some ingenerative, incorruptible, eternal, as Intelligences and Heaven; others generative, corruptible, and momentary, as these inferior Elements, and those things which consist of the Elements.

Although the Elements as to the whole, are ingenerative and incorruptible,

ble, nevertheless, according to the parts they are generated and corrupted, and are subject to continual transmutation. But the cause thereof, is the *materia prima*, or first matter, which always desires new forms, as the Philosophers in their Physicks every where teach. But to let pass all other circum- *Gal. 14.* stances, *Galen* tells you, there cap. 11. was a man so studious in the secrets of Nature, as to seek if it were possible to be immortal, and bring immortality upon the Body. But the *materia prima*, or (which, if you will, call it) God himself, knew *Gal. 1.* this to be unlawful, and this cap. 1. *Galen* sufficiently declareth; for that which consisteth of *Arteries*, *Veins*, *Nerves*, *Bones* and *Flesh*, is the compound of Nature, and therefore is subject to corruption, for the *Frabricatum* or building of Nature, is a plain way, yet impossible to bring a man to immortality, his structures are subject to fall. The greatest of Cities. and the wisest of men, be their Counsels never so great, or their people never so many, and their wisdom and their providence never so much, time will bring them all to nothing.

Therefore the works of Nature are wonderful, as, that as one dies; another lives, and instead of one another succeeds; and by that Rule you may call nature to be immortal, but this is no other but the

continual Generation of mankind; so teacheth Philosophy,
Gal. 6. and so the learned write.
7. 14.

3 De u- There is no part of the Body,
su part. but is necessary to be used, and competent to the protection

of life, as the Brain, the Heart the Liver, the Eyes, the Nose, the Ears: But if we should particularly instance the *primum mobile* of Nature, we must then speak of the four principal parts which carry a distinction between the Male and the Female, and are the preservers and continuers of mankind.

I'll presume so much modesty as to give you these terms in the
Turner. old tongue, my meaning cannot be unknown; 'twas lawful for *Ovid* to write what he would not speak, and you may know my meaning; the parts following which we must treat of, are the maintainers, and continuers of the World, before the confusion of *Babel*, called *prudenda, testes, uteri*.

You

The Womans Counsellour.

9

You know my mind, if you do not his; in *English*, such things as have the best sense of feeling.

Of this which we said before, we intend only to discriminate the Sexes, without which no Generation can be had in any Creature whatsoever, without the perfect mixture of Male and Female.

And therefore *Aristotle*, in all his works, counted the Earth to be the mother of all creatures, the Son the Father and begetter of them; so saith likewise *Plato* and all others, that the Man and the Woman consist of two Elements of the Sun and Moon; the Father and begetter to be Fire or Sun, the woman or conceiver to be the Earth or Moon; of which the whole World is built and consists.

As the Microcosmus or great world consists, and is properly supported by the Sun and Moon, which are the Male and Female of the same great World: So the Microcosmus, man, by the woman which is the Moon of the man, and the Earth is the Microcosmus, and the field of his generation, produces the continual generation

ration of mankind. To speak of the differences of Sex and parts between man and woman, would take up a Volume in Philosophy, beyond our present intention, which intends only the infirmities incident to the Moon of Man, or that Creature which we call a woman, Something may be said how the Sun and Moon of the Microcosm, or the man and the woman, differ in parts & nature. Philosophy largely teacheth it, but we say no more, but only, they differ in Faculty. For the Man or the Sun of the Microcosm, hath a power or faculty to ingender in another, that is, in the Moon; but the woman hath also a faculty and power of generating, or bringing forth in her self, by the help of the Sun her husband; without which mutual conjunction, no Generation can be had.

I hope you have wit enough to know what I mean by the Sun and
Turner. the Moon, that I may not be forc'd to English one thing twice; and if you be Men or Women, then know that by the Sun I mean the Man, and by the Moon the Woman; *which if she be a whore, I cannot help it.* That's an Eclipse to the microcosmical Sun;

Sun; And as these two differ in Sex, so they differ in Nature, and in the several Faculties of Nature, & members belonging to procreation, and generation of Creatures accommodated the one to the other; but if you will take the distinction, *Aristotle* he calleth them in Women *Pudenda* and *uterus*, and in Men *Testes* and *Membrum virile*. *Testes* signifies properly, Witnesses; and a man without such Witnesses will *Turner*. have bad success in his cause if women be of the Jury. And therefore the first Mover and Maker of all things knew it necessary, to have a procreation of Mankind, for the continual supply of the World, which should be as well male as female, and therefore he made the woman, and fitted her answerably to be accommodated to receive the Instrument of the Microcosmical Sun, the Man; necessarily fitting one to the other, for an Act of generation; and this was the cause why 'twas not thought fit the Man should be alone; for if he had been so, the World had ceased in him; and 'twas not only sufficient to make a Man and a Woman so, and furnish them with Instruments.

proper to conjunction and copoulation; but also that as well in the Man as in the Woman, there should be a desire, and magnetical attraction to the Act of copulation, by a sympathy between themselves; or else, the very Act it self would be abhorred, and the species of humane Generation faustrata, and come to nothing; by an abhorrency of the Act it self, naturally as it is, whereby the intention of the Nature would have fallen to the ground, and one Man, and one Woman only, been made in vain. Therefore the sagacity of Nature, to cause propensity in both Sexes, to the Act of Generation for procreation sake, endued both with a recipocal pleasure, and delight in the Act of Coition it self.

And this propensity and pleasure, is not ordained in men and women only, but in all other Animals to maintain a continual succession of generation amongst them: as appears by the great fierceness and earnest desire of all creatures to this Act, of which the Philosophers largely write; but we pass it, as not pertinent to our present intent, and come to speak of the menstrual or monthly Courses, by the natural constitution

stitution whereof, all women are more or less weak or strong diseased or sound, more or less able and meet for conception, according to the species or degrees thereof.

CHAP. II.

Of the Menstrua or Terms.

Aristotle delivers that the *Menstrua* is an Excrement, and in proportion as the Seed of man; and that they happen to Women at the same age, as the men begin to have Seed: And that the humours of the Terms are purged forth by Nature, as superfluous and unprofitable; therefore they may be comprehended under the general notion of an Excrement; the principal use thereof is, for generation sake, which is the first institution thereof, the Birth desiring a copious matter for nutriment.

The Terms generally begin in all
Wo-

*Arist. I.
de gen.
Anim.
cap. 19.*

Women, about the fourteenth year of their age, about which time also Men begin to have Seed, and both men and women change their voice, and are subject to many other mutations in their Bodies. And they cease, as the same Philosopher writes, about the 50th year, feldome longer continuing.

The time of their flowing is not in all alike, for some have these purgations but one day, others two, three, and four days, according to the age and temperament of the Woman. For sometimes they flow more, and sometimes lesser. In women that are sound of body, they moderately flow two or three days ; if any longer or shorter time, that Woman is sickly, or barren.

And so much for the Terms in general: we will proceed now to speak of the suppression of stopping thereof.

CHAP. III.

Of the stopping, or suppression of the Terms.

WHereas by institution of Nature, it is necessarily provided, that all Women should have their monthly natural purgations, by reason of the temperature of this Sex, and many other causes if they be suppressed or stopt, there follows to that Woman much peril, and many sicknesses; but on the other side, if they have their purgations according to the law of Nature, it keeps them in health, and preserves them from many Diseases.

The causes of the suppression of the Terms, or diminishing of [*The Causes.*] them are principally four,

The first is, the viciousness of the Womb, and of the Vessels pertaining thereunto.

The second is, the vice, or corruption of the blood.

The third, is the viciousness of the whole Body.

The fourth and last is, the viciousness of

of the Faculties of the Body, to which all other causes may be referred.

First therefore, the Terms are suppressed, or diminished by reason of the Womb, and the Vessels belonging thereunto, by which the Terms ought to be purged; if therefore the Womb labour under any Disease, which may be many, as that if the substance of the womb be too hard, or too thick, otherwise than is agreeable to Nature, that causes a stopping of the Terms, that must be brought to a better habit, with fit medicaments, and used in time for a convenient remedy.

Secondly, there doth happen Diseases of intemperateness, which are various, simple and compound, some with matter, and some without matter, under all which the womb may labour, partly by Nature, and from Birth; and partly growing in time against Nature, as hardness and thickness, of which we have spoken.

Of these Causes, the Simple are cold and dry, the Compound hot and dry; both which, may stop the Terms, cause the Womb to grow thick and hard, de-

stroy

which destroy the blood, and impedit the natural purgation.

Then there are Diseases of intemperateness with matter, as inflammations, Swellings, Tumours, and Cancers against Nature.

Then there are other Diseases, as Ulcers, Fistulae, Imposthums, and the like, which the Womb is subject to, which also impedit the Terms.

The second cause of the suppression of the Terms, is corruption of blood, which may be either too thick, or too glutinous, by reason of the vicious thicknes of the humours, the Diet, and many other causes frequently happening.

The third Cause, which causes Women many times, not to have their Purgations at all, is the viciousness of the whole Body, that it sends not blood sufficient to the Womb for this matter to be digested of; the humour inclining to other parts of the Body, either caused by ill Dyet, or too much exercise, as often happens in some rustick Women; whereby their temperament becomes too hot and dry, almost inclining to the nature of men.

Ano-

Another Cause of the suppression of the Terms, is the weakness of the Woman in general, whereby the blood wanting power for Concoction runs to some other parts of the Body; and so long as the woman labours under that weakness, the purgations are hindered, if not altogether stopped. But thus much may suffice for the Causes: we shall now proceed to the Symtoms, Prognosticks and Remedies to be used in helping this infirmity.

Tho' outwardly no visible signe may appear, but only the meer relation of the party afflicted; yet the differences thereof, may be judged by the Causes, and Accidents attending it, and the part of the Body thereby afflicted. Whether the whole Body be vitiated and diseased, or the defect be in the Womb, or Vessels, or that the Mouth of the Womb be distorted and turned aside out of its due place, or some other impediment thereabout, or if there be a perpetual suppression of the Terms, then it plainly shews such a woman to be absolutely barren.

If the Obstruction come by weakness of the Vessels, and expulsive power, then that is perceived by immoderate heat
grea

great thirst, a swift and strong pulse, head-ach, and many other signs of heat.

But if the cause thereof happen to be from cold, then the woman is dull, drowzy, and much given to sleepiness, but without any thirst: the pulse beats very slow, and the Urine is of a loathsome colour.

If the Disease proceed from some inward cause, it is discovered by the fatness or leaness of the party.

This Obstruction usually brings to the party afflicted, not only barrenness, but oftentimes the Falling-sickness, Suffocation, Swellings and Impostumes of the VVomb, and the other parts appertaining thereunto, much dulness and heaviness over all the Body, Coughing, difficulty of breathing, the Dropsy, detention of the Urine, costiveness, heaviness of mind, pain in the Head, and many other infirmities.

Now therefore, to proceed to the Remedies to be administered for the Cure of this infirmity, it will be very fit and necessary in the first place, to loosen the belly; which may be done by Glisters, which dissolve wind, and gently loose, thus :

A Glister for the stopping the Terms.

Take flowers of Cammomile and Mugwort, of each one handfull; Aniseeds and Fennel-seeds, each an ounce, and make a Decoction thereof.

Then, take of this decoction a pound or a pint, which you please: three drams of oyl of Cammomile and brown Sugar to make it a Glister; so give it.

Hiera Picra, is much commended in these causes, to purge the Excrements of the Vesicles, and remove those gross humours.

A proper Receipt thereof may be thus, to provoke the Terms.

Take the Species of *Hiera*, or (if it be lawful for me to speak *English*; and that 'tis a hard matter for me to do of such ugly insignificant words, as purblind Physitians have devised.)

Take four Ounces of the powder of *Hiera picra*, and mix it with Hony of Roses, or Syrup of Roses, a sufficient quantity to make into a *Bolus*.

Also, take of the same simple Species, or plain powder of *Hiera*, two drams, that is, a quarter of an Ounce; and mix it with a sufficient quantity of Syrrup of

Be-

Betony, that it may be made a Bo-

Another.

Take three drams of solutive syrrup of Roses, and a sufficient quantity of the Decoction of Citron-seeds; make it into a Portion or drink, which you please, and take it immediately after the *Hiera Bolus*, before directed.

Another excellent, is this.

Take of the powder of *Hiera picra*, three drams; of the Electuary called *Centivium*, and *Cassia* newly drawn, three drams; mix it into a *Bolus* with fine sugar.

Be pleased to give me leave to tell you what a *Bolus* is; for it is a term Physicians have caught by the *Turner*. And, without sense or reason, to fright you with. *Bolus*, is a Latine word, and signifies as much in *English*, as to say, a mouthful or morsel, or as much as one can swallow at once, so that you may make it a Pill or Electuary, which you please; for you know both are swallowed.

Some do refuse the use of *Cassia* to be administered in such cases, and condemn it;

it; but being well administred with *Hierapicra*, it is very commodious for this desease.

The opening of a vein, or letting of blood, is very proper for this diseafe, if it appears that there be a plenitude, or corruption thereof; it is properly to be drawn from the lower parts of the body, as the Foot; sometimes from the Thighs, and *Venis Cubiti, et ab utero*; you may imagine my meaning, though I speak Latine; but I say the superfluous blood must be drawn out, and that downwards, or else it will endanger to spoil the body.

Ligature and binding of the Thighs, is also requisite in this case, and to keep the same bound to draw down the blood.

Also, if the Veins of the Matrix be obstructed and stopt, and the humor of blood abounds, it is requisite that there be a Vein opened, to take away the blood, and that there be other means used to diminish the same, as laxative and opening medicines, using abstinence and

exer-

*Give me
leave to
be so
modest
as to
conceal
that.
Sub ma-
trice.*

exercife, as need requires; but where no order nor abstinence is used, never expect a good remedy.

But take it for a general rule, that at first you begin to provoke the Terms, with gentle and lenitive moving Medicines; afterwards, if that do not the work, proceed to stronger by degrees, always having due respect to the age and strength of the person.

For young and tender persons generally, this is a gentle mover of the Terms; Syrup of Betony, of Mugwort, of Hony, of Roses, the decoction of Betony, and Hyfop, Ceterach.

Simples gently provoking and moving the Terms; which are warm by nature, are accounted these;

Smallage roots, Fennel roots, roots of Butchers broom, of Parsly, Madder, Asabacca, Valerian and Elecampane.

The feeds of Lupines, Sperage, Parsly, Smallage, Annis, Fennel, Cummin.

Of Herbs these, Cinquefoil, Mugwort, wild Mints, Harts-tongue, Marjerom, Thyme, Wormwood, Juniper, wild time, Lovage, Maidenhair, Southernwood, and washt Turpentine.

Strong Simples to provoke the Terms,

Terms, are ; Hemlock, Rue, Centory, Savin, Euphorbium, Sagapenum, Ammoniacum, Mirrh, Assa foedita, Mustard-seed, Celandine roots, Coloquint, Pepper, black Hellebore, Boras.

These with the former, are to be used in powder, Syrrup, juice, or Decoction; but beware you be not too busie in meddling with some of the last mentioned, lest you repent it.

A Syrrup to concoct, and prepare the humours, to provoke the Terms.

Take Syrrup of Betony, of Mugwort and Elecampane, of each half an ounce of the Decoction of Hyssop, and Betony of each four ounces; mix them together and so take it when you please.

Oderiferous things which provoke the Terms are, Cinnamon, Cassia Lignea, Costus roots, Muscus, Spica Indiae, Spica Romana, Gallia muscata, and such like.

Fumes to be burnt to move the Terms, are

Oppopanax, Sponoria, Frakincense, Lignum Aloes, and red Storax.

Thing

Things by nature cool, which move the Terms, are;

The feeds of small Endive, of Melons, of Gourds, of Pompeons, Cucumers and Lettice; of which, Pessaries may be made to use in the Womb; but have a care you put a string to them, to get them out again when you please.

Syrup to take away the obstructions in the Body, which hinder the Terms.

Take Madder, two Ounces; of the roots of Lovage, Sperage, Cypers, and Rags each an ounce and half; Penny Mountain and Balm, of each two ounces, Spica Indiæ, half a dram, Licorice, Currants, Rosemary-flowers, and Stecads, of each one ounce; six ounces of Honey, and nine ounces of Sugar; boyl into a syrup, and take thereof two ounces at a time.

Another for the same.

Take two ounces of Madder, Sperage roots, Cypers roots, and the roots of Witchers broom, of each an ounce; Valerian Sabin, white water Mints, and Penny-royal, of each a handfull; Balm two handfulls; of Melon feed, one ounce; Licorice and Currants, each half an

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ounce.

ounce; Honey and Sugar, of each six ounces; so make it into a fyrrup, and take thereof about an ounce and a half at a time.

To provoke the Terms strongly.

Take the water of Smallage of Lupins, Sperage, and Fennel, of each six ounces; a dram of Cinamon, a quarter of an ounce of Spica Indiæ; Ammoniacum and Oppopanaxum, of each a dram and a half; Parsly seed, Fennel seed, wild yellow Rape seed, and Carraway, of each a quarter of an ounce; Gromel seed and Agrimony, of each a handful; Galingale & Saffron, of each half a dram, the kernel of Quinces and Mallow seeds, of each half an ounce; Syrrup of Violets, two ounces boyl them all, except the fyrrup, in two quarts of Gourds water, till the third part be wasted; then strain it, and mix it with the fyrrup of Violets, and boyl it with so much Honey as you see convenient then strew a little powder of Cinamon into it, and Vinegar of Squils, enough to make it sowrish; then take of it in quantity as the former.

Common Syrrups which remove obstructions of the Terms, are,

Syrrup of Mugwort, of Maiden Hair

of Chicory with Rubarb, and the syrrup
of the five roots; these you may have
ready made at the Apothecaries.

A Laxative to open the Body, and purge superfluous humours.

Take Sene leaves, Penny-royal and
Madder of each a like quantity; boyl
them in white wine, take thereof about
three ounces at a time, fasting.

Another for the same.

Take Penny-royal, Nep, Soothern-
wood, Rue, Centory and Hyfop, of each
one handful: Savin and Fether-few, of
each one handful and an half; Galin-
gale, a dram; Cinamon and Madder, of
each one handful; Mirrh, a quarter of
an ounce; boyl them together in a quart
of fair water, till the third part be wast-
ed; take thereof two or three ounces
fasting, at a time.

Another.

Take Sperage, Smallage, Fennel and
Parsly roots, *Cardus benedictus* and
Butchers broom, of each an ounce and a
half; Annis, Fennel, and Carraway
seeds, of each a dram and a half; Mug-
wort, Penny-royal, Mints, Horehound,
Assarabacca, and Fether-few, of each
half

half a handfull; seeth them altogether in two quarts of water till half be wasted; then strain it, and mix therewith the syrup of five roots, of Calamint and Mugwort, of each a like quantity, and drink thereof in the morning and afternoon, about tow ounces.

Another to move the Terms.

Take Mints, Balm, Penny-royal, Marjoram and Southernwood, of each a handfull; Anni-fends, Fennel and Carraway-seeds, of each an ounce; Polypody an ounce and an half, Cicory roots, an ounce; cut the roots and herbs very small, and boyl them all together in a quart of water till a third part be consumed; then strain it, and sweeten it with Sugar to our own liking, and take thereof as you please.

A Syrrup to provoke the Terms.

Take four handfulls of Cicory roots take out the pith, and cut them small, and boyl them a good space in two quart of White wine; strain it, and then boyl the decoction unto a syrrup with Sugar and take thereof about two spoonfulls evening and morning.

A Trochis to move the Terms.

Take a dram and a half of Mirrh, two
dram

together ramms and an half of Lupines, Rue, wa-
ter Mints, Cummin, Maddar, Elecam-
pane roots, Sagapenum, Oppopanaxum,
of each a dram; make it into Trochis,
with the juyce of Mugwort, and give
half an ounce thereof in the decoction
of Juniper berries, made with water.

Wines good to provoke the Terms.

Wine of Elecampane roots, of Marje-
om gentle, of the herb Bennet, of Beto-
y, of Gillo-flowers, and of Rosemary;
these are vey good if the Patients Body
be fitting to drink Wine, otherwise dis-
cretion may direct you not to use it.

Confections good for this Disease are,

The Confection of Elecampane roots,
the Confection of Eringo roots, Con-
serves of Piony, and Mirrh roasted in
an Apple.

Pills to move the Terms.

Take the Pill Alephargine, half a
dram; Aloes, two scruples; Savin in Pow-
er, one scruple; make it into Pills with
the water of Mugwort, and take half
thereof at once: these provoke the Terms
and are safe without any danger.

Others for the same.

Take Pill Alephargine, half a dram;
all Cochiæ, one scruple, mix them into

five Pills, and take them at once.

By the way, heed is to be taken that these Medicines are not to be exhibited at such time as the Flowers do use to come, or nature useth to send forth the menstrual purgations; for at that time they may draw and turn the humors from the womb, where nature would vent and purge it, to some other parts of the Body, to the impeding of nature, and damage of the Body; but the whole Body being purged and cleansed, then 'tis a fit time to apply these Medicaments, which may take away the intemperateness, and remove the vices and obstructions of the Womb and Vessels; purifie the crassious and corrupted blood, and extenuate the same out of the Vessels; and briefly provoke the Terms: To do which, you see the ways and means are manifold, partly simple, partly compound, partly internal, and partly external, to be administred and exhibited sundry wayes, and for sundry reasons, as the cause and necessity shall require, to which we further proceed.

Pills to procure the Terms.

Take Musk and Mirrh, of each four scruples, Sterhas, Madder, Penny-royal,
Ci-

Citron pills, long Pepper, Cassia Wood, Cassia pills, Piony seeds, and Calmus, of each three quarters of an ounce; Spica Indix, half adram; make Pills thereof with the juyce of Mugwort; whereof take a dram at once.

Thus far of inward Medicines to procure the Terms; there are also many outward Medicines to be used if need require, the first part whereof are Baths and Lotions, which are partly natural, as of the natural water of hot Baths; and partly artificial, which are prepared of congruent and fitting Medicaments.

A Bath or Lotion for the Terms.

Take of Camomile flowers, of Mugwort, Calamint, Dictamus of Crete, Brioony, Savin, of each one handful; of Aniseeds, Fennel-seeds, yellow Carrot-seeds, and Ameos, of each an ounce; mix them altogether, and therewith make a Decoction in water.

The use of these Lotions and Baths, is twofold; First, to wash and Bathe the Thighs and lower parts of the Woman, with the water decocted; and secondly, for the Woman to sit in a Bath up to her middle.

The second sort of external medicines

are injections, or medicines to be injected into the Womb; and Pessaries, or Suppositories to put up into the Womb, and remain there a space. Suppositories are made of medicines wrapt up in Wooll or Bombast, or some such like thing; and so put up into the Womb, and there a great while to be detained.

But always remember that you tie a string thereunto, put about the Thigh, that it may again be taken out when you please,

A Pessary for the Terms.

Take the leaves, roots, and juyce of Mercury, and make thereof a Pessary, and apply it alone; it may also be mixed with other Medicaments.

Pessaries of odoriferous things, and Aromatics are very good.

*An Aromatick Pessary to draw down
the Flowers.*

Take of Gum Laudanum the best, two parts; of Belzoine and Mirrh, of each one part; of Musk one part: mix the Aromatics with Oyl of white Lillies, a sufficient quantity, to make it into a fit form, and so put it up.

