

The power of the mother's imagination over the foetus examin'd. In answer to Dr. Daniel Turner's book, intitl'd 'A defence of the XIIth chapter of the first part of a treatise, De morbis cutaneis' / [James Augustus Blondel].

Contributors

Blondel, James Augustus, approximately 1666-1734.

Publication/Creation

London : John Brotherton, 1729.

Persistent URL

<https://wellcomecollection.org/works/d8udqhp6>

License and attribution

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>




14118/B.

1) BLONDEL, JA

2) TURNER, D

3) BLONDEL, JA



Digitized by the Internet Archive
in 2018 with funding from
Wellcome Library

<https://archive.org/details/b3054757x>

11415
P38.

4315570

THE *Highough*
P O W E R *M.D.*

OF THE

Mother's Imagination

OVER THE

F O E T U S

E X A M I N ' D .

In Answer to

Dr. *Daniel Turner's* BOOK,

INTITLED

A DEFENCE of the XIIth Chapter
of the First Part of a Treatise,
De Morbis Cutaneis.

By JAMES AUGUSTUS BLONDEL, M. D. and a
Member of the College of PHYSICIANS, London.

Σώφρονος δ' ἀπιστίας
οὐκ ἐστὶν ἄδ' ἐν χηνομάτερον βροτοῖς
Euripid. in Helen.

L O N D O N :

Sold by JOHN BROTHERTON, Bookseller, at the Sign of
the Bible, next Door to the Fleete-Tavern in Corn-
hill, 1729.

THE
OF THE

A DVERTISEMENT.

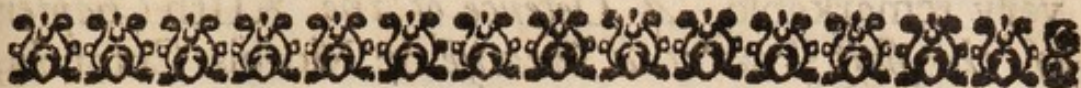
Y the Difference for Strength of
the Mind
was published about three
years ago on the occasion of
the Great Exhibition, and
without being as long as
some who are inclined to be
known, not to mention the
very



And indeed this Answer to
Mind, that nothing could make
it be the Doctor's Book to
be in good
I have taken
and
in a true and
the
in particular
Dr. De Motte's
examined, and
written
Author, the
do it out of
be mended
but to her
advantage of
LONDON



By the Author, the
Author, the
do it out of
be mended
but to her
advantage of
LONDON
Solely for the
the Bible, next
1817



ADVERTISEMENT.



Y first Dissertation, *The Strength of Imagination in pregnant Women examin'd*, was published about three Years ago, upon the Occasion of the Cheat of *Godalming*, hastily, and without Name, as coming from one, who neither designed to be known, nor to meddle any more in this Controversy.

And indeed this Resolution was so fixt in my Mind, that nothing could make me recede from it, but the absolute Obligation, I find myself under in good Manners, to pay my Respects to *Dr. Daniel Turner*, and to answer his Letter.

I have taken Care in this Treatise to enlarge, and strengthen my Arguments, and to put them in a true and clear Light; and also to answer all the Objections that are made upon this Subject.

In particular the several Cases mentioned in *Dr. Turner's XIIth Chapter*, as his Vouchers, are examined, and shewn some to be fictitious, and all of them insufficient and frivolous.

If I do now publickly declare myself to be the Author, I desire the Reader to believe that I don't do it out of Ostentation, when I run the Risk to be mobbed for the Singularity of my Sentiment, but to shew, that I scorn to take the mean Advantage of Concealment, and that I dare face the Enemy.

The Name *Dr. Turner* gives to his Book, is very remarkable, *A Defence of the XIIth Chapter of the first Part of a Treatise de Morbis Cutaneis, by Way of Answer to a Discourse lately printed and entitled, The Strength of Imagination in pregnant Women examined, &c.*

Who should not think that I have attacked the Gentleman, and that he is obliged to write in his own Vindication? Whereas neither his Name, nor his Works were in the least mentioned, nor hinted at in my Treatise.

I own, I had read that *famous XIIth Chapter*, but finding nothing more in it, than a bare *Repetition* of several Stories taken with an *implicit Faith*, and without any *Choice*, from other Authors, I thought it unreasonable, unjust, and contrary to the Laws of War, to single *Dr. Turner* in a Croud of *Tale-mongers*, and to fire upon him separately from others.

If my Moderation has been taken as a Slight, I beg the Gentleman's Pardon, upon Promise to make him Amends, and to take more Notice of him for the Time to come.

I am sorry to be unexpectedly, and contrary to my natural Inclination, engaged with a Member of the *College*, and a Publisher of several Volumes. If ever I meet him, I'll pay him the same Respect as I did before, and beg the Continuance of his Friendship. Our Books may quarrel, but let the Authors be Friends: Let us act as the Gentlemen of the Law, who, now and then, handle one another very roughly at *Westminster*, but are reconciled, and good Friends, as soon as they are out of Court.

Dr. Turner is the Aggressor, and he can't take it ill, if I make my Defence in the Way I think best. If hereafter any Expression drops from my
Pen,

Pen, which may appear too harsh, I declare sincerely, that 'tis not for Want of Respect, but I am at the *Bar* pleading my Cause, and 'tis but Justice, I should have full Liberty of Speech.

I read, with Indifference and Calmness, these several Expressions dispersed in Dr. *Turner's* Book, *wretchedly weak, and shallow, — silly — ridiculous — insipid — Best answered with Contempt, &c.* These Words don't affect me; for, in the Main, they are no more than a solemn Affirmation, that he is not of my Mind: He is very welcome to dissent from me, as I dissent from him.

But, what I complain of, is an intolerable Liberty, the Gentleman takes to dress his Adversaries in *Bear-Skins*, in Hope to bait them easily, and to appear GREAT, VICTORIOUS, and TRIUMPHANT.

I desire him (if he values his Reputation) to declare the Page, and the Lines, where I have asserted, that *the Mother and Child [in Utero] are no more related, than when it is feeding on the Nurse's Knee, or playing in the Cradle*, as he charges me, pag. 148. Is this the *whole Truth*, and *nothing but the Truth*?

The second Favour, I beg of Dr. *Turner*, is to declare the Line, and the Page, where I have called the ANIMALCULA, which *Leewenhoek* has discovered in *Semine Masculino*, by the Name of PEDICULI, as he does pretend, pag. 78. Why, not satisfied to make Use, for once, of this WILFUL Invention of his own Brain, does he repeat it over and over again in English, for the better Diversion of a certain Set of Readers?

Dr. *Turner* does very seldom quote me right; he alters my Words, or intermixes some of his own, and yet he has the Confidence to print the Whole in *Italick*. This is an Injustice to me, and a gross Imposition upon the Publick.

The

The Paraphrase Dr. *Turner* makes, pag. 159 on that Part of the Sketch which relates to the Antiquity of the Cause of Deformities, is very singular; he does not pretend to dispute my Principles, nor to deny the Consequence, but he goes a shorter Way to Work. First, he divides the Sentences in small Pieces, without any Regard to the Connexion, Nature, and Strength of the Arguments; and then, he *stuffs* them with these Balls, *I find you are not dreaming, only supposing — a Thousand Years will break no Squares — has, or had had been surely enough — d'ye see — Suddenly, but a long Time first — poor Thing! — Guess at their Size, by the Bigness of the Lice — alas! alas! — Enough, you know, is as good as a Feast — if one Link is broke, we are all untwisted — Considered by such as have Caps made for that Purpose, &c.* This ludicrous* Way of Answering is such an Original, that it deserves a *Patent* for the sole Use and Benefit of the *Inventer*.

I don't think fit to take Notice of the Conclusion of Dr. *Turner's* Book, and here methinks, instead of *Finis*, would have come in well the Quacks Advice in *Capitals*.

READ, TRY, JUDGE,
AND SPEAK AS YOU FIND.

For I am apt to believe, that those Words were originally designed to grace the End of the Discourse upon *Gleets*, but have been accidentally misplac'd by the Negligence of the Printer.

Oh!

* I am told, the like Play is acted to a great Perfection, and with Drums and Trumpets in the *Siphylis*, about p. 340.

Oh! what Pity, that a Gentleman, who has a good Share of Reputation, should, out of Complaisance to his Friends, engage himself in a Cause which can never be fairly defended by sound and close Arguments, but only by Quibbles and Puns, Suppositions and *Canterbury-Stories*.

It grieves me, to see Dr. *Turner* taking Abundance of Pains to erect his Idol into a very deep *Mystery*, and to be as warm and zealous in the Defence of it as if the Church and State were in Danger.

The great Misfortune is, that by repeating so often, that the Effects of *Imagination* are incomprehensible, Persons are apt to make a Merit of Ignorance, and for Truth to worship Falsehood, because 'tis intricate and contrary to Reason.

I have nothing to add, but this, that in writing in my own Vindication, I don't forget to do Justice to Dr. *Turner*, in repeating faithfully his Words, without any Alteration, except the Titles I have added to the Stories of the XIIth Chapter, to ease the Memory, and for Distinction.

I am afraid my answer to his Objections may prove, now and then, an Interruption to the Series of the Discourse; but I desire the Reader to excuse the Digressions, and to look upon them as an *Interlude*, designed for his Diversion.

I hope Dr. *Turner* won't scruple to contribute his Share towards the Entertainment.

The

THE

P R E F A C E.



A M very sensible under what Disadvantage this Treatise appears in the World, when I consider the Subject of it, the Strength of Prejudices, and how few Persons can bear to be contradicted.

My Design is to attack a vulgar Error, which has been prevailing for many Years, in Opposition to Experience, sound Reason, and Anatomy. I mean the common Opinion, that Marks and Deformities, which Children are born with, are the sad Effect of the Mother's irregular Fancy and Imagination.

My Assertion is grounded upon Reasons so strong, that no Body can ever pretend to answer them directly; yet I expect to be opposed with Vehemence, and as much Zeal, as if I was going to overthrow the usual Course of Nature. It will be said, (and that's all that can be said) that to determine, how Imagination is able to mark the Fœtus, is very difficult, or impossible, but that a long Experience of many Ages is a sufficient Proof, that it is actually done; and that, in short, 'tis Rashness and Impudence to deny a Matter of Fact, attested by so many creditable Witnesses.

In Answer to this, I desire the Reader to take Notice. 1. That the Doctrine of Imagination, relating

ting to the Foetus, has gone through several Revolutions, and that the Opinion, which is now current, is but of a modern Invention, and cannot lay Claim to Antiquity in all its Parts, as I will shew afterwards. 2. That the general Reception of an Hypothesis is not always a sure Proof of the Truth of it, nothing in the World having been so much abused as the venerable Name of Experience, especially in natural Causes.

I pass by certain Superstitions, which are still in Vogue, relating to Dreams, the Trial of Witches, and Wizards by Water, or by Weight, &c. because they prevail more amongst the vulgar and ignorant People than Persons of the better Sort.

But I will mention a few Opinions, which have had, under the specious Pretext of Experience, the universal Approbation of whole Nations, and in many Ages, and yet are owned at this present Time to be erroneous.

1. History is full of the lamentable Accidents which Comets have drawn at their Tails.

2. What made Eclipses of the Moon appear so dreadful to Antiquity, but the pretended Experience of their bad Consequences? The Indians, to this Day, are in the same Fear, and I wish none amongst us be so credulous.

'Tis to be observed, that, of those Philosophers who first discovered the true Cause of Lunary Eclipses, some were banished their Country, and others confined to Prisons, all ridiculed by the People, who gave them the Name of Babblers, Because, says Plutarch * their Doctrine had not the Credit of Antiquity.

A

3. The

* In the Life of Nicias

3. *The several Divinations of the Heathen, and their Oracles were nothing else but Cheats and Impostures, and yet admired by whole Nations. If Chance did, now and then, give Countenance to the Frauds and Roguery of the Priests, it had immediately the noble Title of sure and certain Experience, which it was dangerous to controul.*

*Tully finds no better Argument than Experience, to defend the Oracle of Delphes, which was resorted to by all People, in Matters of any great Importance. * This alone I maintain, says he, that the Oracle of Delphes had never been so famous, nor presented with so many Gifts from all Countries, and Princes, had not the Truth of its Predictions been Experienced in all Ages.*

He says the same of the Art of Divination so much used in his Time, that nothing was undertaken, both in Publick and Private, without the Advice of the Southsayers. † My Opinion is, says CICERO, that we ought not to enquire so much into the Cause, than into the Consequences of those Things. They have been observed, Time out of Mind, well weighed, and made good by the Event. I am satisfied, to know, what is done, though I cannot tell by what Means 'tis performed.

4. *Judicial*

* Defendo unum hoc, nunquam illud Oraculum Delphis tam Celebre, et tam Clarum fuisset, neque tantis donis refertum omnium Populorum, atque Regum, nisi omnis ætas Oraculorum illorum veritatem esset Experta.

Cicero de Divin. lib. 1.

† Quarum quidem rerum Eventa magis arbitror, quam causas quæri oportere: Observata sunt hæc Tempore immenso et Significatione Eventus animadversa et notata. Hoc sum contentus, quod etiamsi quo modo quidque fiat. nor em, quid fiat intelligo. *Ibid.*

4. *Judicial Astrology, the Shame and Disgrace of human Understanding, an Art calculated for no Body else but Fools and Knaves, has notwithstanding been in great Vogue in the World for several Thousand Years. It has indeed lost much of its Reputation in Europe, though we are not altogether clear of that Plague; but it keeps its Ground still amongst the Mahometans, in the Country of the Great Mogul, in China, and Japan. And pray, what do the Professors of that empty Learning say in their Favour? Nothing else but Experience, and Matter of Fact, which they relate very gravely, and which you must not pretend to dispute, under the Penalty of their Indignation.*

5. *But, what is more remarkable and surprising, is the Custom, which has been so long practiced, even amongst Christians, to try the Guilt or Innocency of Persons, by putting them under the Obligation to vindicate themselves by marching upon red-hot Iron, or by Duelling, &c.*

Duelling is so far from being tolerated at this present Time, that, in some Countries, 'tis lookt upon as a Capital Crime, and punished with Death: Now, can it be thought, that Judges would have been so barbarous, as to make such Decrees, had not a mistaken Experience lead them into the Belief of the Infallibility of those dangerous Experiments?

So difficult it is to convince People, that, Post hoc, Ergo Propter hoc, is nothing else but a mere Sophism.

This is the Case of the Imaginationists, who build their Hypothesis upon bare Contingencies.

I am so far from opposing Experience, that I do solemnly appeal to it, and endeavour to draw from thence my chief Arguments, with this great Advantage, that the Experience I claim can never be contradicted, and is confirmed by the Testimony of a
Croud

Croud of Witnesses; whereas the Experience on the other Side is uncertain, and precarious, made up of Suppositions and Conjectures.

Upon these Considerations, I don't despair of Success: Sound Arguments may persuade a great many of the Truth I defend. If the Imaginationists are so ingenuous as to confess, that they have nothing else to say for their Opinion, but, 'tis so, because 'tis so. I hope, they'll be so kind as to permit me to deliver my Objections; 'tis but Justice and Equity.

I own, the Proofs, I make Use of, are not every one singly considered, Conclusive, and of the same Strength, but they depend upon one another, and being all put together, amount, I believe, to a Kind of Demonstration, which I must leave to the Judgment of the Readers to determine: Only I beg of them to take Time to weigh the Reasons calmly and without Partiality, and not to pronounce hastily, and in an arbitrary Way, before a sufficient Hearing and Examination.

After all, were the Imaginationists in the Right, and I in the Wrong, I dare say, without pretending to Infallibility, my Mistake would be the most strange and unaccountable Error in the World, when I consider, that my Hypothesis has all the charming Characters of TRUTH, and t'other has the dismal Look and Countenance of FALSEHOOD.

My Opinion implies no Absurdity. 'Tis clear and intelligible, and easily deduced from the Laws of Motion, which God has established amongst Bodies: 'Tis harmless, good natur'd, and useful in making easy the Minds of several Persons: 'Tis respectful to our Maker, and honourable to human Nature.

The other Opinion is precarious, and depending upon Hear-says, and false Stories: 'Tis unphilosophical, and grounded upon occult Qualities.

'Tis silly and absurd; for what can be more ridiculous, than to make of Imagination a Knife, a Hammer, a Pastry-Cook, a Thief, a Painter, a Jack of all Trades, a Juggler, Doctor Faustus, the Devil, and all?

'Tis sawcy and scandalous, in supposing that those, whom God Almighty has endowed, not only with so many Charms, but also, with an extraordinary Love and Tenderness for their Children, instead of answering the End they are made for, do breed Monsters by the Wantonness of their Imagination.

'Tis mischievous and cruel; it disturbs whole Families, distracts the Brains of credulous People, and puts them in continual Fears, and in Danger of their Lives: In short, 'tis such a publick Nuisance, that 'tis the Interest of every Body to join together against such a Monster, and to root it entirely out of the World.

Now, if these several Characters of Truth and Falsehood on both Sides are carefully weigh'd, and considered, I hope, it will be easy for the Readers to determine, who is in the Wrong, and who is in the Right.

PROPO-

PROPOSITIONS set down in this *Treatise*.

I. By IMAGINATIONISTS, I mean those, who believe the Power of the Mother's Imagination over the Foetus.

II. There's no * Solutio Continui without some Force or Violence.

III. Imagination must act by some Means.

IV. Passion, in Respect of the Mind, is a Modification of Thoughts, but Motion in Respect of the Body.

V. Passions act upon the Body by Accelerating, or Diminishing the Velocity of the Blood and Spirits.

VI. Imagination cannot act beyond the Sphere of the Soul and of the Body.

VII. There's no Sensation without Nerves.

VIII. Nerves, being once divided, can never reunite, and do their former Functions.

IX. A Ligature, or a Pression upon a Nerve, or a Blood-Vessel, makes them useless so long as it lasts.

X. The longer is an Artery, the slower is the Motion of the Blood at the Extremity of the Vessel.

XI. The

* Dissolutio Continui was a Fault of the Print in my first Treatise.

XI. *The Rudiments of all Plants, and Animals, are from the Beginning of the World.*

XII. *Conception is independant on the Mother's Will.*

XIII. *The Ovum is for a long Time in the Fallopian Tube, and in the Uterus without Adhesion.*

XIV. *The Foetus has a Sensation and a Circulation of the Blood independant on the Mother.*

XV. *Deformities ought to be less amazing than the vast Number of regular Bodies.*

These Propositions, which were placed at the Head of the Book, as an *Index*, have not escaped Dr. Turner's Censure. I'll take Notice only of one single Reflection. *What Force, I pray, or Violence is wanting to divide a Thread, or a Piece of PUDDING upon your Trencher with a sharp Knife?* Defence, pag. 82. There's no Necessity of an Answer, when any Book upon *Mechanical Powers* may decide the Controversy. *Not one Word of the PUDDING.*



XI. The Robbery of the Plants, and Animals,
to from the Beginning of the World.

XII. The Robbery is independent on the Mother's
Wills.

XIII. The Ovary is for a long Time in the Fallopian
Tube, and in the Uterus without Abortion.

XIV. The Fetus has a Respiration and a Circulation
of the Blood independent on the Mother.

XV. Deformities ought to be left uncorrected than
the use of violent Remedies.

These Propositions, which were placed in the
Head of the Book, as an Index, have not escaped
Dr. Turner's Censure. I'll take Notice only of one
single Reflection. What Force, I pray, or Violence
is wanting to divide a Placenta or a Piece of Fœtus
upon your I reicher with a sharp Knife? Violence,
pag. 82. There's no Necessity of an Answer, when
any Book upon Anatomical Matters may decide
the Controversy. Not one Word of the Fœtus.

The Author's Apology



and to explain how far the Author's Apology may
lay the Fault upon the Mother's Negligence.



The POWER of the
Mother's Imagination
OVER THE
F O E T U S
EXAMINED.

CHAP. I.
The State of the QUESTION.



DEFORMITIES, which some Children bring into the World, being always frightful, and the Occasion of great Surprise, and Concern in tender Parents; my Design in this Treatise is to enquire into their true Cause, and to examine how far the common Opinion, which lays the Fault upon the Mother's *Imagination*, may

be allowed to be true, and how far it seems to be false.

If, in the Management of this Controversy, I do differ from the Judgment of others, I hope the Reader will be so kind as to excuse me; since I declare sincerely, I don't do it to be singular, and by a Spirit of Contradiction, but in Charity, Justice, and Equity; and with no other View, than to ease the Minds of those, who do wrongfully fancy themselves guilty of what, I believe, they are entirely innocent.

Imagination in pregnant Women, so far as it relates to the *Fœtus*, and is the Subject of this Dispute, is a Modification of the Mother's Thoughts upon certain outward Objects, which are commonly referred to these few Heads.

1. A strong Longing for something in particular, in which Desire the Mother is either gratified, or disappointed. 2. A sudden Surprise. 3. The Sight and Abhorrence of an ugly and frightful Object. 4. The Pleasure of Looking on, and Contemplating, even for a long Time, a Picture, or whatsoever is delightful to the Fancy. 5. Fear, and Consternation, and great Apprehension of Dangers. 6. And lastly, An Excess of Anger, of Grief, or of Joy.

I. This being premised, several Questions do naturally present themselves to be examined. The first is, In what Sense can the Mother do an Injury to the *Fœtus* in *Utero*?

I answer, that the Child may receive some Hurt by Means of its Mother, this being laid down as a general Rule, that the Prosperity of the *Fœtus* does depend on the Welfare of the Mother; and that, whatever is detrimental to her is directly, or indirectly,

indirectly, prejudicial to the other.

It suffers not only by the Distempers of the Parents, but also by several Accidents, as great Falls, Bruises, and Blows the Mother receives, by her laborious Work, by odd and constrained Positions of her Body; by the Irregularity of her Diet, and of her Actions; by immoderate Dancing, Running, Jumping, Riding, Excess of Laughing, frequent and violent Sneezing, and all other Agitations of the Body.

The Child may also suffer by the Affections of the Mother's Mind. For the Disappointment of what she desires is sufficient to make her uneasy, and pine away; deprive her of Sleep and Quiet, and even of Food, and consequently the Child runs the Risk, for Want of due and wholesome Nourishment, to grow feeble and weak, and at last to lose its Life. Upon that Account, 'tis very necessary to gratify the Longing of pregnant Women, if it be possible and safe.

Frightful and Ugly Objects, which are shocking even to *Men* of Courage, are to be carefully removed from the Sight of pregnant Women, as being apt to disturb their Minds, and to fill them with Horror, Fear, and Apprehension.

Anger is a Passion that puts the whole Fabrick of the Body out of Frame. Cholerick Persons in their *Furor* have been seized with Fits of Apoplexy: In those People, the Agitations of the Mind, and of the Body, seem, now and then, to threaten an entire Ruin, as it appears by their Clamours and Foaming at the Mouth, the Colour and Swelling of their Eyes, the violent Palpitation of the Heart, and a Sort of an universal Convulsion. In that Case, 'tis much to be feared, that the Blood, flowing with great Vehemence towards the *Uterus*, may separate the *Placenta*, and cause an Abortion.

Surprise is very dangerous: I appeal to Persons who have been frightened, if they did not feel their Heart fluttering, a general *Tremor*, and the Bowels, as it were, drawn inwards, and their Back opened in two. The Cause is the violent and convulsive Motion of the *Diaphragm*, and of the Muscles of the *Abdomen*, which, like a strong Bar, strike upon the *Viscera*. Now, where's the Wonder, that, such a Force pressing upon the *Uterus*, which is also in Convulsion, should knead the tender Child, and cause Dislocations, Fractures, Mutilations, Hernias, Ecchymoses, &c?

II. The next Questions are, Whether the strong Attention of the Mother's Mind to a *determinate* Object can cause a *determinate*, or a *specific* Impression upon the Body of the Child, without any Force, or Violence from abroad?

And lastly, Whether in the Fit of *Imagination*, CHIRAPSY, or the Application of the Mother's Hand to any particular Place of her Body, though accidental, and not premeditated, can work *sympathetically* upon the like Part of the Body of *Fætus*, and be of any dangerous Consequence?

Most People are for the Affirmative of these two Questions. They believe, that the *Imagination* of a pregnant Woman is able to imprint upon the Child the Representation of the Object, which the Mother has in View; as for Instance, that the strong Desire of *Peaches*, or *Cherries* not being satisfied does cause the Colour and Shape of a *Peach*, or of a *Cherry* upon the *Fætus*; that the mere Longing for *Muscles* is sufficient to *transubstantiate* the true and original Head of the Child into a *Shell-Fish*: That the frightful Sight of a lame Man, without any concomitant Injury from abroad, will mutilate the Hand of the *Embryo*, &c.

The Motion of the Hand is also a Circumstance, which is very seldom, or never omitted in giving an Account of *monstrous* Births, that *Gesticulation*, being thought to be essential, and of great Virtue and Efficacy; as if *Imagination* made Use of it, for a Signal to her *Dragoons* to take free Quarters no where else but in the Place which she points at.

Father *Malebranche*, a high *Imaginationist*, has made a notable Discovery in that *Terra incognita*, which is not to be slighted; for he's very positive, that the Exercise of the Hand, being managed in a prudent Way, may, in Part, be a Sort of *Preservative* against the Worst of these Accidents, or, like a *Damm*, to turn aside and divert the violent Streams of the turbulent Spirits to a safer Part in the Child's Body, where they'll have full Liberty of *Prancing* without any great Inconvenience. I'll give the Receipt in another Place for the Benefit of the Publick.

I own, *Mercurialis*, lib. 2. *de morb. Mulier.* says, that this is an *idle* Notion [*Nugæ*] and that, if any Part is marked rather than another, 'tis from its Disposition, or by Chance: But in that Particular he does entirely differ from all others. And indeed the Power of *Imagination*, and the Virtue of *Chi-rapfy*, seem, in that System, to be inseparable, both of them being equally supported by the same Tradition, the same Witnesses, and the same Assurance in their Depositions: So that there's no Medium, they must stand or fall both together.

But these Opinions, in my Judgment, are so full of Absurdities, that I'm inclin'd to take them for vulgar Errors, which have insensibly crept into the World, and are now generally received, without any Examination, though they be contrary to EXPERIENCE, REASON, and ANATOMY, all which I'll endeavour to shew in the following Chapters.

C H A P. II.

*That EXPERIENCE is against the
Current Opinion.*

THE Truth of this Assertion will appear easily, if we consider well the Character of certain and undoubted *Experience*, in Respect of natural Causes.

Experience is the Knowledge of a Matter of Fact by a sufficient Number of Observations.

1. The Observations ought to relate to the several Branches of the Fact in Question.

2. To be clear, and intelligible, and grounded upon the Testimony of our Senses, and not depending upon occult Qualities, Suppositions, Conjectures, Hear-says, and Casualties.

3. To be uniform, and not contradictory to one another.

4. They must be in such a Number, as to overballance all Objections, or *Counter-Observations*, by a vast Disproportion: The *Cortex* is a *Specifick* in Intermitting Fevers, but should it deserve that Name if it cured only one single Patient in a Thousand?

5. Testimony by Hear-say, and taken at second or third Hand, &c. is to be received with a great Deal of Caution.

6. The

6. The Credit of unknown Witnesses does diminish, in Proportion of the Distance of Places and Times.

7. Witnesses ought to be true, honest, and without any Interest to cheat.

8. They are to be judicious, neither credulous, nor prepossess, nor too hasty.

9. And lastly, Witnesses are not to be trusted, if it be discovered, that, at any Time, they have been positive in affirming a Fact to be true, which afterwards has been found to be false.

