

A letter from a male physician in the country, to the author of the female physician in London; : plainly shewing, that for ingenuity, probity, and extraordinary productions, he far surpasses the author of the narrative. To which is added, a short dissertation upon generation, whereby every child-bearing woman may be satisfied, that 'tis as impossible for women to generate and bring forth rabbets, as 'tis impossible for rabbets to bring forth women.

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L E T T E R

F R O M A
M A L E P H Y S I C I A N

In the Country, to the Author of the

FEMALE PHYSICIAN

In *L O N D O N*;

Dr. John Maubray.

Plainly Shewing,

That for Ingenuity, Probity, and extraordinary
Productions, he far surpasses the Author of the
NARRATIVE.

To which is added, A Short Dissertation upon *Generation*,
whereby every Child-bearing Woman may be satisfied,
that 'tis as impossible for Women to generate and bring
forth Rabbits, as 'tis impossible for Rabbits to bring forth
Women.

*Nulli Leones, Elephantes, Canes, Feles, aliaque Animalcula quæ in-
tra Uterum pariunt, ex Geniturâ humanâ, nullâ Putrefactionis aut
Corruptionis Specte, aut ullis imaginantium Matrum viribus in Ute-
ro Muliebri generari possunt. Lamzweerde.*

L O N D O N:

Printed for *T. WARNER*, at the *Black Boy* in
Pater-Noster-Row. 1726.

LETTER

FROM A

MALÉ PHYSICIAN

In the Country, to the Author of the

FEMALE PHYSICIAN

IN LONDON;

PLAINLY SHOWN,

That for the Country, Propter, and extraordinary
Probes of the Female Physician the Author of the
NARRATIVE

To which is added, A Short Dissertation upon the
Necessity of such a Dissertation, Women may be told, that
that it is necessary for Women to consult and bring
for the Benefit, as is necessary for Men to bring forth
Women.

Small note: I have not seen any other Edition of this
Book, and therefore I have printed it as it is, and
I have not seen any other Edition of this Book, and
I have not seen any other Edition of this Book.

LONDON:

Printed for W. R. B. at the Black Swan in
the Strand, 1720.



A

LETTER, &c.



WHEN Authors conceive, undergo Labour-Pains, and bring forth, they may be said, in some measure, to be deliver'd of the Brats of their own or their Neighbours Brains ; and as they are ingenious in delivering themselves of these, or ingenuous, in dealing justly by those, they may, with Reason, expect to be prais'd or despis'd ; For all Authors must expect Authors Fare.

IT would be vain to expect any other Fate, since all Mens Labours

share the same; for when given to the Publick, they are subjected to the publick Censure, and must stand or fall by their own Worth, or the Reader's Fancy, so receive Commendation or Condemnation, as Judgment or Caprice prevail.

No w, Sir, tho' all judicious Writers (as you are) be careful to avoid those Impertinences which they know would be taken Notice of and ridicul'd; yet are there not wanting some who will write in spite of Nature, and being shallow-pated Things themselves, puff'd up with Self-Conceit, will obtrude on the World what they have taken upon Trust, and even in the most abstruse Secrets of Nature, of which they know nothing, they would appear to be most ingenious, and have every one give Credit to what they have grossly swallowed, so would pass for Men of mighty Knowledge, by setting up for Authors of rare, strange, and extraordinary Foole-
ries,

ries, &c. which only afford Mirth to the Wise.

SOME Authors admire what others make a Jest of; and some are as rash in publishing, as in prating; so split upon the Rock of Ridicule. Some again, more cautious, weigh well the Effects and Consequences of their Writings before they lay them open to publick Censure, wisely considering, that a Hurry in the Execution of any thing, especially in the publishing of Books, often produceth galling Reflections.

THOSE Authors who write sensibly, purely, and naturally, express themselves modestly, let nothing escape them but what is judicious, real, and solid (as you have done) may always expect to be esteem'd by Men of Sense.