Pessaries more strong in operation, are such as are made of Coloquintida, Briony,

ny, Scammony, and the like, an example whereof take following.

A Pessary to move the Terms.

Take of Oxe gall, the juyce of Briony, of each an ounce; Pulp of Coloquintida two drams; of Mirrh one dram; make this into a Pessary as before is directed, and so apply it.

In the third place outward means to be used, are fumes and suffumigations, and they are best to be made of odoriferous Armatick things, whereof take this example.

A Fumigation to procure the Terms.

Take Belzoinum, Storax, Calomint, Mirrh, Bdellium, of each a dram; Gallia Muscata Mes: half a dram, Libethum half a scruple; Storax liquid, or Oyl of Spike perfumed, a sufficient quantity, to make it into Pills or Trochis.

These you may have at the Apothecaries,

This is to be put on a moderate fire, that the fume may assend, and the Woman is to be so commodiously placed, that she may receive the fume up into the Matrix through a Vessel or Funnel fit for that purpose, which is to be made broad at that end next the fire, that it

may receive all the smoak, and with a narrow neck like a Funnel, to inject the fume into the Matrix.

But these Fumigations as *Hippocrates* teacheth, use to cause the
Hip. 5. Headach. Therefore, the
Apho. 28. Womah ought to be well covered and fortified with clothes, that the vapours may be kept from ascending to the Head.

In the fourth place, amongst the external Medicines, unguents and plaisters are to be used, and applyed to the *Abdomina* or secret places.

Letting of bloud is also to be used in the foot, or elsewhere, as need requires us.

An Oyl good to bring down the flowers.

Take Oyl of sweet Almonds, two ounces of white Lillies, one ounce; Oyl of aniseed, two drams mix them and therewith annoint &c. it is very effectual for infirmities in those parts.

A Plaister to apply, to move the Terms.

Take of Penny-Royall, Calamint, Dittany, Mugwort, of each one handful; Cinnamon, Cloves, Mirrh, Balsome, of each a darm; Meal of Pease, a pound; mix them with White Wine upon the fire, and make thereof a plaister, and apply it
to

to the pudenda.

An Oyntment for the same.

Take Musilage of Fleawort and Linseed, of each an ounce ; Butter unsalted ; two ounces, Hens grease, Ducks grease, Goose grease, marrow of Calves bones, of each half an Ounce ; Ammoniacum, a quarter of an Ounce ; Oyl of Sefanum, Oyl of Sweet Almons, of each five drams ; Wax sufficient to make it into a salve. With this Ointment, annoint the body behind and before, from the Navel downwards ; but not before you have used all other inward means and outward, of Bathing, letting blood, Fumes, Pessarie, &c.

A Plaister for the same.

Take *Confectio Benedicta*, half an ounce, Turbith, a quarter of an Ounce ; Nigella seed, three drams ; clarified Honey enough to make it into a plaister.

This Plaister is to be applyed over the Privities, as before is directed.

If you perceive the courses begin to appear, then take this drink following.

Take Mugwort, Sene-leaves and Pennyroyal, of each half a handful ; Cinnamon, half an Ounce ; Mace, three drams : boyl these altogether in three pints of good wine, until the fourth part be wa-

sted:boil it in a pot stopt close in boyl-
ing water,otherwise called *Balneo Mariae*.

In the last place,is to be used frictions,
or often rubbing of the thighs; and in-
feriour parts,todraw the humour down-
wards, Ligatures or binding the Thigh
hard with a string, Cupping Glasses to,
be applyed to the Hips, and Thighs
and the inferiour parts, both with scari-
fication and without.

Let the sick party beware of all slimy
meat,and hard meat,&from all salt,cold
binding things, which are hard of diges-
tion:omit hatred, sorrow and Melancho-
lines: and always in these cases, begin
with the mildest medicines first; of
which you have sufficient before directed.
And thus far, for the suppression or stop-
ping of the Terms: we proceed to the
extraordinary flux (an evill also inci-
dent to Women) and the remedies
thereof.

CHAP. IV.

Of the immoderate Flux of the Terms.

HAVING hitherto fully declar'd the Symtoms, Causes, and Cure of that great Feminine infirmity, the stopping or obstruction of the Terms, we provide now in order to treat of the immoderate Flux or overflowing of Womens courses, which often times brings to the party afflicted therewith many other infirmities, and great weakness, and sickness, pains in the back and stomach, loss of appetite, ill digestion and many other diseases, as Dropfy, Consumption, and others.

This infirmity may, and oftentimes is caused by some fall, blow, thrust, overstraining, too much exercise, over heating the body, and thereby making the blood thin and fluxible.

It is also caused by some unnatural, and untimely birth, breaking of a Vein, or some brufings in the Womb, some Vein there being broken, or through some weakness in the retentive faculty,
and

and too much strength of the expulsive;
too much moysture and slipperiness in
the Matrix.

Many suppose the immoderate Flux
of the Terms, and the continual issue of
Women to be one and the same disease;
but they are besides the Cussion; for they
two severall and distinct diseases, as *Galen*
plainly teacheth, for the superfluous
Flux of the Terms, blood only issueth, as
it useth to appear in the natural monthly
purgations, but only it flows immoderately;
but in the issue or Flux of Women,
not only blood, but various excrements,
sometimes watry, and of another substance,
are evacuated.

The Terms or courses are said to flow
immoderately, after a twofold manner.

First when they flow excessively, and
beyond measure in a small time.

Secondly, When this evacuation continues
many days beyond its natural course and time.

And to this purpose, writes *Galen*,
when he saith, Men are wont to call
that much rain, or great rain, which
continues a long time, though it fall but
slowly, and leasurely; or else if it suddenly
fall upon the earth in great showers.

If

If any one shall be so curious, as to ask what is the proper quantity and measure of the menstrual blood, which nature ought duly to evacuate, *Hippocrates* answers them, *Hip. 1. Lib. de morb. mulier. pag. 313.* That in a sound Woman, and one perfect in health, the moderate monthly Purgations ought to be about 20 Ounces, a very little more or less; if they exceed very much that proportion, or are much less, then are the Courses diseased, and disaffected.

But the certain quantity of monthly natural purgations cannot so strictly be defined in all bodies, because of the difference of the temperature, the diet, habit, constitution, age and strength of Womens bodies: It must necessarily be, that some must have them more copiously than others; but this definition might be taken to be of a Woman in perfect health; but if the Flux of natural purgation be immoderate, the party must needs be much afflicted therewith, and thereby incur many other Diseases; of some whereof mention is already made, and partly of the causes hereof.

But

But we desire to be a little more copious in discovering the causes of this distemper, before we proceed to the method of the cure thereof.

The Causes of this immoderate Flux, are distinctly and accurately handled by *Galen*, That *Gal. 3. de Sim. Causis. Cap. 2. 5. Aph. Com. 58.* The Terms (as other Fluxes of blood) do flow immoderately for three causes.

First, By reason of the faculty that recludeth the Vessel containing the blood; as in the Flux of blood at the nose.

The second, Because of the evil affection, and ill disposition of the blood.

And the third by reason of some viciousness, or detriment in the Vessels themselves.

The first cause is, by reason of the natural faculties which are four. The faculty attractive, retentive, alterative, and the faculty expulsive.

All which faculties perform their operations, according to their

Gal. 1. de fac. Nat. proper temperatures, as *Galen* largely teacheth.

There.

Therefore they are the cause of the menstrual Fluxes immoderation, when these faculties do not properly, and duly exercise their Functions and Offices.

As chiefly, If the retentive faculty be too weak, that it cannot retain the blood so much, and so long as it should, until its due time; this is a special cause of the superfluous Flux, which many times happens, by reason of some ill distemper in the Womb or Vessels, either too much cold, or moisture, or both.

In like manner, it comes to pass, when the expulsive faculty too powerfully sends forth the blood, in such quantity, and at such times, when by the Laws of nature it should not; and this also chiefly happens by reason of some ill distemper in the Womb or Vessels, either proceeding of too much heat and dryness, or both.

Another cause of immoderate Flux of the Terms, is the ill disposition, or corruption of the blood, and that after a twofold manner.

The first, when the blood is so vitious, that it corrodeth and corrupteth the vessels wherein it is contained, which is one, when the blood is too thin, hot, or sharp,

sharp, and that by reason the tempera-
ture, or ill dyet, is mixed with superflui-
ty of Flegm, Choler, or Melancholy,
which are offensive to nature, and do
provoke her to expel them.

A second cause is superfluity of blood
distempered, so that the
4Method.2. Vessels cannot contain it
but it breaks out, and
forces a purgation, by reason of the a-
bounding acrimonious humor thereof
as *Galen* also makes mention. Having
now spoken of two causes of the im-
moderate Flux of the Terms, we proceed to
the third, which is, because of the viti-
ousness of the Vessels, and that consisteth
in the too much hardness, softness, or
smallness thereof: And hapens to come, in
youth, in their first beginning; and to o-
thers afterwards, in progress of time.
And this happens to come thus to passe:
Too much softness of superfluity of
moisture, hardness of too much dryness
and smallness of too much hunger or
want of sustenance.

If this superfluous Flux proceed
too much blood, then the co-
Colour. lour of the Terms will be pal-
and whitish, if they come

Chc

Choler, then the Flowers will incline to yellow colour.

If Melancholy be the abounding humour, then are the Flowers of a blewish, black, or dark colour.

By which colours you may Judge of the abounding humour, and provide a remedy accordingly, to stop the excessive Flux thereof; for which purpose we now come to prescribe many, both internal and external means.

First, Observe these Rules.

Beware of hot things. If the Body be cross, and full of blood and humours, that nature seems to expulse it this way, stop it not suddenly, unless there be danger of much weakness by it, but gently purge and prepare the body first.

If the Body be very full of blood, you may open the *Basilica Vein*, and seek to reverse it that way; if it appear to come of Choler; or, if any other peccant humour abounds, purge that humour with proper moderate Medicines, mixing astringent and comfortable things amongst it.

Let the Woman abstain from all hard labour, and all kind of slimy, thin and waterish meat.

Vomits are good to stay the humor, and turn their course, that they flow not downwards.

Inwardly may be given Syrrups, Electuaries, Decoctions, Confections, and the like.

A Syrrup to stay the immoderate Flux of the Terms.

Take Syrrup of Endive, one ounce, Syrrup of Purslian, half an ounce; the decoction of Egrimony, and of Plantain 4 ounces; mix them together, and make them into a Syrrup, and so take it as you please.

An Electuary for the same.

Take conserve of Roses 2 Ounces, of water Lillies, one ounce; of Pearl prepared, and burnt Harts-horn, each half an ounce: Bole-Armonick, Terra Lemnia, of each half a scruple; mix them together with syrrup of Plantain; a quantity sufficient to make it into an Electuary.

A Bolus for the same.

Take Conserve of Roses, half an ounce; Philonium, or Requies Nicolai, two Scruples: Mix them together, and make a Bolus thereof. This is not to be given, but when extremity urges.

Avicenna amongst many other Medicaments

aments of this nature, commendeth the use of Vinegar, which to some may seem strange, it being the vulgar opinion, that Vinegar is of a great opening quality.

Nevertheless, *Galen* agrees with *Avicenna*, who writeth of Vinegar, *Gal. 1. de sim. med. cap. 18.* it is of an astringent quality, and doth suppress and stop fluxes of the blood. 19.

Others contradict the same, not approving of it in this case, as hurtful to the Womb. And there being many other Medicines here readily prescribed, it may very well be let alone.

A Powder to stay the immoderate Flux of the Terms.

Take Species Tria-fantali, Diarrhodon, Cabbatis, each a dram : Coriander, two scruples and a half : Blood-stone washed, one dram : Shepherds purse, two scruples : The Bolus, half a dram : Roses, Coral, of each half a dram ; Cinamom, a quarter of an ounce : make them all into a fine powder, and mix them with Sugar, as much as you please, and take it in broth strewed on meat.

Another Powder for the same.

Take fine Bolus, one dram : Terra sigillata two scruples ; tormentil, half a dram, Shep-

Shepherds purse, a scruple: Pearl prepared one dram; Species *de gemmis frigidis* one dram and a half: pomgranates, half a scruple: Roses, Saunders, red Coral, of each scruple: Sugar, three ounces. Mix them all together, and make them a fine powder, and give it as the other in broth or stewed meat.

An Electuary for the same.

Take Conserve of Roses six ounces; Conserve of Burrage, Buglas, Balm, of each an ounce; Bolus prepared, a dram: Pearl prepared, a quarter of an ounce: of Rubie Jacinths, Saphir, each a Scruple; Cinamon, a dram; mix these together, and make an Electuary thereof.

Another Electuary to stay the Flowers.

Take Conserve of Roses, three ounces Marmalade, two ounces and half: red Coral, a dram: Bolus prepared, half a dram: Blood-stone prepared, two drams; mix them altogether, with the syrrup of myrtles, and make an Electuary thereof, and take it as you please.

A Confection for the same.

Take Conserve of Roses three ounces Marmalade, two ounces and a half; Conserve of Burrage, Buglas, of each an ounce; Bolus prepared, a dram and a half

Pearl

Pearl, two drams and a half: Tormentil
two scruples; red Saunders, one dram;
mix them all together, and make a
Confection thereof, with the Syrup of
Myrtles.

The Confection of black Cherries, and
preserved Barberries, are also very good
for this use.

A tost of bread steeped in red Wine,
and Nutmegs in powder, strewed there-
on, is very good.

Another for the same.

Take Tormentil and Nutmegs, of each
a like quantity, Plantain seeds, half as
much; beat them all to powder, and give
it evening and morning, with stale
beer.

Red Corral, take every day before
meales in Plantain water, is also very
good to stay the Flux.

For the same.

Take burnt Harts-horn, and Nettle-
seeds, of each a like quantity; beat them
to powder, and take thereof a dram at a
time in Plantain water, and about a
spoonful of the juyce of Yarrow.

Galingal chewed in the Mouth is al-
so good.

A Clyster to stay the immoderate Flux of the Terms.

Take Fetherfew, Balm, Rue, Scabious, Rosemary flowers, Southern-wood, Comin, Bay-berries, Cassia-wood, Cassia fistula, of each a dram and an half; Dill-seed, Anniseed of each a handful and a half; shaven Ivory, two handfuls; boyl them altogether by a mild fire in two quarts of water, till half be consumed, and then strain it out, and take of this Decoction 12 ounces: oyl of Sefanum, rue and Pepper, of each half an ounce; Indian Salt, one dram: Diacastore, Confection of Bay-berries and Benedicta, of each three drams? temper them all very well together, and administer it very warm.

Thus far of such Medicines as are to be giving inwardly; we now proceed to external or outward applications, of which there are divers, but all ought to be of an astringent stoping quality: such are Pessaries, Unguents, and Plaisters. &c.

A Pessary, to stop the excessive Course of Terms.

Take Baulustes, bark of Pomgranates, Mirtles, each half a dram; mix them with a sufficient quantity of Honey, and make

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make thereof a Pessary, and put it up into the Matrix.

There are also more liquid Medicines, which may very commodiously be injected with a fit instrument like Clysters.

An Injection to stay the Flux of the Terms.

Take Baulustes, Pomgranate Pill, Tragant, of each a dram: Comphrey, four drams; make a decoction thereof, and mix it with four drams of the Juyce of Plantane, and make an Injection thereof.

A Pessary for the same.

Take juyce of Plantane, juyce of loes, and juyce of Pimpernel, and make Pessary thereof with Cotton.

A Cataplasme for the same, or a Pultis, which you please to call it.

Take Wormwood, Knot-grass, Nights-shade, of each a like quantity; pound them together and strain out the juyce; then temper with it Rye-meal, a sufficient quantity, to make it into the thickness of a Pultis, and lay it all over the belly from the Navel to the Matrix.

A precious salve to stay the immoderate Flux of Womens Courses.

Take Cummin, Carraway, Rue-seed, Amoes, Sefeli and Gallia Moscata, of each

a dram and a half; Rosin, three drams :
 Oyl of Dill, two ounces ; Oyl of Olive,
 one Ounce : Lignum Aloes, Cloves, of
 each half a dram; melt the Rosin in the
 Oyl, and temper the other things with
 it, being beaten small into fine powder,
 and incorporate them together, by stir-
 ring, until it become a thick salve.

Herewith anoint the Hips and Reins,
 it is excellent to stop the superfluous
 Flux of the Terms : It is also good
 against Vomiting and perbreaking, and
 to expel wind, being applyed to the
 Navell, and stomach. Be sure to observe
 whether the woman abound with heat
 or cold, and frame your Medicines ac-
 cordingly; if cold be predominant, use
 such things as cause heat, and are good
 to stop blood ; such are,

Frankincense, Mastick Cypress nuts,
 Sandaraca, Laudanum, Mirrh, Storax,
 Annis, and the like.

If heat abound, such things are to be
 prepared as are cold and astringent, as
 cool and bind; and such is the nature of
 these following,

Camphir, the juyce of Sloes, burnt I-
 vory, Coriander, Dragons blood, Saun-
 ders, Blood-stone, fine Bolus, Hypocris-

is, the feeds of Kneeholm, or Butchers
broom, call it which you will ; these
seeds, and also the decoction of the
root, are very effectual ; if you would
now where to find the seeds, look into
the inside of the red berries thereof, and
there you shall be sure to find them ;
but not before you have found the herb,
for they grow together, and the Knee-
holm hearb is a common companion al-
most with every Holly-bush.

These are also cooling and astringent; Mirtle seeds, Galls, Pomgranates, flowers called Baulustes, the seeds of Plantane Melons, Cucumer gourds, and of Tompeons, and the roots of Pimpernel. In the manner of Di-

Some are glad to eat what they can get, yet ye must as near as ye can void what is hurtful.

gent, & thereof, as birds, those
nature especially of the Mountains, are highly
commended, if you can catch them.

Let their drink be astringent Wine,
use to quench Steel in their drink, or
oil therein the feeds, leaves, and roots

of Plantane. And thus much of the Flux of the Terms.

CHAP. V.

*Of the Flux of the Womb, or the White.
in Women.*

WEe have already declared, that the immoderate Flux of the monethly Courfes, and the Flux of the Womb, or the white Menstrue, are two feveral diseases, as *Galen* plainly teacheth. *Gal. 6. loc. affe*

We proceed now to *ad finem.* speak of the Whites, or white Flux in women, called by the Physicians, *Menstrua alba & profluvium uteri*, *Gal. lib. 3. de symptom. caus. chap. 4.* as *Galen*.

This Disease hath great affinity with the *Gonorrhea*, or the involuntary issue of naturall seed, called the running of the Reins.

And this Flux also proceeds from two Causes; either too much cold, or too much natural heat and the differences of this issue are very many, as may appear by the

of the he colour of the Excrements which are sometimes red, sometimes pale, sometimes yellow, sometimes black, sometimes white, and sometimes green, sometimes thick, and sometimes watery; from Species may be gathered the quantity of the peccant humour, as for example; If the Flux be of a red colour, it declares, that the issue flows from the blood, and is thereby caused; If it be pale or yellow, it denotes, black Choler is the cause thereof; if white, it proceeds from Flegm; if it be thin and watery, superfluous humours do abound in the body.

But above all things, be sure to know whether the Flux, be a Gonorrhea, that is an involuntary issue of the natural sperm, which is the running of the Reins; the self same Disease being also incident to men, as well as women, and proceedeth in both Sexes, from one and the same cause, and that women as well as men, do labour under the same Symptome; but it is general among women to call this disease the Whites; though it be a Gonorrhea or the running of the Reins, under which infirmity many do a long time labour, to the great wasting and

Consumption of thier bodies; the principal cause thereof proceeding either from immoderate, excessive, or unlawfull Venery.

It is generally agreed, that the lawfull and proper cause of the Whites, is too much superfluity of excrements; but as touching the place and manner, where and how these Excrements are ingendered, Authors disagree.

Some say the cause is a dayly begetting of corrupt humours in the principal parts.

Others, that it proceeds onely from the Womb, and Spermatick Vessels.

Others, that it flows onely from the Reins, the Womb being not afflicted thereby,

But *Galen* plainly demonstrates, that the whole body's effected with
6. De locis this Issue, although it purge
affect. lib. 5 through the Womb, and evacuate it self from the Reins
 and that this disease is most incident to flegmatick and weak women.

It remaineth, before we come to speak of the method of the cure of this infirmity, that diligence be used (as we said before) to find out whether it proceed
 from

from a Gonorrhea, that is a running of the Reins, or Flux of humane feed, or not: the knowledge whereof, must be rather conjecturall, then to be demonstrated from any certain signe, other then the Patients own relation.

But the flowing of the Seed, is more thick, and floweth in less quantity, and is not so corrupt, and of a whiter colour.

On the contrary, the other excrements are more thin, do flow more abundantly, are more filthy and putrified, and are not alwayes of the same colour.

But to proceed to the manner of the Cure of this disease: Respect in the first place is to be had to the purging and cleansing of the whole body; and if the Disease be a Gonorrhea, and proceed of heat unlawfully, or however gotten; the body must first be purged with Medicines appropriate to the Reins, before you attempt in any wise to stop the same; for which, this following is very good;

An Electuary to purge the Reins.

Take Cassia newly extracted, one Ounce; Rheubarb in powder, one dram: mix them together with Syrup of white water Lillies, a sufficient quantity to

D 4

make

make it into an Electuary; put this into a penny pot of white-wine, or a little posset-drink, which comes first to hand; stir it well together, till it be all dissolved in the drink, and so take it in the morning fasting, and go about your business (if you have any thing to do) about two hours after, take some broth or Posset-drink.

This Medicine you may take twice or thrice, as you see occasion, resting always as a day between.

Afterwards, you may take every other day, a dram of Trochis de Carabe in Plantane water.

You may also give the Patient, every second or third day, a drachm of the filings of Ivory in Plantane water; it is very good.

Sweating is also much commended in this case, which may be thus done. Take Barley water, three ounces; strong Wine, two Ounces: give it the Patient very warm, and so let her sweat.

After-wards, prepare a Clyster in this manner.

A Clyster for the Whites, through heat, or running of the Reys.

Take Beets, Violet-leaves, and Night-shade,

Shade, of each one handful, seeth them well together, and take 12 Ounces of the decoction.

Or boyled liquor, which you please to call it, and to it add, Sugar 1 Ounce and a half, Yolks of Eggs, Oyl of Water-Lillies, Oyl of Roses, of each 2 Ounces, Salt a dram and a half; give this Clyster in the after-noon, a little before meat,

A Confection for the same.

Take Comfrey-roots 3 Ounces. Pompeon-seed, Water-Lillies, of each a dram, Juycce of Liquorice 2 scruples, Coral prepared, Bolus, Mittle-seed, Roses of each 10 grains, Gum Traganth half a dram, Syrrup, the Comphrey-Roots; cleave and slice them small, and seeth them in Red Wine, until they be so tender, that you may beat them to grout or pap, then pill the Pompeonseeds, and beat them together with the other things to fine Powder; then incorporate them with the pap or grout, made of Comphrey-Roots; and then put to them Syrrup of Citron Pills, and of Orenages, as much as you please, and then boyl them together to a Confection. And take every morning a spoonful thereof, before breakfast.

Conserves of Roses, and Marmalade, are exceeding good for this purpose, either to be taken alone, or mixt together, with prepared Bouls, and take thereof a dram at a time.

An excellent Syrrup for the same.