Now let us examine by these Rules the Current Opinion of the Power of the Mother's *Imagination* over the *Fœtus*.

THE SEVERAL

Systems and Variations

OF THE

IMAGINATIONISTS.

THAT System has, from Time to Time, suffered so many considerable *Variations* upon very essential Points, that 'tis impossible the same *Experience* can be in Favour of contrary and different Assertions.

The chief *Variations* are these. 1. The *Imaginationists* are not agreed upon the *Person*, whose *Imagination*

Imagination does the Work. 2. They 'can't tell the Time when *Imagination* is in Force or Season. 3. They quarrel about the Extent of its Power. In short, their Opinion seems to be a *Hydra* with one single Tail and several Heads.

I. I own, that, at this present Time, the sole and absolute Power of *Imagination* is settled upon the Mother; and the Women, to my great Surprise, are so weak, as to plead guilty to such an Accusation, groundless and contrary to their Interests.

Yet several good Authors have formerly pretended, that the *Imagination* of the *Male*, as well as of the *Female*, in any Kind of living Creatures, does contribute to the Colouring of the *Fœtus*, as appears by *Pliny* 7. 12. *Cogitatio utriusque, Animum subito transvolans, effingere similitudinem aut miscere existimatur.* 'The Thought or *Imagination* of
' [Male and Female] passing suddenly through the
' Mind, is reputed to imprint, or confound the Si-
' militude.

Some have brought the Child into the Plot, and put it at the Head of the Conspirators, pretending that the Circumstances, the *Fœtus* is in, are an occasional Cause of the Mother's Longings, as a Direction of what is good and useful to the *Embryo*. 'Tis upon that Supposition, that when a Babe does not thrive, Nuries judging that the Infant has been in Want, make it suck a Piece of roasted Pig, as a *Panacea* which does immediately supply all former Disappointments.

Others do carry their Credulity so far, as to believe, that by Strength of *Imagination*, Men are able to work upon Persons at a vast Distance, afflict them with Distempers or cure them; change their Constitution and Shape, and even command the *Cœlestial* Bodies.

They

They compare *Imagination* to a very strong *Magnet*, which has the *Sphere* of its Activity extended to a prodigious Length, and which can, within that Compass, attract, remove, and turn up, and down all Things, Animate and Inanimate.

If that be true, How are poor Women deceived? A Child has upon its Body a Discolouration, or a Deformity; the Mother takes the Fault upon herself, when all this while, 'tis some Body else, who fixing his *Imagination* upon the Mother, and the Child, has been the Cause of the Misfortune.

As strange and ridiculous this Opinion appears to be, yet it has been maintain'd by *Paracelsus*, *Crollius*, *Pomponatius*, and several others. What Name to give to it, I can't tell, but it looks like *Magick* and *Conjuration*.

And now I humbly beg *Dr. Turner's* Pardon, if I presume to say, that he seems to favour those Notions, at least if he affixes any Meaning to his Words; and pray, is it not by them, that I must judge of his Thoughts? For *pag. 107. de morbis cutan.* speaking of the prodigious Feats he ascribes unto *Imagination*, he thinks fit to name these mighty Performances, TRANSANIMATION, — TRANSFORMATION of Body, — and calling down even the PLANETS, if possible, and the STARS out of the FIRMAMENT.

2. The Variations, in respect of the Time, that *Imagination* is at Work, are very remarkable. The Ancients did fix it to the very Moment of *Conception*, by which they understood the very Instant of *Copulation*, or *Receptio Seminis*. I have *Pliny* for my Author. 'Tis believed, says he, that whatever

is seen, heard, remembred, or thought of, at the Time of Conception, is very useful to a Resemblance*.

The same Opinion seems to have been current in Sir Thomas Moore's Time ; for, in an *Epigram* upon one *Sabinus*, he writes as follows,

*Atqui Graves tradunt Sophi,
Quodcunque Matres interim
Imaginantur fortiter,
Dum liberis datur Opera,
Ejus latenter et Notas
Certas et indelebiles
Modoque inexplicabili
In semen ipsum congeri.*

The modern *Imaginationists*, to give a better Countenance to their Tales, have prudently thought fit to enlarge the Time ; well considering that, in the other Supposition, *Fancy* had no Leisure to meditate earnestly on *Monsters*, or frightful Objects in that very Moment, and that the Latin Admonition, *Age, quod Agis*, is never observed more strictly, than upon that Occasion.

Dr. *Turner* is of Opinion, that *Imagination* begins to be in Force for the most Part after Quickening, when by the Motion of the *Fetus*, the Mother's Anxiety about its Welfare is greatest, her Concern strongest, and her Thoughts now more intense about it, (as after through all the succeeding Time of Gestation) than we can suppose them to have been before, when she was not certainly assured, whether or no she had conceived. Defen. pag. 142. But

* *Cogitatio UTRIUSQUE, animum subito transvolans, effingere Similitudinem aut miscere existimatur. Similitudinem quidem in mente reputatio est, et in qua creduntur multa fortuita tollere, visus, Auditus, Memoria, Haustæque Imagines sub ipso CONCEPTU. Plin, lib. 7. cap. 12.*

But, in short, now most Authors allow to *Imagination* the full Compass of the Nine Months to the very Hour of *Delivery*, without taking the least Trouble to give an Account of those large Limbs *Imagination* is supposed to snatch away from the *Fœtus*, when it is once come to a considerable Bigness.

3. The last *Variation*, in Respect of the Effects of *Imagination*, is very considerable, and deserves to be examined.

I do not find, in all the Works of *Hippocrates*, one single Word relating to this Subject; of which more hereafter, when I come to *dissert* Dr. *Turner's* 12th Chapter, where he asserts the contrary.

Those who came several Centuries after him, don't seem to lay any great Stress on the Power of the Parents *Imagination* upon the Children. They were satisfied to attribute to it no greater Virtue than to favour a *Similitude* of Faces, and of *Complexions*, and, it may be, some slight *Discolourations* of the Skin.

Monsters were always accounted for by the *Ancients* in another Way, and from more rational Causes, as
 1. From a Redundancy or Deficiency of *Semen*.
 2. From its vicious Quality. 3. From a Mixture and Confusion of several sorts of *Seeds*. 4. From some *Deformities* in the Parents. 5. From an ill *Conformation* of the *Uterus*. 6. From an *unnatural* Copulation. 7. From some violent Accidents. 8. And lastly, from *Providence*, and the Vengeance of God.

C 2

I

* *Ex Imaginatione solummodo Conceptum frustrari forma Hominis fierique sensitivum, sive Animal ejus Speciei cujus erat Animal Imaginatione conceptum, aut ad cujus occursum sæmina conturbata fuerat, vix aut ne vix quidem adduci possum ut existimem. Si quippiam simile aliquando contingat, Haud libera omnino erit mulier erit de Suspensione Bruti alicujus accessus. Rodericus a Castro, de morbis mulierum.*

I can never believe, (says RODERICUS à CASTRO,) that Imagination is able to deprive the Fœtus of its human Shape, and to make an Animal, which the Mother has had in her Fancy, or at which she has been frightened : If such Thing does happen, there is Reason to suspect an unnatural Copulation.

This has been the constant Doctrine without any considerable Interruption, till within these Hundred and Fifty Years : But the Case is now much altered. *Imagination* scorns to be a petty Pedlar, and to deal only in foolish Pictures, which were so ill made, that 'twas difficult to distinguish between a *Codling*, a *Trotter*, or a *Potatoe*.: She has ingrossed the whole Trade of *Deformities*, and she is come to such a Perfection in that Manufacture, that you find in her *Shop* nothing but exact Draughts, and *Similitudes* of Animals, or their Parts, of Vegetables or Things inanimate, if we believe Dr. *Turner* : She can also furnish you with *Monsters* of all Sorts, at all Times, at a Minutes Warning, without any Delay, or Loss of Business.

If the Question is asked, What Reason could induce modern Authors, to recede so widely from the Opinion of the *Ancients*, who kept within some Bounds of Modesty ? I answer, that in all Probability, Philosophers being continually harrassed by troublesome Inquirers, did not think fit to enter into a Discussion of natural Causes, but to make Use of a common Plea, calculated to the Understanding of ignorant People, who were willing to receive it as Satisfactory. 2. The *Ancients*, amongst the Causes of *Monsters*, having named the Anger of *God*, I am apt to believe, this made so great Impression on the Minds of Parents that, out of Charity, it was thought fit, for their Comfort, to throw all the Misfortune at once, upon *Imagination*, as an easy Way to remove all
Scruples

Scruples upon that Account. *vid. Barthol. cent.*
3. 75.

Now, if these several Variations are well weighed and considered, the Reader will judge easily, that the *Imaginationists* have no Reason to brag, as they do, of Antiquity and Experience, in Favour of their Opinion.



C H A P. III.

*More Proofs, that EXPERI-
ENCE is against the Current
Opinion.*

BUT to put this Controversy in a true Light, 'tis very necessary to examine all possible Cases relating to the Mother's *Imagination*.

1. There is sometimes *Imagination*, and yet afterwards neither Marks nor Deformities follow.
2. There are *Marks, &c.* without any precedent *Imagination*.
3. There are *Marks, &c.* pretended to be Subsequent to, and the Effect of the Mother's *Imagination*.

Now, in all these three different Cases EXPERIENCE is against the *Imaginationists*.

IMAGINATION, and no SPECIFICK MARKS.

Imagination is not so malignant to the *Fœtus*, as 'tis commonly reported, or else the Race of Men should insensibly degenerate into a Generation of *Monsters*. How many Women are disturbed, during their Pregnancy, by strange Desires, odd Passions, and Frights, and yet *Experience* shews that the Children come into the World well shaped, and without the least Token of the Mother's *Fancy*; except when there has been some outward Force or Violence on the *Uterus*, and the Body of the *Fœtus*.

A Gentlewoman, of very good Credit, who had an Aversion against Cats, has assured me, that one Evening, being ready to go to Bed, a large Cat rushed unexpectedly into her Chamber through the Casement, and flew directly to her Body, from which, with some Difficulty, it was removed by the Servants: And yet, notwithstanding this great Fright, she was, in two or three Months Time, safely delivered of a beautiful Son, who had not the least Shew of *Smellers* or *Claws*, nor of any Thing resembling that Animal. But 'tis very remarkable, that afterwards, instead of being afraid of Cats, the Child loved to handle, and even to torment them, as if he took Pleasure to revenge the Insult his Mother had suffered.

I could give a long Catalogue of pregnant Women, who have been frightened by dismal Objects, or other dreadful Accidents, or disappointed in their Desires; and yet those Misfortunes did not appear, upon the Birth of the Children, to have been visibly of such an ill Consequence to them, as to mark their Bodies.

I am only satisfy'd to take Notice of MARY QUEEN OF SCOTS. Every Body knows, that her
Ma=

Majesty being at Supper in her Clofet, some Persons entered her Apartment Sword in Hand, and in a very rude and disrespectful Manner, and stabbed *David Rixio* her Secretary; who, thinking to save his Life, did immediately seize the Queen about the Waste, crying for Mercy, at the same Time that the Executioners were repeating the Blows. It is impossible to express the Height of Fright and Consternation that Princess was put to, during that bloody Tragedy, the Table, Candles, Meat and Dishes being overthrown, and the Place filled with the Shrieks and Groans of the unhappy Sufferer, and the *Queen's* loud Exclamations; and yet, when the *Royal Prince*, King JAMES the First was born, not one single Scratch was found about his Body, nor any Similitude of Wounds; tho' I am apt to believe, that *Imagination* is no Respector of Persons, and was not afraid, if she meddled with that Royal Babe, to be indicted for High Treason.

I own, that it is reported of that King, that he could not bear the Sight of a *Naked Sword*; but was he not as much disordered at the Report of a Gun, as if *David Rixio* had been shot? Can't we find about us many People who have the same Weakness, and yet their Mothers were never affrighted in their Pregnancy. I have been assured that Persons of very great Courage, have in the Beginning of an Engagement betrayed some Concern in their Looks, and that even they have been subject to certain Accidents, which are in reality more owing to the Debility and Relaxation of certain *Sphincters*, than to Want of Valour and Resolution.

To account for the Aversion King *James* had to a naked Sword, there's no Necessity to have Recourse to *Imagination*.

If Babes are accidentally frightened, and fall into Convulsion Fits, which afflict them afterwards during the whole Course of their Lives, 'tis often a Secret which is carefully confined within the Nursery.

His Majesty King *James* the First had the Misfortune to be train'd up to *Fear* from his Infancy. His Attendants were his Mother's bitter Enemies, who, no doubt, in their Conversations, repeated continually the dreadful Stories of *David Rixio's* miserable Death, and of the barbarous Murder of the Lord *Darnly*, the King's Father, and that in the Hearing of the Infant; and probably with Threatnings and Aggravations, and with heavy Reflections upon the Queen his Mother. Don't we know, that Children, even, when they can hardly speak, give great Attention to the Discourse Nurses are too apt to make upon Spirits, Apparitions, and Witches, and that they retain an odd Impression of Fear so long as they live. The King's Governess, and his Tutor a learned *Pedant*, used him very roughly and with Haughtiness, *My Lady Marr*, says Sir *James Melvil* in his Memoirs, held the King in great Awe, and so did Mr. George Buchanan — he was a Stoician, and did not look before him. Money was coined in his Name, with a Sword or Dagger erect, in the Middle of those frightful Words, *Pro me Si Mereo, Si non in me*, which was as much as to hang continually the Point of a Sword over his Head. His Minority was attended with great Troubles and eminent Dangers, from the ill Designs of the Earl of *Bothwell*; and at last his Majesty had the Affliction, to hear of the barbarous Execution of his Mother. All which unhappy Circumstances were enough to make him hate the very Name of Fighting. After all I am apt to believe, that his pacifick Temper has
given

given Occasion to say more of him than was literally true.

Let it be how it will, to attribute the King's fearful Inclination, to his Mother's *Imagination*, is but a Conjecture, and a Supposition; but what is certain is, that he was born without any Bruise or Wounds, which is sufficient to demonstrate the *Impotency* of *Imagination*, even when it is in its full Strength.

MARKS and DEFORMITIES without any preceding IMAGINATION.

A long *Experience*, which can never be brought into Question, shews, that some Children are born with *Marks* and *Deformities*, and yet the Mothers never had any Surprize, nor Longing, nor any other Accident, to be the Occasion of those *Marks*, &c.

I have seen a young Man, who had the *Integuments*, immediately above the *Sternum*, so thin, that the Blood-Vessels were, in a Manner, perfectly bare, and, by their several Turnings and Complications, did represent a Bunch of *Grapes*. His Mother being then alive, I desired him to inquire, if she had longed for that Fruit, or whether she could give a Reason for such an extraordinary Conformation; but I was answered in the Negative.

I remember to have been sent for to a Female Infant, who had, in Fifteen or Twenty different Places of her Body, large Spots, which by their Shape and Colour appeared like painted *Black-Cherries*. If they were prest downwards with the Finger they would give Way, but return immediately to their former State; which made me judge, that they were nothing else, but a Dilation of the Blood Vessels. I was not mistaken;

for in a due Time the Skin being grown thicker, and the Vessels having acquired a greater Strength, the *Marks* are now more solid, and seem to be like *Straw-berries*, having a Mixture of Red and White Strokes, somewhat raised above the Skin. The Mother assured me, that she never had any Disorder during her Pregnancy, nor any Desire of Black or Red *Cherries*.

I say, the same of a Child, who had upon his Thigh a Discolouration, which the Nurses were pleased to call a *Peach*, and yet the Mother could give no Manner of Account how that came upon the Body of her Son.

But for fear Dr. *Turner* should say, that these Stories are of my own Invention, I refer him to Dr. *Jacobus Bircherodius's* Letter to *Thomas Bartholin* *, the Substance of which is, that in 1662, a Child was born in a Village of *Fionia*, entirely perfect in all the Parts of her Body, except the Head, on the back Part of which grew a large Excrescence hanging upon the Neck, in Imitation of the *Head-cloaths* the Gentlewomen of *Denmark*, used to wear at that Time; upon the Question put to the Mother, whether she had any such Thing in her Mind during her Pregnancy, she did solemnly declare, that she had never seen in her whole Life any such Dress, nor had the Representation of it in her Thoughts, when she was with Child. There are several such Cases in the said Letter, upon the same Subject.

I wish

* *Centur. 3. Epist. 75. tota, quod sciret, etate, vix ejus generis vidisse Muliebrem Mundum, quem infelicis filiolæ caput referebat, nec utero infanso gravidam ejus Imaginem animo se concepisse.*

I wish Authors were so equitable, as to imitate Dr. *Bircherodius's* Sincerity, and not to keep us in the Dark, as they affect to do; for they make a great Noise, if they can say never so little in Favour of *Imagination*; but let the contrary Cases be never so many, they hold their Tongues, and are not willing to own, that *Deformities* are the only Work of Nature, and the Consequences of the Laws of Motion, which God Almighty has established in this World.

I take this Opportunity to return Thanks to Dr. *Turner*, who, in the most generous Manner, makes a solemn *Renunciation* to certain Spots, which are commonly referred to a *lusus Naturæ*, reserving only to *Imagination*, as her *Royal Prerogative*, a few regular Draughts, which he may keep, with my full Consent, in his Collection, when ever he can catch them. *You will easily, I hope, infer*, says he, *that I speak not here of Moles, or the like Sportings of Nature, when through some exuberant Juice intercepted in its Excretory Ductus, and lodged on the Surface, certain Excrescences, and irregular Shapes are formed; but others, the exact Draughts and Similitudes of Animals, or their Parts, of Vegetables, or Things inanimate, which have either terrified, or have been earnestly boned after.* Def. p. 95

Dr. *Turner*, in these few Lines, has partly ruined his Cause, if we consider well the Number, the Places, the Colour, the Shape, and Substance of those *Moles*, which he does so much slight.

The Cause of them is not only some *exuberant Juice* intercepted in the *Excretory Ducts*, and lodged on the Surface, 'tis also in the Make of the Skin and of the Glands, and Blood-Vessels.

Dr. *Turner* calls these *Moleculæ*, the *Sporting of Nature*; now if Nature begins to sport, does the Gentleman know where it must end? If Nature once

begins to paint, and to patch, why should she not as well put on a Mask, and be in Disguise?

These *Moleculæ* are dispersed in all Parts of the Body; they are commonly raised above the Surface of the Skin, and rooted in the Teguments; they vary in Colour, some being as red as a *Cherry*, some black, others blue, brown, or tawny, in short of all Sorts of Colours. Their Shapes are very different, some round, some long, others hanging, irregular, and scattered. Hair of different Colours and Length do very often grow upon them.

Now I desire *Dr. Turner* to answer this Question calmly, and without quarrelling or Equivocation; if Nature can make a Mole of half an Inch or an Inch broad without *Imagination*, why not of three or four Inches as easily? Why must *Imagination* have all the regular and exact Resemblances, and Nature the irregular ones? where is the Absurdity that some of these Spots be of such a Colour as to imitate a *Plumb-Cake*, or the *Pebble-stones* of *St. Ursus's* Well, or counterfeit a *Cherry*, or another Fruit, a Rind of *Bacon*, &c.

*An ESTIMATE of the Proportion MARKS
and DEFORMITIES do bear to the
Number of Children.*

So far as this, *Experience* is certainly against the current Opinion; but before I proceed any farther, 'tis necessary to examine the Proportion, *Marks* and *Deformities* do bear to the Number of Children.

There are born every Year, within the Bills of Mortality, no less than five and twenty Thousand Children, so that in twenty Years, their Number amounts to five hundred thousands.

Pray,

Pray, how many *Monsters* have we seen during that Time? Are not Authors, who write upon that Subject, obliged to search for them in old Antiquity, or in remote Places, where they are Strangers, and to take the Stories upon Trust?

Monsters being so scarce, is it not a Piece of great Presumption, to charge *Imagination* as the Cause of them, and even to plead Experience in Facts, which are heard of but once or twice in an Age, and of which we have no near Witnesses?

Deformities, as a Hair-Lip, a Deficiency in a Limb, &c. are not quite so scarce; but yet they are not very common, and hardly one in two Thousands.

Marks are in a vast Number; but *Moles* not being taken Notice of, we speak here only of such *Spots* as are reputed to be worthy of a Name of Distinction, such as Dr. *Turner* thinks fit to call an exact Similitude or Resemblance.

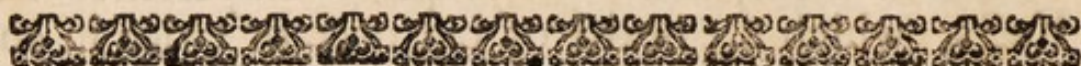
To shew my Moderation, I am very willing to suppose, that there may be of these Discolourations *One* in five hundred Children; so the Account in a hundred thousand Children comes to this,

Deformities	—————	50
Spots	—————	250
		—————
In all	—————	300

2. I believe that, of a hundred thousand pregnant Women, there are at least five and twenty thousand of them, who have been exposed to the Danger and Fury of *Imagination*, and yet there are but three hundred Children stamp'd with any Tokens upon their Bodies; so that in general, there is 24700 to 300 against *Imagination*,

3. But

3. But as I have proved before, that there are *Marks* and *Deformities* without any preceeding *Imagination*, I may very lawfully say, that a great many of these 300 Children, at least one half of them, are in that Case; so that now upon this second Supposition, there is 24850 to 150 against *Imagination*.



CHAP. IV.

MARKS and DEFORMITIES *pretended to be subsequent to* IMAGINATION.

I Now come to the third Case, where a hundred and fifty Children of the last Calculation, are supposed to have some *Marks* or *Deformities* subsequent to *Imagination*.

But upon that Number, I demand a very large Discount or Abatement. 1. For the Credulity of Witnesses. 2. For Cheats. 3. Misrepresentations. 4. False and ridiculous Stories. 5. Accidents before, and at the Birth. 6. For Casualties and Contingencies. 7. And lastly, For Dr. *Turner's Twelfth* Chapter, upon which I expect a great Allowance.

I hope, when these several Deductions are made, the *Imaginationists* being reduced very low, and in a Strait, will not think fit to defend their Cause any longer.

1. These Reports go through the Hands of credulous People, which take Things easily upon Trust, and never examine, nor confront the Witnesses; whereas, 'tis necessary to enter into several Particulars relating to the Integrity and Veracity of the Mother, to the Truth of preceeding *Imagination* well attested and proved; and lastly, to the Reality of the *Marks* or *Deformities*.

2. Some of them are often the Effects of Impudence, and of the most villainous Barbarity. Cruel Parents have no Pity nor Mercy on the innocent Babes; cutting, and slicing, and disfiguring of them with the greatest Inhumanity, to move thereby the Charity and Benevolence of others, and live a lazy and indolent Life.

To be plentifully provided for, without the Trouble of Working, is a great Temptation; besides, every Body knows how ingenious Necessity is, and how far it will carry *Mendicants* to the greatest Excess.

To be persuaded how much we ought to be jealous of these People, 'tis enough to read the Treatise *Ambrose Parey* has left us, of the Frauds of Beggars in his Time; and to consider the Case related by *Hildanus*, *Cent. 3. 18.*

A Child, about 18 Months old (says he,) was shewn at *Paris* in 1593. for Money; his Head appeared to be of a prodigious Bigness*; but at last it was discovered that the Swelling was artificial, and that his Parents had made a small Hole in the Skin, thro' which, by the help of a Pipe, they filled the Part with Wind to a great Extension; they were hanged for it. If the Woman of *Godliman* in *Surry* had not

* Above an Ell of *Cologn* as he calls it.

not been detected in her Roguery, what a noble Figure had she made in History ?

3. A great many of these Stories are silly and ridiculous, and carry their Condemnation along with them, such is that of *Aldrovandus*, who relates, that a *Woman in Sicily observing a Lobster taken up by a Fisherman, and being moved by an earnest Longing, for it, brought forth together with the Birth, a Lobster altogether like what she had seen and longed for.*

Such also is the Case mentioned by *John Swammerdam*, in his Book *Uteri muliebris Fabrica*. A certain Woman at *Utrecht*, being with Child, was frightened with the Sight of a *Negroe*, and apprehended to be delivered of a perfect *Black* ; but at last recollecting her self, she made Use of a second *Imagination* to prevent the Danger from the first ; for she washed her self from Head to Foot with hot Water, to clear the Child from *Blackness*. The Time of her Delivery being come, the Child was born with all his *Teeth*, and appeared perfectly white, except those Places, the hot Water did not reach in the Body of the Mother, as the Interstices of the Fingers and ~~Face~~^{Tail}, which still retained some Sign of *Blackness*.

We have in *Blegny** that a Child was born in *Normandy*, with *Horns* upon his Head, and *cloven Feet*, and that he proved afterwards to be a Man of extraordinary Sense and Judgement ; the Occasion of that Misfortune was, that his Father having represented a *Satyr* upon the Stage, had the Knowledge of his Wife in that ridiculous Dress. But the Author does not think fit to tell the Name of the Family, nor the Place, nor the Time.

One

* *Zodiacus Mart.* 1682.

One would think, that those Story-mongers have nothing in View, but to try the Credulity of good People, or to ridicule, and disgrace humane Nature, and affront the Wisdom of our Maker.

4. When there is accidentally any Discoloration, or any Irregularity on the Body of the Child, *Imagination* is generally pleaded after the Birth, though no mention was made of it, at any Time before; then the Mother's Memory is put to the Rack to make her confess, that she longed for this, or for that, or she had the Sight of some dreadful Objects. She is easily led to refer it to the Strength of *Imagination*, fearing to appear Singular in her Productions, and not be on the same Level with the rest of her Sex.

Some Children are born with large and considerable Wounds, which, according to Custom, are reported to have been made without any immediate Application of an Instrument to bruise, divide, and dilacerate; but only by the Fancy and Imagination of the Mother, at the sight of some dreadful Object. But 'tis easy to perceive, that these Reports are often raised to palliate and excuse the Faults and Accidents that happen in the Delivery. We have two such Cases in *Fabricius Hildanus* upon the Faith of *Ludovicus Hornicæus* a Physician of *Frankfort* *. *A Woman having been frightened*

E

with

* *Nuper matrona quædam, explosa bombardâ perterrefacta, cum prægnans esset, hæc in urbe Infantulum peperit, plagam in dorso habentem, non aliter formatam, ac si a glande tormentaria inflata fuisset. Imo quid de tempore impressæ hujus*
plagæ

with the firing of a Gun, was delivered of a Child with a Wound in the Back, of the same Shape, as if it had been done with a Musquet Shot. ———

A Cooper's Wife having been present at the killing of a Hog, was brought to Bed of a Child, whose Entrails hanged out of the Abdomen.

But two greatest Difficulties present themselves, which make good Dr. *Hornicæus*, who is for Imagination, Sweat, and which indeed are unanswerable.

1. How are these Wounds made? Let Imagination be never so much arbitrary and tyrannical, yet it must make Use of some Means to execute its Will and Pleasure, and of some bodily Force upon the Flesh of the Child. Let the Blood and Spirits be in never so great a Hurry, they can't do the Office of a Musket Ball, of a Hammer, or of a Knife: And what Necessity is there to alledge chimerical Causes, when there are Fingers, and Nails, or other Tools near at Hand?