SOME Authors write to make their Readers laugh; others write only to be laugh'd at. I must own I cannot express to you the Indignation with
which

which I have read some Mens Works, full of unintelligible Jargon, neither *Greek* nor *English*, which, for a seeming Garnish, they crowd in at a Venture, to amuse their Readers, that, (as *Erasmus* has it) they who understand them, may be tickl'd with them, and those who do not, the less they know, the more they may admire.

NOR can I tell you, Sir, how much I was affected, when I perused a certain Author, who had studiously scrap'd together all the rare and extraordinary Events, the strange and supernatural Births, and other Accidents, out of *Pliny*, *Pinto*, *De la Val*, *Gonsales*, *Mandeville*, and other fabulous Authors, and such romantick Relations as had no Ground in Truth, only to gain a Name by imposing on the easy Belief of the People.

Now, Sir, as you have industriously avoided all these Extremes, you merit the Applause of all Ranks, but in a more special manner, of the
Fair

Fair Sex, whom you have laid under Obligations to spread your Fame, and perpetuate your Memory, as the most accomplish'd *Female Physician*, and most judicious Author any Age could ever boast of.

As such, Sir, give me Leave, amongst the Crowd of your Admirers, to congratulate your Renown, and apply to you upon an extraordinary Birth of Rabbits: This being a very rare Event in your way, which I hear has puzzled many not unlearned Persons, and confounded the Multitude; it is to be hop'd, Sir, since no body has hitherto pretended to account for it, that you would be so good as to account for this remarkable Delivery, as you have elegantly done for many yet more remarkable Events in your Time: Tell us particularly, Learned Sir, how these Rabbits were generated, and whether you think they were stopp'd in the Fallopian Tubes, as his Majesty's Anatomist has wisely hinted;

ed ; or whether you think they were bred *in Utero*, and forget not to tell us, how they came there ; for out of the *Uterus* he certainly brought forth the Head of a præternatural Rabbet, with the Furr on it, and delivered her of the entire Trunk of a Rabbet stript of its Skin, of about Four Months Growth ; and pray, dear Sir, give us your Opinion of the *Placenta's* left behind, or, as he calls it, retain'd, and whether they will be the Cause, as he says, of this Woman's Death, or not.

You may perhaps wonder what Impertinent presumes to disturb your Repose, and dares thus to address you, being an utter Stranger to you. But this will soon cease, when I tell you, I believe that none but one of your profound Penetration, and recondite Learning, could solve these knotty and difficult Queries, and fully satisfy us upon those Heads : None but one who has obliged the Publick with his excellent Works, wherein he has affu-
red

red them, that he has acquired a perfect Knowledge of the Myſteries and Secrets of Nature in all Caſes incident to the Female Sex; one who infallibly cures all their Diſeaſes, diſcovers real Conceptions, whether of a Boy or Girl, and is Maſter even of the greateſt *Arcana* of Nature. One who can rectify Barrenneſs itſelf; One who has brought Midwifry to Perfection; and by long Experience in bringing Sooterkins juſt like Moodiwarps, &c. into the World, has accounted ſo rationally for *Dutch* Womens being more ſubject to bring forth theſe Animals than any others. See Page 365, 366. One who has ſo ingeniouſly accounted for numerous Conceptions, but more particularly for the Story of the Counteſs *Margaret* at *Loſdun*, who is ſaid to have brought forth Three Hundred and Sixty Five Children at one Birth. See Page 358, 359. One who has ſo cleverly and nicely accounted for Womens Conceiving, without any virile

B

Help

Help or Assistance. See Page 378,
379.

To whom could I apply with more Reason and Justice, upon such an extraordinary Event, than to you, Learned Sir, who are daily conversant in deep and profound things of this Nature; and from whom could I hope for any satisfactory Account of this extraordinary Delivery, &c. but from yourself, since you are the only Person alive who ever attempted to account for Extraordinaries of this kind.