Take the Seeds of Purslain, Lettice, Water-Lillies, of each an Ounce, prepared Coriander, Water Lilly-Roots, Dandelion, Night-shade, of each half an Ounce, Camphire, half a dram, Dates chopt small 2 Ounces, Rue-Seeds, Mountain Mints, parched Comin, of each 1 dram. Steep the Dates 8 dayes in Vinegar, then seethe them together in 2 quarts of water, till half be wasted, strain it, and put to it 12 Ounces of the juyce of Quinces, Sugar 36 Ounces, and boyl them all together to a Syrrup, and so clarifie them.

Of this Syrrup, take 2 Ounces, with 3 Ounces of Plantane water, or Purslain water: This is an excellent prov'd Syrrup for this purpose.

Drinks and Waters good for this Disease.

Take Comphrey Roots, and boyl them in water, and drink thereof 3 or 4 Ounces at a time with Sugar.

Also water wherein the filings of Steel

Steel have been steeped, and then Myrtle-seeds boyled therein, is very good to drink for the same,

Simple waters good for this infirmity, are the waters of Plantane, Sorrel, Purslan, and Cichorie.

The decoction of Mallows, and the Roots of Hollyhockles, is also very good to drink for this disease.

An Oyntment for the same, called, Unguentum Sandalinum.

Take red Sanders 2 drams and a half, yellow Sanders 1 dram and a half, Roses 3 drams, Fine Bolus a quarter of an Ounce: burnt Ivory a dram, Camphir half a dram, White Wax an Ounce, Oyl of Roses 3 Ounces. Melt the Wax first amongst the Oyl, then temper the other things amongst them, and make them into an Oyntment.

This Oyntment is not only good to annoint the secreet parts for this Disease, but also to cool the inflammations of the Kidnies, Liver, and Stomack, and all other parts, being annointed with it,

A Salve for the same Disease.

Take Oyl of Roses, Oyl of Mirtles, Mastick, of each half a dram, shaven Ivory a scruple, Camphire 2 grains,

D 6

pound

pound that which is to be pounded, and with a little Wax, make them into a Salve; with this annoint the Kidnies, it is excellent good for the whites.

Another Confection, very good for the same.

Take ripe Black berries, or bramble berries, which you will call them, and boyl them unto a Confection, either with Honey or Sugar; and take thereof every day as much as you please: this you may make, when the Black berries be ripe, and keep it in a readines by you all the year; it is also good for any forenes, swelling, or in the throat, and for inflammations in the mouth.

A Powder also excellent for the same.

Take the young buds of the Black-berry Bush, and the Berries thereof dried; pound them, and drink a dram thereof twice a day in red wine.

You may gather the green buds, when the branches first spring: and keep them dry by you, and gather the Berries too when they be ripe (if you be not afraid to prick your fingers) and keep them dry by you; and when you have occasion, beat them to powder, and take them in red Wine, as before is directed.

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cine, because it is too cheap, may let it alone for them that will; there be Medicines enough to be had, to fit your turns, if you think the vertue consists in their dearness; and I do not desire to hinder those that can furnish you with them; but those that will make use of this, will find it worthy their acceptance.

But if in case this Disease issue from some cold cause, it will not be then admits to use this Medicine following.

For the Whites.

Take the Seeds of Arch Angel, or dead Nettles in powder, about a dram at a time in red Wine.

Confected Anniseeds is also very good for this Disease, and not improperly may be given in either case, this following.

Another for the same, or Reds.

Take 4 spoonfuls of Red Rose-water, a new-laid Egg, a penny worth of white Sugar Candy in powder, and a Nutmeg grated, incorporate all these and beat them well together, and drink it last at night going to bed.

You may also if the Issue be sharp, so as to cause pain and soreness, use an Injection or Pessary.

A Pessary for the whites in Women.

Take some Whites of Eggs, and beat them well in red Rose-water, and make it into a Pessary, with some Cotten or linnen Cloaths wet in it, and so put up into the Matrix, always remembring to tie a string to it, to pull it out again, when you please.

If the Whites flow from the abundance of superfluous humour, it will not be unnecessary to endeavour to evacuate the same through the skin, by using often frictions or rubbing of the whole body; first gently, and then more hard, by which means the humours may be purged through the skin. And to use unctions is also very good, if necessity urge, of Oyl of Camomile, of sweet Almonds, or the like; so that of all sorts of remedies you have here your choyce, and therefore we shall proceed to another Chapter.

CHAP. VI.

Of the fits of the Mother, or suffocation, or drawing up of the Matrix.

MAny Women forely labour under this Disease, it hath greater affinity with the Syncope-passion, and the Disease called Epilepsia, or the Falling Sicknes; and that because of the sympathy, that is, between the heart and the brain, and the Matrix.

This happens to Women, through several causes.

Oftentimes when there is an obstruction, or stoppage of the Terms, which do burthen the Brain and Matrix with bad humours.

Sometimes by reason of the retention of their natural Seed, as in Widows, and old Maids; for this retention causeth wind to ascend, and ill vapors from the Matrix, to the Diaphragma or Midriff, and there stoppeth the passage of the breath: it often therefore troubleth such as have been used to have carnal copulation, and afterwards are constrained

strained to want it, & therefore, saith *Galen*, it doth most frequently trouble Widows.

Likewise the overmuch retention of the Seed, causeth it to putrifie, and send up ill vapours to the head, causing many trublesome accidents, as Droufiness, dulness, giddiness and pains in the head sometimes madness it self, shortness of breath and panting of the heart.

The Complexion alters into a sandy colour, swarthy or yellow pale, and sometimes redness of the face or eyes,

When they are thus taken with this evil distemper, they begin to gnash their teeth, and immediately lose their speech by reason their breath is stopt and sometimes it is so violent, that neither breath nor pulse, nor life can be discerned; but lie as if they were dead, which is the worst condition of all; for the breath cannot be retained, but death will insue; for breath is the life of the body, without which no Creature can live.

This accident also happens through some sudden fright, and some sorrowful news or sad accident suddenly happening; or some sorrow or grief, whereby melancholy prevails, and overcomes the body.

It

It may likewise be caused, by reason of some strong and violent Cold, which may so draw the breath and pulse inwardly, that no feeling, or sense thereof outwardly appears; but this case is not so dangerous as the other.

But to proceed to remedies, when this disease commeth suddenly speedily cast cold water on her face, and give her cold water to drink.

Let another Woman dip her finger in some sweet smelling odoriferous Oyl, as Oyl of Lillies, of Cloves, or of sweet Almonds mixed together, and gently rub the neck of the Womb and Matrix, and that will draw the Matrix, downwards.

If it be a Married Woman, her Husband may give her a present remedy which lest it offend the maids pudoris *matia*, I leave it in my Authors one language.

Si maritus ungat penem suum cum Oleo Caryophyllorum admixto parum olei. Amygdal: dulc: ad caliditatem prioris temperaturandum, & cum uxore coeat; Matrix subito descendet, it is a speedy Remedy.

You must have a care to keep away all sweet and pleasant things from the Patients nose, and apply stinking things there-

thereunto; and one the contrary, anoint, foment, and fume the Matrix with sweet Aromatick things.

For the Matrix is drawn and attracted to sweet things, and naturally flies from stinking smells: therefore, as in the ascension, or rising of the Mother, you are to use stinking things to the nose, and sweet to the Womb; so contrariwise, in the falling down, or discention of the Mother, you are to apply sweet perfumes to the Nose, and stinking to the Matrix: to the end, the same may thereby be drawn up again into its due place.

For this disease, it is good to hold to the Nose, *Assa fetida galbanum*, old Woollen Clouts, or Shooes burnt, Hair, or Feathers, or such stinking things that may be gotten speedily.

And apply sweet odoriferous things to the Matrix beneath; for which purpose this Powder following is very good.

A Powder to be used in the nature of a Pessary, against the suffocation of the Matrix, or fits of the Mother.

Take red Storax, Lignum Aloes Cloves, of each a dram, Musk, Amber of each half a dram: Make them altogether, into a Powder, and then bind it up in a Cloth.

Cloth, in the from of a Pessary, and put it up into the Matrix.

Another for the same.

Take an Ounce of Oyl of Lillies, Musk, Saffron, of each 3 grains; bruse all well together, and make a Pessary thereof with Wooll, or Cotton, and put it up into the place.

A Fumigation for this Disease.

Take Gallia Moscata, Cassia wood, Cinnamon, Time, of each alike quantity; mix these together, and make a perfume thereof, and let the smoak be received up into the Matrix, through a tunnel for that purpose.

If the Patient be a Maid, a Husband is the best Medicine, if she can get one; but in case that cannot be, then let her abstain from strong Wines, and flesh meat, and all such things as increase natural ferme.

And use letting blood, such meats and drinks as are cooling; and amongst therest, this Confection following is very good.

Confection against the fits of the Mother.

Take Polypody Roots 6 Ounces, Sene, Volets, Prunes, Sebastins, Dates, Currants, of each an Ounce and half, seeth these altogether in two quarts of water, till

till half be consumed away, then strain it out hard, and infuse in the decoction, while it is hot, 6 Ounces of Seeds of Fleawort, till the Mucilage be drawn out of them, then put to this decoction 24 Ounces of fine Sugar, and take thereof, once in 2 or 3 days, and fast after it 6 hours.

Pills for this Disease.

Take silver Mountain Madder Penny-royall, the inner most rinds of Cassia-Pipes, Pomegranat Kernels, Piony Roots, Calamy, of each 3 drams, Muscus and Spica Indiæ, of each, half a dram : make all these together into Pills, with the juyce of Mugwort; of these she may take adram every day before Supper, if she take not the Confection the same day.

It is also good for this Disease, to open the Saphena vein in the foot, and afterwards give the Patient adram of the Powder of Betony, in Featherfew-water. It is also good to anoint the Belly with the Oyl of Mastick, and so much for this affliction of the suffocation, or ascension of the Matrix; we come next to spake of the discention, or falling down of the same.

C H A P. VII.

Of the falling down of the Womb.

THis is another great evil, where-
with many poor Women labour,
and is of no small consequence and dan-
ger ; for as in some cases, and for some
causes, the Matrix in some Women is
drawn up, and ascendeth out of its due
place; so on the contrary, it sometimes
descends downwards, out of the Body.

This accident is caused sometimes by
hard labour, and heavy births, falls, bruif-
s, too much astringency in the body,
taking great cold, violent sneezing, over-
much stirring, and the like.

It may likewise be caused by reason
of ill humours, predominant in the Bo-
dy, which fall down to the Womb, force-
ing it out of its natural place; and many
times brings with it the Palsie and Fal-
ling Sicknes: as also Ulcers and Impoit-
umes in the Womb.

If this Disease happen by means of a-
ny outward accident, the Patient her self
can best discover the cause thereof.

If

If it come from some inward cause then respect is to be had to the Constitution of the party, whether she be lean or fat, moyst or dry; and to the

Symptoms of the disease, *Signs.* which causeth pain in the lower part of the Back-bone, and also about the secret parts; sometimes an Ague with it; the Urine staies, and the Body is astringent.

If the passage of the neck of the Womb be smooth and open, then it is not moved downwards; but if it be stopp'd, then be sure it is descended, although it appear not out of the Body; if it do continue displaced any long time, it will be very difficult, if not impossible to reduce the same to its natural place again.

Now to seek Remedies for this Disease, you must instead of applying sweet things to the Matrix, as you were directed in the ascension of the Matrix, or the fits of the Mother, to draw it down, you must now apply stinking things to the Matrix, and sweet sinells to the Nose, to draw it up again.

Fume for the falling down of the womb.

Take Tormentil, Bistort, juyce of Soles;
each 3 drams : Pomgranate pills, the
ossoms thereof, of each a quarter of an
ounce: Assa foetida, an ounce; Mastick,
Frankincense, Galbanum, of each 2
drams and a half: Cypress Nuts, Galls,
Myrtle seed, of each 5 drams: stamp and
mix all these together, and strew thereof
upon a red hot brick, and let the patient
receive the fume thereof beneath.

Let it not come at her Nose but in the
mean time, let her smell to Musk, Am-
ber, Violets, and such sweet smells, which
draw up the Mother, and cause it to as-
cend again.

Another for the same.

Take a stinking rotten addle Egge,
let a Hen hath sat on, and dip Cotten
in it, and lay it upon the neck of the
Matrix, it causeth it to ascend again.

A Fume for the same by a Decoction.

Take Camomile, Marjoram, Carra-
way, of each one handful; Linseed, one
handful and a half: boyl these altogether
in water, and receive the Fume thereof
in the Matrix.

The vapour of Housleek bruised and
laid on a hot brick, is good for the same,
if

if there be heat, or inflammation in the
Matrix.

A Fomentation for the same.

Take Roses, three ounces : Myrtle
seed, Violet leaves, Marigolds, Fether-
few, of each one handful : *Assa foetida*,
five drachms; bruise them together, and
tie them up in a bag, and seeth them in
red Wine, and lay it upon the place
after the vapour is received.

*An Oyntment for the falling down of the
Womb.*

Take the Oyntment of Hollyhock
which is called at the Apothecaries
unguent de Althea : mix therewith some
marrow of an Ox, or other beast, the
grease of a Hen or Capon, and some oyl
and herewith annoint the neck of the
Matrix, and all the parts about it, when
you go to bed; you may also make
plaister hereof, and apply it all night
before.

Another Ointment for the same.

Take oyl of Myrtles, of Lillies, of Ma-
stick, of each two ounces and an half
Assa foetida, Bistorta, Tormentil, of each
three drams; melt the Gums, and then
pound them altogether, and make a
ointment thereof; and with this annoint

in the Kidnies, and lower parts of the body.

A Pessary for the same.

Take Assa foetida, one ounce: Mastick, Frankinsense, Myrtleseed, Galingale, Cyprus nuts, of each a dram; beat them together very small, and mix it with the Oyl of Mirtles, and make a Pessary thereof, and put it up into the Matrix.

Plaster for the descension of the Matrix, to keep it from going any further out of the Body.

Take Rozen, two Ounces; Frankincense, Mastick, Cyprus gum, of each half an ounce: mix and melt them altogether, and put to it some Oyl of Mastick, to make it into a Plaistet, and apply it to the Privities, and wear it thereon.

Another Plaster for the same.

Take Mastick, one Ounce; Frankincense, half a dram; Cyprus-Nuts, Galls, Myrtleseeds, of each one dram; Pomegranate pills, the blossoms thereof, Turpentine, of each one quarter of an ounce; pound all that is to be pounded, and mix them all together, with Turpentine and Oyl of Mastick, enough to make it into a Plaster, and spread it on cloth, to cover from the Navell to the

privites, and there wear it alwayes.

For the descention of the Matrix it is also good to take Date stones, and beat them to powder, and strew them on the place.

A Bath for the falling down of the Matrix.

Take Oken buds, Medlar leaves, Serviceleaves, Cypress-leaves, tops of Ladies Thistles, each one handful; Sprigs of Mirtle, Valerian, wild Mints, of each two handfuls; bruise or chop them small, then put them in a bag; and boil it well in water and sit thereon, in a Bath up to the Navel about an hour.

For pain in the Matrix, through wind.

Take Turbith, four scruples, Ginger, one scruple: give it in Mugwort-water, or in the Decoction of Mugwort.

For the same, and to prevent Miscarriages.

Take Carraway seed, one dram, Ameos, Ginger, Beaver-cod, of each one scruple: steep the Carraway seed in Vinegar, and dry it again, and beat it to powder; then mix it with the rest, and give a dram thereof in Wine, every morning for certain dayes together.

For the same.

Annoint the belly with Oyl of Lillies and Oyl of Wall flowers.

For an Impostume in the Matrix, a Pessary.

Take Wax, Oyl of Violets, of each
half an Ounce; melt them together, and
then put to it juice of Plantane, Night-
shade, of each an Ounce; Camphir half
dram: mix them all well together, and
put a tent of Cotton in it, and put up into
the Matrix.

An Injection to cleanse the Matrix.

Take Galls, Lentills, Pomgranate,
flowers, Kneeholm seeds, Roses, Sanders,
each alike quantity; boyl them alto-
gether in water, and strain it, and inject
the decoction in the matrix with a Sy-
ring.

For the same.

Take Hyfop, Wormwood, and Honey
Roses and seeth the same white wine,
milk, & inject the decoction thereof.

*Bath to incarnate the flesh in the Matrix,
after it is cleansed from all uncleannesse.*

Take Centory, six Ounces; Ireos, Com-
frey, Cassia roots, Egrimony, of each
three handfuls: Sarcocolla, Gum dragon,
Dragons blood, Mummy, Hypocistis,
Frankincense, of each 1 dram: boyl them
together in a sufficient quantity of wa-
ter, till half be consum'd; and then put to
it refuse of Iron prepar'd, an Ounce and a

quarter: then boil it a little longer, and use this for a Bath.

Anothe for the same use.

Take Mallows, Violet leaves, Melilot, Plantane, Lentils, Fenugreek, Colewort buds, of each three handfuls: boil them all in water unto the half, and make a Bath of it, as of the former.

A Pessary to mollify the hardness and pain between the Navell and the Matrix.

Take Ducks greafe, marrow of Harts bones, or Oxes Marrow if you cannot get the other, Neats feet Oyl, Bdelium, yolks of rosted Eggs, of each alike quantity; Saffron, 2 drams: dissolve them together in Wine, and temper therewith oyl of Lillies; then dip a Tent of Linnen or Cotton therein, and put it up into the place; use it often, this will assuage the pain, and take it away.

For Cankers and Ulcers of the Womb, a Purgeing Potion.

Take Benedicta laxativa, half an Ounce; Agarins one scruple: Ginger grains one scruple; juyce of Fetheresew two Ounces and an half, mix them well together, and give it the Patient two mornings together, and then let her govern her self, as after purging.

Ano.

Another Potion for the same, to be used many dayes together to cleanse the Matrix.

Take Oxymel of Squills, half an ounce; Syrupus de Byzantiis, Syrup of Vinegar, of each three quarters of an ounce; Lovage water, Egremony water, of each an Ounce; Cicory water, two ounces; Let the Patient drink this in the morning early, and sleep upon it, and fast hours after it; use it many dayes together, till the Urine become of a good colour, and appear clean.

A Pessary for Ulcers in the Womb.

Take Oyl of Fetheresew-flowers, Saffron, of each half an ounce; Oyl of Wall-flowers, two ounces; Sarcocolla, Mirrh, popanacum, of each a dram; Turpentine, 3 quarters of an Ounce; Musk, one grain, White Wax, one ounce: boyl them together in four Ounces of the juyce of Smallage, till all the juyce be consumed, then annoint a Pessary of Cotton therewith, and put it up into the grieved place, and refresh it oftentimes,

Cleanse the Body inwardly with honeywater, and make afterwards this pessary following, renewing it four or five times a day.

Take Smallage, Fetheresew, Mug-

E. 3.

wort.

wort: stamp them together, & make a Pe-
sary thereof, & anoint it with *Hierapicra*.

Take also the juice of the aforesaid
herbs, and wet a cloth therewith, and lay
it one the Back and Hips, and lower
parts of the Back bones.

An injection for Ulcers in the Womb.

Take Egrimony & seeth it in Barley
water: and mix with it clarified Honey
or Honey of Roses, and so use it.

Another more strong for the same.

Take Wine, six Ounces: burnt Allom
Verdigrease, of each half a dram: temper
them together, and let them stand in
fused in the Wine 5 hours, and then in-
ject it.

Another to dry the Ulcers.

Take Galls, Pomgrante pills Pomgra-
nate flowers, Allom, Egrimony of each
like quantity: seeth them all together, and
strain out the decoction, and inject it,

For a Vein broken in the Ulcer.

If there be any Vein broken in the Ul-
cers then mix some of these things with
the former decoction, as Dragon-blood
Mirrh, Frankincense, fine Bolus, Saffron
Hartwort, rose water or Plantane water

A Bath for the Reins, very good for Ulcers or Cankers therein.

Take Yarrow roots, Valerian roots, mallage roots, of each 4 handfuls; Mirrh, Popanacum, of each one quarter of an ounce, boil them altog'ther in a sufficient quantity of fair water until a good part hereof be consumed, then let the Patient sit therein up to the Navel.

Let the Patient in this Disease, use such meat and drinks as cleanse the body and make good blood; beware of Fish and such moist meats, and abstain from such motion of the Body.

CHAP. VIII.

Of Natural Conceptions.

HAVING thusfar treated of the disease, accidents and infirmities incident to the Menstrue, & generative parts of Women: we proceed to discourse of those things which pertain to the Conception and birth of Man: in which lying the conservation and continuance of all Mankind consists,

That to the generation of every man

there is a necessity of a distinction of both Sexes Male and Female, and also of Conjunction of them both, we have already declared,

But in what manner this admirable operation of nature is effected, and brought to perfection, *Gal. de Gal. 1. de* clareth: who saith, That in time *sem. 4.* of Copulation of the Male and Female, the Seed of the Male is attracted into the womb of the Female, and is extended and dilated through all the parts thereof: and is there, by the natural heat, and moisture of the Womb, coagulated into a massy substance, before any of the members be formed; and afterwards nature, as with an instrument, forms and fashions the Veins Arteries, Bones, and other Members branching them all over the body, and then safely wrappeth them all up together in a Coat, preserving them to the time of the perfect Birth, if no mischance or accident intervene to the hindrance thereof: which must be diligently endeavoured to prevent. And to further the Conception for the procreation's sake of mankind take these directions.

*4 Confection, to cause fruitfulness in Man
or Woman.*

Take Rapes, Ivory shaven, Ashkeys,
safely, Behen red and white, of each one
dram; Cinamon, Doronicum, Mace,
Cloves, Galingale, Long Pepper, Rose-
mary flowers. Balsome wood, Blattis
Byzantiæ, Marjoram gentle, Penny-
oyall, of each two scruples; Balm, Bug-
as, Citron peices, of each one scruple;
Spica Indiæ, Amber, Pearls, of each half a
scruple, Sugar a pound: decoct the Sugar
in Malmsey, and the other things; and
make them into a Confection, use of it
a little at a time.

1 Powder for the same, to be strewed on meat.

Take Nutmegs, Cubebbes, Ginger, of
each half a dram: long Pepper, Maltick,
Cinamon, red Behen, white Behen, of
each a Scruple: mix them all together,
and make them into fine powder, and
strew of it a little upon the parties meat.

Another Confection for the same.

Take Honey three Ounces: Linseed,
Grains, Ivory shaven, of each one ounce:
Surrage three Ounces; Sugar twenty 4
ounces; Musk, Amber, of each half a scru-
ple; Cinamon, two grains: Cloves, Mace,
of each 1 grain; clarify the Honey, then

incorporate the other things with it, to make a Confection thereof, and take of it as you please.

A Potion to further Conception in a Woman.

Take Wormwood, Mugwort, of each a handfull. Boyl them together in a quart of Goats milk, till almost half be wasted, and let the Woman drink thereof first and last, ev'ry morning and evening a good draught.

A Bath for the same.

Take Pennyroyal, Mugwort, Rue, of each a handfull: put them into a bag, and boyl them in Rain-water, a sufficient quantity to make a Bath, boyl it well and Bathe therein twice a day, and renew the Bath every third day, use this for a good space.