2. The second Difficulty is, when were these Wounds made? If you say, in the Birth, *in Partu*, 'tis what I grant, and it was the Opinion of many in *Hildanus's* Time. If you say in *Articulo Terroris*, in the very Instant of the Fright, how can you suppose that the Child can live long after so great an Effusion of Blood; or, Why is it just to charge the Mother with the Misdemeanors of other People? S T O-

plagæ, num imaginatio matris eam in terroris articulo (id quod ego sentio) an vero tempore exclusionis demum & partus quod alij malunt, cum alias propter inevitabilem Sanguinis affluxionem fetus vivus lucem aspicere non potuisset, fœtui impresserit?

Ibid. Non ita pridem uxor victoris, paulo postquam porcum mactare vidisset, Infantulum enixa est, cujus infimi ventris partes extra abdomen propendebant. Hildan. Cent. 6. Obs. 65.

3. STORIES of *Imagination* are very seldom impartially represented. Some People's *Fancy* often strives to go beyond the Mother's *Imagination*, and to supply, with great *Prodigality*, what's wanting to compleat and finish the Wonder, *Plus vident, quam quod vident.*

Father *Malebranche* seems to have fallen into this Mistake. He has published two Stories relating to the Strength of *Imagination*, with such an Air of Assurance, that he has imposed upon the Credulity of his Readers; but if they are well examined, 'tis easy to judge, that he has not made a true and fair Report.

The first Story is about a Woman looking upon the Picture of a *Popish* Saint, *Recherche de la verite.* Lib. 2. c. 7.

Not above a Year ago, says he, a Woman having considered, with too great Application, the Picture of St. Pius, had a Child perfectly resembling the Representation of that Saint. The Child had the Look of an old Man, as much as 'tis possible, without a Beard; his Arms were crossed upon the Breast, his Eyes turned towards Heaven, his Forehead small, because the Image of St. Pius being raised towards the Ceiling of the Church, and looking to Heaven, he had almost no Forehead. He had a sort of inverted Mitre upon the Shoulders, with several round Marks, where Mitres are covered with Stones. In short, this Child was like the Picture, by which the Mother had formed him, through the Strength of her Imagination. 'Tis what all Paris may have seen as well as I, since it has been for a long Time preserved in Spirits of Wine. There's nothing in all this, but meer Enthusiasm and Bigotry.

Pray consider how Father *Malebranche*, even in a Book, where he gives Rules to enquire after *Truth*, does readily give Credit to the Woman's Account, about the Contemplation of the Image, upon her bare Word, when it was her Interest to deceive.

Take Notice how boldly he gives the Name of an *Inverted Mitre* to some few Discolorations, without entring into Particulars, to make us judge better of the Fact.

I believe, had not the Woman been so cunning, as to wheedle the Bigots into her Interest, for the Honour of St. *Pius*, the Child had never been taken Notice of. For, 1. Every Body knows, that in the Agony and Struggle of Death, the Limbs take several odd Positions; and the Eyes being in Convulsions, are very often turned upwards. 2. That small Bodies kept in Spirits of Wine will appear lank and wrinkled. 3. The Decay of the *Cerebrum* will cause a Depression of the Bones, and make the Forehead appear shorter. 4. When the Limbs of a dead Body are stiff, 'tis easy to mollify them with warm Water, and to put them afterwards into any remaining Posture, by the Help of a strong Ligature. 5. And who knows but the very Discolorations upon the Shoulders, which Father *Malebranche* does not describe, were artificial, the Fraud not being discovered by ignorant or credulous Spectators, who came with an implicit Faith. How many People who travel into the Holy Land, and other Parts of the *Levant*, have the Arms of *Jerusalem* wrought into their Flesh; and how easy is it to do the same upon a dead Corps?

We cannot be too much upon our guard against Cheats and Imposters. I remember that about 30 Years ago, I saw, at a Musick House, in *Upper-Moorfields*, a young Lad, who had in one Eye,
round

round the Breadth of the *Iris*, the Word *Elohim* in *Hebrew* Characters, and on the other Eye, and on the like Place, *Deus*. I was at first somewhat surprized ; but there being a vast Croud of People, I had no Time to make a thorough Enquiry ; nor did I think fit to do it then, for fear of a Mob, in favour of the Cheat, of which I had a great Suspicion ; for though all the Letters were legible and tolerably well framed, yet the *Aleph* and the *Mem* in *Elohim*, and the *S* in *Deus* were not compleat. I was then told, that there had been a solemn Deputation from the Synagogue to enquire into the Pedigree of this young Lad, in hopes he might prove the *Messias* : But afterwards I was informed, that the Deceit was managed by two thin Pieces of painted Glass, commonly known by the Name of ARTIFICIAL EYES.

I come now to *F. Malebranche's* second Story, which has made a great Noise in the World, chiefly upon his Recommendation. I'll translate it into *English* from his own Words with the greatest Fidelity.

Seven or eight Years ago, was seen in the Hospital of the Incurables, a young Man, who was born an Idiot, and whose Body was broken, in the same Places where Malifactors are broke ; he has lived near 20 Years in that Condition, and has been seen by several Persons. The late Queen Mother, in visiting that House, had the Curiosity to see him, and even to touch the Arms and Legs of that young Man, where they were broke — The Cause of that sad Misfortune was, that his Mother hearing a Criminal was to be broke, went to see the Execution.

Father Malbranche proceeds in good Earnest, to explain this strange and unaccountable Accident. *Children* says he, *see what their Mothers see, they*
hear

hear the same Cries, they receive the same Impressions of the Objects, and are moved by the same Passions — All the Blows given to the Malefactor did violently strike the Mother's Imagination, and, by a Counter-blow, the tender and soft Brain of the Child — The Fibres of the Child's Brain, not being able to resist the Torrent of the Spirits, were broken: That's the Reason why he came into the World without Understanding — The violent Course of the Mother's animal Spirits, went, with Force from her Brains, to the several Parts of her Body which answered to the Parts of the Malefactor. 'Twas the same in the Child, — but because the Bones of the Mother were capable to resist the Violence of the Spirits, they were not wounded — Perhaps she did not feel the least Pain — but this rapid Stream of the Spirits was capable to carry away the soft and tender Parts of the Bones of the Child — and* 'tis to be observed, that, if the Mother had determined the Motion of her Spirits towards any other Part of her Body, by a † strong Titillation, her Child had not had his Bones broke, but that Part, which answered to the Part towards which the Mother determined her Spirits, had been sorely wounded, as I have said already.

I think it had been better for *Father Malebranche* to have been certain of the matter of Fact, before he had spent himself in such *Romantick* Reasons, so contrary to *Anatomy*, as I'll shew afterwards.

I. *Father*

* *Father Malebranche's Receipt to avoid the Danger of Imagination.*

† *Si cette mere eut determine le mouvement de ses esprits vers quelque autre partie de son corps en se chatouillant avec force, son enfant n'auroit point eu les os rompus.*

1. *Father Malebranche* seems to give us this Relation upon Trust. He does not say, that he himself had examined the young Man.
2. 'Tis true, he makes use of the *Queen's* Name, but what is that to the Purpose? Was she a competent Judge? The Testimony of an honest and skilful *Bone-setter* had been of greater Weight.
3. Who has ever seen *Fractures*, and especially so many, as these were, continue without any *Callus*, for *twenty* Years? for this is what *Father Malebranche* asserts. He lived near *twenty* Years in that Condition. The *Queen* had the Curiosity to touch the Arms and the Legs, where they were broke. Certainly this is too great an Imposition upon our Faith.
4. In that dreadful Execution, the Criminals receive a strong Blow upon the *Breast*, to shorten, if possible, their Misery. If the *Imagination* of the Mother had been able to break the Arms and Legs of the Child, why did it not go further and *fracture* the *Sternum*, which alone would have prevented the Child's living *twenty* Years in Pain and Misery? Was the Mother's *Imagination* less merciful to the Child than the Executioner to the Criminal?
5. That there was, in the Hospital of the Incu-
rables, a young Man, of whom such a Report was made, or that he might have in his Limbs some Singularity to countenance the Story, I don't pretend to deny; but, as it is absolutely impossible, that *Fractures* should remain so long, as *twenty* Years, without any
Re-

Re-union or Death, so 'tis very probable, that the Lad brought into the World, a Luxation of the Bones of the *Carpus* and *Tarsus*, which might easily pass, with ignorant People, for such Fractures as are usually made in Criminals near those Parts, and had given an Opportunity to the Mother to frame that idle Story, to move People's Charity and Compassion. And afterwards, when the Child was put into the Hospital, which is maintained but by accidental and voluntary Contributions, was it to be expected that the *Monks*, who have the Care of the House, would contradict a Report so suitable to their own Interest? as for the *Physicians* and *Surgeons*, they never attend the Hospital, but when the Pensioners, who are there for Life, and whose Case is reputed Desperate, have an *Additional* Distemper.

Besides, it has been observed by several Authors, of good Reputation, that now and then, Bones either never had any Solidity, or they do lose it.

Hippocrates, lib. 2. *popular*. Speaks of a Child, which was perfect in all the Parts of his Body, and yet without Bones.

A Male Child was seen in *England*, about 1670, who had the Articulations so loose, that his Legs, Thighs, Hands and Arms could be moved, and turned at Pleasure like a Glove*.

Hollerius, does affirm to have seen at *Paris*, a Woman, who had no Bones, and whose Body was soft and flexible. But

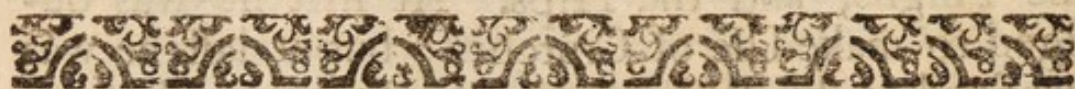
* *Barthol. act. Medic. Vol. V. Ob. 103.*

But the following Case is very remarkable. *Peter Siga*, aged 32 Years, died at *Sedan*, *January 25, 1661*, after a long Indisposition. His Distemper began by an acute Pain in one of his Heels, which by Degrees, and in Time, did reach to the Knees, the Thighs, and the Hips. At first he was obliged to make Use of Crutches; but at last he was confined to his Bed, being entirely deprived of the *Motion* of all his Limbs. His Bones became soft, and yielding to the *Tact*: Infomuch, that his Legs, Thighs, and Arms, would take divers Figures, to be either straight, crooked, or angular, as they were placed, and yet without any Pain: Lastly, the Bones being soft, and not able to make any Resistance, the *Muscles* were easily contracted towards their *Origine*. And though the Patient had been of a high Stature, yet his Thighs were so shortened, that from the Groin to the Knee, they were not above half a Foot long, as it has been measured several Times.

The other Parts did shorten in Proportion; and a little Time before his Death, he was no taller than a Child of about three Years old. His *Sternum* was sharp pointed, as the Breast of a lean Fowl; his Head was round like a Ball, and during the whole Time he kept his Bed, his Body was so tender, that he could bear upon it, nothing more than a Napkin. In the Beginning of his Distemper, his Pains were very sharp, but very tolerable in the two last Years: And he lost his Stomach but two Days before he died, and remained all along very sound in his Understanding.

This Case is attested by very creditable Witnesses, being not only taken Notice of by *Daniel Prottenius*, *act. Med. Barthol. Vol. 3. 1674. Obs. 24.* but also by *Dr. Jacob Spon*, in his *Travels*, with *Sir George Wheeler*, *tom. 2. p. 381.*

This shews, that the softness of the Bones, or the Looseness, and Relaxation of the Ligaments, may impose upon the Credulity of People, as if the Bones were actually broken.



C H A P. V.

*The Twelfth Chapter of the First
Part of Dr. Turner's TREA-
TISE, De Morbis Cutaneis,
DISSECTED.*

Prodigiosa liquor veterum MENDACIA.

TO convince the Reader of the *Absurdity* of the several Reports made concerning the *strength of the Mother's Imagination upon the Fetus*, 'tis enough to examine Dr. Turner's Twelfth Chapter, Part I. *De Morbis cutan.* of which, instead of a Defence, I wish, he had been so kind as to print an *Errata*, and spare me the Trouble to make it for him.

I pass by unregarded the Definition he gives of *Passions*, which the more I read, the less I understand. What does he mean by the Spirits being *tickled*, by their *Exultation*, *Ovation*, *Irradiation*, and their *sad Look and Countenance*; and by the *Purple-stream*?

I don't

I don't take Notice of his Contradictions; sometimes *Imagination* is so wonderful, that Dr. *Turner* thinks fit to speak of it with the same *Respect* and *Reverence*, as of the most profound *Mysterys* of Religion, which 'tis impossible to compass; but, at another Time, he pretends, that *Imagination* does her Work by the *Blood* and *Spirits*; afterwards he owns that *Imagination* or *Fancy* has no direct Property in it self, to produce any Effect; 'tis the *Appetite* first excited, which occasions, or brings about the same. *Imagination*, which is inherent in the *Soul*, knows nothing of it. For the *Spirits* having often travelled the same Tracts or *Vestigia*, more especially of the Nerves of the *Par Vagum*, are under no Direction from the *Soul*; and their Motions are supposed to be involuntary.

I take no great Notice of all this, I say, I come directly to the *Examination* of several Cases, Dr. *Turner* has thought fit to mention in his Twelfth Chapter, as Proofs of his Hypothesis.

HIPPOCRATES'S *Opinion.*

Dr. T. *The Desire, saith Hippocrates, of pregnant p. 113. Women, is able to mark the tender Infant with the Thing desired.*

Ans. I have a great Veneration for *Hippocrates*, who, in such a remote Antiquity, has been able to improve Physick, and has transmitted to us very useful Observations: But as he was more modest, than to pretend to *Infallibility*, we ought not to receive all his Notions blindly, but with Choice and Discretion; witness the Receipt he gives to

Fathers, to get either a Boy or Girl, at their Will and Pleasure * ; which Method is such, that no Man in this World, I believe, though never so desirous of male Children, would venture upon such a dangerous Experiment.

However, in the Controversy in Question, Dr *Turner* does certainly misrepresent *Hippocrates*. That great Man has writ several Books relating to *pregnant* Women, and Children in *Utero* ; but there is not one single Word concerning the Strength of the Mother's *Imagination* upon the *Fœtus* : He accounts for *Deformities* from other natural Causes.

I own, there are in his Book, *de superfatatione*, some few Words, which are wrongfully applied to this Subject. *If a pregnant Woman does long for Coals, or for Earth, and does eat them, the Sign of them will appear upon the Head of the Child.*

No doubt, *Hippocrates* in this Advice, had a Mind to deter Women from such unwholsome, and unprofitable Food ; or he means, that the Mother's Blood, being tinged by the *Blackness* of the Coals, might communicate that Colour to the Child.

Why does he restrain his Observation to the Danger from *Coals* or from *Earth*? And what is all this to *Imagination*, which is supposed to be entirely satisfied, and is reported never to play her Tricks but when she is disappointed ?

If

* *Lib. de Superfatatione. Ubi femellam generare volet, coeat ac dextrum Testem obliget, quantum id tolerare poterit sed si Marem generare appetat, sinister testis obligandus erit.*

If Dr. *Turner* was hereafter willing to oblige the Publick with a new Edition of *Hippocrates*, I advise him to review carefully all the old *Greek Manuscripts* of that Author, and to find Ways and Means to put here a plain Negative, *If the Woman longs, and does NOT eat*, which will make the Sense of the Words directly to his Purpose.

HESIOD'S *Advice to his Brother.*

Dr. T. *Hesiod exhorts his Friends, that they by no Means set about the Work of Generation after their Return from a Funeral, [or thinking of any Calamity befallen them; lest the sorrowful Idea, they have just thought on, be transmitted to the Conception, and the tender Fœtus marked with some frightful Character.]*

Ans. I perceive Dr. *Turner* does not scruple to produce *false Authorities*, when he wants *true ones*; for all the Words, which I have inclosed between the *Crotchets*, are a mere *Fiction*, and not to be found in *Hesiod*. Fiction, not of the Gentleman's Contrivance, but of some Authors, whom he has *blindly*, and without any Examination, thought fit to copy, in open Defiance and Contempt, of * NULLIUS IN VERBA.

The Words of the *Poet*, which I translate as literally as Decency can permit, are these,

Wash your Hands, before you make a Libation to Jupiter.

Don't

* Words under a certain Picture,

Don't make Water, facing the Sun, nor in an erect Posture, nor being naked, nor in a publick Place. [The same Superstition is still amongst the Turks.]

Don't come to pay your Respect to the Focus, [Household-Gods] when you are polluted by the familiarity you have had with your Wife.

Don't bed your Wife at your Return from a Funeral; but when you come home from the Feast of the immortal Gods.

Wash your Hands, and say your Prayer with Humility, before you cross a River a foot.

What is all this to the Mother's Imagination? Is it not plain, that these Counsels relate directly to the superstitious Rites of the Heathen, which *Hesiod*, who appears very strict in his Way, advises his Brother to observe religiously, as he valued the Blessing of his Gods.

Venus was a Celestial Goddess, which had no Communication with *Pluto*, and the infernal Deities. Besides *Hesiod* speaks only to his Brother; and Women, I am apt to believe, were never admitted to any Funeral, as 'tis the Custom in several Places beyond Sea at this Time.

And is it not, in *England*, customary, for pregnant Women, to be Pall-bearers of their Friends dead in Child-bed? I own, this Ceremony not well contrived, because that melancholy Sight may strike a Terrour in their Minds: But did you ever hear of any Child marked with a Coffin, or Scarfs, or White Feathers upon such a dismal Account.

Stories of Pictures

Dr. T. " *St. Jerome*, and several others, take
p. 113. " Notice, that Women having Children of
" a Co-

“ a Colour *different* from the Parents, have
 “ been acquitted of the Crime of Adultery,
 “ because the *Sages* imputed readily those
 “ *Phænomena* to *Pictures*, which the Mo-
 “ thers had been often very intently
 “ viewing.

“ *Heliodorus* writes, that *Cariclea* was
 “ born *white* from *Ethiopian* Parents, the
 “ Queen her Mother looking often upon the
 “ Picture of *Andromeda*.”

Ans. Those Judges were charitable *Peace-*
maker's, yet I hope, when they had a fit Op-
 portunity they said to the Women, *Go, and*
sin no more.

As for *Heliodorus*, he was a Bishop, who
 made it more his Buiness to write *Romances*,
 than to preach the Gospel. He thought,
 this Fable a proper Episod to beautify his
 Work. The Story of *Andromeda* was not
 known in *Æthiopia*.

Dionysius's Stratagem.

Dr. T. Soranus, as *St. Austin* takes Notice, has
 delivered, that the Tyrant *Dionysius*, (how-
 ever deformed, and hard favoured himself)
 that he might have comely Issue, would always
 have a beautiful Picture set before his Wife
 in the Bed Chamber, that by Strength of
 Fancy, she might conceive that Likeness.

Ans.

Ans. I can hardly believe, that so great a Man as St. Austin, has ever transmitted to Posterity, such an *insignificant* Story. If the Fact is true, *Dionysius* was a *busy Fool*, and went the shortest Way to be made a *Cuckold*, in inflicting upon his innocent Wife the Punishment of *Tantalus*, and putting her in the most eminent Temptation, to hate his *monstrous Carcass*. Nymphs and Graces appear never in a better Luitre, than when they are intermixed with the Representation of rough bearded *Satyrs* with Horns and cloven Feet. At this Time, the *Turks* are so wise, as to place about the Women of the *Seraglio*, ugly and black Eunuchs, that, by a *Contrast*, the *Sultan* may appear more charming and beautiful to his *Concubines*. Yet there is no manner of Doubt, but their Children are born with a due Colour, so long as no Body is admitted into the Palace, but these *harmless* Fellows.

JOHN BAPTIST.

Dr. T. Peter Messias reports from M. Damasc. pag. 114. That upon the Confines of Pisa, at a Place called the Holy Rock, a Girl was born all over hairy, from the Mother's unhappy ruminating, and often beholding the Picture of St. John Baptist, hanging by her Bed side, drawn in his hairy Vesture; which Child as Montagne relates, was presented to Ch. K. of Bohemia. The like Case is taken Notice of by Schenkus and Amb. Parey.

Ans. That a Girl was born all over hairy, is possible, and that she was presented to a King

King of *Bohemia* may be true, though there is a great Jump from *Pisa* to *Bohemia*: But the grand Question is, whether the *Hair* was produced by the Mother's Contemplation of the Picture of *John Baptist*, or no. I suspect the Truth of a Story, that passes through so many Hands; *Montagne* has it from *Peter Messias*, who received it from *M. Damasc*, who heard it from whom, I don't know.

John Baptist is a Saint of no great Trade amongst the *Romanists*, who never court him as an *Intercessor*; however, I am surpris'd, that, so many ingenious Authors had not Stock enough of Invention, to furnish the Child with a *Leathern Girdle*, and a few Spots, in exact Resemblance of *Wild-Honey* and *Locusts*.

Bartholin's C A T.

Dr. T. Bartholin says, that at *Leyden*, in the Year *ibid.* 1638, a Woman of the meaner Sort, who lived near the Church of *St. Peter*, was delivered of a Child well shaped in every Respect, but had the Head of a Cat: Imagination was that, which had given Occasion for this Monster; for being big with Child, she was frightened exceedingly by a Cat gotten into her Bed.

Ans. A flat Nose, a short Chin, and a few hairy Moles, near the Sides of the Child's Mouth, were sufficient to give Countenance to that Report.

2. I am very sorry Dr. *Turner* puts me under the Necessity of disturbing the *Asbes* of the Dead, and especially of *Thomas Bartholin*, a learned and indefatigable Man, who took great Pains, to improve all Parts of *Physick*, and, in particular, *Anatomy*. But, as, from Time to Time, he published a Sort of *Journal*, he would catch in his Net, any Thing communicated to him, good and bad, without any Distinction: In all which, he was often imposed upon, and consequently did, though contrary to his Inclination, impose upon his Readers. So, that, if we can rely upon his Skill, Honour, and Probity, in Cases that were of his own Knowledge; we must, on t'other Hand, be very cautious, how we give Credit to certain Facts he related, upon the Word of his Correspondents.

We have an Instance of his Credulity, in his Observations, where he writes*, that a certain monstrous *Conception*, *Mola volatilis*, is sometimes in *utero* jointly with the *Fœtus*; that it *bites* the Child, and *sucks* its Blood; that after the Birth, the *Mola* flies about the Room; that great Endeavours are commonly made to destroy it, for the Preservation of the good Woman in Child-Bed; and lastly, that a fine *Skeleton* of that strange Animal, of which the Author gives the Draught, is to be seen in the Cabinet of *Georgius Rosacranzius*. The Reader, by this, may judge, how far this Gentleman is to be depended upon, in any Thing he has not seen with his own Eyes.

3. How-

* *Art. Medic. 1671. Obs. 26.*

3. However, lest the C A T be altogether useless to Dr. Turner, I advise him to send it in Pursuit of the R A T.* A Gentlewoman of Helsenor, says Bartholin, was delivered of a great Rat, which to the great Astonishment of the Assistants, ran away with great Celerity, and was never seen afterwards. Let the Case be how it will, the Proverb was made good ;

Parturiunt Montes, Nascetur ridiculus Mus.

If you dare dispute the Truth of this, Bartholin seems to take it very ill.

I will not have, says he, the undoubted Veracity of Women called in Question. Then to make you swallow this unaccountable Story, he wraps it up with another of the same Kind. I have it from John Naborousky, a Gentleman of Poland, and my good Friend, that a Woman of that Country, was brought to bed of two small Fishes without Scales, which were no sooner born, but they swam in the neighbouring Waters, as naturally as others do.

The BEAR.

Dr. T. Gulielm. Paradin. In his History of Savoy, ibid. declares that a Niece of Pope Nich. 3, of the Family of the Ursini, had a monstrous Birth all over hairy ; armed, as it were, with Bears Claws, instead of Toes and Fingers ; which she ascribed to her looking on the Picture of that Creature, every where hung up

in the Dwellings of the said Family; upon which his Holiness gave Orders for destroying all the Pictures of Bears throughout the City of Rome. Lycoftenes in his Book of Prodigies, says, it happened in the first Year of the Pontificate of Pope Martin the Fourth.

Ans. When shall Dr. Turner have done with Pictures? This Story is of the same Stamp with the last but one; and Authors, (as the Reader may observe,) not agreeing about the Time, 'tis not worth the While to inquire, if, five Hundred Years ago, a Child was born at Rome, with that pretended Deformity.

Why should the Pope's Niece be frightened? Was she not used to the Sight of Bears, being of the Family of the Ursini, who had the same Animal for their Coat of Arms?

Pope Nicholas was a voracious Beast, who plundered the Nobility and Gentry, to enrich his Family: *Suos ita amasse dicitur, ut aliunde raperet, quod eis condonaret; nam quibusdam Nobilibus Romanis castella vi abstulit, ac suis dono dedit.* He had such Love for his Relations, says Platina, that he would rob some People of their Estates, to grant them to his Kindred; for he gave them the Castles he had taken by Force from the Roman Noblemen. So in short, I take this Story to be a Pasquinade upon the Ursini, intimating that the Pope's Niece had a Son new born, who, in Time, would prove to be as great a Thief as his Uncle.

Before I make an End of this Paragraph, I beg leave to make two Remarks.

I. Observe the different Names Fancy does give to the same Subject. A hairy Child shall be
Job

John Baptist, or a *Bear*, or any other Thing else the Imagination of the Spectators is pleased to declare.

2. If the Sight of a *Picture* has such an Efficacy and Power, as to mark the Child in *Utero*, I submit to the *Imaginationists* to consider, whether they be not bound in *Honour* and *Charity*, to present a *Petition* to a proper Court, humbly representing, that whereas Abundance of *pregnant* Women walk continually the Streets of *London* and *Westminster*, a new Regulation of *Signs* might be useful, to prevent great and eminent Dangers from such monstrous Representations, as the *Spread-Eagle*, the *Hog in Armour*, &c.

Jacobus Horstius's STRAW- BERRIES.

Dr. T. *Jacobus Horstius* recites several Cases, p.120. wherein he found the Infant not only variously discoloured, but marked with the Resemblance of Strawberries, Cherries, and other Fruits on several Parts of their Bodies, by Force of the Mother's Imagination.

Ans. I have nothing to object against the Learning and Probity of *James Horstius*, who was Professor in *Physick* in the University of *Helmstad*: But his Book *de Dente Aureo*, does not much recommend him, as a judicious and prudent Man,

In 1593, a Child was carried from Place to Place, and shewn for Money, having among the *Molares* one *Gold Tooth*: The Matter of Fact appeared so certain

certain, that no Body offered to dispute it : Learned Men were only divided about the *Cause* of such an extraordinary Accident, and what it *prognosticated*. *Jacobus Horstius*, immediately published his Book *de Dente Aureo* ; in which he pretended, that it was partly *natural* and partly *miraculous*, being designed to keep up the Courage of *Christians*, who then had War with the *Turks*. What Relation a *Golden Tooth* can have to *Christians* and *Makometans*, I cannot understand ; yet, we have, upon the same Subject, the Works of *Rulandus*, *Ingolsteterus*, *Libavius* and others : in short, Books upon Books were published, and the Controversy, for ought I know, had been transmitted to our Time, and, in Course, devolved upon Dr. *Turner*, to defend the *Possibility* and *Reality* of this Phenomenon ; if a plain Journeyman *Silver-Smith*, concealed in a Croud of *Admirers*, had not unexpectedly surprized the Mouth of the Child, and discovered the Tooth to be nothing else but an ordinary Tooth, to which some Gold Leaves were carefully applied to favour the Cheat.