AND lest your accounting for this extraordinary Delivery of Rabbits should chance, when you offer it to the Publick, to be suspected as spurious, or to be an Imposture, a Vice very frequent in our Days (for some do palm things on the World in other Mens Names) I would earnestly beg of you, to hand it to us with the same Spirit, Skill and Dexterity, you did the former, that when compar'd, they
may

may tally, shew themselves both of a Piece, and finished by the same Artist; and if by some masterly Strokes of your matchless Pen, you shall be able but to prove equivocal Generation, and that the Woman did generate these Rabbits, *eris mihi magnus Apollo.*

BUT pray, Sir, forgive me, now when I think on't, I should have stopp'd before this, lest I should chance to give a Handle to others to accuse me of what I have reprehended in them; for I have heard it without Doors, that some, and not a few, doubt of the Fact, as I always did, for which I could, were it necessary, give Twenty weighty Reasons as big as Plumbs, of which I can only spare one at present, and that is from a Defect in Rationals, because it does not fall within the Sphere of my gross Apprehension, and my dull and weak Intellect not being able to comprehend the Equivocal Generation, I do doubt of the Fact, and should do, even tho' the

Maist *Johns* in your Country should pronounce the common Malediction, *He that doubts shall be damn'd.*

NOW, whether possible or impossible, whether Fact or not? is not the present Question: It is all one in the *Greek*, and I presume, with you, most accomplish'd Sir: For such is your transcendent Genius, that you have cleverly accounted for as extraordinary things as this; and who doubts but that you can account for all the Mysteries in Nature; even all things, and a great many more. Go on then, sweet Sir, and satisfy the World for once, that there is a Man who can account for Non-Entities, as if they were real Beings.

IN the mean time, forget not to tell us a few of your Rarities and fine things over-again, for if you won't, I must. *Ergo.* Let a short Sketch by way of Parallel then suffice, till another Opportunity.

THE

THE Author of the *Narrative* brought away the 15th Rabbet out of the Womb of *Mary Toft*, a sorry Woman; you, Sir, brought away a Sooterkin, the likest of any thing to a Moodiwarp, from the Womb of a *Dutch* Woman. Of the Truth of these strange things you was afterwards so well assured, that you always as much expected the thing *De Suyger*, as the Child it self. Yours were monstrous little Animals, that run away from you like Dæmons, and those none of the better Sort, which you took them for the first time. See Page 375. He gives Courses of Anatomy, and will shortly read Lectures upon Seventeen præternatural Conies, and has promised, that the Account of the 18th Rabbet shall be publish'd by way of *Appendix* to the *Short Narrative*: You give Courses of Midwifry, and have often given Lectures on Conies, and may, if you please, reveal to your Pupils how these Vermine came there, and
how

how to prevent them, for the future, from creeping into so warm a Warren. He often advertises his Courses to be perform'd by *N. St. André*, Surgeon and Anatomist to his Majesty: Yours are as often advertis'd to be perform'd by *J. M---ry*, M. D. Author of the *Female Physician, and Midwifry brought to Perfection.*

ON this Head one thing may be justly said, that no two Authors have ever drawn their own Pictures more exactly than you Two have done; for It is fully agreed on all Hands, that ye have drawn them to the Life, and to Admiration.

YOUR *Female Physician* was seasonably, not rashly published: Witness the examining strictly into the Truth of the Facts you so dexterously accounted for: His *Narrative* with the like Discretion, before the Fact was examin'd. Yours was the Fruit of painful Study, and long, very long, Practice in Midwifry, Womens Diseases,

eases, &c. delivered to the World in a plain easy Style, without the least Desire to shew your Parts, or the least Tincture of Ambition to appear great, or Pretensions to be taken Notice of, by Narrations of fabulous Extravagancies. His *Narrative* of the extraordinary Delivery of Rabbits shew'd he wanted to be delivered of something extraordinary; whence it may not be improperly said, That *Ye are both finely brought to Bed*. Yours shew your great Skill in Anatomy and Midwifery; witness the two *Sinus's* of the Womb, with all its various Positions: The *Narrative* shews his great Judgment in both, witness his Conjectures about the Rabbits being bred in the Tubes, and only came into the *Uterus* when they gave her those Agitations, which were sensibly felt many Hours before their Exclusion, See p. 9, 10. You, with great Prudence and Care, have advanced nothing could render you ridiculous, and have cautiously avoid-