You must understand, as I said before, that without the mutuall conjunction of male & female, the naturall reception and coagulation of both their seeds in the Field of generation, the Womb; there can be no natural conception, and so consequently no birth: so that if the impediment lie in either of the Vessels receiving, or instruments giving, them this Medicines prescribed, do not work their effect

effect till the obstructive causes be removed; and of them you shall be sufficiently directed, in the subsequent Chapter of barrenness, and the causes thereof: but if the Womb be clean, and the Masculine Instrument proportioned thereunto, so that the defect be in some debility of nature, let both parties make use of this Confection following; and take of it in the mornings fasting, and they shall seldom fail of their desires. But take notice by the way, I do not prescribe this to Maids, or Batchelors; they have no use for it.

A Confection to further fruitfulness in Men, and Conception in Women.

Take a Bores Stones, Stags Pissel shaven small, 1 ounce, (Bulls Pissel, if you cannot get the other, will do as well) parrows Brains, 50 or 60 yellow Rapes, Tringo Root, and Satyrion confected, Iory shaven, of each 3 Ounces and a half; Cynamon, Dates, Indy, Nut Kernels, of each 2 Ounces; Long Pepper, Ginger, Rosemary Flowers, of each half an ounce; Seseli 1 dram, Nettle-seed, Cloves, saffron, Mace, Galingale, Cypress Roots, Nutmegs, Cassia wood, Cububes, Doron-um, Field Mints, Penny-Royal Spica,

Indiae, musk, Amber of each 1 dram
 Make all these into a Confection with 4
 pounds and a half of white Sugar refin-
 ed in Mint-water, and take of it as be-
 fore is directed; and if you cannot easily
 get all the things, yet refuse not the
 Medicine, but make it with as many as
 you can come by.

CHAP. IX.

Of Barrenness.

IT is granted amongst all men that
 the Generation of mankind, and also
 of all other Creatures, is the most perfect
 work, and the most excellent
Aristotle and most exquisite natural
2 Gen. operation of all the works of
Animal. nature; which *Aristotle* most
Galen de elegantly sets forth, and de-
use part. monstrates, That whereas it
14.2. is impossible by the decree of
 nature, that any animall or
 Creature should live always, or have an
 eternall Essence and being: therefore for
 the continuance of the kinds of all Crea-
 tures, as well bruit as rational, that a
 con-

continual Generation might be had, and maintain'd, the Sexes of male and female, fitted to the act of procreation, were ordained.

And from hence, saith *Galen*, it comes to pass, that all Creatures are furnished with Instruments of generation, fitting the quality of their Sexe, and are indued with natural instincts, prompting them to the use thereof.

Therefore we here take liberty, to speak of this wonderful Operation of nature, And to seek out the causes that hinder, and prescribe meanes to further the operation of the same; partly for Dame Natures sake, whose intent is hindered, where this work is obstructed, and partly for those Ladies sakes, who are sometimes disconsolate, being amongst the number of those that are accounted barren.

We intend not here to enter into the Philosophers Inquisitions, nor the Physicians Lectures; what is the forming matter which causes the birth in the Womb, in what order, how, and in what time, or how many dayes the severall parts and members of the body are framed; at what time God the Author of all things,

things, and nature it self infuseth the living soul into the Conception, or conceived body ; but our intention only is to speak of what belongs to physick, and not onely to Philosophy ; and to treat of those things which do impedit, or hinder the perfection of conception .

For as the conception hath some contingency with every part of the body, so the same may be taken quite away, hindered, of impedit, or depraved as it happens in all other actions and motions of the body. If Conception be quite taken away in a Woman, so than she can never conceive, this affection is called barrenness ; or this may be called a barren Woman, which you please.

But if a Woman do conceive sometimes, though rarely and seldom, this is a weak and diminutive conception or the conceiving faculty is feeble, and diminutive.

And to this kind of debility and weakness, may be referred abortive, and untimely Births; when the woman doth conceive, but through weakness cannot bring the conception to the due time of the birth.

There is also a depraved conception, when

when in the Womans womb is contain-
ed some unnatural conception, as Mon-
sters, *Mola*, or superfluous unshapen flesh,
water, wind, or the like, filling up the
womb, and receiving the form of a con-
ceived substance: the causes and Reme-
dies of these, we shall proceed to declare.

The holy Scripture makes mention
of what reproach, and how odious and de-
testable a thing barrenness was account-
ed In the antient times: there was hard-
ly any greater defamation to a woman;
so that *Rachel* could cry out to her Hus-
band for Children, or else her life lay on it,
rather then bear the reproach of barren-
ness; and some women have preferred
their *Maids* to their Husbands, so that
the Child might be reputed theirs, to
take away their blemish of barrenness:
but you will find few women of that
mind now a days.

Therefore we come to speak of the
causes of this grief, which the Physitians
do account many & divers.

Hippocrates accounteth *Hippoc. lib.*
the principal causes of bar- *de sterilitate.*
renness to be these: If the
mouth of the Womb be distorted, and
turned aside out of its place, contrary
from

from the *pudenda*, if the mouth of the womb appear too big, or more wide then is convenient ; or if the mouth of the womb be fallen down, or hang out below the *pudenda*, then is such a woman unfit for conception : these are therefore great causes of barrenness.

Many other are the causes of barrenness, sometimes more, sometime less as *Galen* excellently teacheth.

The head and principal beginning of the invention, and finding out of
Gal. 3. de all causes which bring hurt, or
Symp. are obnoxious to the faculties of
Caus. the body, is no otherwise but the knowledg of the means, whereby their faculties perform their actions in the time of health, and soundness of body.

And whereas it hath been already declared, that to produce any natural conception, there is a necessity of conjunction, and carnal copulation, both of the man and woman: therefore it ought, first to be made manifest, that the cause of barrenness may be through some defect in the man, or in the woman, sometimes in both.

Although at this time our intent is onely to treat of such Diseases, as are incident to Women: yet nevertheless, since
 the

the women have in this case a great interest, and a damage too, if the fault be in the man; because they may help their husbands defect, and in so doing, pleasure themselves, if they find the imperfection to lie in him, we shall not pretermitt it.

And again, since there is a necessity of the population of man and woman, or else it can be no generation; and that they be both furnish'd with fit Instruments for the purpose; as the man with the yard, stones, & seed; the womb with.

Pudenda testes, the womb, seed, & menitruous blood.

You may easily know what I mean.

Then all reasons tells you, that if there be any misaffection, or defect in nature, in any of these members or parts, belonging to this work, the fruitfulness and conception must necessarily be either impeded, diminished, or quite taken away.

One cause of barrenness in the man's part, which is of all Authors condemned, is, *penis longus*, or the overmuch lenght of the yard; y reason whereof, the seed is refrigerated, and taketh cold in the

Barrenness in men.

Few women do complain of this fault.

passage

passage of the yard, before it can be injected from the stones, into the womb.

But although this be a general received reason amongst almost all

Avicen. Philosophers, yet it may seem
lib. 3. vain, and suffer contradiction
tract. 1. for the seed passing through
8. the Conduit, or chanel of the

yard, is cherish'd, and kept hot by the *pu denda* of the women, so that it seems impossible, that it should take colour in the passage; but rather the contrary that the long *penis* is most fit and commodious, to further and perfect the Conception, by injecting the seed into the inner parts of the womb, which is done without any interval, or space of time.

And also contradictive to this Opinion, is the relation of *Averroes*, which is credited by *Aristotle*, and other good Philosophers, That a certain Maid conceiv'd with Child, by standing in a Bath where some seed of man had been cast, the Womb drawing the same into it, by its natural magnetick attractive faculty, which draweth and attracteth to it self the seed of man, as the Loadstone draweth Iron,

But whereas many will have it, that the

the too long yard is unfit for conception; so there are others on the contrary, that affirm the short *penis* to render men unfruitful, and that to be as bad, if not greater then the other.

This is the worst fault in womens account.

And this is the more probable reason, that the short *penis* may be more defective then the long one, because it cannot so well inject the seed into the inner parts of the womb.

But to speak freely, neither of these causes, either of the length or shortness of the yard, can be firm reasons of the barrenness, or fruitfulness of man or to cause barrenness in the man, since it is confirmed by experience of both parts, that have had plenty of Children.

But a greater reason of barrenness in the man, may be some vitiousness, or defect in the yard, as if the same be oblique or crooked, if any of the ligaments thereof be distorted, or broken, whereby the wayes and passages, through which the seed should flow, be corrupt, stopped, or vitiated; or some Disease or imperfection, either in the proper or in the vicious part thereof.

Another cause of barrenness, by the defect

fect of the yard, is too much weakness 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 humane seed into the womb.

A second cause of barrenness of man, may be some natural vice, *Gal. 14. usu* or læſion in the ſtones; if *part. 1 de* they are ſo made by nature, *ſem. 11. 16.* that they cannot exerciſe their gift properly, in producing ſeed.

The ſtones may be the cauſe of barrenneſs, by reaſon of their evil compoſition, or accidents and diſtempers, or continual ſolution.

The ſtones may labour under diſtempers, either ſimple or compound either with, or without matter.

As if the ſtones be oppreſſed with any inflammation or tumour, wound or Ulcer, or drawn up within the belly, not appearing outwardly, alſo ſuch cauſes of the ſtones, may be the reaſon of barrenneſs in the man.

Alſo the man may be barren, by reaſon of the defect of the ſeed, and that may come

come from a twofold cause.

The first, If he ingender and cast forth no seed at all, or less substance then is needfull.

And secondly, If the seed generated, cast forth be vitious, and unfit for generation.

The seed is hindred from generation in those bodies, which are gross and fat, the matter of it being defective.

And on the other side too much leaness, or a continual wasting or consumption of the body, destroys the seed; nature turning all the matter and substance thereof, into nutriment for the body.

The seed may also be corrupt, and vitious, by reason of many internal, and external causes.

If the Instruments and Vessels of seed be intemperate, or disaffected, or in any wayes corrupt'd, that they cannot attract the matter of the fruitful seed, and so that they cannot concoct the attract'd matter, and retain the same so long, untill it can receive its whole and perfect absolution; for examples sake, it frequently happens to those, who have along time laboured with the Gonorrhea, or running of the Reins, or of the principal parts of the

the body, to be so ill affected, that they conceive ill nutriment, that causeth vicious seed to be generated, unfit for conception.

Likewise many outward causes may so alter, and disaffect our bodies, as that they may cause the seed to be vitious, and unfruitful.

Too frequent carnal Copulation, is one great cause of barrenness of

Gal. 1 de sem.
Cap, 16

men, which attracteth the seminal moisture from the stones, before it is sufficient-

ly prepared, and concocted, as all other members of the body, by the institution of nature, do use to draw their accustomed juyce to themselves.

So if any one by daily Copulation, do exhaust and draw out all the moisture of his seed, then do the stones draw the moisture from the superiour 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 be violently deprived of the moistures of their veins, attract the same from the other superiour veins, and the superior veins, from all the other parts of the body, for their proper nutriment, to the great violating of the body.

de.

depriving the same of the vital spirits.

It is therefore no wonder, if those that use immoderate Copulation, are very weak in their bodies, seeing ther whole body is thereby deprived of its best and purest blood, and of the vital spirits: inso- much, that many who have bin toomuch addicted to that pleasure, have killed themselves in the act.

But chiefly, it is no wonder, if such seed be not well concocted and digested, be unfit for generation.

Gluttony and drunkenness, do also much hinder men from fruitfulness, and maketh them unfit for generation.

But amongst other causes of barrenness in men, this also is one that maketh them baren, and of the nature of Eunuchs, the incision, or cutting of their veins behind their eares, which for a Disease many times is done.

This, saith *Hippocrates*, causeth barrenness in them, whose veins

behinde their ears are cut, to *Gal. Lib. de*

which *Galen* agrees; for he

genitur.

sayeth, that especially more seed flows from any other parts of the body, the seed flows from the brain by those veins behind the eares, which also *Aristotle* confirms.

From

From whence it probably appears, that the transmission of the seed is impeded by the Section of the Veins behind the ears, so that it cannot at all descend to the lower parts of body, or else very crude and raw.

And thus have we shown the cause of barrenness in men. Now we come to speak of barrenness in women.

Although there are many causes of the barrenness of women; yet the chief and principal are internal: and they be all referred to the privy parts of the Body, the Seed, or menstruous blood.

Therefore *Hippocrates* speaking of the easie and difficult Conception of Women, saith thus, The first consideration to be had of their Species, for little Women are more apt to conceive than great slender, then gross: white and fair, then ruddy and high colour'd; black, then 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 next thing to be considered is their Courses or monthly purgation whether they have them duely every

Month

Month, if they flow plentifully and are of good colour; whether they have them equal every month, at their certain dayes and times; for so their purgations ought to be.

Then the Womb, or place of conception is to be considered, it ought to be clean and sound, dry and soft, the womb not retracted nor drawn up, nor prone nor de- ended downwards, and the mouth there- of ought not to be turned awry, nor verit, nor too close shut.

But to come to consider of these Cau- ses more distinctly, and particularly.

The first parts therefore to be spo- ken of are the *pudenda*, that is, the privy member, 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 continueth compressed & closed up, from the time of their Birth, until the time of the ripeness of their Courses; and then on a sudden when their Terms provoke for- wards to purgation, they are molested with great pain and sickness; some break, of their own accord; others are dissected and opened by Physitians, to some it

F

brings

brings death, or else they are forced to break, or never break at all.

And this *Actius* distinctly handles, who writeth, that the Wombs of Women are shut three manner of wayes, which hinder Conception.

The first is, when the lips of the *Pudenda* do grow or cleave together.

Secondly, Although the Lips seem open, yet there are certain Membranes growing in the middle part of the Matrix within.

The third, Though the lips and be some of the *Pudenda* may appear fair and open, yet the mouth of the Womb may be quite shut up; all which three kinds of Closures are impediments to the conceptions of women.

They do hinder in the first place, the performance of three offices; the use of man, their purgations, and their conception.

In the second place, they are impediments, to the Communication with men, and Conception thereby.

And thirdly, two other impediments to themselves, Purgation and Conception; there might also fall in by the way, a discourse of the Hymen, or that Membrane

which

which is so called; but that onely serves
for the testimony of true Virginity to
them that know it, which Lock the losse
of a Maidenhead opens; but that seems a
digression from this intention.

But amongst all causes of barrenness
in a Woman, in the instruments of gene-
ration, it is certain, that the greatest is in
the Womb, or the Womb is the field of
generation; and if this field be corrupt,
and not well disposed, it is in vain to ex-
pect any fruit, let it be never so well till-
ed and sown, for the womb is subject to
many diseases, and thence it follows, that
it may be often unfit for Generation,
many distempers are subject to it, as
over-much heat, and over-much cold.
Women whose Wombs are too thick,
and cold cannot in any wise conceive,
because coldness extinguisheth the na-
tural heat of the humane seed.

Another cause of barrenness may be
immoderate moysture of the Womb,
which destroys the Seed of the man, as
corn sown in Ponds and Marshes.

A third cause of barrenness of the
Woman is, overmuch driness of the
womb; so that the humane seed perish-
eth for want of nutriment, and be-

comes as Corn sown upon stones ,
sandy ground.

A fourth cause of womens barrenness is, the immoderate heat of the womb, which scorseth up the seed of man, as Corn sown in the drought of Summer; for immoderate heat hurts all the parts of the body, and no conception can live, or be nourished in that woman.

Many other may be the distemper which the womb is subject to, that may render it unfit for conception, and be the cause of barrenness, as when unnatural humours are ingendred in the womb, too much flegm, Tympanies, worms, wind, water, or any such peccant humour, & bounding contrary to nature.

But amongst all other causes, which produce fertility or barrenness to a Woman, the Monthly Terms are greatly to be respected, as hinderers or furtherers thereof; if they come not in due order, it must necessarily cause barrenness of that woman to follow; but of them we have already spoken, and give directions how to promote and further the same.

But having sufficiently spoken of the cause

causes of barrenness in man and woman, we shall methodically proceed for recreation sake to lay down such remedies, as may naturally serve to prefer generation, and hinder accidental barrenness in either.

But if in man the cause be, and that in the shortness of the *penis*, I cannot help that: the woman must in that case help themselves as well as they can: if any too long, there is seldom any complaint.

A Woman may also have some other accidental causes which may hinder her conception, as sudden frights, and anger, fear, grief, and perturbations of the mind, too violent exercise, or stirring after carnal copulation, leaping, dancing, running, or the like.

If the cause of the barrenness be in the man, through overmuch heat in his seed, the Woman may easily feel that in receiving it,

If the nature of the woman be too hot, and by that cause she is unfit for Copulation, it may appear by these Signs.

Such a woman, whose cause of barrenness is by reason of too much heat, she hath her Terms or Flowers very little, and they are mixt with some yellow-

ness; such a woman is very hasty and Chollerick, quick witted and crafty, thirsty and and desirous after Carnal Copulation, her pulse very swift.

Some say that by these sings you may know where the fault lies, whether in the man or woman: Sprinkle both Urines of the man, and of the woman upon a Letice leafe, and that which dries away first is unfruitful.

Also take five Wheat corns, seven Barley corns, and seven Beans; put them all into an earthen pot, and piss thereon, and let it stand seven dayes; if they begin to sprout, the party is fruitfull; if they rot, then barren, be it man or woman.

Another way to know whether a Woman be fruitfull.

Take Mirrh, red Storax, and some such like odoriferous things, and make a perfume thereof, which let the woman receive into the neck of the womb through a tunnel: if the woman feel the smoke ascend through her body to her Nose, then she is fruitfull.

Another experiment for the same.

Take Garlick and beat it, and let the woman lie on her back upon it, and if she feel the sent thereof to her Nose, its a sign

gn of fruitfulness.

But I could tell you amore infallible rule, for either the man or woman, to find out where the fault lies, but they are too apt to learn it without teaching, therefore I pass it by.

If the barrenness be proceeding from a hot cause, then take these directions.

Let such beware of hot Ayre, and hot wellings if they can; and that they use not too hot cloths about the sinews and parts of the Womb.

Let them avoid hot meats (I speak now to women) hot Spices, strong Wine, hot meats, warm hearbs, use not over much watching; lye not much on the Reins and Kidneys, and as much as possibly may be, eschew great labour, anger, heaviness, and all such motions as disturb the mind, and use moderately cooling thinges, as thus.

To further Conception, and take away barrenness proceeding of hot causes.

Take often times Conserve of Roses, cold Lozings made of Dragagant, the Confections of Tulasantali; and use to smell to Camphir, 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.

A purge against barrenness through heat.

Take *Electuarium de Epithymo de succo rosarum* of each two drams and a half whey of milk 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 then drink a good draught of Whey about an hour before you eat any thing.

Another for the same.

Take water Lilly-water, four ounces; Mandrogara 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 dayes together.

Pills against barrenness.

Take Broom-flowers, Smillaage, Parsley seed, Comin, Mugwort, Fetherfew, of each half a scruple: Aloes, half an ounce; Indy Salt, Saffron, of each half a dram; beat and mix them all well together, and put to it five Ounces of Fetherfew 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

Take one of them every other day before
upper, all the while the said Potion is u-
ed, and afterwards when the drink is
done, take one of these Pills every third
or fourth day. And after that Potion,
proceed with this purging medicine fol-
lowing.

Take Conserve Benedicta lax. one
quarter of an ounce; de Psillio, three
drams; Elect. de Succo rosarum 1 dram;
mix them together with Fetherfew wa-
ter, and drink it in the morning betimes.

About three dayes after the Patient
bath taken this purge: let her let blood
four or five ounces in the Median Vein
in the right foot. And then take five
dayes one after another filed Ivory a
drum and a half in Fetherfew water; and
during that time, let her sit in this Bath
following, an hour together morning
and night.

Take wild yellow Rapes, Daucus,
Balsome wood and fruit, Ash-keys, of
each two handfulls; red Behen, white Be-
hen, Broom flowers, of each a handfull;
Musk, three grains, Amber, Saffron, of
each one scruple; Boil all in water suffici-
ently: but the Musk, Saffron, Amber, and
Broom-flowers, put them into the de-
coction,

coction, after it is boyled and strained.

A Confection profitable against barrenness.

Take Pistacia, Pingles, Eringos, of each half an ounce; Saffron, one dram; Lignum Aloes, Galingale, Mace, Gariophylla, Balm flowers, red Behen, whit Behen, of each four scruples; shaven Ivory, Cassia bark, of each two scruples; syrup of confectioned Ginger, twelve ounces; whit 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 aday, in the morning an hour before noon, and an hour after supper.

But if the cause of Barrenness in man or woman, be through scarcity or diminution of the natural Seed, teen such things are to be take, as do increase Seed, and incite and stir up Venery.

For this is good, yellow Rape seed baked in bread, young fat flesh not to much salted, Saffron, the tailes of Stincus, and long Pepper, are good prepared in Wine.

Let such parties eschew all fowre, sharp, doughy, and slimy meats, long sleep after meat surfeitting and drunkenness, and

nd as near as possibly you can, keep
our selves from sorrow, grief, vexation,
nd care.

To increase natural seed.

Generally these things following in-
crease natural seed, and stir up venery,
nd recover the Seed again, when it is
lost, viz. Eggs, Milk, Rice boyled in
Milk; Sparrows brains, flesh and bones
nd all; The Stones and Pissels of Bulls,
Cocks, Bucks, Rams, and Bores.

Pottages good to increase naturall
seed, are such as are made of Beans, Pease,
nd Lupines: cast away the first bitter
broth of the Lupines, and mix the rest
with Sugar, French Beans, Wheat sod-
den in broth, Anniseeds, Fennel-seed,
mustard seed, Colewort seed, and Nettle
seed.

Oynions stewed, Garlick, Leeks, yel-
low Rapes, fresh Ragwort roots, con-
fected Sugar, confected Eringo-roots,
confected Ginger, Costus roots, Sperage,
Thistle roots, Radish roots Zedoary con-
fected Assarabacca.

Of fruits; Hazel nuts, Cypresse nuts,
Pistacia, Almons, and Marchepane made
hereof.

Spices commodious to stir up Venery are.

In general Cinamon, Cardamome, Galingale, long Pepper, Cloves, Ginger, and Saffron.

Affa-foetida, taken adram and a half at a time in good wine, is very good for this purpose; and so likewise is Dragagant, Borax is also fit to be taken in like manner.

Of Compositions, these Confections following are good to increase the natural Seed.

The Confection Dia Moscha, Aromaticum rosarum, Diambra, Dianthos, Diagalanga, Tryon piperion, Dia margariton calidum, and Mithridate, and especially the Confection of Diasotyrion, but these are dear.

Lozenges, or a Confection to increase the natural Seed.

Take Ginger, one dram and a half; Almonds, Pingle, Pistacia, of each one ounce; Kernels of Indian Nuts, Syfarum, of each half an ounce; Harts pisse five drams; Cinque-foile, Palma Christi, one dram and a half; Galingale, Cloves, Cinamon, Mustard-feed, long Pepper, yellow Rape seed, white Behen, of each one dram; Onion seed, Radish seed, rape seed, Ashen-keys, of each two scruples: sides of Stymus, tails of Stymus, three drams;

drams ; Borrage, one quarter of an ounce : Sugar, two pound ; boil them altogether in Wine sufficient to make a Confection or Lovinges thereof ; and take about the quantity of a Nutmeg at a time.

Another for the same.

Take yellow Rapes, Onions, Sperage roots, Mustard seed, Radish seed, Pingles, Ash-keyes, Eringo roots, Stayrion Roots, Costus Roots, Ginger, long Pepper, Cresses seeds, of each a like : make all these into fine Powder, and mix them well together, and add to every Ounce of the Powder 3 Ounces of clarified Honey, and therewith make it into a Confection : take of this Confection, about 3 drams at a time with a little Sugar, and new milk.