I submit to the Reader, whether a Man, who is come to the highest Pitch of Credulity, be duly qualified for a Witness, and whether it had not been prudent in Dr. *Turner*, never to have produced *Jacobus Horstius* for one of his *Vouchers*.

The C A L F.

Dr. F. Anno Dom. 1610, *Whilst* (saith our Author) I attended on my Prince at Prague, as his Physician, it fell out that upon the 18th of July, there was born a Boy, whose Liver, Intestines, Stomach, Spleen, with great Part
of

of the Misentery, hung out all naked below his Navel; he lived but a few Hours, and then with Misery enough, exchanged that Life for Death, which he had newly begun: If any demand the Reason of so monstrous a Deformity, he shall find no other than the Imagination of the Parent, who being asked by Dr. Mayor and my self, whether haply she had given some Occasion to such Birth: She answered with Tears, that three Months before her Deliverly, She was forced by some Soldiers, to be present at the killing of a Calf, at the Opening of which, she felt an extraordinary Motion in her self, when she saw how the Bowels came tumbling from the Belly.

Ans. The Author Dr. Turner refers himself to, is Gregorius Horstius, who had imbibed his Father Jacobus Horstius's Principles, and who consequently is not much to be credited.

I am very willing to suppose, such a Child was born at Prague, in 1620; but it does not appear, that Gregory Horstius makes the least Step to inquire into the Character of the Woman: The most essential Circumstance of the Fact, viz. the dressing of the Calf, &c. is asserted to be true upon the bare Declaration of the Woman; upon which she had been entirely silent, had not the Gentleman been so officious, as to put it into her Mouth:

Dr. Turner, by the Help of the Word *Extraordinary*, has thought fit to smooth the Relation, she felt an *Extraordinary Motion in her self*, whereas, Horstius says, *quodammodo Commota, she was*, in a Manner, *mov'd*, which makes it doubtful, whether she was frightened, or no. *Hildan. Cent. 3. 55.*

What makes her cry? If she had been detained by Souldiers, was it not with another View, than to be

be present at the Dressing of a *Calf*, in which there is nothing offensive and frightful, but the actual *killing* of the Animal? And since the Child was born *alive*, with his Throat *whole* and *entire*, the Particulars of that Story don't seem to hang well together.

By the publick Dissection of the Child, there appeared several Irregularities about the *Umbilic*, *ventriculus* and *Intestines*, which had no Reference to the Dressing of the *Calf*. *ibid.*

The Fact is placed three Months before the Delivery; should not there have been then, in Course, such an Effusion of Blood, as to take away in few Minutes, the Child's Life.

And pray, good Sir, tell me, what *Styptick* does *Imagination* make Use of, to stop an *Hæmorrhagy*, when she rips open, in a furious Manner, the Body of a Child in *Utero*? Since there was no loss of Blood, 'tis very likely, an Impediment in the *Growth* of the Muscles of the *Abdomen*, [not *Imagination*] was the true Cause of this *Deformity*: For which, I appeal to *Horstius* himself, who owns, that at that Time of *Gestation*, the *Viscera* are hardly covered with Skin, *vix cute circumdata*. *ibid.*

The young J E W.

Dr. T. In the same City [Prague], and much about p. 115. the same Time, there was the like, if not a greater Miracle of Nature; a Woman was delivered of a Son, who was born with his Foreskin cut and inverted; and this came to pass through the vehement *Imagination* of the Mother, who three Weeks before she fell in Travel, had listened very attentively to a Guest,

Guest in her House, who discoursed and exactly described the Manner of the Jewish Circumcision, at one of which, he had that Morning been present: I was an Eye-Witness hereof, being brought by Kepler the great Mathematician, to behold and view the Child.

Ans. This second Story comes from the same Shop, viz. from Gregory Horstius, who makes no Scruple to declare *peremptorily*, and *without Proof*, that the Mother's *Imagination* was the Cause of the Child's being *circumcised*.

There is always in all these Reports, a certain prevailing Mistake, which is to confound the Testimony of *Marks* and *Deformities*, with the Proofs of the Mother's *Fancy*. Who was a Witness, that the Woman listened very *attentively* to a Guest in her House, who discoursed, and exactly described the Manner of the Jewish *Circumcision*?

2. *Horstius* makes a great Noise about Nothing; for he owns, that the *Præputium* was slit but *partly*, whereas it is entirely cut off in *Circumcision*.

3. The Child was never shewn to *Horstius* but *two* years, at least, after the pretended Accident, when the Circumstances were easily altered by the *Growth* of the Infant, by the frequent Discharge of *Urine*, and especially by the officiousness of *Virtuosos*, in their *busy* Examination of the *Præputium*.

The DEVIL.

Dr. T. *More remarkable still is the Relation of Ludov. Vives, in his Comment upon St. Austin's City of God, where he mentions a loose Fellow of Brabant, who having personated the Devil in a Play acted, upon returning home in his Devil's Habit, would needs have to do with his Wife, saying he would beget on her a young Devil; the poor Woman frightened did conceive however thereupon, and after brought forth a Child of the same diabolical Figure the Man was dressed in.*

Ans. Ludovicus Vives being a religious Man, relates this Fact, true or false, as an earnest Admonition against rash Words and Indecency.

But, pray, what should fright Jack-Puddings Wife? Was she not used, and did she not delight to see her Husband in that odd Dress, which afforded them a comfortable Living?

The three KINGS.

Dr. T. *Schenkius tells of a Woman very big, p. 115. who among other Discourses with her Neighbours, Mention being made of her great Belly, she told them that she reckoned about the Time of Epiphany, or Festival of the Three Kings; upon which the good Women wishing she might bring forth Three Kings, she merrily answered, with all her Heart; and*

and accordingly, at the Time, she bore Three Sons, one of them an Ethiopian, or of a black Colour, as usually one of those Kings is painted. The same Relation is confirmed by Cornel. Gemma, being seen, as he says, by great Multitudes in the City of Lovain, and confirmed as Truth by undoubted Testimony.

Ans. This Story is very proper to be added to the Voyages of Captain Lemuel Gulliver, a Gentleman reported to be of such a Sincerity, that he was never caught in a Lie.

WOUND in the Child's Forehead.

Dr. T. The same Person reports of another, who p. 115. near the Time of her Labour, being pursued by her Husband with his drawn Sword, threatening to cut her over the Forehead; she from the Fright not long after fell in Travel, brought forth her Infant, having a large Wound on its Forehead, from which such Abundance of Blood flowed, that it could not be stopped, so that the Child died presently.

Ans. The Author, who makes this Report, is the very same Cornelius Gemma, who has the Impudence to tell us, that the Fable of the Three Kings is confirmed as Truth by great Multitudes in the City of Lovain, and by undoubted Testimony. The Evidence of such a Man ought to be rejected with Scorn and Contempt: What a Piece of Nonsense is this? A Child having a large Wound

on its Forehead, does not bleed in *Utero*; but as soon as it is Born, such abundance of Blood does flow, that it cannot be stopt, and the Infant dies presently.

A SCOLD.

Dr. T. *There liveth among us at Bern in Switzer-*
 p. 116. *land, says, Gul. Fabricius, an honest Woman,*
who about ten Years since, being great with
Child, and quarelling with another Woman,
put her self into such Passion, that she was
unable to contain herself; after which falling
into Labour she was brought to Bed of a
Daughter of a couragious and heroick Mind,
but her Feet and Hands contracted, as if
ready to fight, and her whole Body in conti-
nual Motion, so that she Walks, as it were,
dancing, and in a trembling Posture, after
the Manner of angry People unable to govern
their Passion.

Ans. A Piece of History of very great Impor-
 tance indeed, to oblige a learned Author, to print
 a Book in *Defence* of it! I have taken the Trouble
 to enquire, at *Billingsgate*, into the Probability and
 Possibility of the Fact. The good Women have
 assured me, upon their Honour and Reputation,
 that they never observed any such Accident in
 their Lives, though they had practised for
 several Years, and even when they were with Child,
 the *Art* and *Mystery* of Scolding. They told me
 also, that at the *Gate* no Body is admitted to
 the Freedom by their *Mother's* Copy; but that
 must

must come to it by *Servitude*, and by being regularly bred up to the Trade: But, how it is in *Switzerland*, I submit to Dr. *Turner*.

After all, *Fabricius Hild. Cent. 6. 66.* is forced to own, that the Woman's singular Way of Walking, as if she was a Dancing, and in a trembling Posture, was with a Design to *hide* the Defect of one of her Legs, and that she had in a Manner left it off: *Nec ita saltando, et tremendo, uti in pueritia fecit; propter verecundiam enim libenter Celaret, quæ tamen Celari non possunt, puto claudicationem, et Contorsionem pedis sinistri. She conceals as much as she can the Contorsion of her left Foot.*

Don't you think, that, if *Imagination* had given the Child an extraordinary *Volubility* of Speech, that Faculty had better answered to the Mother's *Scolding*, than the Lameness of a Foot.

A CHILD in Fits.

Dr. T. *A young and lusty Woman* (from the same p. 116. Author) *big with Child*, walking the Street upon some Occasion, a Person just by happened to fall down in a Fit of an *Epilepsy*, crying out strangely, and throwing about his Limbs, upon which the young Woman was much frightened; however at the Expiration, safely delivered of a Son, soon after he was born seized with *Epileptick Paroxysms*, which opposed all our medical Help, and encreasing, carried him off before he was a Year old. The Cause, I doubt not, replies that great Man, was the Force of the Mother's *Imagination* at the Time of the Fright, communicated to the Brain of the Infant,

Infant, in as much as the Parents are both healthy, as also their other Children, and never obnoxious to this terrible Disease.

Such another Accident, as I remember, he speaks of elsewhere, befalling a Woman with Child, upon her helping, to keep in Order an Epileptic during the Paroxysm.

Ans. You see, what Scarcity of Proofs the *Imaginationists* are reduced to, when they stoop so low, as to have Recourse to the Mother's *Imagination* to account for the Fits of *two* or *three* Children, and pray, how many *Thousand* Babes have we, within the Bills of Mortality, afflicted with *Convulsions*, and yet the Mothers never had any such Fright during their Pregnancy?

However, in these two Cases, *Dr. Turner* goes farther than *Hildanus*, who is not positive, but willing to leave it to his Friend *Horstius* to determine. *Verum Nihil Certi constituere Conabor, videlicet an Imaginatio Matrum in his Infantulis fuerit Causa nec ne.*

Children born L A M E.

Dr. T. *The Case of a Man born without Arms, and p. 116. living to a great Age, which was occasioned by his Mother's Surpize at the Sight of a Mendicant, in the same unhappy Condition, is entered in Cent. 6. Obs. 66.*

Ans. I beg Leave to repeat *Fabricius's* own Words.* *What will you say of Thomas Schwikerus,*
a

* *Quid dices de Thoma Schwickero Saxo Hallense, qui superioris Seculo, sine brachiis natus fuit, et ad Decrepitam Ætatem*

a Saxon who was born in the last Century, and has lived to a very old Age : Matthias Quadus writes to me, that this Accident happened by the Mother's Imagination, in looking upon a Mendicant who had no Arms.

And what shall I say to this? But that the Fact being of a very old Date, and before the Birth of *Quadus*, and *Hildanus*, they have both of them, in Relation to the Cause of the Accident, affirmed more, than they could honestly warrant to be true.

Dr. T. We have a sad Instance at Home, I mean p. 116. in this City [of London,] in a Child of Sir ——— whose Lady frightened at the unexpected View of a Beggar's Stump-Arm upon her Coach Door, being then with Child, was after brought to Bed of a Child, yet living, and wanting one of his Hands.

Ans. I am heartily sorry for the young Gentleman's Misfortune. God forbid, I should be so wicked as to mock, and ridicule my fellow Creatures in their Troubles and Afflictions, though Dr. Turner in his Defence takes the Liberty to introduce me, more than once, speaking saucily upon that Subject.

The Reality of the Lameness is not in Question, 'tis the Cause which is in Dispute.

Post Hoc, Ergo Propter Hoc, is the perpetual Sophism Dr. Turner does so much rely upon,
as

tem supervixit? De eo scribit Matthias Quadus mihi, id propter terrorem, fortemque Imaginationem Matris, cum forte fortuna pauperem brachiis Orbatum viderit, accidisse. Hild. Cent. 6. 66.

as if *Imagination* was excepted out of the General Rule; but are there no Children born *lame*, except the Mothers had a Surprize, or the View of any *lame* Persons; how many Women were exposed to such an ungrateful Sight, and yet their Children are perfect in all their Limbs.

Hippocrates knew nothing of the Doctrine of *Imagination*, for in his Book de *Genitura*, he does furnish us with quite different Reasons for these *Deformities*.

Some of his Reasons are grounded upon the *Analogy*, that great Man finds between the *Semen Animalium*, and the *Seeds of Vegetables*. A Plant will never come to its full Perfection, if there be any Defect in the *Seed*; Why should it not be the same in the Generation of *Animals*?

The *Rudiments* of some Parts may be *deficient* in the *Ovum*, or, if they are *delineated*, they are afterwards, by an *Obstruction* in the secretory Vessels, deprived of due Nourishment, and consequently they decay and wither, and are easily, upon a Shock, separated from the Body, especially, if they are small and hang only by soft Threads.

Hippocrates does also name violent Accidents, as the Cause of these Misfortunes, I believe, says he, *that the Child is lamed, or bruised in Utero by the Mother having a Blow, or a Fall, or any other Violence.* *ibid.*

Such was the Opinion of *Ambrose Parey*, lib. 25. c. 12. *If any Injury happen to the Woman with Child by Reason of a Strok, Fall, or the like, the Hurt may extend to the Child, therefore by these Occasions, the tender Bones may be broke, wretted, strained, or depraved, after some other monstrous Manner, and also by like Violence of such Things, a Vein may be broke, and opened, and Flux of Blood,*
or

or vomiting caused by the vehement Concussion of the whole Body.

To which I add, that in some particular Occasions, the sudden and violent Motion of the *Diaphragm*, of the Muscles of the *Abdomen* and of the *Uterus*, is sufficient to put the Child in Danger of his Life, or to injure it in its *tender* Limbs. After all, though Dr. *Turner* has mentioned the Story of the young Gentleman in his Books, and with a great deal of Ostentation, yet to my very great Surprise, he is not able to give a *satisfactory* Account of the Fact.

He does not seem to have the Relation *directly* from the Gentlewoman her self, but to receive it, at *Second Hand*, from one of the Family. *Defence*, pag. 146.

He can't tell, how far the Lady was gone in her Pregnancy, nor did he think fit to inquire into it, as if it was unnecessary. *How far*, says he *she had then reckoned, or how long to go at the Time of the Surprise, I never was so Inquisitive, as to inform my self.* *ibid.*

Yet, was it not, I think, very material to know this, and also several other Particulars, *viz.* Whether any *Bruise*, or *Lividity* appeared on the Body of the Child? — Whether any *Scarr*, or *Marks* of *Amputation* were perceived upon the *Stump*? — Whether the Midwife at the Time of Delivery, or after it, discovered any Finger, or Bone, or any Part of the Child's Hand? — What Proof there be, that a Hand was ever *originally* joined to the Arm? — Whether the Lady, in her Fright, did *start* and *bit* her Body against the Side of the Coach, with any Force or Violence? — Whether the Gentlewoman had any Fall or Blows, during her Pregnancy, &c.

When Dr. *Turner* is able to resolve these Questions, I will then consider, what further Answer to make upon this Subject.

As for what he says, p. 146, that *he has often heard from one in the Family, that the Lady, upon the Surprise by the Beggar with the Stump Arm, told Sir———she could not, for a long Time after, keep the frightful Object from her Mind, and that she was therefore fearful her Child had suffered by it.*

These Thoughts proceed from the *Poison* of the *Current* Opinion, which distracts the Mind and Understanding of *pregnant* Women, and fills them with Fear and Apprehension: Let my Hypothesis prevail, and they will be able to bear those Sights with Christian Pity and Compassion, and without any Concern for themselves or the Child.

Fabricius Hildanus's U N D E - N I A B L E *Facts.*

The following Articles make a noble Shew in Dr. *Turner's* Chapter; for the Reputation *Fabricius Hildanus* has acquired, and which he did justly deserve for his Skill, and happy Success in *Surgery*, gives a *Varnish* to all his Notions.

I am surpris'd, Dr. *Turner*, who is so verbous in all his Relations, has not thought fit, to print *at Length*, the several Cases hereafter to be mentioned.

Has he not done it, out of Prudence, to conceal from the Reader their Incoherence, Absurdity, and Falschood?

I take Notice, that most of the Facts, which are to be related, are inserted in Letters, either
from

from *Greg. Horstius* to *Hildanus*, or from *Hildanus* to *Greg. Horstius*. This last Gentleman, it seems, being engaged, at that Time, in some private Disputes, relating to *Imagination*, upon the Account of his Books, *Additamenta ad Marcell. Donat.* — *Dissertatio de Causis similitudinis et dissimilitudinis in fœtu Respectu Parentum*, and, if I am not mistaken, another, *de vita Infantis in Utero*; *Horstius*, I say, being engaged in those Disputes, *Fabricius Hildanus*, out of Complaisance to his dear Friend, and to aid, assist, and comfort him, in these *scholastical* Troubles, does affect in all his Letters, to furnish him with *Ammunition* in picking up, as much as it is in his Power, any Story, true or false, he can find in his Way, even some which are of an *old Date*, as, for Instance, one from *Julius Obsequens*, Anno ab urbe Condita 616.

This being premised, I'll hear patiently *Dr. Turner*.

Dr. T. 1. Of an *Hydrocephalus contracted by the p. 117. Mother's Imagination, you have an Example Cent. 5. 3.*

Ans. This is writ to *Horstius*: But, it appears by *Fabricius Hildanus's* own Narrative, that the Mother, during the whole Time of her Pregnancy, had neither any Fright, nor the Sight of any Body afflicted with that Distemper, only several Years before, and when she was a Maid, she lived in a Family, where a young Lad was troubled with that Indisposition, and she never remembered it, till *Hildanus* officiously put the Question to her. What's all this to the Question?

Dr. T. 2. *An Infant's Head was pierced quite ibid. through by Reason of an Affright of the Mother.*

Ans. This is Gregory Horstius's Story in his *Ad-
ditamenta.* vid. Hild. Cent. 5. 3.

The Wound is not described, no doubt with a Design to keep the Readers in the Dark. The Fact as related is, that two Men being a fighting, one was run through the *Body* by his Adversary. Now, why is the Child run through the Head, and not through the *Abdomen*, or *Thorax*? *Horstius* has the Answer at his Fingers Ends, if you think fit to believe him. *Digito Oculorum Palpebram Petiit*, she put her Finger to her Eye-lid.

I take this Opportunity to relate from *Hildan. Cent. 3. 22.* A Case, which I should have inserted in my Second Chapter, *viz.* of a Woman, who after a dangerous *Fracture* of the Skull, and a *Concussion* of the Brain, was safely brought to Bed of two male Children in sound Health, and no *Deformity*. What was become of *Imagination* all this Time?

Dr. T. 3. *The Small Pox was this Way*, [Imagi-
ib. nation] *communicated* [to the Fœtus] Cent.
4. 55.

Ans. *Hildanus* owns, that the Mother had the Small Pox immediately before her Delivery, and was in the utmost Danger of her Life. Where is the Wonder, the Child should get it? There was no Necessity for him to call Witnesses to the Truth of the Fact. *Horstius*, whom he acquaints with the Case, is not of his Mind. *Magis ad ipsius Sanguinis Infectionem, quam ad Imaginationem Respicendum.* More Regard is to be had to the Infection of the Blood than to *Imagination.* Cent. 5. 47.

Dr. T. 4. *A noble Virgin was born with a Prop. 117, lapsus Uteri et velicæ [by the Mother's beholding a poor Woman under that Misfortune.]*

Ans. This last Particular, *Fabricius Hildanus* heard it several Years after the Birth of the Child, and does not seem to have it *directly* from her Mother, of which he makes no mention.

Dr. T. 5. *A Child was born with the Leg broken or distorted by the Mother's looking on a Crucifix, and viewing the broken Limbs of one of the Malefactors on the Side of our Saviour. Cent. 3. 56.*

Ans. I wish the Story was true, to Cure if possible, the *Romanists* of their *Idolatry*. But after all, this is a mere *Fiction*, at least as it is applied to *Imagination*. 1. The Word [*broken*] is of *Dr. Turner's* Addition. 2. There was no *Wound* on the Body of the Child. 3. One of the Legs was *attenuated, drawn up* without a *Rotula*, and much *shorter* than the other; besides the Foot of that Side was *distorted*. Now, what *Similitude* is there between the Wounds of the *Malefactors*, and the Deformity of that Child?

I could give several other Instances of the unaccountable Partiality of *Hildanus*, and that he had nothing in View, but to please *Gregory Horstius*, who did always swallow very greedily those Stories in Favour of his beloved System, but this is sufficient for the present.

Miss MUSCLE, and the GRENADIER.

Dr. T. Philippus Meurs, *Apostolical Protonotary*, p. 117. and *Canon of St. Peters in Lovain*, a reverend ancient Man [ut tria viderit secula] affirm'd unto me,* and several others, says our Author, that he had a Sister compleat in the rest of her Body, but without a Head: Instead of which, was joined to her Neck a Shell Fish, in the likeness of a Sea-Muscle, [ad similitudinem Mytuli] made up of two Shells, which shut and opened: and by which, from a Spoon, she took her Nourishment: and this he said was occasioned, for that the Mother with Child with her, had a strong Desire after some *Muscles* she beheld in the Market, but could not procure at that Instant. This Sister of his lived in this monstrous Condition to be Eleven Years old, and died then by Accident, happening angrily and very strongly to bite the Spoon they fed her with, and breaking the Shells, died quickly after: he kept diverse of her Pictures in his Chamber, which says Fienus, the whole World has seen, being more particularly famous, and well known to all in the City of Lovain.

Ans. Who ever heard the like? *A Muscle fed with a Spoon!* Credat Judæus Apella, non ego.

Dr. Turner, who does not love to be contradicted, and who expects an *implicit* Faith from his Readers, takes

* Th: Fienus de viribus Imaginationis.

takes it as a very great Affront, that I presume, to speak, with Slight and Contempt, of the most exact Monster in his Collection.

This, says he, * however astonishing ——— has nothing incredible, notwithstanding your Ludicrous Interrogatory ——— for since the Birth, in other Respects was perfect, and the Organs for Respiration and Nutrition rightly disposed, since there was a Passage, however preternatural, and surprising, for conveying Nourishment to the same, what should hinder this monstrous Birth from growing up to be eleven Years of Age as the Author reports? Or how is it likely so stupendous an Accident, which doubtless must alarm the whole Country, the whole World, which (in a metaphorical Sense) he says had seen the same; but doubtless the Curiosity of many Thousands, must lead them to be Spectators of so strange a Birth? How, I say, is it so much as possible, the same at last, should prove no other than a Lying Tale, raised by the said Meurs, (which might have been so easily detected) with no other View than to impose upon Fienus.

Dr. Turner speaks with great Vehemence; I am afraid, he'll put himself out of Breath in a short Time. But let him have his Humour.

He adds, I have seen an Infant born with a fleshy, or rather cartilaginous Excrecence, standing up like the Cap of a Grenadier, || the lower Part hanging

* Defence page 103.

|| Q. Instead of a Grenadier's Cap was it not the Head of a Dominique? Was not the Child got in the Town-Mansion-House of Lucifer, upon the She-Devil, the destroying-Angel, by the young Squire at his Return from the Synagogue of Satan? Discourse of Gleets, p. 19.

ing over the Eyes and Ears, which were in a Manner hidden thereby; underneath was a Perforation like a Mouth, by which there was a Passage to the Stomack; it came into the World alive, but died presently after, and, to avoid Reproach, was instantly inhum'd. I could farther acquaint you with the Mother's Relation, how the same had befallen her; but I think it not convenient: So that you have free Liberty to cry, Ha, ha, he, who ever saw a Grenadier's Cap fed with a Spoon? Credat Quis? non Ego.

I thank Dr. Turner for the Liberty he gives me to *Laugh*, or to *Cry*, but, at this present Time, I am not inclined to it, so much affraid I am, the *Petty Grenadier* cannot pass *Musters*.

1. What strange, and unaccountable Argument is this? *A Child is born with a Grenadier's Cap, and the pretended Cause industriously concealed, the Babe had no Time to receive any Nourishment, for it dyed presently, and is instantly inhum'd. Ergo, There's no Absurdity to say, that a Muscle was fed with a Spoon eleven Years.*

2. But not to keep the Reader in Suspence any longer, I appeal to *Fienus* himself, the only Publisher of that *prodigious* Story, to determine whether it be true, or false; let him be the *Umpire*; does he not in the 22d *Quest.* say *positively* that *Meurs* did very seldom speak a Word of Truth? * *I don't believe the Story, says Fienus very roundly,*
for

* *Dico me non Credere. Quia enim ipse erat senex, et Historia erat vetusta, ob cuius vetustatem non poterat facile ab aliquo redargui, adeo tum in illa, tum in aliis, quas aliquando commemorabat, sepe erat valde infelix, Coniiciendo veritatem. Deus Sit animæ ejus Propitius.*

for Meurs was very old, and the Fact of so long standing, that no Body could convict him of Forgery: In short, in this Case, and in all others, which he would now and then relate, he was not so happy, as to hit upon the Truth; the Lord have Mercy upon his Soul. These last Words seem to intimate, as if Meurs was a great Sinner.

3. I take the Liberty, to advise Dr. Turner, if he does hereafter think fit to stand up for an *Advocate*, to take a special Care to read his *Brief* THOROUGHLY, and not to call Witnesses, whose faithful Testimony must inevitably ruin his Cause.

CONJUNCTION of Children.

Dr. T. *The Case of Sebastian Munster of the two* p. 117. *Children born, growing together by the Foreheads, occasioned by a Person coming behind the Mother, and another Woman at unawares, and wantonly striking their Heads together, seemeth the less rare to us, who have seen here in London, within these few Years, two Girls brought out of Germany miserably complicate or conjoined about the Loyns and Buttocks, with one common Anus and Pudendum.*

Ans. The Question is not, whether there were ever any such Children, as Sebastian Munster does mention, but how they came to be so.

Fienus is of Opinion, that the *Conjunction* was a *Casualty*, and not the Effect of *Imagination*. * *Casu et non virtute Imaginationis.*

K

That

That *ridiculous* Circumstance of some Body coming behind the Women, and striking their Heads, seems to have been added to the *original* Story.

For *Ambrose Parey*, who speaks of the Girls, takes no Notice of it, and attributes that Deformity to a quite different Cause than *Imagination*. And why should the Foreheads of the Infants, upon the Account of that Stroak, adhere to one another more firmly than that of their Mother to her Neighbour's?

2. As for the two young Girls, which were in *London*, about Twenty-one Years ago, I don't know, upon what Account *Dr. Turner* brings them upon the Stage, since the Mother's *Imagination* was never alledged by their Keepers, as the Cause of the *Conjunction*.

But since, I am upon that Subject, I hope the Reader will forgive me this small Digression, as Part of their History.