avoided giving any the least Handle to find fault with, or question the Sincerity of your Narrations. So has he, witness his *Narrative* and *Recantation*. As for the *Guilford* Performer, who laid the Woman of three more Rabbits, the last of which leap'd Twenty Three Hours *in Utero* before it died, See p. 6. and when the 11th Rabbet was taken away, up leap'd the 12th; I have neither Room nor Leisure to animadvert on him or his Wonders, without *Worthiness*, as Lord *Bacon* has it; for he seems fitter for a Toad-eater and Mountebank, than a Surgeon or Man-Midwife.

I SHALL beg Leave to present the Reader with a short Chapter from your *Female Physician*, where the Reader will be delighted with a Neatness of Diction, and incomparable Fluency, which discover your Regard to Sense more than *Tuneful Words*, and consequently the Esteem your Works deserve among the Learned. I am, Sir, &c.

*Parturiunt montes, &c.
-vox & praterea nihil.*

SECT.



SECT. 8. CHAP. III. P. 398.

Of the Strangulation of the Womb.

P. 399. **T** is also called *Strangulation*, *Suffocation*, or *Præfocation*. *Ibid.* L. 16. This *Suffocation* is a Distemper in which the Patient labours under *Inflation*, frequent Rumbings of the Belly, with a *Refrigeration*, p. 400. of the whole Body, and principal Parts, so as to intercept both Pulse and Breath; yet the Woman, no less than other Animals, such as *Snails*, &c. may have *Transpiration*.

As there are many different Sorts of *Uterine Strangulations*, there must also be many peculiar Causes. The Imbecillity of the principal Parts admitting the Humours, must concur at the *Latitude* of the Passages, which conspiring together, a *Suffocation* succeeds with *Aggravation*, p. 402. and draws on the most dangerous Sort of *Suffocation*, in which the Patient lies for dead, and differs in nothing from a dead Person. Hence some have been buried for dead,

C

and

and some have had the good Fortune to return from their Graves to their Houses again. If the Blood be sweet, she only fancies Amours.

P. 403. THIS Affection happens to Women satiated with Virile Conversation, p. 402. when they only seem to faint and fall away with a sort of grateful Indulgence, without the Pulse's Alteration. Upon which I observe, that if these Winds or Vapours, arising from corrupted Humours, be communicated to the Heart, the Suffocation happens with Palpitation; if to the Brain, with a Vertigo and Suffusion from the Phantasms of the Eyes. This happens to Widows rather than Virgins, because in the one the Passages are not only dilated, but Nature is accustomed to such Emissions, as the other is yet wholly a Stranger to. If these be detained too long there, they'll be converted into Venom, or a poysonous Humour.

IT is a Muliebrian Disease, whose Paroxisms are to be help'd by holding Fætidis to the Nose, p. 404. and Suaveolents to the Pudendum. It seizes the Patient all at once, tho' 'tis but of a short Duration, p. 405. and, in short, assails the Patient suddenly, without any previous Notice or Signification.

IF a Glas of Water be set on her Breast, if stirred, there's some Motion and Dilatation, considering well what has been said, that 'tis only by internal Transpiration she draws the Breath of Life.

Cure,

Cure, p. 406. IF she's alive, she will be quickly moved by *Sternutation*. If she send forth a cadaverous Smell, it's certain the Body is no more supported by the Soul: Wherefore, she is not to be buried, till after Seventy Two Hours *Expiration*, because that is the *Crisis*.