For the weakness, and debility of the yard of a man, use this Oyntment.

Take Wax, Oyl of Bever-cod, Marjerom gentle, and Oyl of Costus, of each a like quantitys ; make it into an Oyntment, and put to it a little Musk, and therewith annoint the yard, and other members adjacent.

Another Oyntment for the same.

Take of Horse Emmets 3 drams, oyl of

of white Sefamum, 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 6 dayes, then ſtrain out the Oyl, and add to it Euphorbium 1 ſcruple, Pepper, Rue, of each one dram ; Muſtard-ſeed half a dram: ſet this again altogether in Sun, 2 or 3 dayes, then anoint all the Inſtruments of Generation therewith.

Another for the ſame.

Take Oyl of Lillies 2 Ounces, Oyl of Bever Cod 1 Ounce, Euphorbium, Pepper, Muſtardſeed, of each 1 dram, Muſcus half a ſcruple, mix them together unto an Oyntment, and uſe it as the other.

Remedies againſt barrenneſs in Women, through Cold.

Care muſt be taken in this caſe to cleanſe the womb from all exceſſive moyſture, and not to overcharge the ſtomack with meat, and refrain from ſleep, and not addict her ſelf to anger, nor ſorrow neither, if ſhe can avoid it ; to uſe moderate exerciſe and ſtirring, unleſs it be immediately after ſhe hath bin helping her Husband to get a Child, or endeavouring to do it ; then let her from excerciſe, and motion of the body,

body, at least 2 hours after it.

Let her abstain from eating of much
fish, milk, or fresh cheese, and from fat
flesh, and Vinegar, these are obnoxious
to the womb.

To cleanse the womb from moisture.

Take a potion prepared of Oxymel,
of Squils, or of Oxymel compositum;
and Sirrup of Wormwood, with a de-
coction of Annis, Fennel, Comin, and
Marrrs-Tongue. And afterwards, take
a dram of Pill benedicta, once in 14
dayes, and fast 5 houres after it.

A Bath for the same.

Take Storax, Calamita, Feild Mints,
Asphalatus, Annis, Sefeli, Rue, Balsame
wood and fruits, Behen red and white,
of each half an Ounce; boyl all together
in water, and make a Bath thereof, and
let the party sit in it up to the navel.

Also use often to annoint the parts a-
bout the womb with warm and drying
Oyl, such as Oyl of Spike, Oyl of Elder,
and the like.

*Another Bath for the same, wherein the
Woman may either bathe her whole
body, or sit in it up to the middle.*

Take Mugwort, Sage, of each two
handfuls, Calamint, Bittany, of each half

a handful, Fennel Roots, Sparagus, Parsley, of each one handful, Bayberries, Juniper, Annis, Comin, of each two drams, mixe them, and boyl them all in water, and make a Bath thereof, and use it, as before is directed.

A Confection good against barrenness, caused through too much coldness, and moisture in the womb.

Take Cinamon, Cardamum, Saffron, Cloves, Mace, long Pepper, Cypres Roots, Nutmegs, Cummin, Lignum Aloes, Cassia wood, of each 1 scruple; Cucubes, Doronicum of each four scruples; Musk, Amber, Balsom, one dram; fine Sugar 18 Ounces, boyl the Sugar and the rest, with Malmsey, and Buglas-water, enough to make it into a Confection; and take thereof about a spoonful, going to bed, and half a spoonful a little before Supper.

To dry a moyst and slippery womb.

Take Silver Mountain, red Behen, white Behen, Ash Keyes, shaven Ivory, yellow Rape-seed, of each one dram, Cinamon, Mace, Cloves, Galingale, long Pepper, Rosemary flowers, Balsom wood, Marjerom gentle, Penny royal of each 4 scruples, Balm, Buglas, Citron peels,

us, Pearls, of each 2 scruples ; Pearls 1 scruple, Musk 2 grains, white Sugar 24 ounces : seethe these with Malmsey, and make thereof a Confection, and use as the other.

If there be any infirmity in the retentive faculty of the womb, so that it cannot retain and keep the seed injected into it, so as to come in thereby, if the same be caused through overmuch coldness of that part, as oftentimes it is, which the Woman her self may be sensible of, whether heat or cold do most abound ; I say, if cold abound and weaken the retentive virtue of the womb, then you are to use such things as strengthen, comfort, and warm the same, such are Amber, Frankincense, Mastick, Cloves, Lignum Aloes Nutmegs, Sage, and the like.

And in this case, it is good to boyl Cyres Roots in the water, and often bathe and wash the neck of the Matrix therewith.

And for this it is good to make aume of Mastick strewed upon Coals, and to receive the same into the Matrix below.

An

An Oyntment for the same.

Take the juyce of Roses, of Pomegranates, Cloves, each an ounce, Frankincense, Hypocistis, prepared, Coriander, Mastick, Juyce of Sloes, Iron, Dross, of each one dram, sealed Earth, Starch, of each one Ounce, beat all these together to an Oyntment, and annoint the privy members, and womb often therewith.

But if the operation of the retentive faculty of the womb be impeded from performing its natural office through some distemper of heat, then are such Medicines to be aplyed, as are cooling, astringent, and corroborating; yet let them be tempered with some warm things.

The cold things to be used for this purpose are these, burnt Harts-horn, Amber, Juyce of sloes.

Hypocistis, burnt Musclee shells; Bolus, Dragons blood, *terra sigillata*, Pomegranate flowers, and Pills, Acorns, and their Cups, Medlars both fruit and bark of the Tree, Services, and mytale-seed: of any of these simples, you may make unguents, Plaisters, Confections and Electuaries, or other Medicines, as occasion shall require.

If any yet desire other Mediceins, they may use Plaisters and Pessaries, and Troches for a fumigation; of which here follows three examples.

A Plaister to comfort the womb against barrenness.

Take Laudanum one Ounce, Storax, Calamint, half an ounce, Cinamon, Cloves, Lignum Aloes, of each one dram; species Diambre, Gallia Moscata, of each half a dram; Oyl of Spikenard Oyl of Illies, and Wax a sufficient quantity to make it into a Plaister, or Cerot, This Plaister may be applyed to the Womb, and quite down to the lower Region of the Abdomen; and worn thereupon a long time.

For a Fume, these Troches following may be taken.

Take of Mugwort a dram, Mirrh, Benzoi, Storax, Calamint, of each half dram, Lignum Aloes one scruple, Musk, Amber, of each ten grains: beat all these together to a powder, and with Oyl of Spickenard make Troches of it; put some of it upon Coals, and let the woman receive the fume thereof through a convenient instrument.

A Pessary for the same.

Take Mugwort, Dittany, Marjoram, of each one dram; Aniseeds, Rue, Citron, of each half a dram: Species Gallia Moschatæ one scruple; Musk, Amber, Saffron, of each fifteen grains: beat them altogether into a Masse and make a Pessary thereof, warped up in Linnen, and put it up into the Matrix.

And now we have largely decleared to you, the external and internal causes, of natural and accidental barrenness, and sterility, both in man and woman, the Physicall both external and internal means, to be used to remedy the same; what else is to be done, your own naturall kindness must excite you to; which if it be but dull, we have given you sufficient Rules whereby you may quicken the same. Some other things there are, which the Physitians say, do prefer fruitfulness, by hidden quality, as the stones of a Fox, and the like; but they are already declared, and described in compound Medicines.

Physicians do likewise tell long stories about the time of the year, what time is best for Copulation; all agree, the Spring is the most convenient time, and

and fit for procreation, for the blood is in its vigor, and in the heat of Summer it ought to be forborn altogether, if possible (but then *Venus* takes most pleasure to be jolly, and to her girls, then most opportunities offer themselves.)

But the most convenient and fit time for a Woman to conceive, is immediately after her Purgations cease, or then the Womb is cleansed from superfluous excrements; and the most fit hour for Conception, is after meat, and before sleep, that she may sleep, and rest after it.

C H A P. X.

Of Monstrous, and Unnatural Conceptions.

[T follows now in order in the next place to speak something of Conceptions contrary to nature, and unnatural births, which is called a depraved Conception.

For since it is the certain institution and intent of nature, that Women should bring forth perfect man-kind, and nothing else, then it follows, that whatsoever

ever else is conceived in the Womb, besides man-kind, the same is a vitious and depraved conception against the Rule and Laws of nature.

Which though these vitious and unnatural conceptions, many be many wayes yet they may all generally be reduced unto one of these heads, to wit, Monsters, Mola, wind and water, all which we often find to be conceived, and grow in the womb.

Of Monsters, there is much written either Historically, Fabulously, or Philosophically; but that appertains not to our present intent or purpose.

And therefore the Philosopher in his Book of Generation, and the causes thereof teacheth, that a Monster is nothing else but a peccant vice of deficient nature, whereby nature impeded, and hindered from effecting her end, as it is in any Art, where the Artist fails, by reason of some defect in him, that he cannot attain to accomplish his desired end.

And although these unnaturall Births may happen many ways, yet all these errors of nature may be referred to the

Disease

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nimal.

Diseases proceeding of evill composition: as for example, to the Disease in number, as when a man is born with one eye, one foot, or two heads.

Of diseases of magnitude, the same, the figure of the body demonstrates to the rest; which *Gal. de causis morb. 7.* Doctrine *Galen* manifestly teacheth.

But the causes why Monsters are generated, contrary to the intent of nature, are *Gal. lib. de hist. Phil. lib. 5. plai. Ph. 8.* not fully agreed upon by all. *Galen*, or rather *Plutarch*, says thus,

Empedocles teacheth, That Monsters are created, if the seed be too much, or too little; too much spread abroad, or separated; if it be void, or injected by inordinate motion; or because something is added, detracted, transposited, or inflamed; or if the womb be distorted, the Vessells corrupted, or the formative vertue be deficient, or do abound: these things hinder naturall conception, and the operation of nature.

C H A P.

C H A P. XI.

Of the Unnaturall Flefhy Conception in the Womb, called Mola.

THIS unnaturall matter sometime happens to grow in the Wombs of Women, that have no Copulation with men, and causeth the Belly to arise, and all signes to appear, as though they were, with child: their Terms staying, the Breasts grow hard, they lose their appetite or stomach to meat; their complexion groweth pale, and sometime they feel a stirring about the Matrix, as if they were with child; yet nevertheless they bear no child, which have this *Mola* ingendred in them: Of this write *Aetius*, and *Avicen*, who saith, that it is a hard substance, sometime found to spread it self through the whole Matrix. *Aetius lib. ult.*

Aristotle teacheth, that this *Mola* is no thing else, but a certain piece of flesh, conceived and ingendred in the womb of a Woman, and he reciteth a story *Lib. 4. Gen. Him. Cap. 7*

of a certain Woman, that brought forth
a lump of flesh which they called *Mola*.

And hereunto *Galen* also plainly con-
firms, who affirmeth that

this *Mola* is a piece of un- *Gal, 14. usu.*
profitable deform'd flesh, *part. 17. 14.*
which is ingendred in the *Meth. 13.*

Womb of a Woman;
without the Copulation with a Man,
as a Hen hath Eggs without a Cock.

But now a Question may arise, whe-
ther the cause of this unnatural *Mola*,
proceed from too much heat, or too
much cold, or too much blood?

For *Avicen* teacheth, that besides the
multitude, or superflu-
ity of blood, there is a *Avic. fen. 21. 3.*
vehemency of heat, *trait. 2. cap. 18.*
wherein the blood is
concocted, and thereby the flesh ac-
quires a form.

But this, *Aristotle* seems to contra-
dict; who manifestly writeth, that the
Mola is no otherwise bred, then of im-
pure, and imperfect concoction; and
that it hath its Original from the defect
and imbecillity of natural heat; And
Verroes confirms, that the cause is no-

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thing else but debility and weakness of nature, corruption of digestion, and loss of the last concoction; and certainly, that rude and deformed flesh, called *Mola*, is ingendred of crudities.

This groweth in the womb in two kinds, like a piece of flesh, putrified without form or figure, resembling rather a piece of spongy blood, wine and water, then right flesh which hindereth the expelling of the terms, and being mixed with the natural seed, groweth sometimes to a hard substance.

It is also ingendered of superfluous blood, and the concourse of tough and unconcocted humours, which make the belly swell up, as if the Woman were with Child.

This is an ill accident, and putrifieth and spoileth the Matrix, breeding there oftentimes Ulcers, and Impostumes, Dropsies, unnatural Fluxes, and some such like infirmities, bringing death, if it be not well regarded to be prevented.

The signs, whereby they that labour with this unnatural Mass, may be known from Women with Child, are generally these.

The first is motion; for this burthen moveth not as Children do, because there is neither life nor sense in it.

But it may move by accident, according to the motion of the Woman, and the ponderousness thereof, but that is no true motion.

The Belly of Women which labour with this unnatural Mass, is harder then the Belly of women with Child, and will not so easily move from one place to another, as theirs that be with Child.

The Woman that hath this *Mola* is also more melancholy, then those that are with Child, and their hands and feet more feeble: This Mass also sometimes falleth, from one side to another.

A Woman with Child at nine months end is delivered thereof; but they go two, 3, or 4 years, sometimes all their life-time with this burthen. For the cure of this *Mola*, *Hippocrates* better all others, prescribes the most perfect method.

The first means to be used, is cleaning and purging of the whole Body.

The second is to mollifie, loosen, and open the Vessels, and ligaments of the

Womb, wherewith the *Mola* is bound
and fastned there,

The third is to stir up, and strengthen
en the expulsive faculty, whereby this
burden may the more easily be expelled
from the Womb.

All Physicians do agree, that this disease
cannot be cured without great difficulty,
and sometimes not at all; yet nevertheless,
means must be used: And first of all
purgation, whereby the Belly may be
lenified; and amongst all other Medicines,
Hiera obtains the chief place, for its
mollifying and purging quality, the better
if it be mixed with Cassia, as in this manner.

Take Spices of *Hiera simplex*, Cassia
new drawn, of each 1 dram; mix them
into a Bolus with Sugar.

A Sirrup for the same.

Take of *Oxymel simplex* one Ounce,
 decoction of Betony, of Motherwort,
 Mints, Penny Royal, of each 3 dram;
 mix them together, and make a Sirrup
 thereof; but before you take it, take
 it, take this Bolus and Confection following.

A Bolus.

Take conserve of Maidenhair, two
 dram

rams, Species of Dia-calamint, 1 scruple, mix them, and make a bolus thereof to be taken before the Sirrup.

A Confection for the same.

Take Species Diambre, Diacalam, of each half a dram, Sugar two ounces; make a Confection thereof, with White-vine, and take it before the Sirrup.

An excellent Potion for this Disease.

Take Elect Diaphen, Hiera, Diacol, of each half a dram, Mel Ros. Sol. 4 drams, decoction of Betony, of Mugwort, of each a sufficient quantity, to make a potion: let the Patient in this disease abstain from cold, and moist meats, and use this potion following, which mollifies the Mass, or *Mola*, and expels the humors that cause, or increase it. Take St. Johns Wort, Savin, Rosemary, Field-Mints, Lovage, Mugwort, Penny Royal, Madder, of each one handful; Fennel, Squinant, Parsley seed, Calmus, Galingale, of each 1 dram, Horf-radish Roots, 4 Ounces; boyl them altogether in a good quantity of water, to make a potion, and take thereof every day 3 or 4 Ounces, mixing therewith about a quarter of an ounce of this Trochis following.

A Trochis.

Take Cynamon, Mirrh, of each 2 drams and a half; Rue, Savin, field Mints, Penny Royal, Madder, Sagapenum, Opopanacum, of each 1 dram Cardamum, Juniper-wood, Rosemary of each 1 dram and a half; dry them all to powder, and make Troches thereof and use it as above is directed.

Also for this Disease, this following is a cheap and ready Medicine.

Take 3 Ounces of warm Fetherfew-water, every morning fasting, for two months together, and fast 4 hours after it. And every fourth day during the time she drinketh the water, let her take one of these Pills following.

Pills for the Mola.

Take Galbanum, 1 quarter of an ounce, Flowers of Mugwort, St. John wort, Asarabacca, of each 1 scruple dissolve the Galbanum in good wine and make thereof 6 Pills of a dram, and take one at a time, in 4 dayes, as before is directed.

A Bath for the same.

Take Mugwort, Camomile, Dill Hollyhock Roots, Mallowes, of each one handful; Linseed, Fenugreek, An

ifseed, Fennelseed, of each one dram ;
make a decoction thereof in common
water for a Bath, and let the Woman
sit hot in it, up to her breasts ; and af-
ter use this Oyntment for the same pur-
pose.

Take juyce of Holli-hocks, 2 Ounc-
es ; Goof-grease, Hens-grease, of each
one ounce ; Oyle of sweet Almonds, of
white Lilles, of each half an ounce, mix
them to an Oyntment, and therewith
anoint all the external parts against
the fire.

Inwardly, let her also take Diacala-
int, Trochis of Mirrthe, in a word,
whatsoever is good to provoke the
menses, and to drive forth the secundine,
and expel a dead Child, the same is effe-
ctual for this disease : of which shall
be spoken in the ensuing discourse, of
Hard Labours.

We have now at large, written of
special accidents and infirmities, in-
cident to the Womb, and parts of ge-
neration, and given perfect directions
for remedies for the same : Yet never-
theless, though the humane seed may
be received and contained, yet a mis-
carriage may follow, or otherwise a weak

and feeble fruit, that it cannot come to perfection ; and at last a difficult and hard labour, are many if not most of the Daughters of *Eve* subject to, whereby oft times, their lives are in danger thereby, if not quite lost, with the fruit and all : Therefore concerning these infirmities, and what belongs to fruit-bearing Women, and their delivery, is the intended subject of the subsequent part of this Book ; and first, of the debility, or weakness of the child in its Mothers womb.

C H A P. XII.

Of the weakness of Children in the Womb.

SUCH is the frailty of humane nature, that the Child is subject to sickness, even in his Mothers womb ; no great marvel then, if men are all their lives encumbered with Casualties, when they begin with them, even before they have a visible being ; the sickness of Children in the womb, not being obvious to the eye, is the more difficult to

to find out ; but the signes to know it are these.

If the Woman have her terms much, being with Child, it must argue debility of the Child, because his nourishment and sustenance is taken away from him.

If Milk flow from Women with Child, its evident the Child is weak, and not strong enough to draw his nourishment to him.

If a Woman with Child be afflicted with a strong and violent loosness, there is great danger of a mischance.

But the strength or weakness of the Child, depends on heat and cold, under which are comprehended all accidents whatsoever.

If the child be weak through immoderate heat, and dryth, then the remedy is to purge the Mother of Cholera; for which this following is a convenient Medicine.

Take conserve of Prunes, half an ounce, three ounces of whey, of milk; give it her in the morning, and let her fast five hours after it.

Another for the same.

Take Cassia extracted out of the
G 5 Cane,

Cane, one ounce, and put it to four ounces of Sorrel-water, or Barly-water, and give it in like manner as the other.

Another safe, but stronger Medicine, both for the Mother and the child, is this following.

Take two ounces of Manna, and three or four ounces of whey, mixed with it, and use it as the other.

For the same, you may also steep in the same quantity of Whey, a dram of Rubarb one night, and strain it out well; or if you will, take half a dram of Rubarb in powder, in some whey.

Let the Women use such dyet, as is cooling and moistning, as Barly-water, Lettice, and use Verjuice and juice of Lemons, with her meat; Endive water, and Syrop of Roses, and Succory water, are good in this case. Forbear all things, which provoke vomitting; or which force Urine or Blood.

Let the Woman three or four times every day, cool and quench her thirst with Barley-water, having half an ounce of Syrup of leaves mixt with it.

An external Medicine for this Disease, if you feel great heat to abound, may be this.

Take

Take Citron-water, Violet water, of each 6 ounces sorrel water 12 ounces, Red Sanders, burnt Ivory, Sorrel-feed, of each one scruple, Saffron, half a scruple, Vinigar three spoonfuls, mix them all together, and wet a Linnen Cloath in it, and lay it on the privities, and on the small of the back.

Take also one ounce of Pompeon Peels, Oyl of Roses, Oyl of Water-Lilies, of each one ounce and an half, Housleek 1 ounce, temper them all together, and anoynt the back and privities therewith three or four times a day.

But if the cause of weakness, or debility of the Child in its Mothers Womb, proceed from cold and moistness, then are contrary medicines to be used; of which these following are approved.

Take Buglass-water, Saffron seeds, Agarins, Hermodactyls, of each one scruple, Cinamon, Ginger, Roses, Coriander prepared, of each four grains, steep them one night in the Buglass-water, then strain it, and drink it in the morning fasting.

Another for the same.

Take Fetherfew-water, Balm-water, of each one ounce and a half, *Benedict*

laxativa, one ounce, Sugar half an ounce, mix them, and infuse them together one night, then strain it out, and use it as the other.

Have a care to use a good order of Dyet, and such things as warm and dry; boil Sage, Mints, and Rosemary in her Pottage, and use to drink Red Wine with steeled Water.

To mundifie and cleanse the bad humours, this medicine following is very good.

Take juice of Mints four ounces, Agarick one dram, Ginger, Roses, of each four grains, Manna half an ounce, steep the Agarick in the juice of Mints two dayes, and nights; then put the Manna, Roses, and Ginger to it, let it stand a while, and dry against the fire, and make it into Pills, and take them.

Use this often times; for they gently purge and dry up the watery humours without pain and anguish.

A Plaister to remedy the corrupt humours.

Take Roses, Cypres Nuts, burnt Ivory, Sandaraca, of each one dram, Rosen three ounces; boil the Rosen in red Vinegar, till the Vinegar be consumed, then mix the other things with it, and make

make two Plaisters of it, and apply one to the back and the other to the Womb.

Another excellent good Plaster to strengthen Women with child, that do not use to go out half their times.

Take Oyl of Quinces, Oyl of Roses, Oyl of Mints, of each one ounce and a half, Comphrey, Blood-stone, Red Corall; Sandaraca; Date-stones burnt, of each one dram, mix it with a sufficient quantity of wax, to make a Salve thereof; and with this annoint the Kidneys, and Mother.

C H A P. XIII.

Of Mischances, and to prevent the same.

IT oftentimes comes to pass with Women with child, as with the fruit upon a Tree; which being young and tender, hangs on brittle stalks, and is easily blown off with every wind; nay, when it is come to its full growth, and is stronger, sometimes forcible winds, bruises, or blows, cause them to fall off; but when they come to their perfect time

time of ripeness, they fall of themselves.

So it is in this occult operation of nature, many accidents sometimes happen to the Tree, which bring the fruit to an untimely birth; and oftentimes not without perill of the Womans life, nature being dead in the child, that it cannot help it self; whereas in those that are alive, and of their full time, nature helps forward the birth, the Infant it self striving to find a way into the World.

This may be perceived by the breasts for if they be small, weak, and slack in women with child, then is a mischance to be expected; for then the Child wants nourishment, and pines, and dyes; also impatiency, or violent motion, many times breaks the Secundine, and the fruit falls away.