These Girls, *Helena* and *Judith*, were born in 1701, at *Szony*, near *Comora* in *Hungary*, and made their Appearance in *London*, in 1708. They were Handsome and Witty, and could speak perfectly three Languages, *viz. Slavonian, French, and German*: Besides the *English* Tongue they were a learning, in *June*, 1708.

Helena was much stronger than *Judith*, and able to carry her easily upon her Back, in running very fast in the Room; otherwise they did walk abreast. What was the Fate of their Mother, I can't tell. I find under their Picture, on a Copper-Plate, these Verses.

*Corpora Binarum Sic Concrevere Sororum
 Non Nisi Divina Dissocianda Manu.
 Szny Patria est, vicus Comoræ conterminus Arci,
 Quæ nunquam Lunæ paruit Imperio.
 Amplexa est ulnis Helenam Lucina priorem,
 Horis deinde tribus Nata Juditha fuit.
 Exitus urine patet unicus, unicus alvo,
 Observant Numerum Cætera Membra suum.
 Misit ad Ignotos tenuis Fortuna Parentum,
 Neu pereat Tantæ fama stupenda rei;
 Interiora latent, Nequeunt abstrusa videri,
 Exiguo Totum Corpus in ære patet.*

The two ANGELS.

Dr. T. In the Miscellanea Curiosa termed the Zo-
p. 117. diacus Medicogallicus Anno 1682, there
is a Passage giving an Account of a Burgun-
dian Woman big with Child, who being often
intent upon looking up to the two carved I-
mages of two Angels, with their Arms and
Legs a-cross each other, placed in the Fryars
Church of that City, had her Imagination
so imprest hereby, that on the 24th of Au-
gust last past, at the End of her Reckoning,
she was delivered of two Girls deprived of
Life, on Account of their difficult Births, with
their Bodies joined [and crossing each other]
after the Manner of the Image she had so wish-
fully beheld.

Ans. Dr. Turner does not make a true and fair
Representation of the Case. The Matter of Fact
is, that two Girls were born, compleat in all their
K 2
Limbs,

Limbs, except that, Part of the *Thorax*, and the *Abdomen* in both made but *one* and *entire* Trunk.

The *Similitude* with the *Picture* did not consist in that *Union*; for, besides two noble Pairs of *Wings*, the *carved* Angels had their Bodies distinct and separate. The Journalist thinks fit to place the *Resemblance* only in the *Face* of one of the Girls, *which Face*, says he, *was like that of the Angel, the Mother had looked upon*; *Illarum altera vultu omnino referebat faciem alterius Angelorum, quem Mater attente in Tabella conspexerat.* — A great Wonder indeed ! as if those small *carved* Angels were not commonly represented with the *Face* and *Look* of a *Child*.

As for their Bodies *crossing each other*, after the *Manner of the Image the Woman had so wishfully beheld*, 'tis an Addition of Dr. *Turner*, or a *Commentary* upon the original Author, to embellish the Story, and make it serve his Purpose. *Unus Utrique Error, sed variis includit partibus.*

Parey's FROG.

Dr. T. Amb. Parey gives us to understand, that p. 118. in the Year 1517, a Child was born [in a Village near Fontainbleau] with the Shape in its Face exactly like that of a Frog, which was brought to pass by the Mother's holding that Creature in her Hand, to allay the Heat of a Fever about the Time of her Conception.

Ans. Amb. Parey has not thought fit, to give us any particular Description of the Features of that Monster: But in the last Edition of his Book made at Paris, after his Death, and in the *English*, there's

there's a noble Cut of a Child with the Head of a Frog, so that the Engravers make the Fact as plain, as two and two are four, and supply by their Pictures, what was wanted in the Relation. *Pictoribus atque Poetis Quidlibet audendi semper fuit æqua Potestas.*

The Story appears silly, and ridiculous, *Parum Ridiculum videtur*, says *Fienus*; and pray, did these good Country-Folks keep a Journal of their *domestick Transactions*, to be so positive in their Reckoning, and to hit, even at the End of Nine Months, upon the very Moment of Conception?

Could Frogs strike any Terrour in a Woman, who, after the Custom of that Country, used to make a *Fricassée* of them, instead of Chickens?

Ambrose Parey does speak of this Monster only by *Hear-say*, for either he was not yet born in 1517, or he was then very young, since he dedicates his Book of *Surgery*, to the French King, *Henry the III*, immediately before the barbarous Murder of that Prince by a *Dominican Fryer*, at the Siege of *Paris*, in 1589.

We have in *Parey* two or three such Cases; but none of them of his own Knowledge. He relates them as an Historian, and in such a Way, that 'tis easily perceived, he did not believe *Imagination* to have been the Cause of these *Deformities*: For speaking of *Marks*, which imitate a *Cherry*, or any other Fruit, he declares freely his Mind, lib. 24. c. 17. *Women say, that these Marks proceed from the Desire the Mothers had to eat of that Food, or that some such Things have been flung into their Breast, or to their Faces, I can hardly believe it.*

But though *Amb. Parey* was no *Imaginationist*, yet, on 'tother Hand, he was engaged, according to the current Opinion of his Time, into a Mistake equally

qually false, which is to look upon *Monsters* and *Deformities* to be *Prophetical*, or *Prognosticks* of some dreadful Events. In the City of Verona, Anno 1475, says he, two Girls were born joined together in the Back: The same Year the Duke of Burgundy seiz'd upon Lorrain; Cracow was burnt, and the great Kingdom of Spain divided between Ferdinand, and Alphonse: That Monster was followed by several other Accidents, all which it did prognosticate. Had *Amb. Parey* lived in our Days, he had without the least Hesitation, decreed and pronounced, that the two *Hungarian* Girls foretold the last War, and the Possession of the *Spanish* and *French* Monarchies, by two Persons of the same Family.

This Opinion appears now to us very groundless and whimsical; but in *Parey's* Time, Authors were of another Mind, and pleaded boldly in their Favour, *Experience*, and the very Reasons that are given for the Strength of the Mother's *Imagination* upon the *Fætus*; that is, *Post hoc, Ergo Propter Hoc*.

If you ask, what did these *Diviners* say for themselves, when *Monsters* were not followed by any remarkable Disaster? I answer, they did, as our present *Imaginationists* do, who make a great Noise, when there is the least Colour to countenance their *Supposition*: But when *Imagination* is barren, or when there is a notable *Deformity* without any preceeding *Imagination*, then out of Shame, all is hushed, and the Fact is gently dropt, without any farther Notice.

SCAR in the Groin.

Dr. T. *A Gentlewoman being cut for a Reposition*
 p. 118. *of an Inguinal Rupture, at the same Time*
with Child, soon after was delivered of her
Child with a large Wound in the same
Place, the Scar of which he carries to this
Day, although thirty Years since.

Ans. This was *stily* invented, to excuse a Scar
 of a much *fresher* Date, and upon *another* Account
 not necessary to be mentioned.

The A P E.

Dr. T. *At Antwerp (as recorded by Ficinus) there*
 p. 118. *was at the Time of his Writing, a Woman*
who, both in Countenance as well as Gesture,
had the Resemblance of an Ape; for the
Mother, as supposed, when big with Child,
was wonderfully delighted with an Ape, she
kept in her House to play withal.

Ans. I demand *Proofs*, and not *Suppositions*. Is
 not, within the Bills of Mortality, Number of
 Women, who at all Times, and, even during their
 Pregnancy, are much delighted with certain Ani-
 mals, and yet the Children receive no Damage from
 that Familiarity?

An odd Motion of the Lips contracted in the
 Youth, and supported by a bad Education, was,
 no doubt, the only Ground of that Report.

The

The LIZARD.

Dr. T. I am inform'd, saith the same Person, by p. 118. one worthy of Credit, that a Woman with Child, going by the Town-wall, a Lizard leaped into her Bosom; upon which being frighted, she [few Days after] brought forth a Child having a fleshy Excrecence growing out of the Breast, exactly resembling the Lizard, which had the Head fixed unto the Child's Flesh, as it were hidden therein, whilst the rest of the Body hung forth.

Ans. 'Tis very strange, that, notwithstanding the great Character *Fidius* gives his Friend, whom he calls *Vir gravis et fide dignus*, a grave and trusty Man, yet after that noble Encomium, he is not willing to take his Word; not that he doubted of the Gentleman's Honesty, but he suspected him to be credulous, and to have been imposed upon. I answer, says he, * that a fleshy Substance might grow out of the Breast, roughly representing a Lizard, or an Animal; but it could not be produced in the last Months, nor immediately before the Delivery; for when the Body is firmly covered with the Skin,

* Respondeo fieri potuisse, quod illius mulieris pectori adnata fuerit aliqua informis Particula Carnis, Ruditer aliquam Laceratam aut Animalculum adumbrans, sed non Potuit fuisse nata nec postremis Mensibus, nec immediate ante Partum; nam postremis Mensibus, cum jam corpus sua Cute firmiter est circumscriptum, Nihil potest amplius tale enasci in ea, et quando Enasci posset, non ita brevi tempore nasci posset.

Skin, nothing can any more come out of it, and especially in such a short Time. I am glad, to see those Imaginationists quarrelling among themselves.

This puts me in Mind of Dr. Turner's FROG. If I see, says he, an unlucky Fellow throw a Frog into the Bosom of a pregnant Woman, who screams out upon the Sight of it, and falls into a Fit, from which after some Time, she is recovered, yet has the Fits return between Whiles; Some Time after, I see the Infant born of this Woman, with a fleshy Portraiture of a Frog growing out of its Breast. Defen. page 73.

I refer him to Fienus's Answer. However, I wish the Gentleman would use rather the Style of an Historian than of an Orator; for, when he says, *If I see, &c.* does he not put one Sense for another, and mean, *If I am told that an unlucky Fellow, &c?*

H A I R - L I P .

Dr. T. Schenkus takes Notice of a Letter sent p. 118. him by Jacobus Suterus, M. D. where he gives him an Account of an Accident, just then befallen his own Wife, who being denyed a certain Joint of Meat by a Butcher in the Market, flew out into such a Passion, that she bled at the Nose; which perceiving, she clapt her Finger to her Lip to wipe it out, and after was brought to bed, with her Child wanting the upper Lip.

Ans. I do ingenuously confess, I am disappointed in my Expectation; for, upon the Reading of this great Misfortune, I promised my self

no less, than to see a Sweat-Bread or Lamb-Stones, or any Thing else of *Butchers* Meat, *exactly* imprinted on the Child's Body : But there is no great Rarity in the upper Lip being wanting.

This Fable comes from the very same *Schenkius*, who gave us the Story of the *Three Kings* ; he seems to be but a Bungler in his Lies, for since the Woman removed the Blood from her Lip, why should not the Child, in Conformity to the Mother's *Imagination*, had there a white Spot, representing her *Finger*, and fringed with a few Drops of Blood ? *Casu labrum foetui illi defuisse, non vi Imaginationis ; 'tis by Chance*, says *Fienus*, and not by Virtue of *Imagination*, that the Child wanted the *upper Lip*.

The BAKER BIT.

Dr. T. *But something singular beyond all these, is p. 119. the Tale of Langius of a Woman longing to bite the naked Shoulder of a Baker passing by her, which rather than she should lose, the good-natured Husband hires the Baker at a certain Price ; accordingly, when the Big bellied Woman had taken two Morfels, the poor Man unable to hold out a third, would not suffer her to bite again ; for want of which, she bore, as the Story goes, one dead Child, with two living.*

Ans. Does Dr. Turner write this, to swell his Book, or to make the Readers laugh ?

Wound

WOUND in the Breast.

Dr. T. To hasten homewards, where are Instances p. 119. enough to be had, the Reader will find a very surprising one, communicated to the Royal Society, by Dr. Cyprianus, to this Purpose.

A Lady was delivered of a Girl, with a Wound in her Breast, above four Fingers long, and penetrating to the Musculi Inter-costales, being an Inch broad, hollow under the Flesh round about the Wound: Besides there was a Contusion [red and blue with a Swelling] at the lower Part of the Wound, which being treated with Supuratives, came to a Head, was opened, and together with the Wound healed up, after the Manner of other Wounds and Contusions. The Child came into the World without any Force, and consequently could receive no Harm in the Birth, but was occasioned by the Strength of the Mother's Imagination; who about two Months before, being gone to bed, and by Chance hearing a Report, that a Man had murdered his Wife, by giving her a Wound on the Breast with a Knife; at which Relation 'twas observed, that she changed Countenance, and seemed concerned.

Ans. Dr. Cyprianus lays the Fault upon Imagination, in his own Name, and according to his private Opinion.

Are you sure the Woman was frightened? She was gone to Bed, and who can tell whether her Coun-

tenance did change, or no? Is it not declared positively in the *Transactions*, that she changed *not excessively*? That is, she like a good Christian, express her Concern for that barbarous Treatment, but she was not at all disordered.

The murdered Wife was stabbed, by receiving one *single Wound* in the Breast; but this Child has no Wound by *Punction*; tis a very large *Dilaceration*, or rather the Babe is in a Manner *fleaed*, the Wound being *hollow round about* under the Flesh. Does this seem to quadrate or tally with the Mother's Fancy?

The *Contusion* red and blue, with the *Swelling*, which was found upon the Infant, and came to Suppuration, seems to Indicate, as if during the Pregnancy the Mother had received a Blow; or that the *Fœtus* had an *Abscess* in that Part. For, *Parey*, lib. 22. has very well observed, that Children in *Utero* are not exempted from *Impostumes*, which sometimes, as he says, open of their own accord, and even cicatrize by the only Benefit of Nature. And that this was, in Part, the Case of this Child, the Circumstances seem to make very evident.

St. WINIFRED'S Well.

Dr. T. The late great Naturalist Mr. Boyle acc-
p. 119. quaints us, that a most ingenious Physician
had divers times informed him, when being
called to a young Lady, he found, that though
she complained much, yet there appeared so
little Cause, either in her Body, or her
Condition, to guess that she did any more than
fancy herself sick, that scrupling to give her
Phy-

Physick, he perswaded her Friends rather to divert her Mind by little Journies of Pleasure: In one of which, going to St. Winifred's Well, this Lady, who was a Catholick, and devout in her Religion, and a pretty while in the Water, to perform some Devotions, and had Occasion to fix her Eyes very attentively upon the red Pebble-stones, which in a scattered Order made up a good Part of those that appeared through the Water, and a While after growing big, she was delivered of a Child, whose white Skin was copiously speckled with Spots of the Colour and Bigness of those Stones; and though now this Child had lived already several Years, yet does he still retain them.

Ans. Abundance of Words for a few Freckles the Boy had about his Body!

This Story goes through so many Hands, that it does hardly deserve to be minded: Mr. *Boyl*, whose Custom was to set down in Writing, any Thing remarkable, which he heard in Conversation, without examining thoroughly whether it was true or false: Mr. *Boyl*, I say, has it from the Physician, who heard it from the Gentlewoman, who being a *Romanist*, was no doubt exceedingly pleased, that *St. Winifred* (as she thought) had honoured her Child with her Livery, and consequently received it into her Protection; though I find (notwithstanding the Assertion to the contrary) that she minded the Pebble-stones, more than her Prayers to the Saint.

But what is *Ludicrous* in this formal Story, is that the Gentlewoman was *not* actually with Child, when she performed her Devotions, and had Occasion to fix her Eyes very attentively upon the
red

red Pebble-stones, as appears by the following Words, *and a While after growing big*; pray, be so kind to tell me how long *Imagination* does remain in its full Force and Vigour?

This makes for me, that the Body of a Child may be spotted without *Imagination*, since in this Woman, the earnest and fixt Thoughts of the Stones were gone out of her Mind a long Time *before*.

Mr. BOYLE imposed upon by an IRISH Officer.

Since Mr. *Boyle's* Name has been mentioned, I beg leave to make this small Digression, to shew how far, in my Opinion, this Gentleman's good Nature was imposed upon by an *Irish* Officer, whose Hair is reported to have changed Colour in a short Time: These are Mr. *Boyle's* own Words*.

I remember, that being, four or six Years since, in the County of Cork, there was an Irish Captain, a Man of a middle Age and Stature, who coming, with some of his Followers, to render himself to your Uncle Broghill, who then commanded the English Forces in those Parts, upon a publick Proffer of Pardon to the Irish, that would then lay down their Arms; he was casually, in a suspicious Place, met with by a Party of English and intercepted, and my Brother
being

* *The Usefulness of Experimental Natural Philosophy.* pag. 245.
Oxford, 1664.

being then absent upon a Design, he was so apprehensive of being put to Death by the inferiour Officers before your Unkle's Return, that the Anxiety of Mind, quickly changed the Colour of his Hair after a particular Manner; of which, I being then at that Castle of your Unkle whereunto he was brought, had quickly Notice given me, and had the Curiosity to examine the Captain, and found that the Hair of his Head, had not, as in the Instances I had met with in Histories, uniformly changed its Colour; but that here and there certain peculiar Tufts, and Locks of it, whose Bases might be about an Inch in Diameter, were thus suddenly turned white all over: The Rest of his Hair, of which you know the Irish use to wear good Store, retaining its former reddish Colour.

I wish this honourable Gentleman had been so kind as to tell us, what Proofs he had of that sudden Change, besides the bare Word of a Stranger, and of his Men, who had in View to save his Life: What Assurance had Mr. Boyle that these few Tufts and Locks, about the Diameter of an Inch, were of another Colour before the Captain was apprehended?

I remember a School-Fellow of mine, who had from his Birth, a large Lock of white Hair. I read also in *Iho: Bartholin*, * that a Lad of his
Neigh-

* *Rustici nostratis filius Crines varios a primis incunabulis in capite alit, una parte nigros, albos altera capitis parte. Matris id Culpa evenisse Confessione ejusdem Credimus, fatetur quippe illa, cum uterum gereret, Sacculum Carbonum una capitis parte excepisse se, et exinde frequenti Hujus rei Imaginatione vexatam. Crines ipsos ex utroque Capitis latere rescissos seruo, Cuiris eos monstrare paratus. A& Med. An. 1673. Obs. I.*

Neighbourhood was *naturally Grey* on one Side of his Head, and he had been so *all over*, if unluckily the Mother in her Pregnancy had not carried a Sack of *Coals*, which affecting her *Imagination*, made that Part of the Hair to be *Black*. To prove the Truth of this, *Tho. Bartholin* had some Locks of the Hair, ready to produce to any Body. I am pleased with *Bartholin's* fair Dealing; for an Impostor, to make the Case more wonderful, had changed the *Black*, a Colour not so extraordinary in Children, into *White*, by the Help of a Sack of *Meal*.

As for the *Irish* Captain, it was certainly no bad Policy, in the dangerous and pressing Circumstances he was in, to deceive such a merciful and tender-hearted Gentleman as *Mr. Boyle*, who at that Time was very young, and the only Person, in his Brother's Castle, fit to interpose in Favour of the Prisoner, and to stop the Fury of the Soldiers, during the Absence of the Governour.

Dolus aut virtus, Quis in hoste requirit?

Besides, the Improbability of this, and of all other such Stories, appears from the Nature of the Hairs.

They depend so little on Life, and consequently on *Fancy* and *Imagination*, that they grow even upon dead Bodies.

They have each of them a round bulbous Root, which lies pretty deep in the Skin, and which draws Nourishment from the surrounding Humours. If they are carefully examined by a *Microscope*, 'tis observed, that one single Hair does consist of five or six others wrapt up in a common Case, or Tegument.

They

They are of a *horny* Substance, which shooting from the Root, does thrust directly forward the next Part, which is immediately above it, without any Increase or Diminution, till they drop off, there being no Liquor running in proper Channels, as in Plants, to facilitate their Growth.

So that, except the Hairs of the *Irish* Officer could have shed, and grown again in a few Hours, I don't see, how it was possible to alter the Colour of those, which were actually in Being.

Dr. *Turner* has made three or four Objections, which I will answer as well as I can; for, tho' they be very clearly worded, yet the Application is intricate and unintelligible.

1. *If the Hairs project not from their Extremities, how do they Divaricate oftentimes at such Extremities?* pag. 122. The common covering being broke, by Driness or some other Accident, discovers the Hairs which are inclosed, and is the Cause of that seeming *Divarication*.

2. *Why may not such Alteration happen instantly, upon extraordinary Occasions, which comes to pass more gradually, or by Length of Time?* pag. 122. I don't understand the Strength of an Argument which is a *Minori ad Majus*.

3. *If they are incapable of conveying any Juice for their Nutrition, which Way must we account for the Disease of these Parts, which we call the Plica?* p. 123. That Distemper, which neither Dr. *Turner*, nor I understand, was formerly very common in *Poland* and that Neighbourhood.

The Description, we have of it in Books, is that the Hairs, not only of the Head, but of other

Parts of the Body, grew to an excessive Length, and twisted one with another; Their Roots were covered with Scabs and Ulcers, and full of Vermin. If they were cut off, a Blindness, or other bad Symptoms did generally follow; in short, the *Virus* was so malignant, that the Patient endured exquisite Pains in his Limbs, and even grew crooked, and deformed, by the *Caries* of the Bones, and the Weakness of the Articulations. In this lamentable Case, is it surprising, that the Root of the Hairs being altered by a general Infection, they appeared in a different Shape than usual?

4. *I have often heard of Hairs standing on End, and being once within hearing of a sudden Shriek of a young Lad frightened by a Sham Apparition, I ran down to the Vault, and perceived the poor Boy's Hairs, on the Crown of his Head, erect like Bristles, though at other Times a lank soft Hair. As this Phænomenon was in all Likelihood the Effect of the sudden Constriction of the Pores at their Roots or Bulb, so possibly had the same continued longer, by intercepting the Supply of radical Moisture, their Colour also, as well as Position, might have suffered some Change.* pag. 124.

I perceive Dr. Turner by his [*possibly had the same continued longer.*] Does think fit to argue from *Suppositions*: But if the *actual* Separation of the Hairs from the Roots, and consequently from the total Supply of radical Moisture, is not able to make any sudden Change in their Colour, what can be expected from the sudden Constriction of the Pores at their Bulb?

I beg Dr. Turner's Pardon, if I say, that the Hairs standing on End, does not proceed from the sudden *Constriction* of the Pores, at their Roots, but from a strong and convulsive Contraction of the
the

the muscular Fibres of the Scalp, which bringing the Hairs very close to one another, and altering the Position of the Basis, is able to raise up, in a Lump, their whole Body.

Dr. *Turner*, by the Weakness of these Objections, looks as if he was retreating, or if he acted as a Governour, who, knowing his Incapacity of holding the Place, is willing, for Reputation Sake, to give and receive a few Guns, before he surrenders at Discretion.

Sir *Kenelm Digby's* PATCH.

Dr. T. *There was a Lady, a Kinswoman of mine*
 p. 120. *(says the Author Sir Kenelm) who used much to wear black Patches upon her Face, (a Fashion among young Women,) which I to put her from, used to tell her in jest, that the next Child she should go with, whilst the Solitude and Care of those Patches were so strong in her Fancy, should come into the World with a great black Spot in the Midst of its Forehead: and the Apprehension was so lively in her Imagination, at the Time she proved with Child, that her Daughter was born marked just as the Mother had fancied, which there are at Hand Witnesses enough to confirm, but none more pregnant than the young Lady her self, upon whom the Mark is yet remaining.*

Ans. Whoever reads Sir *Kenelm's* Book of *Bodies*, and the strange and surprizing Account he does gravely deliver of the wonderful Virtues of his Powder of *Sympathy*, will find him such a merry

Gentleman, that 'tis very difficult to know, when he speaks in *Jest*, or in *Earnest*.

.. We hear of no such Accidents in our Days, tho' the *Solicitude* and *Care* about these *Ornaments* be rather increased than diminished.

Sir *Kenelm* was somewhat too stiff, in censuring his Cousin's Submission to the Custom and Humour of the Time; but if he would demonstrate the Truth of his Admonition, had it not been sufficient to direct the *black Spot* to a Place not so much in View, ^{as} ~~than~~ the Forehead?

His Kinswoman was a very indolent Mother, to suffer patiently such a *Wizard* to spoil the Beauty of her Child. She should have commanded him peremptorily to remove forthwith the *Patch* from her Daughter's Face, and in Case of Disobedience and Obstinacy, prosecuted him immediately, without Pity and Mercy for *Witchcraft*, of which there were much stronger Proofs, than of the Mother's *Imagination*.

I Fancy Sir *Kenelm* at the Bar, and the Counsel for the Prosecutrix (*mutatis mutandis*) making Use of Dr. *Turner's* Arguments. *Defen.* p. 73.

“ If impartial Witnesses have heard the Prisoner at the Bar threatening his Kinswoman, that her next Child should have a *great black Spot* in the middle of the *Forehead*, and if we see the Child marked just as the Prisoner had declared.

“ If we see the Prisoner * very busy at his Furnace and *Calcining* human Excrements, to punish, as he pretends, the Fellows who lay their Dirt at his Door, and some time after these People are troubled with a Pain in the Bowels.

“ If

* Digby's *Book of Bodies*.

“ If we see the Prisoner applying his *Magick*
 “ Powder to a bloody Linnen, and putting it al-
 “ ternatively either before a great Fire, or into a
 “ Bason of cold Water, and if we hear the Person
 “ the Blood did belong to, has had a Burning
 “ Heat, and felt afterwards a great Coolness in
 “ the Wound, though we confess to be ignorant
 “ how this is done, for we are no *Conjurers*, shall
 “ we not conclude, that the Prisoner does perform
 “ all this by the *Black Art*?

I make no Doubt, the Prisoner had pleaded the
 Strength of the Mother's *Imagination*, but in vain;
 for the Counsel against him had answered, that the
 Plea of *Imagination* was only a *Supposition* no
 Body could swear to, nor even the Prosecutrix
 her self, and that the Jurymen must go by the E-
 vidence given at the Bar: In short, I am apt to
 believe Sir *Kenelm* had been reduced to the Ne-
 cessity of owning himself *SPLENDIDE MENDAX*,
 and that he used to make, according to the Pro-
 verb, of a *Mole, an Elephant*.

Now I am gone through Dr. *Turner's* Twelfth
 Chapter, so far as it relates to the *Imagination* of
 Pregnant Women; but what *Value* is to be put
 upon such Proofs, I submit entirely to impartial
 Judges.

CHAP. VI.

Jacob's POLICY considered.

T Here's remaining still to be answered, an Ob-
 jection of a particular Nature, which, out of
 Decency, I thought fit to separate from the *Weeds*
 and *Trumpery* of Dr. *Turner*, and other Authors.

I am

I am sensible, that a *Physician* is out of his *Province*, when he sets up for an Interpreter of the *Bible*: But in this Case, I hope to be excused, since what I do is not out of Choice, but of absolute Necessity. The following Difficulty being in my Way, I must either remove it, or be condemned immediately without Hearing.

'Tis taken from *Jacob's* placing Rods of a certain Colour before the Cattle.

Gen. xxx. 38, 39.

And he set the Rods, which he had pilled, before the Flocks in the Gutters in the Water-troughs, when the Flocks came to drink, that they should conceive when they came to drink.

And the Flocks conceived before the Rods, and brought forth Cattel ring-straked, speckled, and spotted.

The common Interpretation of this Text is, that the Colour of the Rods did so much affect the *Imagination* of the Cattle, that the Ewes, upon that Account only, brought forth Lambs *Ring-straked*.

This, at first View, appears to be an invincible Argument against my Hypothesis; and being seemingly grounded on *Scripture*, for which we ought to have the greatest Respect, may impose upon the Readers; but I hope to convince them, that the true Sense of that Place is not so favourable to the *Imaginationists*, as they pretend.