Signs of a mischance approaching, are also pains of the Back-bone, Belly, and Privities; to prevent which, let the Woman with Child, beware of sharp and bitter meats, and drinks; avoid much anger and violent motion, and exercise; use oftentimes to drink red Wine, and keep the body soluble. To

do

to which, if need require, she may use the decoction of Mallows, Mercury, and stew'd Pruens; forbear Clysters, and strong Medicines; but if there be any great obstruction in the body, then let her eat Cassia out of the Pipes, or Cassia new extracted; especially if the neck of the Matrix have an issue, or overmuch moysture, then use a little Rubarb in powder, mixed with the Cassia, which without trouble, or danger, doth cleanse Flegme, and Choler.

For to stay the slipperiness of the Matrix, take Pomegranet Pills, and pound them to powder grossly, and boil them in Oyl of Lillies, and inject the same into the Matrix.

A Pessary excelent good for the same.

Take Mastick, Mirrh, Gallia Muscata, of each half a dram; mix them with one ounce of Goose-grease, and role it up in sheeps wool, and put it up into the place.

An Oyntment to strengthen Women with Child.

Take Cypress-Nuts, Galls, Mirtle-seed, Juice of Sloes, Hypocistis, of each half a dram, Blood-stone, Amber, Dragons blood, Bolus, of each one dram and

a half, reffuse of Iron half an Ounce, innermost Peels of Chesnuts, one ounce; decoct the reffuse of Iron a good while in Vinegar, then beat them altogether in a Morter, to an Oyntment, with three or four whites of Eggs, and annoint the belly therewith, four times a day.

Another Oyntment for the same.

Take Oyl of Nuts four Ounces, Barrows greafe one Ounce and an half, Cypres-nuts, Mastick, of each one dram and an half, boyl them together gently, the space of five hours, and therewith annoint the Matrix, Womb, and Reins of the Back.

A Plaister for the same.

Take Dragagant, Gum, Bdellium, of each one quarter of an ounce, Juyce of Sloes, Frankincense, Hypocistis, Sandaraca, of each one dram, Bolus, Dragons blood, of each one quarter of an ounce, wax, half an ounce, Paper glew, two ounces : dissolve the glew in red wine-vinegar, then temper them altogether into a Plaister, and apply it to the womb and Privities.

For an Ague in Women with Child.

Take Barly-meal, Juyce of Sloes, and

and Housleek, what quantity you see convenient, temper it with Vinegar, and lay it upon the belly, use it often: this defends the Child from all accidents of an Ague.

To prevent miscarriage through wind.

Boil Cominseed in water, and take three or four spoonfulls of that water, with a dram of Methridate, twice a week.

C H A P. XIV.

To expell and drive out the dead Child.

FOr the expulsion or delivery of a child that is dead, the same Medicines that are prescribed to drive forth the unnaturall excrement called Mola; and to provoke the Terms, are good to be used here.

But first be sure that the child is dead, and do not go about to expell a live child in stead of a dead one, which may be known by these signs. If the child be dead in the womb, then doth the woman feel great pain in the optic Nerves of her eyes, and behind the Neck,

Neck, and one the back bone, with great pain and anguish in her lower parts. And the burden alwayes falls to that side she lyes on, because the ligaments of the Secundine, have no power to hold it in one place; the thickness of the upper part of the Belly sinks down, & the woman feels much pain, and cold about the neck of the Matrix.

Also, if one hold a warm hand long upon the Belly, and feel no stirring, the Child is dead; these are signs the Child is dead, before it come to putrefaction.

But when it beginneth to stink and putrifie, which will be in three days space after it is dead; the woman will have a stinking breath, stincking corruption issues from the Matrix, and pieces of stincking flesh, will at last be expelled from the Womb: Then means is to be used to cleanse the Womb of the dead Child, and to preserve and strengthen the heart from the corruption of filthy fents assending to it, which may be done, by this Powder following.

Take white Diplamus, one dram and a half; Citron peels and seeds, each half a dram; Pearls prepared, four scruples;

Co-

Coriander prepared, a scruple; Roses, two scruples; Sugar, two ounces and a half; make them all to fine powder, and take thereof about a quarter of an ounce at once in drink.

Juice of Vervaine and Hyfop drunk in Wine, is good to expel the dead Child.

The innermost skins of the Maws of Hens, and Capons washed in Wine, and then dryed to Pouder; and give thereof a dram in Wine broth, or Rose water, is good to expel a dead Child, and the Secundine.

For the same, take Betony and Rue, of each a handful; juice of Salomons seal, an ounce; boil it well in a pint of white Wine, and strain it, and give her to drink.

Linseed is very good for the same, either to drink the decoction, or Bathe herein.

Also take Mirrh the quantity of a Hazel-nut stamped and taken in Wine; or Mugwort water, is good for the same.

For Women that are strong; take about a spoonful of the juyce of Garlic, with wine or Honey.

If a Woman chance to miscarry through

through a fright, or some such accident: then take a Crab and stamp it, and wring out the juyce, and drink it with water of Mugwort.

Pills to expel a dead Child.

Take Trochies of Mirrh, one scruple; Galbanum, half a scruple; make five Pills thereof, with Penny-royal water.

Another for the same.

Take of the fruit of the Savin tree, one quarter of an ounce; Assafoetida, Ammoniacum, Madder of each a dram; make 11 Pills hereof, and take one at a time three times a day, morning, night, and at four of the clock in the afternoon.

A Fume to expel the dead Child.

Take some shavings of an Asses hoof, or of a Horses, if you cannot get the other; and make a fume thereof, and let the woman sit over it.

Basilium is good for the same to be used in like maner, and so is likewise the fume of Laudanum, and Galbanum.

A Bath to expel a dead Child.

Take ten handfuls of Mints, and boyl them well in a sufficient quantity of water, and let the woman sit therein up to the middle.

C H A P. XV.

*Of Hard Labour, and means to procure
easie Delivery.*

That all Women should bear Children with pain and sorrow, was a punishment inflicted on them by God, for the disobedience of the first Mother; for which cause they undergo more anguish, and perril in bringing forth, then any other Creatures.

Yet nevertheless, there may be many causes, and accidents which render the delivery more dangerous and difficult in some, than in others; for which, our purpose is here, to prescribe some remedies.

A most excellent Plaister to strengthen women with child, to wear all the time they be with child.

Take oyl Olive, two pound and four ounces; red Lead, one pound; Spanish Soap, twelve ounces; incorporate them altogether in an earthen pot, and when the Soap cometh upwards, put it upon small fire of coals; and continue it an hour and a half, stirring it with an Iron

or

or Stick ; then drop a drop of it upon two ha
a trencher, if it cleave not, it is enough : each on
spread it on cloths, or lay it on a board ham, N
till it cools, then make it up into Rolls; handfu
it will last twenty years, the older the the L
better ; and when you have occasion to togethe
use it for this purpose, spread a Plaister and bo
of it, and apply it to the Back ; and to mak
when you have tryed it, you will give up to th
me thanks for it ; It is likewise good for let her
bloody Flux, Running of the Reins or other up
anyweakness in the Back, for any bruise, se to a
to draw out a Thorn out of the flesh, and vities w
easeth Corns, and is good for a strain warme
and for the Head-ach, being applyed to prepar
the Temples.

But to proceed, when the woman Take
with child, begins to draw near her es, Vic
time ; then let her use such meats and ed, Ho
drinks as nourish well, but use no ex- er, Hen
cess of either ; but especially let her ounce
take care to keep her Body soluble, for each a
which, and also to prepare the Body for and slice
an easie delivery, this Bath is very good ther in
to be used. uscilay

*A Bath good for women with Child, when then
they draw near their time, to procure easie
Delivery.* ens gr
age be
roof a
before

Take Holly-hock roots and leaves,

two

upon two handfuls, Mallows, Betony, of
ough each one handful; Mugwort, Marjo-
board cam, Mints, Camomile, of each half a
Rolls handful; Linfeed two handfuls, bruise
er the Linfeed grossly, and put that
sion together with the hearbs into two bags,
Plaister and boil them well in water, enough
; and to make a bath for the woman to sit in
ll give up to the Navel when it is warm; and
ood for et her sit upon one bag, and hold the
eins o ther upon her Navel: And afterwards
bruise se to annoint the Belly, Back, and pri-
elh, an ities with this Salve following being,
a strain warmed.

*preparative Salve to cause easy delivery
in Child bearing women.*

woma Take oyl of sweet Almonds, of Lil-
ear be es, Violets, of each half an ounce, Lin-
ats ed, Holly-hock roots, Fenugreek, But-
no er, Hens greafe, of each one quarter of
let an ounce; Quince kernels, Dragagant,
ble, of each an ounce; stamp the seeds small
body and slice the roots, and boyl them alto-
ry goe together in rain water; then take out the
Muscilage, and temper the same with
; then let the powned Dragagant and
Hens greafe boyl so long, till the Mus-
cilage being consumed; then make
thereof a salve, and anoint therewith
before is directed.

Ano.

Another Oyntment for the same.

Take oyl of sweet Almonds, of Lillies, of Violets, each half an ounce Hens greafe, Ducks greafe, three dram: mix them together with Wax, as much as is needful to make a Salve, and use it as the other.

With any of these Salves, a woman is to be annointed about the parts before mentioned, every day the space of five or six weeks before her time.

Now when the time of Labour come, then use any of these things which follow, as the case requires; but above all things, this powder following is most effectual.

An excellent Powder for Women in travell with Child-bearing.

Take Dittany of Crete, Penny-royal, Aristolachia round, each half a scruple Cinamon, Saffron, of each twelve grain. Let them be all beaten into a fine powder, and given in Wine or in some convenient decoction, as the decoction of red Pease, of Penny-royal, or of Parsley.

For outward Medicines, there are many things used to be held to the privities, as Egrimony with the roots

be held to the Matrix, and immediately after the birth to be thrown away, lest it draw down the Matrix: also Henbane roots, Polypody roots, and Bistorta, are very good for the same.

Also, take Polypody roots and Mal-
lows of each a handful, and a handful of
Mugwort; bruise them small, and boyl
them well, and apply it moderately
warm upon the Matrix, and after the
delivery, immediatly take it away.

Some use to tie a Snakes skin about
the thigh; but what vertue there is in
that they know that have tryed it.

Bay-berries beat, and applyed to the
navel, are good to further the Birth; but
wardly, this Powder is commended.

Take Cinamon, Mirrh, of each half a
dram; make them into powder, and
mix it with a little White-wine.

Another for the same.

Take Cinamon, one dram: Saffron,
half a dram: Cassia wood, Cassia pipes,
each two scruples: scrape off the out-
most black bark from the Cassia
pipes: and make it all into fine powder,
and give it four or five times in the de-
coction of red Pease.

Pills for the same.

Take Mirrh, Bever-cod, red Storax of each half a scruple : Cinamon, Savin of each half a scruple; make it into Pills, with the decoction of red Pease, and so give it.

Another for the same,

Take Mirrh, Costus, red Storax, of each half a dram : Ammoniacum, Savin, of each half a dram ; beat them very small, and give it in the decoction of red Pease: use it three or four times.

If the throws be two weak, or do not continue, let all sweet favours as Musk, or the like, be kept from the woman in labour ; for that hinders throwes, and holds back the Birth. But to forward the Birth, make this decoction,

Take Betony three handfuls ; Mugwort, one handful ; Camomile, Peny-royal, Hyfop ; of each one handful : Linseeds, two handfuls : bruise the Linseeds grossly, and cut the herbs small, and put them in a bag, boyl it well in Wine and water: with this decoction foment the Matrix, five or six times with a sponge, and then annoint the place with the oyl of Wall-flowers, even to the Neck of the Mother, if it can be don with conveniency.

But if this help not, then give her a-
good

Good draught of this potion following,
every two hours.

Take Mugwort, Peny-royal, Hifop, of
each half a handful, Betony one handful:
Boyl all these in a pint and a half of Renish
Wine till the 4th part be consumed, strain
out and put to it half a dram of Saffron,
and amongst each draught put half dram
of one of the powders before mentioned.

Also, this following is very good to
thicken the throwes.

Take half a dram of beaten Amber,
and give it in water of Lillies, or in
the decoction of red Pease.

*An excellent Medicine to procure easie de-
livery in a Woman.*

Take Pippins, cut them in thin slices,
and fry them with oyl of sweet Almonds,
and eat thereof in the morning and at
four a clock in the afternoon; use it con-
stantly a matter of five or six weeks before
your time, till you are brought to bed:
and mix some oyl of sweet Almonds and
Perma-cœti together, and annoint the
belly and Matrix once every day there-
with warm, or oftener if you can con-
veniently.

Another

Another for the same.

Take Hyfop, Vervain, Betony, of each one handfull, stamp them small, and strain them in good stale Ale, and let the Patient drink a good draught thereof; it gives present help.

To expell the Secundine or after-Birth.

The Secundine or after-birth, is that skin or caule wherein the child is formed and wrapped up till the time it break forth to the Birth; and doth, or at least ought to come a way, immediatly after the birth of the child.

But somtimes it remains behind, and causeth great perill to the woman, and many ill accidents, as Agues, stinking breath, pain of the Head, Swooning, and the like if it be not expelled.

It commonly remains behind when the woman hath had very hard labour, and is thereby grown so weak and feeble, that nature hath not strength enough to drive it forth: she must therefore have some camfortable things given her to strengt^hen and comfort her heart, as Diamargariton, and Manus Christi; then let her rest a little, and if the Secundine do not follow, annoint the Belly and parts adjacent, with oyl of Lillies, and oyl of El-

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Elder flowers, and use such things as are directed for the delivery of a dead child; as Corn-flowers given in Lilly water, also Garlick, half an Eggshell full of the juice thereof, given in Honeyed water, doth expell the dead child, and afterbirth, as before hath been prescribed.

To ease the afterthrows.

Take Spikenard and Squinant, of each one quarter of an ounce: boyl them together in a good quantity of Mugwort water, till half be consumed, and drink thereof two or three times.

Also to assuage the pain, make a Caudle with Malmsey or some other good wine, and put therein yolks of Eggs and Cinamon, and so give it. For the same, take Triphes amagna, half an ounce: Saffron half a dram: Mace a scruple; give this at twice, in warm Wine.

To stay the excessive flood after the Birth

The Remedies before prescribed for the swaging the excessive Flux of the Terms in women, be also very good for this disease, and for all women in Child-bed; yet never-theless take this Confection followiug.

*A Confection for an excessive flood in Wome
lying in Child-bed.*

Take Conserve of Piony one ounce
Conserve of Roses one ounce, Conserve
of Burrage, Buglas, Balm, of each ha
an ounce, prepared Bolus half a dram
prepared Pearls adram, Cynamon e dram
and half, mix them all together, an
make a Confection thereof.

For the same, use this powder following.

Take Bolus prepared, Pearls, of eac
one dram; sealed earth two scruple
Tormentil half adram, Shepheards Pur
one scruple, *Species de gemmis frigidis* or
dram and a half, Roses, Coral, Sander
of each one scruple, Cinamon two scr
ples and a half, Sugar three Ounces, m
them all well together; and take it wit
Hen-broth.

Lozings very effectual for the same.

Take Blood-stone one dram and a ha
red Coral one dram, Tormentil, Troch
de Sodio, of each half a dram; scraped
vory, burnt Hartshorn, of each one scr
ple, Pearls prepared four scruples, fir
Bolus two scruples, Shepheards Purse, re
Sanders, of each a scruple, Cynamon
one dram, Sugar six ounces, wash th
blood-stone in Plantain-water, and mak
a powder, of Lozenges thereof. CHAL

CHAP. XVI.

*Of the superfluity of Milk, and other accidents
happening after the Birth.*

EXcessive a bounding of milk, after a woman is delivered, if it flow more then the Child can grow, there oftentimes ensues Impostumes, and other Inflammations and distempers in the breasts: for Remedies whereof, use these prescriptions following.

The Patient must eat and drink but moderatly, and avoid all such things as ingender much blood, and use means to dry and take away the superfluous blood, as Rue, and wild Rue, with the seeds of Basil, and stamp it together; if one take ev'ry day a quarter of an ounce, the same is very good to dry up the milk.

To dry up the Milk.

Take Rosen a good quantity, and temper it with Cream, and lay it lukewarm over the breasts.

For the same.

Take 8 ounces of Honey, and two pints of water, boyl them well together, and scum it, and dip therein a threefold

H 4

Cloth,

Cloth, and lay it on the breasts, and when it is cold, renew it again.

Also for the same, take one dram of Saffron, and 8 ounces of Malmsey, wet a Cloth therein, and lay it on the breasts as aforesaid.

Also take Garden-Mints, stamp them and mix them with Oyl of Roses, and use it as the other.

For Plaister to dry up the milk, take bean meal, oyl of Roses, and red Vinegar, a sufficient quantity to make a Plaister, and apply it to the breasts.

For clotted, or congealed milk in the Breasts.

Let Women keep sobriety in eating and drinking, and use moist meats, that may ingender and subtile milk; Mints, Saffron, and Cinamon, is good be used in their meats.

Take grated bread, new milk and Oyl of Roses, of each a like quantity, seeth them together to a pap, and lay it warm upon the breasts.

For congealed milk, and pain in the Breasts.

Take Cork and burn it into ashes, and temper it with oyl of Roses, and a little vinegar, and therewith anoint the breast.

A Salve to dissolve congealed Milk in the Breast.

Take Dears Suet 3 quarters of an ounce, liquid Styrax 1 ounce, Wormwood, Cummin, Dill-seeds, of each one ounce; oyl of Wormwood, Ducks grease, of each one ounce and a half, saffron one scruple, make an oyntment or Plaister hereof, and apply it to the breasts.

For milk congealed with Inflammation in the Breasts,

Take a quantity of muscilage of Fleavort, Fenugreek, and Purslian seeds, of each a like; and make an oyntment hereof with wax, and annoint the breasts therewith.

Also for the same take Chickweed, and lay it warm upon the breasts.

Also beat oyl of Roses, and Vinegar of Roses, together and lay it on the breasts.

If the Woman hath taken some ex-cream cold, then take this following, especially, if there be an Ague with it; take Camomile, Melilot, Fennel seeds, Anniseeds, Dillseeds, Fenugreek, Linseeds, Southernwood, Ginger, Bazil, beat them together, and with oyl of Camomile, make a pessary of it, and apply it to the breasts.

A good Plaister to dissolve hard knots in the Breasts.

Take Crums of white bread, Barly meal, Mustard-seeds, Fennel, and Holly hocks roasted under ashes, of each a like quantity, pound them well together, and make a Plaister thereof, with oyl of Camomile, and apply it warm to the breasts. *For hardness, and inflammation in the Breast through congealed milk, A Pultis.*

Take flowers of Mallows, Violets, Celendine, Daisies, Cinquefoil, of each one handful, boyl them together in two quarts of water, till it come to a pint. then strain it, and mingle it with Wheat-en meal, to the thickness of pap, then put to it Hens grease, or Hogs Lard, and boyl it again to Pultis, spread it on a Cloth, about the thickness of a finger, and lay it morning and evening, upon an inflamed fore breast.

Another for the same.

Take Bean meal, Mints in Powder, each 3 quarters of an ounce, prepared Coriander, Pease meal, of each 1 dram; Roses half a dram, fresh butter 2 ounces, Muscilage of Linseed one ounce, Muscilage of Fenugreek 3 quarters of an ounce, Sheeps Sutt, Ducks greale, of each one

ounce,

ounce, oyl of Turpentine half an ounce, Saffron three grains, temper them all together to a salve or oyntment, and lay it upon the breasts.

For Tumors, or swelling of the breast.

Take Purslian, Plantain, of each one handful, Camomile, Melilot, of each one ounce, Barley meal 4 ounces, stamp the Herbs in a mortar, to a pap, and then incorporate therewith, oyl of Violets and Roses, enough to make it a salve, and lay it on the sore breasts.

Another Medicine for swelling in the breasts, much profitable, and easie to be had.

Take a good quantity of Peach leaves, and Rue, and stamp them small, and boyl them in water to a Pultis, and lay it on the grieved place, this will ripen the Imposthume and ease the pain.

A Plaister for the same.

Take Plantain, Mallows, of each one handful, Housleek 6 handfuls, boyl them together, till they come to be like grout, then strain it, and add thereunto, Oyl of Roses 3 ounces; Camomile, Melilot, both beaten, of each an ounce; Barly meal 4 ounces, Bdelium 1 quarter of an ounce, dissolve the Bdelium in Vinegar, and then boyl them all together, to the

thickness of a Plaister, and spread it on a Cloth, and apply it to the grieved place.

For Imposthumations in the breast.

Imposthumations do breed oftentimes likewise in the breasts, through the congealing of the milk, and ill humors, settling and putrifying there, bringing with them the Canker, Gangrene, and such griefs, to the great anguish and misery of the Patient, if not to death, by reason of the tenderneſs of the place. And many times it happens, by reason of an obstruction of the terms, which turns the cause of the superfluous blood thither: And therefore when there happens any swelling, or anguish in the breasts in this case if the terms be stopt, use all means possible to provoke the them speedily, if you mean to abate the swelling and pain; and if the swelling increase, then the Liver vein must be opened, or the median. And afterwards take oyl of Roses, and Vinegar, and seeth a little Camomile, therein; and then dip a Cloth in it and lay it on the breasts, four times a day, refreshing it.

If the Impostumation in the breasts be caused of superfluity of blood, the sign to know

know it, is, it causeth great pain in the breast, redness and much beating.

If it proceed from Choler, then is the pain more raging, and the brest reder, and yellowish, with greater Agues, and the Inflammation is hotter then that which proceeds of blood.

If Flegm be the ingendring cause thereof, then the Tumor is but small, the breast white, the pain moderate, and no ague with it.

An excellent Plaister to consume and cleanse all swellings of the breasts; and also of other members.

Take clarified Honey 6 ounces, Barley meal, 3 ounces and a half, two yolks of Eggs, Mirrhe, Sarcocolla, of each half a dram, Honey of Roses 4 ounces, oyl of Roses 3 ounces: powder that which is to be powdered, and boyl the Honey and the meal together, till it be thick, and then stir the yolks of Eggs amongst it, and the other things; and so make a Plaister of it, and apply it to the grieved place.

When the Tumour or swelling comes to maturity, and breaks, then cleanse it with this Salve,

Take Honey, the juyce of smallage, yolks of Egge, and Turpentine, of each

a sufficient quantity, and make a Salve thereof, and so apply it.

Or else use this Salve following, with a tent of Lint.

Take Wheat meal, 3 quarters of an ounce, clarified Honey, and juyce of Smallage, of each an ounce; mix them all into a Salve, and use them as hath been directed: this is good to be used with a tent, to cleane any sore Fistula, or Carbuncle.

But if in case the Tumor, as many times it unhappily doth grow to a Cancer, or Fistula, then must other means be used, to prevent the eating or spreading thereof: the Patient must be purged of melancholy humors, and avoid such things as ingender Choler and melancholy, and to seek to prevent the increase of the same; for which this drink following is very effectual.

Take Time, 1 quarter of an ounce Polypody, Sene, each 1 dram, Violets Seeds of Gourds, Cucumbers, Pompeons each 1 dram and a half; Cynamon, Rape seed, of each 1 scruple, Hops 1 ounce boyl them all together in 8 ounces of water till half be consumed, then strain it, take one ounce of this decoction, in 3 ounces

ounces of whey, of Goats milk, and fast 6 hours after it.

Then use outwardly this Plaister following

Take Fenugreek, Barly meal of each 2 Ounces, Mallows 3 handfulls, Houf-leek 8 handfulls, Oyl of Roses 6 ounces: bray the Oyl of Roses in a Leaden Morter, with a Leaden Pestle, and seeth the Herbs in whey, till they be so tender, you may beat them to a pap, and mix the other things amongst them; and boil it again in 6 ounces of Nightshade-water, till it be consumed, and so make a Plaister of it; and first annoint the fore with Oyl of Roses, and then lay the Plaister thereupon.