I. We have no Books to inform us of the current Opinion upon this Subject, in *Jacob's* Time, and consequently, who can tell positively, that the Motives, the *Patriarch* had in setting up the Rods, were the Consequence of the very same
Notion,

Notion, which is now received, especially, if some other, more agreeable to Reason and Scripture, can be proposed?

II. Most Divines are of Opinion, that an extraordinary Providence did interpose in Favour of *Jacob*; if that be the Case, as there's no room to doubt of it, I hope it will be granted, by every Body, that Miracles are not fit to be pleaded, to account for Accidents of Nature.

III. In several Places of this History, the common Translation is very intricate, *Gen. 30. 38. He set the Rods in the Water-troughs, when the Flocks came to drink, that they should conceive, when they came to drink*; as if *Drinking*, in Sight of the *Rods*, was a Cause sufficient to make the Cattel conceive.

The same Obscurity is in *Gen. 31. 10.* where *Conception* seems to be represented as Antecedent to *Coition*.

IV. The Original is capable of receiving another Sense, which is much clearer. 1. *והרה*, the only proper *Hebrew* Word relating to *Conception* is not here. 2. *והרה* which is used, does signify to grow hot, *Incalescere* *, and being taken metaphorically, *Coitum appetere, to Rut*, which Passion does precede *Coition* and *Conception*.

So that the Text may be thus rendered. *Gen. 30. 38, 39. And he set the Rods, which he had piled before the Flocks, in the Gutters, in the Troughs of Water, and they were Rutting when they came to drink, and the Flocks grew hot by the Rods.*

— *Gen. 31. 10. At the Time that the Cattel were Rut-*

* *Vid. Pagnin Thesaur.*

Rutting, I lifted up mine Eyes and saw in a Dream, and behold the Rams which leaped upon the Cattel were ring-straked, &c. I omit several other Places where the Word *Rutting* should be, instead of *Conceiving*.

V. The Angel makes a plain and clear Declaration of the Means, God Almighty had chosen in Favour of JACOB. *Gen. 31. 11, 12. The Angel of God spake unto me — ALL the Rams, which leap — are ring-straked, for I have seen all, that Laban doeth unto thee.*

Upon this I desire the Reader to observe, that there is no Mention of the *Rods*, nor of their pretended Virtue upon the *Imagination* of the Ewes.

Pray, take Notice, also, that the Angel, to express the Design of Providence, does not think fit to say, *The Lambs which are to be brought forth, shall be ring-straked*: But pointing directly at the Cause, he declares, that *ALL the Rams which leap upon the Cattel are RING-STRAKED*. Is not this a plain Indication, that the Colour of the leaping Rams was to be the *Causa proxima et Efficiens* of the Colour of the Lambs? 'Tis so natural for the Breed to partake of the Colour of the Males, that *Jacob* could draw no other Consequence from those Words.

The Expression *All* is very remarkable. *ALL the Rams which leap are RING-STRAKED*. As if *Jacob's* party Coloured Rams had received more than an ordinary *Impetus*, whilst those of *Laban* were languid, and struck with *Impotency*. This seems to be intimated by these Words, *Gen. 30. 42. The feebler were Laban's, and the stronger Jacob's.*

I own, this *Revelation* is communicated in a *Dream*, but, if we don't allow it to be by God's Order and Appointment, 'tis entirely overthrowing

ing

ing the whole History of JACOB, and making the several Visions, upon which he seems to ground all his Hopes, to be nothing else but Suppositions.

VI. As for the *Rods*, they are of *Jacob's* own Invention, without any Encouragement from above, or Promise of Blessing, and he might be mistaken in the Effect he expected from them; however, like a prudent Man, he thought fit to make Use of *human Means*, *subservient* to the *Causa Proxima*, which had been revealed to him.

The Angel tells *Jacob* that the Encrease of his Cattel does depend on the *speckled* Rams covering the Ewes; and what has he to do, but, in Obedience and Submission to divine Providence, to promote their *Conjunction*? 'Tis with no other View, that *Jacob* makes Use of this Policy.

1. The Ewes being surrounded with *white*, or such Flocks, the pilled Rods were very proper to familiarise them with the *Speckled* Colour, which, after the Execution of the Treaty, might appear strange and frightful to them, as much as the Sight of a Beast of Prey.

2. I take also the Rods to have been a *Philtrum* to decoy, and entice the Ewes towards the *speckled* Rams, in Opposition to those which were *White*, for, the Pleasure of Drinking Water in that hot Country, was so much joined with the Remembrance of the *Rods*, or of the *coloured* Rams, that both of them came to be in a Manner inseparable.

I say the Pleasure of Drinking was joined with the Remembrance of the *coloured* Rams, for there is no Absurdity in supposing, that the Rods were, like a *Mosaick Work*, so cut and intermixed as to represent roughly the *Effigies* of *speckled* Rams;

and is it not by such a Method that Animals are drawn in, or frightened away?

Whatsoever the Cause was, 'tis likely, that the Ewes being for a long Time, used to drink in the Sight of the Rods, were eagerly moved at the Appearance of an Object of the same Colour, and consequently prompted to run towards the *speckled* Rams rather than to the others.

3. There is another Use of the Rods, *Jacob* might purpose to himself, *viz.* to communicate to the Waters, into which they were steeped, an *Astringent* Quality, and thereby strengthen the *Uterus*, and prevent the Ewes from casting the young ones. This appears very probable, from *Gen.* 7. 30. for when the Cattel were *languid*, and not in a Capacity of Bearing, then *Jacob* did not think fit to put the Rods into the Waters.

VII. A great Difficulty presents it self, which some People believe to be unanswerable, *viz.* *Whence came these speckled Rams, were not all those of that Colour in the Custody of Laban's Sons, and at the Distance of three Days Journey? To which I answer,*

1. That Objection seems to give the *Lye* to the Angel, for if it was impossible, that *speckled* Rams should be in the Way to cover the Ewes, what does the Angel mean, when he says to *Jacob* *Gen.* 31. 12. *See all the Rams which leap are speckled?* Does the *Angel* equivocate, or is the *Patriarch* invited to gaze upon an *Ens Rationis*, which is neither in Being, nor can ever be?

2. We have the History of Seven Years in few Words, and without Particulars. The Increase of *Jacob's* Stock was brought about by Degrees, and from a small Beginning.

3. That

3. That Beginning, no Doubt, came by some Ewes, which, at the Treaty of *Partition*, were left big with Lambs by *speckled* Rams, which Lambs being *Speckled*, and of the Colour of the Males, were by Agreement devolved to *Jacob*, as his Property.

4. There are at least as many Males born, as Females, and the Cattel in that hot Country, coming to Maturity in a much shorter Time, than in our Northern Climates, especially when a particular Providence promoted it, these young *Rams* were soon ready to answer the End of *Jacob*.

5. After all, to accomplish this Design, from the first Time to the last, very few Rams were necessary, since I am told, that only one Hundred Rams is a sufficient Number for five Thousand Ewes.

VIII. Dr. *Turner* has spent above four Pages * in *declaiming* against my Interpretation; I am not at Leisure to answer him, however I will honour him so far, as to take Notice of the very best of his Remarks. *You are very angry*, says he, *with the Translators who — were guided more by Prejudice, that is, too much in love with their own, at least their Wives Fancies, than by the Original. — Surely such a Textuary has been seldom met with — Eureka! Eureka! what a Wonder has been concealed from us, till this masterly Construction was found out? —*

If the Ewes conceived these ring-straked Cattel by looking † on the speckled Rams, is it not the same

N 2

in

* Defence from pag. 126.

† Dr. *Turner* is in a Dream; I never spoke of Looking on, but of Copulation.

in Respect of their Imagination, as if they had beheld the sparkled Rods? ——— What pitiful, I cannot say splitting but spoiling of a Text is here! ——— You are ready to bless your self at the lucky Invention. ——— Some of [your Opponents] I can tell you, to save your Longing, have laughed heartily, and thought that the best. Dr. Turner, and all his Friends are very welcome. RIDE, SI SAPI.

IX. After all, where is the Necessity of making so many Words, when the Case may be decided by the great, and infallible Tribunal of EXPERIENCE.

Let Dr. Turner endeavour by pilled Rods, Pictures, Frights, or otherwise, to have a Breed of Cattel different in Colour from the Males and Females they come from, or to change the Fleece of the Lambs in *Utero* at his Will and Pleasure, from *Black* into *White*, or from *White* into *Black*, then if he has any Success; then, (and not before) I will be ready to own him in the Right and my self in the wrong.

OPPIANUS a celebrated Poet of the third Century, in his Book upon *Hunting*, dedicated to the Emperour CARACALLA gives us, in very pompous Words, a Receipt for a Breed of fine Horses.

The Mystery does consist in exposing, for a certain Time, to the Sight of the *Mare*, a *Stallion* adorned with the same Marks, as you wish to be in the Foal, and then giving the *Stallion* and the *Mare* Liberty to come together, the Poet promises you an undoubted Success.

I thought fit upon this, to Advise with Persons, that are well acquainted with the Practice of those Things, but I was told, that (besides proper Food) the only *Arcanum* they knew, was to make

make Choice of a Horse very strong, well shaped, and of a due Age, and also of a *Mare* answerable to the same Characters, and that whatever was said about the Efficacy of Pictures, was nothing else but Delusion.

CONCLUSION *relating to* EXPERIENCE.

'Tis Time to conclude this long Article relating to *Experience* by a short Recapitulation of what I have said.

1. I desire the Readers to remember that the *Imaginationists* never had any *settled* Principles, and that, their Hypothesis has changed from Time to Time, according to their Humour and Fancy, appearing in the World under different and contrary Shapes, every one pretended to be favoured by *Experience*, and going, like a Whirlwind, through all the Points of the Compass.

2. 'Tis acknowledged by every Body, that *Imagination* is very often barren, and that even the fiercest Passions have not been followed by any ill Accident.

3. 'Tis certain by Experience, that several Marks, and Deformities are Existent upon the Body of the *Fœtus*, without any *previous Imagination* of the Mother, and that consequently they must proceed from another Cause.

4. I have

4. I have shewn, that the Testimonies, which are produced for the Strength of *Imagination*, are dubious, or false, or not to the Purpose.

5. There are so many *Odds* against *Imagination*, that the Cases related in its Favour can never over-ballance those, which are against it.

6. Lastly, they may be compared to an accidental Hit of a Dream, or the Predictions of a Fortune-teller, which, now and then, are accomplished ; or they may be looked upon as the Luck of a Painter, who throwing, in Anger and Passion, his Pencil at the *Horse* he was a drawing, was convinced that Hazard may go sometimes beyond Skill and Industry.

I hope, if all this be well considered, the Readers will conclude, that EXPERIENCE is against the *Imaginationists*.

C H A P. VII.

REASON and ANATOMY, *against the current Opinion.*

I hope, I have entirely beat the *Imaginationists* out of their Entrenchments of *Experience*.

Now I come to shew both by *Reason* and *Anatomy*, that Children cannot be marked by Virtue of the Mother's *Fancy* ; in all which I will take Care, to assert nothing but what is certain, and evident.

I. *Conception*, by the Providence of God, is independant on the Mother's Will and Pleasure. How many virtuous Women are desirous to have Children, and yet their Vows prove unsuccessful? whilst some others not only *conceive*, contrary to their Wishes, but go their full Time, in spite of several Preparations, which they are so wicked to take designedly to destroy the *Fætus*.

The Nutrition, and Increase of the *Embrio* goes on according to the Laws of Nature, whether the Mother's Inclination be for it, or against it.

'Tis absolutely out of the Mother's Power to chuse a *Boy* or a *Girl*, to have one or two Children at a Birth, to cause the Infant to be fair or black, big or small, weak or strong, and to give it her Features, or the Resemblance of the Father.

If it be granted, that the Mother, by the Strength of her *Imagination*, cannot promote, nor prevent *Conception*, how can any Body believe, without reflecting upon the Wisdom of God, that it is left to her, to disfigure the Child, and to spoil the regular Work of Nature?

II. The common Opinion is, that a *determinate* Thought of the Mother can produce a *determinate* Effect on the *Fætus*; but is it not absurd, to believe that the Mother, by her *Imagination*, has a greater Influence over the Child, than upon her own Body?

I own the Effects of *Imagination* are very considerable. Fancy contributes now and then to the Cure of Distempers; a favourable Opinion of the Physician, or of a Remedy is very useful. On the other Hand, Grief, and Trouble of Mind may be followed by a Consumption, Distraction, Madness, and several other Accidents. Violent Passions will cause Convulsions, shortness of Breath, Fevers,

Fevers, Epilepsy, Apoplexy, and even Death it self. There is a Story of a Man, who being condemned to be Beheaded, and having laid his Head upon the Block, in Order to his Execution, died instantly, by the gentle Stroke of a wet Cloth the Executioner was ordered to use, instead of an Axe.

But who will believe, that the Fear of the *Gout* brings that Distemper? How many melancholy People do imagine themselves to be lame, or to have a long Nose, or to be too big to get thro' a Door? And yet, for all their strong Fancy, they receive no Alteration in the Bulk of their Body, nor any Dislocation of the Bones.

I have never heard, that the Fear of being shot to Death has ever been able to make any Wound in the Flesh; that the Notion of being run thro' with a Sword, has ever cut the Skin, and made any *Solutio Continui*; the Fancy of being made of Glass, does not in the least alter the Nature of the Flesh nor make it Fragil.

Mr. *Boyle's* Irish Officer might have longed, a hundred and a hundred Times, for a pair of Wings to favour his Escape, or for a sudden Alteration in the Colour of his Hair, to move Pity, and Compassion, or to be in a Disguise, but all had been in vain, and without any Hope of Success.

'Tis reported indeed, that the Fear of the *Plague*, or of the *Small-Pox*, has been the Occasion of these Distempers, but who can be positive, that they were not got by *Contagion*? Since Experience shews, that many who have had a violent Apprehension of them, when they were rise, have escaped notwithstanding?

* *Fancy does not cause the Distemper, says Fienus, but the Distemper gives Occasion to the Fancy. 'Tis true, there may be no visible Symptoms of the Indisposition, though it is already begun, and felt by the Patient, who complains of it and fears it. All this While he is not thought by other People to have the Sickness; but when it appears outward, then he is reputed to have got it by the Power of Imagination.*

If the Mother, by the Strength of her Fancy, cannot make any Mark, or Signature on her Body, if she cannot change the Figure, Scituation, Quantity, and Number of her Limbs: In short, if she cannot make a *determinate* Alteration in her own Body, by a *determinate Imagination*, Why should we believe, that she is able to do it in the Child?

It is said indeed, that the Mother's Body is strong and hard, and capable of Resistance; and that the *Fætus* is like soft Wax, which does easily receive any Impression. But is not the Mother the nearest to the *Impetus* of *Imagination*? And don't we find, that Things that are soft and pliable, are
 O broke

* *Quod quidam in morbos inciderint, quos imaginati fuerunt, factum fuisse, non quod phantasia illum morbum fecerit; sed contra, quod morbus fecerit phantasia. Etenim non ideo homines morbum acquirunt, quia imaginantur se eum habere, sed quia eum habent, vel jam ejus aliquod principium in se sentiunt, ideo se eum habere imaginantur, eumque timent, & de eo conqueruntur. Verum quia interdum morbus tantum incipit, & adhuc non prodit se externis symptomatibus, unde homines judicant eos non ægrotare, ideo, postquam jam vident eos in morbum, de quo antea fuerant conquesti, incidisse, putant eos illum per vim imaginationis contraxisse. Fienus Quest. 10.*

broke by the Violence of a Storm, with a much greater Difficulty than those that are of a great Consistence? And every Body knows, that a large Rope strengthened by a Knot, is much easier divided than when it is without it.

III. It does not seem consistent with Reason, that the Mother's *Imagination* can produce the same Effect upon the *Fœtus*, by the Strength of Passions, which are opposite and contrary, one to another: Yet 'tis said, that an Infant is marked with the Similitude of a *Muscle*, because the Mother *longed* for that *Shell-fish*, whilst another is reported to have the same Impression, from the *Aversion* the Woman had against it.

2. I am willing to own, that some Passions are very tumultuous, and capable of putting the whole Frame of the Soul and Body in great Disorder, and Confusion; as Anger, Fright, Despair, &c.

But I don't understand, why calm and sedate *Passions*, or rather, (since Dr. *Turner*, pag. 101, calls this Expression a *Solæcism*) Why *calm* and *sedate* Affections of the Mind should be so injurious to the Child, as to make any *Signature* upon its Body? As for Instance, the Pleasure of looking upon a fine Picture, or of admiring the Variety of Flowers in a Garden; or, if you think fit, the Pebble-stones of St. *Winifred's-Well*. The Mother has little or no Emotion in her self, the Alteration of the Blood, and of the Spirits is insensible, nor can come to any Height, though the Contemplation should be lasting; the whole Scene appears to be confined within the Mind. The good Woman takes a great Delight in fixing her Eyes upon the Picture of a Man, who is either of [a black, or a fair

fair Complexion, and what Harm can follow from it? Does the Picture fright her, when she is, it may be, familiarly acquainted with the Original?

In Opposition to this, Dr. *Turner* relates, p. 100, the Stories of two Gentlewomen, the first of which, upon the sudden Sight of her Son, *who* had been a long Time absent from *England*, died out of Joy; and of another, who out of Grief, fell into such an hysterical Suffocation, as no Art, nor Application could recover Life; but that's nothing to the Purpose. 1. There is in Death a total Destruction which may come by Fire or Water, &c. but we speak here of no less than Productions of Peaches, Apricocks, Plum-cakes, exact Similitudes, &c. 2. In those two Cases there is Excess of Passions, whereas the Question is about the Effects of a calm Affection of the Mind, without any Hurry, and which may last a considerable Time, in perfect Tranquillity; or to borrow Dr. *Turner's* Words, the Question is about an Affection of the Mind, where, * *we find our Spirits, as it were, tickled, and moving pleasantly; — from whence a regular, and pleasant Circulation of the Blood through all Parts of the Body, enjoying a kindly Warmth, or Heat, and partaking, if we may say, of the EXULTATION — the Soul is [moderately] STRETCHED forth in Pleasure with IRRADIATION, while the animal Spirits in a Kind of OVATION are constantly exciting the most pleasant Idea's of the [Object.]* 3. How does Dr. *Turner* know that the Lady dyed out of Joy? Might she not take her Son for the Apparition of his Ghost, and dye out of Fright?

O. 2

IV. The

* Dr. *Turner's* Twelfth Chap. pag. 104, and 106.

IV. The System of the *Imaginationists* is arbitrary, precarious, and inconsistent with it self; for if you ask them why the Child is marked with the Colour of *Claret*, if the Mother's Longing is not gratified? They will answer, that the Disappointment puts the Spirits in a great Disorder, and fixes strongly in the *Imagination* the Resemblance of the Wine, but that the Mind is quieted, when the Desire is complied with.

This seems to be *Dictum Gratis*, for some pregnant Women will take a great Quantity of that Liquor, very *greedily*, and for a *long* Time; does not every Glass they drink with *Eagerness*, encourage the Appetite, and, by a continual Repetition, imprint more and more in their Memory the Image of what they longed for; whereas flying from the Object would be a proper Mean to make good the Proverb, *Out of Sight, out of Mind?*

V. Is not the common Notion very silly and ridiculous, that, if the Mother does in a Fright, or other Passions, apply her Hand to any Part of her Body, the *Signature* is directed, and conveyed to the like Place in the *Fætus*? 'Tis very well known, that the Motion of the Hand is accidental and not designed, and that the Mother can very seldom remember any Thing of it.

And yet I could prove easily, that this Circumstance is always mentioned in the Relations of most Authors, which shews, that the rest of their Stories are as much to be credited, as this in particular.

VI. Some modern *Imaginationists*, of which *Malebranche* is one, have gone so far, as to say, that there is a Communication of Thoughts between the *Cerebrum* of the Mother, and of the *Fætus*, and that
the

the Children in *Utero* receive the *same* Impressions of the Objects, and are moved by the *same* Passions, as their Mothers. So that the Infants are Longing for Gallons of good Drink, Newcastle Salmon, or Westphalia Ham; and they are also very merry, dull, melancholy, frightened, and have their Hearts full of Revenge, according to the different *Passions* the Mother is affected with at that Time. The Answer is not difficult.

1. This Hypothesis is contrary to *Anatomy*, for there is no Communication of Nerves between the Mother and the Child, as it will be demonstrated.

2. 'Tis contrary to the Nature of Passions. *Passion*, says, Mr. Locke, in respect of an intellectual Being, is a Modification of Thoughts, in Respect of a corporeal Being, Motion.

According to that Definition, *Passion* in respect of the Mind in pregnant Women, is a strong Attention to a particular Object, sometimes with Pleasure and Satisfaction, and a great Desire of it, and sometimes with Uneasiness and Abhorrence.

In Respect of the Body, 'tis the Motion of the Blood and Spirits, the Velocity of which is either continued in the same State, diminished, or accelerated.

According to this Definition, what is *Surprise*, in Respect of the Mind, but a Sort of a sudden Comparison (with or without Uneasiness) between an Object, which we are used to, and an extraordinary one, we are not acquainted with?

Sudden Fear is an *instantaneous* Comparison of Strength on both Sides, and a Consciousness of Debility and Weakness.

Longing, or Desire, is grounded upon the Judgment we make of the Usefulness of what we long for.

Are Children capable of all these Reflections? Are they not confined within the Bounds of bare Life and Sensation? The Mother's Thoughts are extensive, and peculiar to her, and without the Reach of the Child's Mind, which is not yet acquainted with the *outward* Objects, that disturb the Mother. She is afraid of a naked Sword, because she knows, or apprehends, the Rashness of the Man in whose Hands it is: She is moved at the Sight of a Cat or of a Dog, because she is timorous, and does not know, but she will be bitten or scratched: She is disturbed at the Sight of a Butcher who kills a Beast, because she is of a merciful Temper: But, in the mean Time, the Child is in a State of Neutrality, because it has not yet the necessary Idea's of Things: And pray, how should it have them in *Utero*, when several Months must pass, after the Birth, before it comes to some little, and very little Knowledge and Understanding.

To say, with *Malebranche*, that Children see, what the Mothers see, that they hear the same Cries, &c. 'tis to say in other Words, that Children can see without Light, and that they hear without the *Vibration* of the Air, and when their Ears are stopped with a *Mucus*; in short, 'tis to speak at Random. How should the Mother communicate her Thoughts to the Child, when her Soul is absolutely distinct from the Soul of the *Fœtus*?

I have

I have, upon this Occasion, received a very severe Reprimand for my Ignorance in Philosophy. *We have, says Dr. Turner, pag. 52. your Account of Passions———yet such surely as no Philosopher before you ever broached. —— now surely—— who that was thoroughly frightened, or as we say, out of their Wits, ever made Comparisons?*

I am very easy under my *Disgrace*, so long as I have the Honour to follow the Steps of very great MASTERS.

Joy, Sorrow, Fear, and Anger, are Passions, which, now and then are *suddenly* excited, and yet these are Mr. Locke's Definitions. *Joy is a Delight of the Mind, from the Consideration of the present, or assured approaching Possession of a Good. —— Sorrow is an Uneasiness in the Mind, upon the Thought of a Good lost, which might have been enjoyed longer; or the Sense of a present Evil. —— Fear is an Uneasiness of the Mind, upon the Thought of future Evil, likely to befall us. —— Anger is Uneasiness, or Discomposure of Mind, upon the Receipt of an Injury, with a present Purpose of Revenge.*

If the Reader will be so kind as to examine well these Definitions, he will judge easily from those Expressions, *Consideration, Thought, Purpose of Revenge*, that Mr. Locke was of Opinion, that in all these several Cases there was a [sudden or not] Comparison made with past, present, and future Circumstances.

There is nothing so common as *Laughter*; it does now and then follow the Sight of an Object, with such a *Swiftness*, that the Person who laughs, seems to have no Possibility of Time of making any Reflection: Yet Mr. *Hobbes*, in his Discourse of *human Nature*, thinks fit to define *Laughter*, a sudden *Glory arising from some sudden Conception*
of

of some Eminency in our selves, by Comparison with the Infirmary of others, or with our own formerly. And Mr. * *Addison* gives his entire Approbation to that Sentiment.

3. The chief Symptoms, that follow the most violent Passions, appear commonly about the *Thorax*. In a great Fright and Surprise, all the Organs of Respiration are afflicted with very strong convulsive Motions, from whence proceed the Inarticulation of the Voice, a Paleness in the Face, a Difficulty of Breathing, an intermitting Pulse, Palpitation of the Heart, a Deliquium, Syncope, and sometimes Death.

But Children in *Utero* having the Organs of Respiration in a State of *Inaction*, are exempted from the dreadful Symptoms which torment their Mothers.

They have neither *Asthma*, nor inarticulate Voice, nor Confusion in their Countenance, nor such other Accidents which are altogether inconsistent with their present Condition.

C H A P. VIII.

The several Systems of G E N E - R A T I O N *explained.*

To put more and more, this Controversy in a true Light, and make good my Assertion against the Strength of the Mother's *Imagination* upon the
Fetus,

* *Spect.* 47.

Fœtus, I think, 'tis very necessary, to examine the Origine, and Progress of the Production of Animals.

I. There is no *Equivocal* Generation. Animals, which are composed of so many different Parts, can never be the Result of Chance, and of Atoms meeting accidentally, and joining one with another. Nature keeps to certain Laws of Uniformity, and does not go two different Ways in the Formation of one and the same Animal. 'Tis now looked upon as a Fable, that dead Bodies turn into Worms; that the Flesh of a Bullock can be changed into Bees, and Serpents produced, according to *Pliny*, out of the spinal Marrow of a Man. These false Stories have always been transmitted from one Author to another, with some Additions, as if Interest were to be paid for the original Invention.

Sir *Kenelm Digby* has pretended to raise *Lobsters*, out of their own Salt artificially prepared; and what shall we say to *Paracelsus*, who has been so mad, as to offer a *Process* for the Propagation of Mankind in chymical Vessels? But *Francis Redi* in his Book *De Generatione Insectorum* does wisely remark, *that since the Beginning of the World, when the first Plants, and the first Animals were produced by the Command of God, the Earth had never yielded any other Plants, or Trees, or Animals, perfect or imperfect: And that whatsoever has been upon Earth, in preceeding Ages, or is at this Time, came from the true and real Seeds of Plants, and of Animals; and that they preserve their Species by Means of proper Seed.*

II. All the Parts of the *Fœtus* are actually existent somewhere, and delineated even before *Conception*, as a Plant, which is contained in the Seed, before that Seed be put in the Ground. This will easily appear by examining the several Systems relating to this Subject.

1. The Ancients had but confused Notions relating to Generation, and what they said upon it, is not worth mentioning, being inconsistent with Sense and Reason.

Dr. *Harvey*, who has made his Name immortal by the Discovery of the *Circulation* of the Blood, is the first, who discovered the proper Place of the Formation of the Chick in the *Cicatricula* of the Egg, and the Formation of the Parts, so far as it is discernable by the naked Eyes; and who also asserted, that all Animals are *ex Ovo*, as may be seen in his *62d Exercitation*, with this Title *Ovum esse primordium commune omnibus Animalibus*. But the Misfortunes of the civil War, and the barbarous Treatment he received from brutish and ignorant Soldiers, * who burnt all his Papers, to the great Detriment of Learning, did not permit that worthy Gentleman to finish his System, which he left somewhat obscure and intricate.