If the Canker corode, and spread a broad, then take Barley meal 4 ounces, Oyl of Violets, oyl of Roses, each three ounces, Tutty prepared 2 ounces, Blood-stone 1 ounce. Bray the oyl of Roles with 4 whites of Eggs, a good while in a Leaden Morter, and likewise beat the Blood-stone in water of Lillies, then temper them all together, and dip small tents in it, and lay them all on the fore.

Then take one ounce and a half of oyl of Roses prepared in a Leaden Morter, as be-

before, and 2 ounces of the juyce of Nightshade, 1 ounce of starch, and an ounce and an half of Bolus: mix and temper them all together, in a Leaden Mortar, and therewith often annoint the breasts round about the Canker or Fistula.

A Plaister for the Fistula.

Take Mummey, Bolus, juyce of steel, Frankincense, Hipocistis, Mastick, of each 3 drams, Acron Cups, Cipers Nuts, Galls, Isinglass, Dragagant, Gum, of each 1 ounce: dissolve the Isinglass in red Wine-Vinegar; and mix the other ingredients amongst it to a Plaister.

For Clefts, or Chops of the Nipples.

Take Mutton, or Lambs Suet, as much as you please, and after it is molten, and calrified, then wash it in Rose-water, and therewith annoint the Nipples. And thus much for the Diseases in the Breasts.

C H A P. XVII.

Shewing means and Remedies for those Nurses that want milk.

HAVING already at large discoursed to you the infirmities, happening by reason of superfluous, or congealed milk;

milk ; and the evil accidents that attend the same, with the means of their prevention and Remedy, it is also convenient for their sakes, who would be Nurseries, and cannot for want of milk ; to shew them some means to increase it where it is wanting.

Women given much to fretting, or who are by nature lean and sickly, having a bad digesture in stomach and Liver, cannot breed store of milk, nor good milk: also bad meats and drinks, hinder the ingendring of milk, therefore they ought to be forborn.

And women that would increase their milk, let them eat good meat if they can get it, and drink milk wherein Fennel seed hath been steeped.

If the woman be of hot nature, and full of Choler, let her drink Barly water and Almond milk, eat Lettice with her neat, Burrage, Spinnage, Goats milk, Cows milk, and Lamb sodden with Veruyce ; and avoid sorrow and anger as much as may be: and comfort the stomach with Confection of Anniseeds, Caraway and Cominseeds: and likewise use these seeds sodden in water.

Also, take Anniseeds, two drams and

a half beaten, and temper them with the broth of Coleworts, and drink it when you go to bed.

Also, take Barley water and boyl therein green Fennel, and Dill, and sweeten with Sugar, and drink it at your pleasure.

If you would have an outward mean use this plaister following.

Take half an ounce of Deers suet, and as much Parsley roots, with the hearb an ounce and a half of Barley meal, three drams of red Storax, and three ounces of oyl of sweet Almonds: seeth the roots and hearbs well, and beat them to pap, and then mingle the other amongst them, and lay it warm on the Nipples, it increaseth milk.

Thus I have Counsell'd women of all sorts, how to free themselves from all casualties, the frailty of their nature subjects them to; which when you find the benefit of, give God the Glory and Shew no more, lest a worse thing fall unto you.

F I N I S.

AN APPENDIX.

Touching the

DROPSIE.

This being an infirmity under which many labour, and few are cured thereof; partly, nay most, by reason of their inability; I thought it very necessary, having this opportunity put into my hands, to add this small Treatise of the Kinds, Cause, and Cure of Dropsies.

This Disease the Greeks call *vdropisin* *vdropa* and *vderon*: the Latins, A water between the flesh and the skin; and vulgarly *Hydrops* or *Hydropicus morbus*, the Dropsy or an Hydropical disease; which name seems to have been taken from water which in Greek is called, *udor*.

Avicenna defineth the Dropsy thus: That it is a material sickness, ingendred from a material, outward, and cold cause, and thereby either the whole Body, or many parts and Members thereof do swell.

swell. All Authors do not agree about it, some call it a Disease, and some place it among the Symptomes; but they who are afflicted with it, need not care by what name it is called, so they were freed from it; therefore I shall not stay upon the definition of it, but proceed to directions for the Cure; but to be sure it is a læſion and depravation of the digestive faculty, and unconcoction of the blood whereby the nutritive faculty is hindered and corrupted throughout the whole Body, and the natural operation of the Liver impeded; and this proceeds from a cold and moist humor, that penetrates through the Body, and swells the Members, puffs up the Face, swells the Feet and Leggs, and the Cods of men: destroys the natural complexion, altering it into a whitely colour, causeth great appetite to drink, and little or none to eat; stoppeth the Terms in women, causeth retention both of Stool and Excrement and some times hard Tumors about the Bowels and other parts,

This for the description or definition yet this Disease hath several degrees Kinds or Species.

One kind of Dropsy is called *Anasarca*

and

nd *Hypofarca* ; another *Ascites* : and a third *Tympania* or *Tympanites*, or, in English *Tympanie*.

Conserve of Fumitory, is not, amiss to be used for cleansing of the blood in all kind of Dropsies, at the beginning of them ; but to proceed first to this kind of Dropsie called *Anasarca*,

It is a waterish humour that lyeth between the flesh and the skin, through all the Body causing a swelling ; and is known by pressing the flesh with ones finger, the dint or impression whereof will remain a great while after ; the pulse is slow, the privy members swell, and the party is subject to be afflicted with a looseness, or scouring, and bad digestion of meat, which is the cause of it, that it turns into flegm instead of blood, If it be a woman, it may be caused through retention or stopping of her menses, therefore all means possible is to be used, to provoke and drive them down.

Let the Patient be purged with Pills of Rhabarb ; and, to expell the water, use this Confection following,

A Confection for the watery Dropsy.

Take Turbith, half an ounce : Hermodactyls,

daetyls, 1 ounce : wild Saffron seeds peeled, three quarters of an ounce : Ginger, Cinamon, Anniseeds, of each one scruple : Violets, Sorrel seed, of each one dram : Sugar two ounces : Honey of Roses, four ounces, boyl the Honey and Sugar together with Fumitory water untill you may scum it clear : then mix the rest with it, and boyl it to a Confection, take hereof half an ounce in a morning.

Another for the same.

Take Annis, yellow Rape seed ; Spica Indiæ, of each one scruple : Licoris, Rhabarb, of each one dram : Asarabacca, half a dram ; Conserve of Marjerom, one ounce ; Conserve of Roses, three ounces : Syrup of Quinces and Oxymel, a sufficient quantity to make it into a Confection. Take hereof a dram in a morning.

Pills for the same.

Take Pills Aggregative, two scruples ; Ammoniacci, one scruple : make it into 6 Pills with Oxymel ; take two in a morning.

The mass of Pills before mentioned, are prepared by the Apothecaries, therefore do not startle that they bear no *English* name ; for they are more commonly known by those Titles.

In this Diſeaſe, uſe abſtinence from
eat and drink, as much as may be; for-
ar drowſineſs and lazineſs, and and ad-
ct your ſelf to reaſonable ſweating and
ercife.

Of another kind of Dropſie called Aſcitis.

This Species of this Diſeaſe ſwelleth
ly the Belly and Leggs, and the upper
rts dry: and the Belly ſwelleth like a
bader, and ſoundeth like a drum-head,
as the Belly of a rotten ſheep will do,
you clap your hand thereon; that's
t unknown to every Clown, then
onder not at this. And if the ſick
ſon ſtir from ſide to ſide, the water
ay be heard forcibly to ſtir about: the
n is ſtretched out, ſo that it receiv-
no dint or impreſſion of ones finger,
n the other kind of Dropſie; the Pulse
s ſmall, wanting vigour of heat to cauſe
tion, and the original of all is the weak-
s and debility of the Liver, that it can-
exercise its natural faculty of con-
ting the meat and drink into blood,
unnaturally altereth the moiſture
reof into water.

This kind of Dropſy may come some-
ies from overmuch heat of the Liver,
well as cold.

If

If it proceed from hot cauſes, the Urine the Patient avoids is little, and that of a very high red colour, ſome ſpots like little ſtones appearing in it, the party ſuffereth intolerable thirſt; and the more he drinks, the more he deſires drink; but it quencheth not his flames, no more then Brimſtone and Oyl will quench fire.

This Diſeaſe is dangerous, and oftentimes brakes up the root, or at beſt ſtrikes near at it.

But for means which God hath given to be uſed while time is, take theſe following.

A Syrup for the Dropſie through heat of the Liver, and to quench the thirſty deſires of the Patient in that diſeaſe.

Take Endive, four handfulls; Maider hair, Harts tongue, of each one handful Fennel ſeed, Parſly ſeed, of each half an ounce: Spica Nardi, Spica Romani, of each a quarter of an ounce; make a decoction hereof, and then boyl it up to a ſyrup, with a ſufficient quantity of Sugar.

The Body of the Patient in this Diſeaſe, is much ſubject to coſtivenes, or binding of the Belly; purging therefore with Clyſters, Pills, and potions, are requiſite to be uſed in this caſe, and to endeavour

endeavor to open the obstructions of the Liver, and strengthen the same.

To purge with Rhabarb or the syrup thereof once a week, is very good for this purpose ; drink Wormwood-Beer, or Wine, and use also this gentle purging Potion.

A purging Potion for the dry Dropsie.

Take the flowers of Burrage, Violets, Fumitory, each half an ounce, Licoris, Jujubes, Currants, Wormwood, each a quarter of an ounce; Prunes, eight or ten: Spikenard, one dram ; boyl them altogether in Whey, strain it, and then infuse therein one night, half an ounce of the Shells of yellow Mirabalans, so strain it for a Potion.

Clysters are also very necessary and profitable for this Disease ; and amongst others, these following are very commendable.

A Clyster for the Dropsie.

Take Bloodwort, Camomil, St. John-wort, of each one handful; boyl them in fair well-water, then take twelve or 16 ounces of the decoction, and add to it Salt, one dram; 3 ounces of Sallet oyl, and half a dram of *Hiera picra*, or *Cassia* extracted ; mix them together for a Clyster,

and give it warm.

For the same another Clister more loosening.

Take Mallows, Holly-hocks, Peets, Camomile, Herb Mercury, of each one handful; boyl these herbs well in water, or in broth of Tripes, or other pottage made of fresh flesh; take 16 ounces of the decoction, and thereunto add Sallet oyl, Salt, Hierapicra, or Cassia, and Benedicta laxativa, of each half an ounce, wherewith mix the decoction, and give it for a Clister very warm.

If there be any pain or griping in the Belly, which windiness too often causeth, then use with the Herbs before mentioned, an ounce of Anni-seeds, Fennel-Seeds and Carraway-Seeds: altogether grossly beaten, or the quantity of an ounce of either of them severall, which you can get.

This for Costiveness, and Obstruction in this Disease; on the contrary sometimes the Patient is subject to scowring, and a red flux with it, for which use these means following.

Give to the Patient the Conserve, and concocted roots of Cicory Juyce, and Marmalade of Quinces, Trochist and Conserve of Barberries with Venegar and such other things as are binding and

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For this Dropsie, and all other kinds, and also for the Green sickness too, these Pills following, are excellent,

Take of the Mass of the Pill of Hiera with Agarick, one dram and a half : of the Pill of Opopanax, three drams : of extract of Rhabarb, of Gentian root, of Centory the less, each one dram ; Steel prepared, four drams ; the root of Aaron prepared, Tartar vitriolated, each two scruples ; Chymical oyl of Wormwood, one scruple : oyl of Cynamon, of Cloves, each six drops : Syrup of the Five roots, a sufficient quantity to make it into Pills ; make of every dram hereof six Pills ; let the Patient take two hereof every morning, and as many at four in the afternoon, and drink after it a draught of Wormwood Wine or Ale, stirring or exercising after it the space of an hour.

To provoke and expel the Urine, is very requisite in this Disease ; for which these things following are very good.

Take Rue, St. Johns-wort, Penny-royall, Sage, Marjoram, Wormwood, Licoris, Anniseeds, Fennel roots, Elecampane roots, of each one quarter of an ounce ; boyl them a little in a quart of White-

wine, and take thereof three ounces morning and night.

For the same.

Take a head or two of Garlick, and a handful of St. *Johns*-wort; boyl them together in a pint of White-wine, till a third part be wasted: strain it, and drink three or four spoonfuls thereof at a time morning and evening.

The roots of great Fern boyled in White-wine, and drunk, (the Wine I mean, not the roots) is very good for this purpose.

This Decoction following, is also good for the same.

Take the roots of Nettles, Parsly, Fennel, Elecampane, Licoris, Asarabacca of each one dram; boyl them a little in a quart of White-wine, and drink thereof as of the former.

Outwardly for this Disease may be used Pultisses, Unguents, and Plaisters; such as dry and expel wind and do strengthen and mollifie the Belly and lower parts, for which purpose, this Plaister following may effectually be used.

Take Coloquent, Holly-hock seeds, Diagridion, Aloes, Mirrh, Mallows roots,

roots,
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roots, Bdellion, of each one dram and a half; Ireos three drams: Mallows seeds, wild Cucumbers, Cardamome, Euphorbium, of each three drams: Boreas, Salgem, of each one quarter of 1 ounce; mix all these and incorporate them well together, with Goose grease, Ducks grease, Calves fuet, and Hoggs fuet, as much as is sufficient to make them into a Plaister or salve, and apply it all over the belly.

For the same, it is good to temper the Salve of Bay-berries with Cowes or Goats dung, and use it as the former,

For the swelling of the privy members in this Disease, this Salve following is to be used

Take Annis, Fennel, and Cumin seeds, beaten small together, of each one ounce and a half; Bean meale, Ebalus, the juyce of Elder leaves, and Wine a sufficient quantity to make it a Salve or Pultis, and lay it on the Belly and privities.

For the same.

Take Barley meal, Cypress roots, Sheeps dung, Borax and Bolus, of each alike quantity: beat them together, and make a Plaister thereof with Hoggs grease or Goose grease, and apply it to the Belly and privities.

The oyl of Camomile and Rue, mixed

together, is a very good Ointment for the dropfy

Take notice also by the way, that Sweating and Bathing in hot dry Baths, is very effectual, for all kind of Dropsies.

Of the kind of Dropsie called Tympanie.

There are three sorts of Tympanies, the one called *Aquosa*, or the watery Tympany or Dropsie, of which we have already treated.

A second called *Ventosa*, or a Dropsie or Tympany of wind, of which we now proceed to speak, which is caused more of wind then water, and thence deriveth its name; and in this Disease the Belly swelleth up very high, and the Navel starteth out; the Belly is very hard and soundeth, if one thereon clap his hand.

There is another Species called *Carnosa*, by which may be understood fatness of the Belly, or as some say, gorre-bellies; but it is, in plain English, a fleshy Tympany, or a fleshy swelling, no way dangerous at all; but Maids Bellies are much subject to Tympany: and for their Cure the best is mother Midwife, and therefore. I say no more of it, but leave it to her discretion.

But for the Cure of the *Ventosa*, or
win-

windy Tympany or Dropsie, use these Rules following.

Avoid all windy meats, eschew cold, and keep warm: Use also Sweating, and use the Confection *de Baccis Lauri*; be moderate in Dyet, and use exercise.

Use also these Conserves, or any of them; as Conserve of Elder leaves, Betony, Gilly flowers, Rosemary, Fennel, Annis, Comin, or the like.

A Suppository for the same.

Take Salgem, Rue, Bever-cod, Euphorbium, Nettle-seed, of each one dram; mix it with about 3 ounces of decocted Honey, and thereof make Suppositories.

Use to anoint the Belly with hot Oyles, such as are oyl of Dill, oyl of Rue, Costus, and Bay-berries.

A Plaister for the same effectual.

Take Goats dung or Sheeps dung dried twelve ounces, roots of wild Cucumbers, roots of Ebulus, of each two ounces; Barley meal, 12 ounces; steeled Vinegar, four ounces; boyl it all well in sharp Lee, and make thereof a Plaister, which apply warm to the belly, or any part of the Body swelled with wind, to open the Pores, and draw out the same.

A Clister effectual for the same.

Take Ireos, Hyfop, Smallage, Rue, Barefoot, of each one handful; Annis, Fennel, Ameos, Bay-berries, of each half an ounce: boyl all these very well in clean water; then take of this Decoction twelve or sixteen ounces, according to the strength of the Patient, and add to it clarified Honey, and Oyl of Rue, of each 1 ounce and a half; and stone Salt, one dram: so make it into a Clister, and administer it.

A Syrup for the Dropsie.

Take green roots of Ireos, or in *English*, Flowerdeluce (and yet that name is not quite *English* neither) 24 ounces; cut them in pieces, and infuse them 3 dayes in well-water, as much as will only cover them, stirring them twice a day: then strain that water from them, and reserve it in a clean pot, and add the like quantity of fresh water to them, doing as you did before; then strain the second water, and mix both together, and boyl it with Sugar a little; and then add thereunto Scabious and Mayden-hair, of each one handful; Sperage-roots, Fennel-Roots, and Ireos-Roots, of each half a handful; peeled Melon seed, Gourd seeds, Cucumber seeds peeled, Pompeon seeds, Purslane seeds,

feeds, Cicory, Endive and Lettice seed, of each one quarter of an ounce; Fennel, Anis, Sperage, and Smallage seed, of each half a dram; Millet and Winter Cherries, of each three drams; fat dates and figs, of each six; Licoris and Madder, of each 5 drams; boyl all together to the waisting of half, and then strain it, and boil up the decoction to a syrup with Sugar: of this syrup, give about an ounce at a time, & sometimes more, and to strengthen the Liver, steep therein a quarter of an ounce of Rhabarb.

Also for the Dropsie, these syrups are good to be used; as, syrup of Wormwood, of the Five roots, of Maiden-hair, of Betony, and Wines compounded with Wormwood, Egremony, Balamint, Cinnamon, Odoriferous seeds, and things of the like nature: Abstain from all excess, and use such meats and drinks as are of a drying, heating, attenuating nature, and easie of digestion; forbeat new Sweet Wine, or drink; and in all things use measure, for therein consisteth the greatest virtue.

THE
M A N ' S
COUNSELLOR.

P A R T. II.

*A Supplement touching Agues and Feavers,
Ruptures, and other Distempers.*

They have all one Term in Latine, viz. *Febris*, though of divers kinds, the kinds and Symtomes of violent burning, and Pestilential Feavers is not here intended: but of Agues chiefly. The original or matter of a feaver in general, proceeds from the abounding of the 4 humours: for from the abounding of blood, proceeds a continual feaver; from superfluous Choler is ingendered a *Tertian*, from the domination of flegme, proceeds a *Quotidian*, or every day Ague.

But

But *Physitians* do generally thus define a feaver; that it is an unnatural heat overpressing nature, and hurting it with its effects, they also prescribe a 4 fold Cure, that is by Sweat, Vomit, Phlebotomy and Medicine; some add Sleep.

Galen asserts that Sanguine feavers are more simple then others. *de diff. Febr. lib. 2. Cap. 8.*

A Digestive in a Sanguine Feaver

Take Sirrup of endive, an ounce and a half, Sirrup of Bugloss one ounce, water of Hopps; Endive and Bugloss each one ounce, mix them and give it in the morning.

Where there is an oppilation because of thick and tough flegm, give this digestive.

Take Sirrup of wormwood, of oxymel *Compositum*, or fyrrup of Vinegar Compound, of each one ounce, water of Betony, Hyfop and Agrimony, of each one ounce, mix it, and give it in the morning.

But in this kind of feaver, Phlebotomy is first to be used; and then give some Medicine to mundifie the blood. As,

Take Cassia newly extracted half an ounce, *Elect. Lenitivum. Dia prunis solutiv. 3 drams. Elect. de dactylis 1 dram,*
I 6 dissolve

dissolve them in the decoction of flowers and fruits, and give it for a drink.

Of a pure Tertain.

First of all endeavour to keep the belly loose, and if other means be wanting, use such a glister as this.

A Glister.

Take Mercury, Violets, Barley, each one handful, make thereof a decoction, of which decoction take one pound and a half, the white of one egg, salt, 2 or 3 drams; red Sugar, honey of Violets each one ounce and a half, Oyl of Violets 3 ounces, Cassia 6 drams, mix them for a Glister.

To reduce Choler, and repress the febrile heat, give this Lenitive.

Take Tamarinds 1 ounce, and with the juyce of Fennel, Endive, and Parsley, give it fasting.

Sometimes in this disease there happens pain and heat in the Reins, for which make use of unguents and fomentations, such as follow.

Take *unguent. rosatum infrigidans Galeni*, each one ounce, mix them, and therewith annoint the Reins.

O R,

Take oyl of water-Lillies, juyce of Plan-

Part. 2. *The Mans Counsellour.* 181

Plantane, and the white of an egg, and make thereof an unction for the Reins.

A Fomentation for the same.

Take of the waters of Sorrel, Endive and Night-shade, of each 1 pound, foment therewith the Reins.

A Potion for the Aduſtion of Choler.

Take Sirrup of Violets, fyrrup of fumitory of each six drams, water of Violets, hart-stone and buglofs of each one ounce, mix them for a potion.

In Melancholy through the Aduſtion of blood.

Take Sirrup of Violets, Sirrup of Apples, of each half an ounce, water of Succory, Violets and Buglofs of each an ounce, take them as the other.

For the Aduſtion of Phlegme.

Take *melrosatum Colatum*, fyrrup of Vinegar compound, fyrrup of the two roots, each six drams; waters of Fennel, buglofs and harts-tongue, each 1 ounce, when Melancholy abounds by the Aduſtion of black Choler.

Rec. pill *de lapide Lazuli* 1 dram, make pills thereof with Electuary *Indi*.

Or thus in a Potion.

Take Confectio Hamech, half an ounce, powder of Myrobalans 2 scruples; Elect.

Elect. *Indi* 1 dram, water of Fennel, and Hartstongue each q. s. make thereof a potion to take about the middle of the night.

An Evacuation by Pharmacy.

Rec. *Diascius* 3 drams and a half Elect. *de Psyllio* 3 drams, water of fumitory, fucory, each q. s. make thereof a potion.

I could lay down many examples of sweats and vomits very proper in the ordinary cases of Agues, and in the beginning of Agues nothing is better; but to wind up all, take this one universal medicine which hath cured thousands.

Take Stibium finely powdred, and Sirrup of Marsh-mallows, to an ounce of Stibium a pound of the Syrrup; infuse the Stibium in the syrrup, and so keep it for your use; the Stibium will sink to the bottome: And when yon have occasion to use it, take about an ounce of the Syrrup, powring it clean out from the Stibium; and mix it with some convenient distilled water, and give it to the patient about the coming of the fit; it both purges and vomits, & seldom fails a Cure at the first or second time at furthest.

This secret is worth your acceptance, it is plain and easie; I doubt not but who-
soever

foever tries it will thankfully acknowledge it; And so I proceed to speak concerning Ruptures, and the Gonorrhea, and diseases of the back.

Of Ruptures.

The general kinds of Ruptures are three Aquosa or watery; this is usual in dropfyes, when much water is descended into the Cods, with causeth them to swell.

Ventosa or a windy Rupture, that is when great store of wind is gathered into the purse of the testicles.