2. Dr. *Harvey's* System was much improved by *Regnerus de Graef*, who made several Experiments upon that Subject: He not only asserted, that Eggs are the first and true Origin of all Animals,
both

* *Harvey exercit. 68.*

both *Oviparous* and *Viviparous*; but also that * they actually exist in *fœmineis Testibus* before *Conception*, and that they are *facundated*, and come down through the *Fallopian Tube*, into the Bottom of the *Uterus*, as the *Vitelli* of Birds get into the *Oviduct*.

That these *Ova* are absolutely necessary for the Formation of Animals is demonstrated by this, that *Generation* becomes impossible, as soon as the *Ovary* is extirpated.

According to this Hypothesis, all the Parts of the *Fœtus*, both small and great, internal and external, are in the *Ovum*. And though some appear later than 'tothers, yet they have been *Existents*, and have had their Beginning at the same Time: As an *Acorn*, which, even before it be set in the Ground, does contain an *Epi-tome* of the Oak, with all its Roots, Branches and Leaves.

The *Semen Masculinum* is the proper and only Means, that Nature uses to *manure* the *Ovum*, by throwing (according to *De Graef's* Opinion) a new Ferment in the Blood, which, *subtilising* the *Lympha*, does enable it to enter more easily into the Pores of the *Ovum*, to open the several Passages, promote the Motion of the Juices, and cause insensibly an Increase of all the Parts. And indeed the sudden Appearance and displaying of all the Parts of the Chick, after a short *Incubation*, makes it clear, that they are not then actually formed out of a Fluid, but that their *Stamina* have been existent before, and are then unfolded.

P 2

It

* *Sed ex Ovo, ante Coitum in Mulierum Testibus existente, Originem sumere.*

It appears also, by a just Consequence from this *Hypothesis*, that the *Fætus* must have been somewhere from the very Beginning of the World, *viz.* in the *original Ovum*; as all Plants that are, or shall be, were in the *original Seed*; so that, if *Solomon* was to come again into the World, and learn this Philosophy, he would be mightily surpris'd, that what he said as a common Proverb in Respect of Vertues, and Vices, *That there is nothing new under the Sun*, is more extensively and literally true in Relation to Plants and Animals.

3. This *Hypothesis* of *R. de Graef*, so rational and so plain, and grounded upon the *Simile* of Plants, which are actually contained in the Seed, had a general Approbation, especially since ocular Inspection could trace the *Ova* from the *Ovary* down into the *Tube*, and the Bottom of the *Uterus*; when this grand Mystery of Nature was on a Sudden set in another Light, by the laborious *Mr. Leewenhoek*.

He is the first, who, by the Help of Microscopes, discovered a vast Number of *Animalcula* in *Semine Masculino*. It is very surpris'ing, to see the prodigious Number of those *Vermiculi*, like so many *Tad Poles*, swimming every Way: They are so small, that several Thousands of Millions of them are not equal to a Grain of Sand, whose Diameter is but the hundredth Part of an Inch.

Leewenhoek has carried the Nicety so far, as to discern in the same *Sperm*, two Sorts of *Animalcula*, which he judges to be for the Difference of Sexes, but this last Discovery is not so clear and undeniable, as the others.

That

That these *Animalcula* are necessary towards the Formation of the *Fœtus*, is plain from this, *viz.* that Men, in whose *Semen* they are not seen, prove incapable of getting Children, though in outward Appearance they seem to be well qualified, and to have no Manner of Defect. All this *Leeuwenhoeck* has made evident, by so many Observations, that the Truth of it cannot be brought in Question.

So that according to his Opinion, all Animals are *ex Animale*, which have all their Parts *pre-existent* to Conception, according to their different Kinds.

4. At first View this Discovery seems to overthrow *R. de Graef's* Hypothesis, and to condemn the Reality and Use of the *Ova* as being chimerical: But the Opinions of *De Graef* and of *Leeuwenhoeck*, having on both Sides a great Deal of Truth, and being *partly* grounded upon many undisputable Experiments, and ocular Demonstration, 'tis better to reconcile them, as *Dr. Gardener* has happily done, by asserting, that the *Ovum* is the proper *Nidus*, in which the *Animalcule* lodges it self, and by which it is nourished for a Time.

Through what Duct, or Passage, the *Animalculum* comes to the *Ovum*, no Body can be positive, though the *Fallopian Tube* seems to be the nearest way; but let it be done how it will, the *Vermicule* does certainly penetrate into the *Ovum*, as 'tis evident in *Oviparous* Animals, and by the Observation of *Malpighius*, who has often seen, before Incubation, in the *Cicatricula* of an Egg, the Rudiments of an Animal, in the Shape of a *Tadpole*, but could discern no such Things in those Eggs; which were not *fecundated*.

Dr. *Harvey*, a long Time before *Malpighius*, and *Leewenhoek* had, with great Admiration, made the same Discovery, in the first Formation of a Chick*. It appears, says he, in the Shape of a Vermiculus, such as we observe in [the Knobs of] the Leaves of Trees, ——— especially in the Center of Oak-galls, where a limpid Liquor insensibly growing thick, and spreading it self into very fine Lineaments, takes the Form of Galba or Worm, ——— we'll shew afterwards, that the Generation of all Animals is in the same Manner, from a Vermiculus ——— 'Tis very wonderful, that all Sanguineous Animals, even Men themselves, have, in their Beginning, that Shape and Consistence.

Thus we have three different Systems about Generation, and the most rational ones, that have been published: I don't pretend to determine, which of them is the best, nor to pronounce between *De Graef*, *Leewenhoek* and *Dr. Gardener*. Let the Reader judge for himself; only I will observe, that 'tis certain, they all agree in this Particular, that the Parts of the *Fœtus* are all existent somewhere before Conception, upon which I propose these Questions.

Ist,

* Apparet nempe forma Vermiculi, sive Galbæ sicut in Frondibus arborum ——— præsertim vero in gallis quercinis, quarum in centro ——— Liquor limpidus continetur, qui sensim crassescens et coagulatus, subtilissimis lineamentis distinguitur, Galbæque formam induit. ——— Nos vero quorumlibet animalium generationem eodem modo fieri docebimus: omnia nimirum animalia, etiam perfecta, similiter ex vermiculo gigni ——— Est equidem, quos miremur, animalium omnium, præsertim Sanguineorum, puta canis, equi, cervi, bovis, gallinæ, Serpentis, Homini denique ipsius primordia, tam plane Galbæ figuram et consistentiam referre, ut oculis Inter- noscere nequeas. *Harvey Exercit. 18.*

1st, By what Means can the Mother's *Imagination* on a Sudden, without her Knowledge, or Consent, and contrary to her Inclination, obliterate the Lineaments of the *Fœtus*, which were pre-existent to Conception, and subsisting, even since the Creation of the World, and, in an Instant, produce *new* Limbs, with *new* Articulations, *new* Arteries and Veins, *new* Glands with *Lymphaticks* and other *Excretory* Vessels, such as we see very often in some monstrous Births, when the Woman is entirely ignorant of the Structure of the Body?

2dly, If *Leeuwenhoeck's* or *Dr. Gardener's* Notion be true, by what Right has the Mother's Fancy any Influence upon the Body of the *Fœtus*, which comes from the *Semen virile*, and which is consequently a distinct, and separate *Individuum*, as it will be made appear in the next Chapter?

C H A P. IX.

The different STAGES of the Child in Utero considered.

The *Fœtus* goes through three several *Stages* from the very first Beginning of Conception, till it comes into the World.

1. The first Stage, is when the *Ovum* is still engaged in the *Ovary*.

2. The

2. The second, when the *Ovum*, being actually separated from the *Ovary*, remains for some Time loose, and without *adhæſion*, either to the *Fallopian Tube*, or to the Bottom of the *Uterus*.

3. The last Stage, is when the *Ovum* is ingrafted in the *Uterus*, by Means of the *Placenta*, and the umbilical Veſſels.

If theſe ſeveral Changes be well conſidered, it will appear how difficult it is for the Mother's *Imagination* to reach the Child.

The firſt Stage of the Fœtus.

The firſt Stage of the *Fœtus* is when the *Ovum* is ſtill in the *Ovary*, of which I muſt give a ſhort Deſcription.

1. The *Ovary* is double, and two Fingers Breadth diſtant from the Bottom of the *Uterus* on both Sides. In Women, who are come to Age of Maturity, they are each of them about the Bignefs of a Pidgeon's Egg, and covered with a proper Membrane, which ſticks cloſe to their Subſtance, and is not eaſily ſeparated. However, when it is removed, they appear ſoft, and whitish, having, in the Interſtices of their Fibres, ſeveral ſmall and round *veſiculæ* full of a clammy Liquor, which being boiled, has the ſame Smell, Taſte, Colour, and Conſiſtence, as the White of an Egg, when 'tis hardened.

2. The Blood Veſſels, which are very ſmall, make a great many Turnings and Windings, and ſpread themſelves upon the Membranes of the *Veſiculæ*, without going any farther.

3. It

3. It is to be observed, that, in the narrow Center of each *Vesicula*, is inclosed a small round Body, which being pricked, affords also a limpid Water like the other. This small Body is properly the human *Ovum*, made up of two Coats, of the *Colliquamentum*, or the Humours designed for the Nourishment of the *Fœtus*, and of the *Cicatricula*, the Appartment designed for the *Animalculum*, with the *Secundines*. This is the State of the *Ovum* before *Fœcundation*.

4. I now proceed to examine the *Ovum* after *Fœcundation*. The Liquor, in which the *Ovum* swims, does insensibly grow thick, and tough, like a glandulous Substance, and pressing the *Ovum* on all Sides, and chiefly on the lower and under Part, where it is joined to the *Ovary*, forces the tender *Pedicul* (if there be any) to give Way. In the mean Time, the Fibres of the *Vesicula* being pulled downwards, by a strong Contraction, open, on the Top, a small *Foramen*, thro' which the *Ovum* makes its Passage. On t'other Side, the Extremity of the *Fallopian Tube*, embracing the *Ovary*, does by a *vermicular* Motion suck the *Ovum* into its Cavity, to be conveyed afterwards into the Bottom of the *Uterus*.

Reflections upon the first Stage of the
F O E T U S.

'Tis easy to judge by this Description, how difficult it is for the Mother's *Imagination* to have any Power upon the *Ovum*, when 'tis inclosed in the *Ovary*.

I. 'Tis very unlikely, that the Power of *Fancy* should be exerted *ipso Coitus tempore*, for a particular Reason, which I deliver in *Fienus's* own Words *. *Parentes rei venereæ operam dantes, ita ei toti sunt intenti, ut nihil aliud cogitent: Et vel sit nox, vel sint sejuncti a rebus externis, & ita non habeant occasionem quid externum Imaginandi, Imaginandi, vel tale aliquid ex quo magnum aliquod desiderium, aut Terror sequi possit.*

II. Dr. *Harvey* is of the same Mind, when he asserts, that, *in Coitu*, the *Ovary* does neither swell nor increase its Bulk, † *Tempore coitus*, says he, *Testiculi, qui dicuntur [fœminici] neque ampliores, nec repleti magis, quam antea, nec a pristina sua constitutione mutati.* Now if the most violent of all Passions, and the likest to affect the *Ovary*, cannot at the Time mentioned, by increasing the Velocity of the Blood and Spirits, cause an Alteration in the *Ovary*, Why should Passions do it at other Times?

III. *De Graef* reckons in each *Ovary* above Twenty *Vesiculae*, which, in the same Instant, receive their Blood, by as many distinct Vessels branched from a bigger Trunk; Now, How can *Imagination* distinguish in that great Number the *Vesicula*, which is designed for the *Fœtus*? Should not all the *Ova*, or none, receive the *Signature* from *Imagination*?

IV. Pray take Notice, of the great Care Nature has taken, to preserve the *Ovum* against the *Impetus* of the Blood and of the Spirits.

1. The

* *Quest.* 22. † *Harv. Exer.* 67.

1. The Branch of the *Artery*, which goes to the *Ovary* is very small, and makes so many Windings and Turnings, that the Blood has lost the greatest Part of its Motion, before it can reach the *Ovum*.

2. The *Ovum* is inclosed in a soft Substance, which breaks the Shocks, and Blows, that may happen: Besides the *Cicatricula*, where the Rudiments of the *Fœtus* are to make their Appearance, has a double *Mote*, or *Intrenchment*, viz. the *Liquor* in which the *Ovum* swims, and the *Colligamentum* contained in the Coats of the *Ovum* itself.

V. 'Tis very doubtful, whether the *Ovum* be joined to the *Vesicula* by any *continuous* Vessels, and Fibres; 'tis more likely, that the Adhesion is only by *Apposition*, and *Contiguity*.

1. The fœcundated *Ovum* comes out of the *Vesicula* into the *Tube* with a much greater Facility, than we can believe to be possible, if it was firmly tyed to the *Ovary* by many Vessels and Sinews, &c.

2. In Birds, the *Ova* have no other Connexion to the *Vitellary*, than by *Contiguity*. * 'The *Stalk* of the *Vitellus* is hollow, and membranaceous, and extends from the Root of the Bunch, to the *Vitellus*, which it has no sooner reached, but it dilates, and giving it an outward Coat, embraces almost the whole *Vitellus*, except in the most remote Part of the *Stalk*, where a large Line appears, and where no Arteries nor Veins are conspicuous: Upon that Account, it is not there so

Q 2

' red,

* R. de Graef cap. 13. de Mulier. orgs

' red. This is the only Place of the *Vitellus*,
 ' which is *not covered* with an outward Coat ; as ap-
 ' pears clearly, by blowing into the Hollow of
 ' the *Stalk*, for immediately the outward Coat
 ' swells; and though it sticks firmly to such Eggs
 ' as are not ripe, yet in others, that are come to
 ' Maturity, it gives Way, and the *Vitellus* drops
 ' of it self, or is expelled by the Contraction of
 ' the Fibres of the external Membrane, and, con-
 ' veyed by the *Infundibulum* into the *Uterus*, the
 ' external Membrane remaining adherent to the
 ' *Stalk*: Therefore, after *Fabricius* and *Harvey*, *R. de*
 ' *Graef* does call it *Calix*, upon the Account of
 ' their Likeness.

3. That, such is the Case of the human *Ovum*, is
 very probable, from the usual Method of Nature,
 which loves Simplicity and Uniformity, in all Pro-
 ductions ; and why should the *Ovum* be here in a
 different Condition than it is in the second *Stage*,
 where, as I'll describe it in a little Time, it is
 nourished and increased considerably, without the
 least Adhesion to the *Tubes* or to the Bottom of the
Uterus ?

I conclude from thence, that the *Ovum* is only
 lodged in the *Vesicula* as a Ball in a Socket, and
 having no stronger Tyes than those of *Contiguity*,
 I see no Reason, though it is inclosed in the Mo-
 ther's Body, why it should not be reputed to
 be originally a *distinct Individuum*, upon which
 her *imagination* has no Power, nor Authority.

VI. But to displease no Body, I am very willing
 to allow, that the *Ovum* is one of the *Partes Inte-*
grantes of the Mother's Body ; yet, even after that
 Supposition, I think it impossible for her *Imagina-*
tion

tion to make any Impression upon the *Fœtus* in this first *Stage*.

For if a Ligature, or a hard Pressure be made upon a Sinew, or an Artery, their lower Parts do entirely lose their Communication with the Heart, and the *Cerebrum*, and are, for that Time, wholly deprived of Motion, and of feeling, and if the Cause be not soon removed, they remain useless for ever.

For that very Reason, 'tis not in the Power of *Fancy* to affect the *Ovum* after *Conception*; since, as I have observed before, the Liquor, in which it did swim, growing into a hard Substance, presses, like a *Tourniquet* upon the *Pedicul* of the *Ovum*, and strangling the Vessels, cuts off all Manner of Communication between the Mother and the *Ovum*, so that *Imagination* can command that Part no more, than a Man Paralytical is able to move his Limbs.

The second STAGE of the Fœtus.

The second *Stage* of the *Fœtus*, is when the *Ovum* has left the original and native Place of its Habitation, and is passing through the *Fallopian Tube* into the Bottom of the *Uterus*, in both which Places, it is visibly loose, and without any *Adhesion* for a considerable Time; for it remains in that Condition for several Weeks after *Fœcundation*.

* In some Brutes, the *Adhesion* is not compleat till towards the Middle of *Gestation*, notwithstanding the Increase and Bulk of the Animal.

And yet the several Functions relating to Life are performed independant on the Mother. The Heart moves, the Blood, such as it is then, circulates, the Juices are filtrated, the Body is nourished and increased ; in short, the *Cerebrum* and the *Genus Nervosum* do their Duty, and all this without the least Adhesion to the *Uterus*.

'Tis plain, that in this *Stage*, the *Fœtus* is an *Individuum* distinct and separate from the Mother's Body, and that consequently her *Imagination* can have no Effect upon the Child.

All our Faculties are limited : There are certain Bounds, beyond which they cannot exert their Strength ; let our Passions be never so violent, yet they are confined within the Sphere of the Mind, and of the Body : By what *Magick* then is the *Imagination* of one Being, capable to affect another, which is wholly and entirely a different *Individuum* ?

If

* *Inspexi uterum ovis, quinque Septimanis Impregnatum, & inveni Conceptum nullibi utero junctum, Wilhelm Langley, de generat. Animal.*

Suis & Equæ carnosam Hujusmodi copulam non habent. Harv. de uteri memb.

Equa Sui proxima est — uterus primis Gestationis mensibus apertus, suilli instar, fœtum nondum coherentem dimittit, nec ulla placentæ aut glandularum prodit. Needham. cap. 7.

In Sue, cujus uterus omnium simplicissimus, si in prioribus septimanis fere usque ad medium gestationis tempus Sectionem institueris, Invenies membranam banc tenue Serum paulatim exundantem, quod a chorio confestim imbibitur, minime tamen adheret utero chorion. ibid.

If this be well considered and weighed, by the *Imaginationists*, I hope they will cease to be so clamorous, or at least, so uncharitable, as to fright honest Women with Bug-bears, and dreadful Stories, during the *Non-adhesion* of the *Fœtus* to the Tube, and to the Bottom of the *Uterus*. I beg of them to distinguish Times, and to be so fair, as to declare roundly to timorous People, ‘*Imagination* is not in Season; you may, for several Weeks, long without any ill Consequence; the Child shall not receive any bad Impression from your rambling Fancy.’

The third STAGE of the Fœtus examined.

No doubt, but the *Imaginationists* have great Hopes to retrieve their Affairs in the third, and last *Stage*, of the *Fœtus*, when it does strongly adhere to the *Uterus* by the Help of the *Placenta*; but their Expectations, I hope, will prove frivolous.

This *Stage* is the longest of the three, since it does continue as far as the Time of the Birth, but it is not essentially different from the second, the *Fœtus* remaining still a distinct *Individuum* from the Mother, with whom it is united by no other Means, than *Contiguity*, and consequently out of the Sphere of her *Imagination*.

The *Fœtus* in the second *Stage* is like a Plant, which is loose in the Water, or in a soft Mudd, where it spreads its Fibres, and whence the Nourishment is attracted, the Water all the while permitting, but not promoting the *Suction*.

The *Fœtus*, in the last *Stage*, being encreased and in Danger of being tossed to and fro, and of pressing too hard upon the Neck of the *Uterus*, and, besides requiring a greater Quantity of nutritious Juice

Juice than before ; the *Fœtus*, I say, may be compared with the same Plant, which does, upon the Account of its Bulk, want to be removed from the Water into the Ground, for a better Support, and for an Increase of Nourishment.

If, in this *Stage*, the *Fœtus* is reputed to be Part of the Mother, 'tis in the same Sense, that an *Ivy-tree* is said to be Part of the Tree, or of the Wall, which it cleaves to, and from which it cannot be separated, without some Trouble and Difficulty.

For notwithstanding the strong Adhesion of the *Ovum* to the *Uterus*, 'tis certain, that, whatever Blood-Vessels and Sinews were passing, if any, in the first *Stage*, from the Mother to the Child, have been entirely cut off in the second *Stage*: There is no common Circulation of Blood between them, no Communication of Animal Spirits, they have not the same Sensation ; what the Mother feels is nothing to the *Fœtus*, one may be in Pain, when the other is easy ; one sleeps, and the other is awake ; and very often the Mother is dead, when the Child is still alive.

'Tis true, that the *Fœtus* does draw its Nourishment from the *Uterus*, but 'tis insensibly, and like a Vegetable, which makes no Return to the Earth, of what it receives from the Ground. In short the Child is as distinct from the Mother, as an Infant, which is at the Breast, is separate from the Nurse, upon whose Milk it feeds, and 'tis no more possible for the Mother's *Imagination* to act upon the *Fœtus* in *Utero*, than for a Nurse, by her Fancy, to make upon the sucking Babe any Mark or Impression.

In Opposition to this, Dr. *Turner* pretends, that there is a Circulation of the Blood from the Mother to the Child, and back again, by Means of the *Placenta*, the Vessels of which, both Veins
and

and Arteries *Inosculate* with those of the *Uterus*: How many learned, and skilful Anatomists, Dr. *Turner* can muster on his Side, he knows best; in the mean Time, I answer,

I. That, though it should be granted, that there is a Circulation of the Blood between the Mother and the *Fætus*, yet its *Impetus* is broke before it can reach the Body of the Child, and consequently, 'tis difficult to understand, how it is able to make any particular Impression upon the *Embryo*.

1. The *Uterus* in pregnant Women is fungous and spongy; the Blood-Vessels come from a thin Branch, and don't go in a strait Line, but wind about, and make several Turnings, and are so much relaxt, that their Cavity may receive the End of one's Finger; 'tis then easy to conceive, that the Blood cannot circulate through the several Parts of the *Uterus* with any considerable Velocity.

2. The *Placenta* stands in the Way to give a new Check to the Violence of the Blood, as well as the Structure of the umbilical Vein, * which in its Course, takes a Compass of three or four Ells, making a most admirable Texture like a Net.

3. When the Blood does enter the Body of the Child, it flows in an uniform Stream, and is equally distributed to the several Parts of the *Fætus*; Why then is one Part more affected by the Mother's Fancy than another? Has the Blood Sense and Reason, to chuse one Limb before another, and to know the Intent and Meaning of *Imagination*; and what Sorts of Marks are bespoken?

R

Upon

* Arant. Cap. 8.

Upon this, some Authors have had formerly a strange Notion; for they believed, that the *Accidents* that is, the Shape and Colour of the Objects so much desired, flying through the Air, and entering the *Imagination* of the Woman, were received by * the Spirits, and, floating in the Blood for some Time, were insensibly driven to the Superficies of the Skin: So that I find, that the Dogms of *Transubstantiation* and of *Imagination* have had the Fate to be defended by very near the same Principles.

II. There is no Circulation of the Blood from the Mother to the Child, and back again, as Dr. *Turner* does assert.

1. This Circulation appears to be superfluous, and unnecessary, since in the *second* Stage, the *Fœtus* is nourished, and increased without it; Is Nature on a Sudden, become fickle, and inconstant in its Proceedings, contrary to its usual Custom?

2. That Circulation, promoted by two different and unequal *Powers*, would be very dangerous and detrimental. In the *Fœtus*, the Heart is small, the Pulsation weak, and obscure, and the Motion of the Blood slow and languid: On the contrary, the Mother's Heart is large, and the Circulation performed with Strength and Velocity. How can the
the

* *Accidentia Fœtui imprimuntur.* Roder. a Castro. Cap. 11. — Ubi Mulier aliquid vehementer appetit, illud semper Animo voluit, quo fit, ut spiritus ipsos, rei desideratæ forma figuret. Spiritus vero formati figura rei desideratæ dum miscentur sanguini, quo nutritur Fœtus, imprimunt ei eandem figuram, ex sanguine vero dum caro gignatur, necessaria et eadem figurata remanet in ea. Mercurial.

the *Fœtus* keep Pace with the Mother? Is it not plain, that the *Uterine Arteries* would fling into the *Fœtus* more Blood, than 'tis possible to be conveyed to the Mother by the *umbilical Arteries*?

3. That the Circulation of the Blood in the *Fœtus* is distinct from that of the Mother, appears by the Difference in the beating of the Arteries, which have not, on each Side, an equal Number of *Pulsations* in an equal Space of Time, which is observed easily, * if you put one Hand upon the Mother's Pulse, and the other upon the umbilical String. This is to be understood, of what is usual, for some particular Circumstances of the Mother, or Child may accidentally cause an Alteration in the Pulse for a Time.

4. 'Tis certain, that before Pregnancy, the Veins and Arteries of the *Uterus* are all matched together: Pray, where are to be found any *idle Uterine Vessels*, to joyn with those of the *Placenta*?

5. That Union cannot be allowed, † because there is no Proportion in Quantity, between the Veins and Arteries of the *Uterus*, and the *Capillary Vessels* of the *Placenta*, which are innumerable.

6. 'Tis difficult to understand, how the *uterine Arteries* can meet with the *umbilical Veins*, and
vice

R 2

* *Certum est, Arterias illas, non Matris, sed cordis proprij virtute agitari, quippe Rhythmum. Sive ordinem a matris pulsu diversum obtinent: idque facile experiri licet, si manum alteram carpo matris, alteram umbilici funiculo admoveris. Harv. Exer. de umbil.*

† Arant. de Hum fœt. c. 7. Harv. Exer.

vice versa, the *umbilical* Arteries with the *uterine* Veins, except they have Sense and Reason, to know one another.

Dr. *Turner's* Objection does not make void my Assertion. 'Tis taken from the Operation of the Hair-lip, I might as well ask you, says he, when the Sides are excoriated in order to their Symphisis, how the Blood-Vessels find out each other, for circulating that Fluid as in the other Parts, as if they had never suffered a Solution of their Continuity.

I answer, that in this Case, the Vessels are very few, and 'tis enough for the capillary Branches of the Arteries to force an inconsiderable Quantity of Blood, through the Pores of the muscular Fibres; but the Question is about a large Bundle of Veins and Arteries promiscuously intermixed, and how they can each of them join, and inosculate with Vessels of a proper Denomination to answer the Design.

7. The Union is impossible; for the Flux of the arterial Blood, which generally is very strong, must in Course repulse the Veins at their very first Approach, and prevent their Anastomosis with the Arteries?

8. If the Blood-Vessels of the *Uterus* were joined with those of the *Placenta*, would not the Dilaceration at every Birth be so considerable, as not to be cured without a great deal of Difficulty, and eminent Danger, so much Blood the Arteries, tho' never so small, would discharge in a short Time?

9. The Falsity of the *Anastomosis* of the Vessels of the *Uterus* and *Placenta*, is discovered by Comparative Anatomy, for in *Vitulis*, the several *Ansulae*,
or

or Branches of the umbilical String do terminate by carneous *Papillæ*, if I may so call them from their Shape, which are received into so many Sockets in the *Colyledon* or *Carunculae* next to the Womb.