And Carnosa or a fleshy Rupture, which is caused either by the extremental growing of flesh in the Cods, or by the falling of the intestines into the Cods; the filme or skin that should keep them up, being broken.

Hernia or Burstness is also thus defined.

Hernia or a Rupture is properly said to be, when any tumour appears in the purse of the testicles, proceeding either from something descending into the Cods, or from some matter growing there, and causing the same to swell.

The cure of a watery Rupture.

The cure of a watery Rupture requires a twofold intention; one is to take away

way the Antecedent cause, which is a flegmatick watery matter, springing from the Liver by reason of indigestion.

The second intention is to dissolve that Aquosity, which is in the Cods; or to draw it out by perforation.

The first intention is performed by abating the matter digesting and eradicating it.

Digestive Pills.

Take pill Agregative, *Pill de Rhabarb Mesne*; of each one scruple, form thereof 5 pills with syrrup of Endive.

Others if it proceed from the head.

Take Pill-Chochiæ, Aureæ, of each 1 scruple, make pills thereof, and let the patient take them going to bed.

A digestive, when the watery humour proceeds from the debility of the digestive vertue of the Liver.

Take syrrup of Endive, syrrup of Agrimony, honey of Roses, of each half an ounce: water of wormwood, of Agrimony and Endive each one ounce, mix them, and take it at a draught.

If the flegmatick matter proceed from the head, give this digestive.

Take Syrrup of Stechas, without Species, honey of Roses, Oxymel simple, of each

each half an ounce, waters of Betony, Wormwood, Endive, of each one ounce, mix them and use them as the former.

The matter being digested, give of the Pills of Rhabarb before prescribed, but in a greater dose, and order them thus.

Take Pill Aggregative 2 scruples, pill of Rhabarb 1 scruple, make thereof 7 pills with fyrrup of Stechas, and give them an hour before day.

Let the rule of diet intend to hot and dry, as we have spoken concerning the dropsie.

The Second Intention.

The second Intention is performed by dissolving the water, either sensibly or insensibly, or by drawing it out by perforation; and by restraining it, that it flow no more to the Cods.

It is first insensibly to be dissolved with omentations, unctions, and applying of plaisters.

A Fomentation for the Cods may be made thus,

Take Origanum, Calamint, Pennyroyal, Camomile, Dill, Anniseed, of each M. i. Carraway, Amoes, seeds of Agnus Castus of each half an ounce, bruise them grossly, and boil them in a sufficient quantity

tity of spring water, till half be consumed, then dip a Sponge in the said decoction; and therewith foment the Cods, repeating it often.

Then when the place is fomented and dried, annoint it with the following unctiō.

Take Oyl of Castor, of Rue and Lillies of each six ounces, infuse therein a linnen Cloth, and apply it to the Cods.

A Resolutive Plaister for the same.

Take Mints, Balsamint, Origanum, Camamint, Chamedreos, Camepytis, Camomil, each one handful; Meal of Fenugreek Beans and Lin-seed, of each one ounce, Anni-seed and Comin seed, of each half an ounce; let the herbs be subtilly bruised and boyled in a sufficient quantity of water, to a perfect decoction: Then add the seeds in powder, and the meal, and incorporate them well together with Oyl of Rue; and apply it Plaister-wise to the Cods; it insensibly dissolves the water which is included in the *purse* of the testicles.

But when these administrations have been used, and the water cannot thereby be evacuated; it must then sensibly be drawn out by incision.

Let an Orifice be made with a Lancet

et on the lower part of the Cod; so as the
water may pass out: But if the patient
be weak, then it is not so convenient to
draw it all out at one time, but reiterate
often, and if the Orifice be closed up
then make a new one in another place.

The cure of a windy Rupture,

The first Intention is performed after
the same manner, as the *Hernia Aquosa*,
that is, by evacuating the matter from
whence the windiness proceeds.

The second Intention, which hath re-
spect unto the Cominute cause, is thus
performed; first by fomenting the purse
with such things as dissolve wind; to
which purpose use such a fomentation
as follows.

A Fomentation for a watery Rupture.

Take *Origanum*, Calamint, Sa vin, Sage
etony, Rue, Camomile, of each one hand-
ful, seeds of Annis, Fennel, Comin, Carra-
way, Ameos, of each half an ounce, bruise
them all grossly, and boyl them in equal
parts of wine and water, till a third
part be consumed; and with a sponge
used in that decoction, foment the
parts affected.

After

*After the fomentation, and the place is dry-
ed, let this Unction be used.*

Take oyl of Castor, Euphorbium, and
Elder, of each six drams, mix them and
annoint the place therewith hot. And
afterwards that Plaister is convenient
be used, which is before mentioned,
Hernia Aquosa.

*Of the Lirbous Rupture, or the descending
of the intestines into the Cods.*

The intestinal or *Lirbous Rupture*
(which is a falling of the guts down into
the Cods, the filme that keeps them up
being broken; wherefore they are said to
be broken bellyed: which oftentimes
happens to Children by *Crying*, to old
people by some blow, fall or strain;)
to be cured, by *Pharmaceutical* medicines,
and by manual operation.

The manual operation is to put up the
bowels (fallen down) into the belly again,
and by a convenient Ligature or Truss,
to keep them up that they fall not down
again; and then by Medicines to
*consoli-*date and knit up the Orifice by which
they passed down: first endeavour to e-
vacuate the flegm, and other dregs in the
intestines, which may be done by gentle
Purges, and by Glisters, which are very
convenient in this case, as follows.

A Glister for a Rupture.

Take of Common decoction for a Glister one pound, wherein boil one handfull of Marsh-mallow roots; and then there dissolve red Sugar one dram and a half, honey of Roses one ounce, Cassia one ounce, *Hiera Picra* six drams, oyl of Camomile three ounces, common Salt two drams, mix it for a Glister.

Another Lenitive Glister for the same purpose.

Take Mallows, Blytes, Marsh-mallow roots, of each one handfull, boyl them in sufficient quantity of water, till half be consumed; strain it, and take a pint and half of the Colature, in which dissolve red Sugar two drams, Cassia one ounce, common Oyl three ounces; common Salt two drams, mix them for a Glister.

Note, that it is sometimes difficult to get up the bowels again into the belly, because that the intestine which cometh down is repleated sometimes with dregs, and sometimes with ventosity; so that by reason of the too much Repletion, they cannot be intromitted into the Belly.

Therefore if the dregs in the intestines prohibit their immission up into the belly, let them be mollified after this manner.

Take

Take Common oyl one pound; infuse therein a peice of Cloth, the oyl being first made hot, and apply it to the grieved place, repeating it so often until the intestines be mollified, and then endeavour to put them up by little and little.

But if windiness be the cause of keeping down the intestines, foment them with this decoction following.

Take Camomile, Melilot, Dill, Pennywort, of the wall, of each one handfull; Lin-feed, Fenugreek, of each half a pound; boyl them in a sufficient quantity of water, to the consumption of a third part, then dip therein a sponge, and foment the place grieved.

After the fomentation, anoint the place outwardly with oyl of Camomile and Lillies; and afterwards put up the intestines in their due place: And then endeavour, as much as possible, to consolidate the place affected with Fomentations, Unctions, Plaisters and Cerates consolidating and binding.

A Consolidative Fomentation.

Take of Red Roses, Mirtils, Sumac, Hypocistis, Galls, Cypress Nuts, and the leaves thereof, each half a handfull; Root of the greater and lesser Comphrey, Saffron

Johns-wort, each half a handful : bruise them grossly, and boyl them in Plantain water, and Stiptick wine of each equal parts, with a fourth part of Vinegar, till half be consumed ; wherewith foment the place often, and when it is well dried, anoint it with this unction following.

Take oyl *Omphacinum*, oyl of *St. Johns-wort*, and oyl of *Myrtles* of each an ounce, *Frankincense*, *Mastick*, bark of *Pomgrates*, *Mummy*, *Bole-Armonick*, *Dragons blood*, *Sarcocolla*, each one scruple, pulverize what is to be powdred, and with the oyles and a little wax, make an unguent thereof wherewith anoint the place, and dip a *Cerate* therein, and apply thereunto.

Afterwards use this Consolidating Plaister.

Take Male *Frankincense*, *Sarcocolla*, *Loes*, *Syccatrina*, *Mummy*, *Aristolochia* round and long ; the greater *Comphrey*, *ypress Nuts*, earth-wormes, of each two drams, litharge, *oppopanax*, *Bdellium*.

Ammoniacum, *Galbanum*, *Mastick*, *urpentine*, of each one ounce, *Mans blood*, one ounce, *Mistletoe* of the Oak six drams, dissolve the Gums in Vinegar, powder what is to be powdered, and make thereof a Plaister, & apply it to the place

place of the Rupture, and let it continue
four or five dayes.

Afterwards you may use this Cerate
following; or you may make a Cerate of
the same things, as the Plaister before is
made of, only adding some Ship-Pitch
and Rozin of the Pine tree, of each a suf-
ficient quantity to make it a Cerate, and
apply it over the Rupture.

*Also you may make a Cerate after this
manner.*

Take Litharge, Gum-arabick, Traga-
canth, Oppopanax, Bdelium, Galbanum
of each half an ounce; Frankincense, Sar-
cocolla, Aloes, Syccatryna, Mummy
Summack, Aristolochia both long and
round; of each 2 drams.

Comphrey the greater, Cypress, Nut-
Galls, of each two drams, humane blood,
half an ounce, bird-lime of the Oak, and
glue of Fishes, of each two drams, pow-
der what is to be powdred, and dissolv-
the Gums in Vinegar, and with Pitch
and Rozin of the Pine Tree, make there-
of a Cerate for the grief aforesaid.

Let the Rule of dyet, incline to heat
and drying.

Let the Patient always wear a con-
venient Ligature or Truss, beware of
much

much motion of the body, and observe a good dyet.

A healing Oyl, for such as are troubled with Ruptures.

Take flowers of Rosemary, Burrage, Bugloss, Camomile, Violets, Roses, of each 1 handful, Stechas, Bay-leaves, Marjoram, Sage, of each half a handful; cut them all small, and infuse them in wine two days, afterwards distil them by an Alembick; in which distillation, put Turpentine half a pound, Frankincense, Mastick, Bdellium, of each two drams; let them be beaten small, and put in the said distillation two days, and after the second day, add thereunto Nutmegs, Cloves, Cubebs, Mace, Ginger, Cardamoms; of each two scruples, lignum Aloe, half a dram, Amber half a dram, pulverize them, & let them infuse 2 days in the said distillation; then distil it again, increasing your fire towards the end, and there will ascend an oyl, which reserve for your use.

An Oyntment experienced for Ruptures.

Take the fat of Moles, of a Weazel, and of Bear, and the juyce of Rosemary and Betony, of each what quantity you please, incorporate them together for

an oyntment, and moderately anoint the greived place therewith, and ye shall see a rare experiment thereof; it is a very subtile Oyntment, therefore use it not in very cold seasons.

For the more speedy help and ease of my Country-men; who cannot readily provide themselves with such Medicines as before; I will here declare unto them such simples as are useful for the cure of these infirmities, which they may gather themselves in the fields, when they stand in need.

Herbs for Ruptures.

Avens. This herb groweth up with dark green broad winged leaves, some what long and rough, they grow wild in many places under hedges, and by pathways in shadowy places; he that doth not know it, let him but bestow the pains to ask his Neighbour; some good old Woman, or other will quickly tell him: And with this herb make a decoction with Wine if you can get it, or else with fair water, or Whey in Summer time; it helps the Wind-Cholick, and inwardly heals burstness or a Rupture, it also comforts the Stomack, and opens obstructions of the Liver, and expels wind.

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Wood Betony.

This Herb is known well, and is a good Neighbour to every one that will be acquainted with him, by reason of its singular virtues, which I shall not largely treat of here, it being designed for another occasion, but only to this purpose: If you take the herb Betony and make it into fine powder, and make an Electuary thereof with honey, it wonderfully helps Ruptures, and also such as spit or piss blood, by reason of any inward bruise or fall.

Bistort or Snake-weed, is another good Rupture herb; it hath a leafe almost like a dock leafe, but less and pointed at the end, the roots are blackish without, but reddish within and knobbed, it is usually sown in Physick-Gardens, and you may find it best at the Apothecaries; the decoction of the Root in Wine, excellently availeth against all Ruptures and Burstings, and likewise stayeth inward bleedings, helps inward bruises, and dissolves congealed blood caused thereby.

Calamint or Mountain-Mint is also very effectual for the same, being used in a decoction.

The Roots of *Cinquefoile* being applyed pultis-wise outwardly; and both herb and root used in decoctions, and given inwardly, is singular good for Ruptures and bruises.

Clownes Woundwort, which growes usually in every Ditch about you, is inferiour to none for this purpose: you may make a syrup of the herb and keep by you; or use it green in a decoction to drink, and may make an oyntment or Plaister thereof, and apply it to the place of the Rupture; it hath a singular healing virtue.

Comphrey is an herb very well known and hath an excellent faculty for curing Ruptures, and knitting broken bones; you may use it in what manner you please; either in a pultis, unguent, Plaister, or inwardly in decoctions, syrup, or powder; the green herb being boyled in Summer, makes an excellent Sallet to eat with salt Beef or Bacon as some good House-wives very well know, it strengthens the lungs, cures defluxions of flegme thereupon; and is good to strengthen the back, and stay the Running of the Reins.

The herb Cuckow-pintle, Cuckow-spitts, or Wake-Robbin, if it be distilled, and

and about an ounce of the distilled water thereof given at a time in some convenient drink, is very profitable for such as Labour under Ruptures and Burstnes.

The Elm is a tree very well known, and if you observe his leaves when they are green, you shal find little bladders upon them full of water; which water if you save it when it is fresh, and often dip Clothes therein and apply them to the Ruptures of Children, it is effectual to heal them, keeping up the Rupture with a convenient Truss.

An Oyntment, Oyl or Balsome being made of water; Ferne is likewise singular good for Ruptures or Burstings, the place being anointed with the same, so likewise may the decoction of the herb be drunk for the same purpose.

The decoction of the herb called Golden-Rodd, is likewise very prevalent for the same purpose, and to heal inward bruises, it doth grow plentifully in moist Copfes, and low Grounds.

The herb Horf-tailes, which some also call Cats-tailes; which groweth in many barren meadows, and low wet places, and is generally known to every body, is singular good herb for Ruptures in

Children, the juyce or decoction being drunk, or applyed outwardly in Ointment, or otherwise: it also helps Ulcers of the Bladder, and Excoriations of the Intrails; and it is good against pissing of Blood and the Strangury, in man or woman. The Farmers would gladly have it out of their Grasse, and so would I: And those that know the vertues thereof, will save them the charge of Weeders.

Ladies mantle is an herb likewise effectual for the same, being drunk inwardly, and outwardly applied.

Mallows and Marsh-mallows, is also good for such as are troubled with Ruptures, the Roots of Marsh-mallows, and the Seeds thereof being boyled in Wine or water, and drunk.

Mallow-leaves are excellent good for Excoriations of the Guts and Intrails, being boiled in Milk, and drunk.

The decoction of the herb Mullein, is profitable for those to drink, who labour under Ruptures.

The herb Orpine being bruised, or made into an Oynment, is likewise available for Ruptures, or Burstings, being outwardly applied to the place.

Wild Tansey or Silver-mountain, an herb

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herb very well known ; it grows plentifully almost every where, is good for Ruptures in Children ; the decoction thereof being drunk, or a little of the powder of the herb dried, given in some of the distilled water thereof, with a little powder of Corral and Ivory added to it ; it helps also the Whites in Women, stayeth vomiting of Blood, and other Fluxes of the body.

The herb *Perfoliata* being called in English Thorowax, which grows in many Corn-fields of this Land, and is easie to be had ; cometh not short of any in this excellent vertue for this grief: the decoction of the herb being drunk, or the powder of the dried herb taken inwardly ; and an oynment made of the herb, or the green leaves applied outwardly, is very good for Ruptures in Children, if it be used in time.

The Roots of Tormentil also being used inwardly and outwardly, as before is directed, is very Sovereign for Ruptures and Burstings, and likewise for bruises and falls.

Thus have I set before you variety of Medicines, both Compound and Simple, for that so great affliction the Burstnes,

and also for many other Infirmities; I shall only add a word or two, touching Infirmities of the Back, and the *Gonorrhea*, and so conclude.

When any such accident as a pain, or weakness in the Back happens, whether it be occasioned by any bruise or strain, or otherwise however; at the first do not go about to take such Medicines as Tradition hath dictated to you good to strengthen the Back, as Clary and Eggs, and the like; for in this you do more hurt than good, and hinder your Cure rather than help it: Therefore first of all when any such Infirmary falls upon you, it is good to use some gentle purging cleansing Medicine, to mundifie and cleanse the Back, Reins and Kidneys, and resist and carry away any putrified matter that might there settle; and for this purpose a Purge of Cassia and Rhabarb is very good, which may be made after this manner:

Take Cassia newly drawn out of the Canes one ounce, Rhabarb in powder 1 dram, Syrup of Violets or Marsh-mallows; mix it, and take it in the morning, in some Posset-drink or White-wine.

You may also make a gentle Purgati-
on

on with Electuary Lenitivum, Confectio Hamech, and a little washed Turpentine afterwards, if there be heat in the Back.

Take a new-laid Egg, 3 or 4 spoonfuls of Red-Rose-water, a penny worth of White-sugar-candy in powder, and a little Nutmeg grated, beat them altogether till the Egg and the Rose-water be incorporated, and drink it at night going to bed: it's a fine pleasant, cooling, and healing Medicine.

Afterwards you may strengthen the Back with Electuaries, Pills and Plaisters, whereof you have choice prescribed in this Book.

Of Gonorrhea or Running of the Reins.

This Disease is defined to be an involuntary Flux, or Emission of the natural Sperm; it's called a *Gonorrhea* from the word *Gonos*, *Semen*, & *Rhein*, *fluere*.

The ordinary Cure is by Remotion of the Cause; the Causes and Signs may be reckoned up to be four:

The first, from the Spermatick Vessels.

The second, from the part of the Sperm.

The third, from the Reins.

The fourth, from the principal Members.

The

The *Gonorrhea* proceeds from the Sperm, either from abundance of Sperm, as it happens in Sanguine persons, whose Bodies are repleated with much blood; from fluxibility and wateriness of the Sperm, as in flegmatick persons.

Also from Acuity, Sharpness and Mor-dacity of the Sperm which stimulates, the expulsive vertue as in cholerick per- sons it often happens, and continually flows without any erection of the Yard.

From the Spermatick Vessels it also proceeds.

Either by reason of the debility of the Retentive-faculty and strength of the ex-pulsive, or by reason of the too much tenderness and laxation of the Vessels: Likewise it sometimes comes by reason of some Convulsion in the Vessels, which contracts the Nerves and Muscles about the Spermatick Vessels, and expels the Sperm, together with Urine and dregs; this often happens to such as labour under the Falling-sickness.

A *Gonorrhea* may also proceed from the Reins by their too much heat, conti-nually attracting the Spermatick matter to the Spermatick Vessels, whereby the Vessels are dilated.

It

It also, and that now adays, most generally comes from the Principals, that is, from an inordinate desire and concupiscence after venereous actions, and unlawful Coitions, which often causes virulent and foetid running of the Reins; which if not timely looked to, will soon ulcerate and come to the *French*-----But I intend not here to speak any further of the *Pocky Clap*, because I would not offend chaste Ears, nor give offence to *Knaves* and *Queants*; but to proceed to speak of the Cure of the *Gonorrhoea*, proceeding from Repletion of Blood, and Superabounding Sperm.

If the Blood abound, the first means is to use Phlebotomy; either open the Basilica, or the Cephalica, or a common Vein, then use subtile and cooling Dyet, such as may cleanse the blood.

If it proceed from sharpness of the blood, endeavour to mundifie it; first, by opening a Vein, and then by evacuating the cholerick matter: thus,

Take Myrobolans two drams, Prunes five, Sebestens eight, Jujubes ten, Violets half a handful; cut them and boyl them in one pint of water, till a third part be consumed; then strain it, and take

take enough of the Colature to dissolve, of Cassia one ounce, Rhabarb one dram; give it in the morning.

Instead of Rhabarb, use half a dram of the Bark of yellow Myrabolans, finely powdred, and give it warm if you have no Rhabarb.

Trochis for the same.

Take of the Trochis of Roses two drams, Lettice, and Cucumer-seeds, each half a dram, Purslain half a dram, Camphire two grans Red Roses one dram; pulverize what is to be powdred, and with the Muscilage of Quince-seeds, form Troches thereof, let every one be a dram, and take one in the morning, dissolved in water of Mint or Dill.

An Electuary for the same.

Take Seeds of Rue, Nettles, Agnus, Castus, Mints, of each two drams; Cloves, Frankincense, Lignum Aloes, of each half a dram; *Lapis Hematitis*, Galls, Balaustes, of each one scruple; pulverize all subtilly, and with a sufficient quantity of Clarified Honey, make thereof an
Electu-

Electuary, of which take in the morning the quantity of half a spoonful, three hours before dinner.

An Unction for the Reins.

Take Oyl of Roses, Mirtles, Water-Lillies, of each one ounce, seeds of Lettice, Cucumers, Purslain, of each half a dram; Roses, Mirtles, Shavings of Ivory, of each one scruple; powder what is to be powdered, and with a little wax make it into an Oyntment for the Reins.

If it proceed from watryness and Hegme, evacuate it thus.

Take of Turbith four scruples, *Diacathalicon* half an ounce, pulverize the Turbith, and with Aqua-mellis dissolve it, and give it in the morning.

An Oyntment for the same.

Take Oyl of Mastick, Rue, Lillies, of each one ounce, seeds of Agnus, Castus, Nettles, Rue, of each one scruple; powder what is to be powdered, and with a little wax make thereof an unguent for the Reins.

Then give such Medicines as have a
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property to help the the Running of the Reins, such may be Electuaries, Unctions, Powders, and Pills.

An Electuary.

Take burnt Harts-horne, flower of Acorns, Galls, Dapis Hæmatitis, seeds of Agnus Castus, and Lettice of each one dram, powder them all subtilly, and with a sufficient quantity of Honey, make it into an Electuary.

But if the Patients body be wasted, and dried by the flowing of the disease, then give him some Restorative Electuary, and let him eat meats of easie digestion, and good nourishment.

An Oyntment for the Running of the Reins where there is much heat and Sharpness.

Take Oyl of Roses half an ounce, both Saunders, *terra sigillata*, Acorn-Cups, Galls, Myrrh, Lapis Hæmatitis, dry Coriander, of each one dram: Camphire two drams, adding a little juyce of Night-shade Lettice, and a little Vinegar; boyl it a little, and with white wax make thereof an oyntment, wherewith anoint the loines and genitals.

Re-

Restrington Pills.

Take Amber, Mastick and Corral; fine Rozen in powder, and Bole-Armonick, of each what quantity you please, with washt Turpentine; make Pills thereof, and take 3 or 4 at a time.

Thus I have now counselled both Men and Women, in both private and publick infirmities to help themselves; wishing them the Profit, and God the Glory.

FINIS.

The first of the

The first of the

Take Amber, Mallick and Corall
Trench is powder, and Salt-Amoniac
each what quantity you please, with
white Turpentine, make this ointment
and use it on a sore
This I have now commended to
you, and a happy return
I am the Son, and God the Father

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