'Tis only by these *Papillæ*, that the *Vitulus* has any Communication with the *Uterus*, and yet they may without any Dilaceration, or the least Effusion of Blood be drawn out of their Sockets; by which it appears, that the Blood-Vessels of the Mother are not continuous to those of the *Fœtus*, nor do enter into them. *Unde Patet, says Stenon, vasa sanguinea Matris non Continuari cum vasis sanguineis Fœtus.*

10. Lastly, what seems to be a strong, and invincible Argument is, that if there was, as 'tis pretended, a Continuity of Vessels, and such a *Transfusion* of Blood, the *Fœtus* should bleed to Death upon the Separation of the *Placenta* from the *Uterus* without a previous Ligature upon the *Funis*. But on the contrary, no Flux of Blood does follow so long as the *Fœtus* does continue adhering to the *Placenta*, and in that Condition it may be kept alive for a considerable Time, even for Three Days, as I have known it in a Child, which a barbarous Mother had left in a private Place, and which did receive no considerable Damage: What greater Proof can we have, that the Circulation is not in Partnership, and that the *Fœtus* does return nothing to the *Uterus*?

III. The Origin of the *Placenta*, and of the *umbilical* Vessels, the Nature of their Adhesion to the *Uterus*, the Quality of the Nourishment conveyed to the *Fœtus*, and the Manner of its Reception don't seem favourable to this pretended Circulation.

I. No

1. No Blood-Vessels shoot out of the *Uterus*, to embrace or enter the *Placenta*; for, as I have said before, there would be such a Deperdition of Substance in the Delivery, that the Cure should be very difficult, or impossible.

The chief Alteration, that is perceived in the *Uterus*, is that before *Impregnation*, it is whitish, and membranaceous, but, in pregnant Women, 'tis fungous, and spongy, and the Vessels grow so much in Breadth, that 'tis impossible for them to do it in Length.

2. The *umbilical* Vessels are not the Product of the *Uterus*, but are originally in the *Ovum*, and come by Degrees to Perfection; they are not only *continuous* to the *Fœtus*, but they are seen even before any Adhesion to the *Uterus*.

The same is to be said of the *Placenta*, The first Rudiments of which are like a woolly Substance on the Outside of the *Chorion*; it becomes afterwards red and carnous, and increases as the *Fœtus* grows bigger.

3. If the *Uterus* sends no Vessels into the *Placenta*, on the Contrary the *Placenta* sends a great many *Fibres* into the *Uterus*. For the Under-part of the *Placenta* is full of a vast Number of *Fibrillæ*, by which it adheres to the *Uterus*.

If we look upon these *Fibrillæ* as *Tendrils*, 'tis easy to conceive, that they have no great Difficulty to penetrate into the large Pores, and spongy Substance of the *Uterus*, to which they stick firmly for several Months, as we see Roots of Herbs, Shurbs, and Trees, make their Way through thick Planks, hard Stones and Walls, and strongly adhere to them.

From

From thence we may easily answer Dr. *Turner's* Question, Why a great Flux of Blood does commonly follow the Drawing of the *Placenta* from the *Uterus*? For the *Fibrillæ* are so blended with the *uterine* Cells, that they can hardly be separated without a *Solutio Continui*; The like we see in Walls, which lose a Part of the Mortar, when you pull off the Plant, which adheres to them: So the Flux must continue so long as the *Uterus* is dilated, and till it can contract.

4. The *Fibrillæ* do insensibly attract the nutritious Juice into the Sides of the Capillary Vessels of the *umbilical* Vein, where it is mixed with the Blood, and conveyed to the *Fœtus*.

But all these *Fibrillæ*, which enter the *Uterus*, are Receivers, or *Suckers*, like the Roots of Plants which receive the Juice from the Earth, but don't return it. That appears, by what I have said before, that when the *Placenta* is separated from the *Uterus*, neither Blood, nor any other Juice, run from it.

5. Learned Men* are of Opinion, that the true Nourishment of the *Fœtus* is a milky Mucilage which is separated by the *uterine* Glands into the *spongiuous* Cells, and afterwards imbibed by the *Fibrillæ* of the *Placenta*.

Two

* *Existimamus itaque non Sanguinem, ast lacteum quendam Humorem esse, qui ab Utero ad Fœtum deferretur; quia Glandulæ in Glanduliferis et Placentæ in Placentiferis ab Utero ita sejunxi possunt, ut ne guttula quidam Sanguinis effluat, sed ejus loco, si premantur, lacteus quidem Humor prodeat, quam a materno Sanguine ita segregari credimus, ut lac in Mammis, quod prout Infantis ore, sic ille venarum umbilicalium osculis excipitur.*

Two Reasons seem to prove it. 1. As soon as the *Uterus* does contract its Fibres after the Birth, and return to its former Shape, and its *membranaceous* Substance, then the Milk, which the spongy Parts are full of, does fly to the Breast in great Abundance, for the Nourishment of the Child. 2. By comparative Anatomy, we know, that in *Glanduliferous* Animals the *Uterus* is full of that slimy Juice.

6. Let the Nourishment be what it will, there seems to be no impelling Force on the Mother's Side, the attractive Faculty being in the *Ovum*, as in the Roots of Vegetables in Respect of the Earth, and consequently the nutritious Juice does not enter the *Fibrillæ* in a full Stream, but by a slow and languid Motion, proportionable to the Necessity of the *Fætus*.

7. From thence I draw these Conclusions. 1. That the *Fætus* in the third Stage is not *essentially* different from what it was in the second, having a distinct and separate Circulation of the Blood within itself, and proper vital Functions on its own Account. 2. That the Child adheres to the *Uterus*, as a Plant does to the Ground. 3. That it is no Part of the Mother, but a distinct *Individuum*, according to Dr. *Harvey's* * strong and beautiful Expressions, which chiefly relate to the two last Stages of the *Fætus*. ' *Certe concludendum*
' *est, Ovum etiam in Ovario dum est, Matris anima*
' *non vivere; sed esse instar filij Emancipati a prima*
' *Origine, sicut arborum Glandes et semina a plantis*
' *ablata, Haud ulterius earundem partes æstimanda*
' *sunt;*

* Exer. 26.

' *sunt; sed sui juris facta, quæ propria, insitaque*
 ' *potentia vegetativa jam vitam degant.* Certainly
 ' we must conclude, that the *Ovum*, even when it
 ' is in the *Ovary*, has a Life distinct from the Mo-
 ' ther's. And that from its first Origin, is, as a
 ' Son *Emancipated*, like Acorns and Seeds, which,
 ' being once separated from the Plants they came
 ' from, are no more to be esteemed any *Part* of
 ' them, but are their own Masters, living by their
 ' proper and natural vegetative Power.'

And consequently the Mother's *Imagination* alone
 cannot do the *Fætus* the least Injury at any Time
 whatsoever, by imprinting any *Stigmata* upon its
 Body, which is a distinct *Individuum*, and out of
 the Sphere of her Fancy.

C H A P. X.

A Sketch of the Causes of Marks and De- formities.

THIS Subject is so copious, that I hope,
 the Reader will be satisfied with a few
 general Remarks, upon which all others depend.

What Necessity is there, to have Recourse to
Imaginary Causes, when *Marks* and *Deformities*
 can be accounted for in a natural Way?

Why should we be surprized at some Irregu-
 larities on the Skin, and other Parts of the
 Body? Don't we see the like every Day upon
 Vegetables, though they are not capable of *Ima-
gination*? They have their Moles, their hairy
 Parts, their Discolourations, their Excrecences,
 and, now and then, such odd Shapes, as to make
 S strange

strange Representations of Animals, or other Things, and all this without the Help of *Fancy*.

If a due Catalogue was drawn of such Irregularities in the Body of Children, as are supposed to proceed from the Mother's *Imagination*, they would appear to be the same over and over again, with no great Difference, and capable to be reduced into certain Classes: Does not this intimate, that they proceed from the Laws of Motion, and the Structure of the Organs?

There are many considerable Deformities, which are never referred to *Imagination*, viz. the irregular Conformation of the *Viscera*, &c. Is the whole Empire of the *Microcosm* so divided between *Nature* and *Imagination*, that one rules within, and the other governs the outward Parts?

Deformities ought not to be so amazing as the wonderful *Uniformity*, that does commonly reign among living Creatures of all Kinds. This may be taken at first for a *Paradox*, but the Truth of it will appear plain, if we consider, that the original Rudiments of Animals in the Creation, being infinitely small, and composed of a prodigious Number of very minute Parts, which the least Shock may put out of Order, have consequently been all along threatned with Ruin and Destruction, and yet they have persisted whole and entire, except in few extraordinary Cases, which are accounted for by these five Reasons. 1. The Variety of Particles, and of their Combinations. 2. The Distempers of Children in *Utero*. 3. The Interruption of the Increase of some Parts in the Child. 4. Force and Violence upon the Body of the *Fœtus*. 5. Misfortunes from *Inheritance*, and the *Transmigration* of the *Ova*.

I. *The*

I. *The Variety of Particles, and of their Combinations, the first Cause of Marks in Children.*

So great is the Variety of *Atoms*, that very learned Philosophers have been of Opinion, that there are not two that be both alike. However 'tis certain, that we don't find two Bodies exactly the same; as for Instance, there are not two Leaves of the same Dimensions, and though they have Similitude enough to entitle them to such a Denomination, yet they differ somewhat in Shape and Bigness.

'Tis the same in Men: As we differ in Looks, so the several Particles, that make up the Fibres, and the Fibres that make up one Body, do differ from those of all others.

'Tis easy to observe the Truth of this upon Bones, and Blood Vessels. Take never so many Bones of the same Kind, and of the same Bigness, as near as possible, yet you will find a vast Difference in their Shape, in their Cavities, in their Heads and Protuberances; and, what is more remarkable, in the Number, Place, and Disposition of the *Foramina* through which the Blood-Vessels come in, and go out.

This also proves, that Arteries and Veins have not, in all Men, the very same Diameter, Situation, and Branches, which, now and then, causes Phlebotomy to be difficult and dangerous: In some the Artery is so deep, that the Pulse cannot be felt: In others it creeps upon the Superficies of the Skin; and sometimes 'tis so framed, that the Pulse appears to be intermittent.

This is called *Lusus Naturæ*, which does easily account for several Singularities, and especially for those Discolourations, which, according to
 People's

People's Fancy receive divers Names, either of an *Apricock*, of a *Peach*, or a *Mulberry*, &c.

And, as they depend upon the Blood-Vessels being too superficial, or numerous, there's no Wonder, if they make a greater Shew in the *Fruit Season*, or *Summer-Time*, when the Blood is rarefied, and in a Ferment, than in *Winter*, when it is more concentred.

II. *Distempers of Children in Utero, the second Cause of Marks and Deformities.*

The *Fœtus*, as I have shewn before, is a distinct *Individuum*; it has the Circulation of the Blood independant on the Mother, its own *Genus nervosum*, a separate Secretion of Juices, and all the Functions of animal OEconomy in it self.

Upon that Account we see, that a weak Mother has sometimes a very strong and lusty Child, and *vice versa*, that Infants are feeble and sickly, when the Parents have been all along in good Health.

There's no Manner of Doubt but Children in the Womb are as liable to Distempers, as if they were born. They are not exempted from *Cataracts*, and *Gutta Serena*, from *Varices* and *Aneurisms*, from the *Yellow-Jaundice*, and from the *Stone* and *Gravel*.

They are subject to the *Dropsy*, and particularly to the *Hydrocephalon*, to *Convulsions*, and even *Epileptical Fits*, according to the Observation of *Hippocrates*, who, in his Book *de Morbo sacro*, affirms, that this Distemper has its Beginning in *Utero*.

They have Obstructions, which by depriving some Parts of due Nourishment, and turning the Humours upon others, are apt to make them *Ricketty*. For Dr. *Glisson*, Chap. 10. speaks of one who

was born with that Infirmary, and whose Neck and Spine were so weak, that they could not bear the Weight of the Head. *In eo*, says he, *Spina Dorfi et Collum adeo erant debilia, ut nulla ratione valerent grandiusculum Caput sustinere.*

They want, now and then, the usual Perforations of the *Anus* and *Vulva*. *Parey* does also take Notice, that they have considerable Impostumes and Ulcers, which afterwards are easily mistaken for Cuts and Wounds.

Should it not be very strange and unaccountable, and even next to a Miracle, if a tender Body, able to receive the least Impression, did not discover outwardly, by some *Marks* or *Deformities*, the sad Effects of so many Distempers?

There's a particular Infirmary Children bring into the World, which I beg leave to call *Hernia Spinalis*: 'Tis a watery Tumor about the lower Part of the *Spine*, which proves generally to be mortal?

Hildanus * has thought fit to change this Swelling into a *Fritter*, occasioned by the Mother's *Imagination*. ' For a careless Maid not having made
' the *Fritters* to please the Palate of her Mistress,
' the Gentlewoman was in *due Time* brought to
' Bed of a Female Child, extraordinary feeble
' and extenuated with a round Swelling, near the
' *Os Sacrum*, full of Water and Wind, as big as
' a *Goose-Egg*, and of the Shape of *Artolagani*, *qui*
' *veluti Vento inflato extuberant.*' One had thought, that the Sight of the *Fritters* making the Gentlewoman's Mouth water, the Deformity should have been about the Child's Lips; but it seems the Mother applied her *Right-hand* to another Place;

D E X T R A

* *Hildan. Cent. 3. 56.*

DEXTRA locum illum fricaverat. This is indeed a material Point in History, and a great Improvement of natural Knowledge, to inform us, that the Woman was not left-handed!

Tulpius, in his Observations, *lib. 3. c. 29.* speaks of this Swelling: By the Description he gives, 'tis easy to judge, that, in this Case, the *Vertebrae* are not close, but at some Distance; and that the Membranes, which cover the *Medulla*, being relaxed by a Flux of Humours, do come out through the Opening, and make a Bag, which is of the same Nature, as the *Hernia*, but incurable.

III. *The Increase of some Parts of the Fœtus being interrupted, the third Cause of Marks and Deformities in Children.*

The Parts of the *Fœtus* are delineated at once in the *Ovum*, but they don't all increase in the same Proportion; some making their Appearance very soon, when others are not observed till a long Time after, or never appear, if an Impediment be in the Way.

For if the *Fœtus* be distempered, the Obstruction of the Vessels may put a Stop to the Nutrition of some Parts, which remain in their first State without any Improvement, whilst others come to their full Perfection.

In that Case, the *Phænomena* appear so odd, that they are immediately decreed and pronounced to be Monstrous, and put to the Score of the Mother's Imagination, though there's nothing in it, but what is according to the Course of Nature in the Beginning of the Formation of the *Fœtus*, and before it comes to its full Accomplishment. Few Instances will make this plain to the Readers.

1. The *Cerebrum*, and *Cerebellum* do look at first like two watery Bladders, afterwards they change from a very clear Water into a *Coagulum*, which is only covered with a thin Membrane. *In Capite*, says *Harvey*, *circumcrescente membrana, ex aqua limpidissima Cerebrum concinnatur* ——— *Cerebrum et Cerebellum ex limpidissima aqua in Coagulum callosum densantur.*

That's the Reason that some Children are born without any visible *Cerebrum*: You have this Case in *Blegny's Journals*, *April, 1680. Obs. 3. Puella sine Cerebro nata. In tota Cranij Capacitate nihil præter aquam limpidam deprehendere licuit, omnino adimplentem membranas, nullo præsentè Cerebro, aut Substantia solida. A Girl born without Brain, and lived five Days. There was in the Cavity of the Cranium nothing but clear Water, which filled the Membranes without Brain, or any solid Substance. No Doubt but the *Cerebrum* of this Girl, upon the Account of some Obstructions, remained in its primitive State, and appeared waterish.*

2. What's the Reason that the *Cooper's Wife* was delivered of a Child with the *Viscera* hanging out of the *Abdomen*? I answer, that they are so in the *Fætus* for a considerable Time, and that this Child had probably some Distemper, which hindered the Growth of the Integuments. *
 ' *In humano Fætu Cutis, partesque omnes Cutaneæ, ultimo loco perficiuntur; ——— Viscera omnia, et Intestina intra corporis Cavum non reconduntur.*
In a human Fœtus, the Skin, and all skinny Parts come last to Perfection; ——— the Viscera and the Intestines are not shut up in the Cavity of the Body.
 But

* *Harv. Exerc. 69.*

But the ingenuous and unaccountable Confession of *Gregory Horstius*, the only Publisher of that dreadful Case, deserves to be recorded: For, after he has made a great Noise about the Cause of that Deformity, at last, he is forc'd to own, that *Imagination* had *very little* or nothing to do in it, because the Work was ready done, and at Hand, * *verisimile videtur* ' *Imaginationem totum*
 ' *hoc negotium peregisse, quatenus tunc temporis*
 ' *rite quidem formata fuerint viscera, sed adhuc*
 ' *mollia, minusque firmis ligamentis Cohærentia, et*
 ' *tenerrima cute VIX circumdata* ' 'Tis *very likely*, says he, *that Imagination has done the whole Work*; for at that Time *the Viscera are soft, not adhering to strong Ligaments, and hardly covered with the thinnest Membrane*: So that *Imagination* has done the Job, because *Imagination* found the Job ready done. Who ever heard any Man living argue so odly?

Destruit, Ædificat, Mutat Quadrata Rotundis.

Had it not been better for *Horstius* to say, that *Imagination* was more consciencious and tender-hearted, than to ripp open the Body of the Child; but coming in the Nick of Time that the *Viscera* are not yet inclosed, she served the *Cutis* and the *Integuments* with an *Injunction* to stop their Proceedings, and left the Babe *in Statu quo*?

3. The Cause of a *Hair-Lip* is the same. *viz.* an Interruption in the Growth of the *Cutis*. † ' *In*
 ' *humano Fœtu. Inter Initia, nec Labia, nec*
 ' *Buccæ, nec Auriculæ, nec Palpebræ, nec Nasus*
 ' *discernuntur: Ultimoque omnium coalescit linea*
 ' *illa*

* *Hild. Cent. 3. Obs. 55.*

† *Harv. Ex. 56.*

illa, qua labia superiora committuntur. *In a human Foetus, the Lips, the Cheeks, the Ears, the Eye-Lids and the Nose are not seen in the Beginning, and the Line which unites the Sides of the Upper-Lip is the last in Coalition.* 'Eandemque * ob causam, nisi fallor, multi nascuntur cum Labro superiori fisso, quia in Foetus humani formatione, superiora labia tardissime coalescunt.' 'Tis upon that Account, that several Children are born with a Hair-Lip, because in the Formation of the Foetus, the Sides of the Upper-Lip do unite very late.

4. If some Children bring into the World the Look of a *Monkey*, of a *Frog*, or of something worse, 'tis owing to the same Cause, viz. that the Lips and the Cheeks not being come to Perfection, and the Mouth being † opened from Ear to Ear, which are very small and hardly discernable, they appear most frightful to the Spectators, and give Room to many silly Notions.

5. I come to those Spots upon the Cheek, which have the Colour of *Red Wine*: 'Tis easy to perceive that they are not the Effects of *Imagination*; for Women may long for *White Wine*, and be disappointed, and yet do we ever see that particular *Signature* upon the Face of Children?

'Tis not difficult to discover the Origin of those Spots. They proceed very often from the *Cutis* wanting, in that Place, its due Thickness, and appearing, as if it had been fleaed, or pared off; Whereby

T

* *Oris Rictus ad utramque Aures protensus cornitur.*

Harv. Ex. 69.

† Exer. 69

whereby the Blood-Vessels are very conspicuous upon the Superficies.

Sometimes the Defect is not so much in the Skin, as in the Structure of the Arteries, and Veins, the Capillary Branches of the First being more numerous and dilated than usual, and those of the others few and narrow, and discharging the Blood but slowly.

And why should such a Thing be astonishing in New-born Children, when we see, every Day, Men, who naturally were before of a white and fair Complexion, do get in a few Months a red Face, or a red Nose.

6. In the *Fœtus* the *Spine* is bent outward like a Bow, and if the Ligaments grow strong, and the *Vertebrae* come to their *Ossification* before the Time, there's a great Risk; that the Child may receive from thence a Crookedness in its Back.

I say the same of the *Tibia*, which, in Babes, is not so straight as in Men, and of the *Tarsus* which turns inwards; from thence many Children remain bended-leg'd?

Parey does also take Notice, that Children bring *Dislocations* into the World, because the Cavities, which belong to the Articulations, not having, from their first Conformation, a sufficient Depth, and the Ligaments being weak and full of Humours, the Head of the Bone is easily thrust out of its Place.

IV. *Force and Violence upon the Body of the Fœtus, one of the Causes of Marks and Deformities.*

This is so plain, that it brings its own Demonstration.

1. 'Tis easy to conceive, that the Body of the *Fœtus*, being soft and tender, is liable to be bruised, and dashed in Pieces by the strong Convulsions of the *Tubes*, and those of the *Uterus*, and by the violent Contraction of the Muscles of the *Abdomen*, which do press upon it with great Force.

If the Struggle does happen in the *Tube* early, and a little Time after the Egress of the *Ovum*, or *Ova* from the Ovary, 'tis possible for two *Ova* to be so confounded, and so intermixt one with another, as to make an odd and monstrous Composition of the Fragments of both.

2. The bad Conformation of the *Uterus* may be the Cause of *Deformities* according to *Hippocrates*.
 ' The Child in *Utero*, says he, shall be lame if it
 ' is straitned for Room, like a Vegetable, which,
 ' being hindered in its Growth by Stones or any
 ' Thing else, rises crooked, and wry, out of the
 ' Ground, and thin on one Side, and thick on
 ' t'other.' *De Genitur.* Art. 9.

To this must be referred the Damage the *Fœtus* does receive from the Mother being too much confined by her Cloaths, or by a stooping Posture that the Exercise of her particular Trade requires.

3. The *Fœtus* may also suffer by the Falls of the Mother, and by the Blows and Wounds she does receive. *I am of Opinion*, says *Hippocrates*, *that the Child in Utero may be mutilated, by the Blows, or Fall, the Mother has had, — and on the same Side.*
De Genitur. Art. 8.

4. Some Children are born with the Skin of the Head so relaxed and hanging down, as to represent, according to People's different Fancy, a *Grenadier's*

nadier's Cap, the * *Hood* of a benedictine Frier, a † *Toad*, a Woman's *Head-tress*, &c. and they very seldom fail to put the Charge upon *Imagination*: But *Bartholin* ** assures us, that this Accident comes from the Depression of the Bones of the *Cranium* by which the Skin is not confined, and that he has observed it several Times.

I am apt to believe, that this Deformity may come also from other natural Causes; for, *Tulpius*, lib. 1. Obs. 52. speaks of a young *Spaniard*, whose Skin was so loose all over his Body, that he could bring the Skin of the Throat, as far as his Mouth and Nostrils, and pull the Skin from the Top of the *Humerus* to his Cheeks and over his Face like a Sail.

V. *Misfortunes from Inheritance, and the Transmigration of the Ova.*

That there are *Hereditary* Deformities, is a Fact, which can never be denied: 'Tis very common for crooked Persons to have Children of that Shape. But, what is more remarkable and wonderful, is, that the true and original Cause of these strange Accidents, is not always confined within a narrow Compass of Time, but is, now and then, of a very old Date, and even of several Thousand Years.

'Tis upon this Occasion, that *Dr. Turner* has made his *facetious* Paraphrasis mentioned in the *Advertisement*: But I am so much convinced of the Truth of my Assertion, that I think fit to repeat it here with a few Additions for that Gentleman's

* *Philosoph. Transf.* N^o 233.

† *Hist. de l'Academ. des Sciences.* 1716.

** *Act. Med.* 1721. Obs. 24.

tleman's Diversion, and to give him a second Opportunity of shewing his good Humour.

What I maintain is grounded upon a Principle universally received, *viz.* That there is no new Creation, and that the *Rudiments* of *all* Vegetables, and of *all* Animals now in Being, are a *Principio*. From whence I draw this Consequence, that those *Rudiments* have been all along subject to the usual Accidents which do naturally follow the Laws of Motion.

The biggest Oak upon Earth has been *in Small*, from the Beginning, involved in a *primitive* Acorn; and if we look forward, any single Acorn does not only contain the Oak, which is to come next, but also all the Trees and Acorns which shall be produced from thence successively as long as the World does last.

Where's then the Absurdity to say, that an Acorn may be so damaged, in a Part infinitely small, as neither to lose its vegetative Faculty, nor, at first to discover outwardly the Hurt it has suffered, till after a long Succession, the Injury will appear to be in a few Acorns, when 'tis their Turn to shoot into Trees?

I say the same of Animals; there's no Child born, but the *Lineaments* of its Body have been *somewhere* from the first Creation, and in that *somewhere* liable to many Vicissitudes. The Opinion, which is now generally received, is, that the *somewhere* was in a *primitive* Ovum, which had several *Ovula* involved one within another.

According to this Hypothesis, if there be no *Transmigration* of the Soul, we must however allow of a Sort of *Transmigration* of the Body, since there's not one single *Fætus* at this Time, but has been successively in the *Ovary* of Two Hundred and Fifty Persons at least.

Is there any Improbability to say, that an *Ovulum*, going through so many Revolutions, may have received some Damage, when a long Time ago it existed in another *Ovum*?

Have all these Mothers, and every one of them, been exempted from Bruises, Cuts and Wounds, from Obstructions of the Juices, from *Hydrops Uteri*, from *Scrofulæ*, Ulcers, Cancerous Humours, virulent Distempers, and from such Poisons as may specifically affect one Part rather than another?

It may be the Child, that came first, and immediately from the *primitive Ovum*, has been well shaped, and regular in all its Limbs, and a great many more of its Posterity, when after several *Evolutions*, it being the Turn of the *damaged Ovum* to be fecundated, a Child is unexpectedly born monstrous, or with great Deformities, upon the Account of the old Misfortunes, a few Particles of its Body, which were infinitely small in the *primitive Ovum*, having been then displaced, confused, or separated.

Thus you see, the Mother, under the specious Pretence of *Imagination*, is wrongfully brought in Guilty, when she is entirely innocent; and that the Deformities complained of are very often owing to remote Causes, which have taken Effect, even a long Time before she came into the World.

CONCLUSION.

Now that I am gone through the great Topicks of EXPERIENCE, REASON, and ANATOMY, which all Three join together against the current Opinion, 'tis Time to put an End to this Dissertation, and leave the Readers to judge for themselves.

I desire them to put a good Construction upon my Undertaking, having nothing in View, but to find out the Truth, and to quiet the Minds of timorous People. I beg Pardon for the several Defects and Imperfections of this Treatise; for, as I am the First, who has ever writ on this Side of the Question, I am afraid I have not been able to make Use of all the Advantages the Justice of my Cause could afford. Give me Leave to say upon such a Subject, *Voluisse sat est.*

FINIS.





ERRATA

	For	Read
P. 1 l. 13,	<i>Ec. Determined,</i>	<i>Determinate.</i>
P. 14 l. 17	unexpectedly,	unexpectedly.
P. 23 last l.	<i>Godliman,</i>	<i>Godalming.</i>
P. 24 l. 25	Face,	Toes.
P. 34 l. 11	<i>Liquor,</i>	<i>Loquor.</i>
P. 35 l. 27	are mote,	a remote.
P. 36 l. 15	<i>Superfæctione,</i>	<i>Superfætatione.</i>
P. 45 l. 2	any other Thing,	any Thing.
P. 46 l. 27	Prudent,	Prudence.
P. 52 last l.	but that,	but they.
P. 68 l. 21	<i>Inludit,</i>	<i>Illudit.</i>
P. 84 l. 11	not so much,	less.
P. 92 l. 23	of the third Cen- tury,	in the Beginning of the third Century.
P. 93 l. 3	<i>Sparkled,</i>	<i>Speckled.</i>
P. 103 l. 29.	sudden or not,	sudden or not sud- den.
P. 120 l. 30	'Tis on,	'Tis no.