P. 407. THE Learned agree, that a præternatural *Situation*, namely, the Womb's ascending to the superior Parts, compressing the *Diaphragm*, Lungs, and Heart, may induce various *Suffocations*, which I think is also confirm'd by Reason and Experience. Who knows not, that the Womb may fall down to the very Knees? as I have seen it; and who may not thence conceive, that in the same Laxity of the Ligaments, the Womb may be as well drawn upwards, by Winds, Vapours, or too much gross Blood in the Ligaments?

P. 408. THE imminent Paroxysm of *Suffocation* is to be known by Grumblings in her *Abdomen*, a Distention and *Pulsation* in the Back, a pale and sad Countenance, attended at last with the foresaid Sense of *Strangulation*, as if the Patient was swallowing a Ball, &c. as also I have known some Women taken with a Fit of *Laughter* upon this Occasion.

THE morbifick humorous Particles, as in intermitting Fevers, have their due time of *Accumulation* and *Exaltation*, and may lye dormant in our Body, until by some Procathartick Cause, they are exagitated, and set at Work.

P. 409. Now, this *Agitation* of Humours depends upon the Course of the Sun and Moon in its *Perigæum* and *Apogæum*.

As to the Motion of the Sea, its Efficacy upon the Animal Fabrick may be easily comprehended, p. 409. When the Moon is but half full, the Planets draw each a contrary way, as it is middling during the Time between the dimidiated Orbs of the Moon, and the new and full Moon.

HENCE it is, that our Bodies so much sympathize and correspond with the Cœlestials, as daily Experience teacheth for Truth, that the hysterick Patient keeps strict Time with these superiour Bodies. So much for Diagnosticks; now

P. 114 FOR the Prognosticks of this Uterine *Suffocation*. Where the Humours are implicated among themselves, as before, by *Stagnation*, the Fits don't keep their legitimate Times, so a Concourse and Confluxion of Humours must needs aggravate the Distemper; especially if there be a *Complication*, such as when a *Syncope* is join'd with the hysterick Fit, the Case is dangerous, p. 412. These things consisting in the Corruption and *Inflammation*, the *Circulations* of the Distemper are either shorter or longer.

The Cure. If it proceed from Suppression, inferior Venæction is convenient, even tho' a *Syncope* join the *Suffocation*, but must be done with Caution, because of the present *Prostration*

tion and *Refrigeration* of the Patient's whole Body.

WHEREAS, if the Paroxysm proceeds from venenated Seed, I would lay her supine in her Bed; and if *Vellication* of her Ears, *Pilorumve Pudendi*, did not help her Condition, p. 413. I would apply Cupping Glasses, without *Scarification*, as also Pessaries, and sometimes *Suffumigations* of old Leather, a Partridge's Feather, or the Hair of her own Head, which is much better, always cherishing her Stomach with *Fomentations*, p. 414. or the Hoof of an Elk, a present Remedy in all Suffocations.

P. 415. IF this Distemper proceed from the Retention of the vitiated Seed, then, of Course, and without Controversy, the hysterick Passion must needs be most familiar to Widows, and marriageable Virgins, to whom I must finally say, Let 'em marry. In fine, Marriage will very much help such indisposed, according to the wise Ancients.

BEFORE I close this finishing Chapter, I must finally observe, by way of Recapitulation, That if Marriage can't be, they may try a common Remedy, which they'll find in *Ch. 5. Sect. 2.* called *Copulation*, p. 307. Having now candidly laid down, and ingenuously set forth, the most certain, brief, plain, easy, and unprejudic'd Instructions, which perhaps have ever yet been committed to Print upon the Subject of Midwifery, and all for the common Good of Mankind, without any *Affectation*, *Hesitation* or *Reservation*. Now

NOW, if so many *Ations* adorn one single Chapter of your Speculations, what a Multiplication of such *Decorations*, must raise our *Expectation* on a due *Perlustration* of 398 Chapters of your elaborate *Lucubrations*.

These, without *Exaggeration*, must excite the *Admiration* of the Learned of all *Stations*, especially those of *Physick*, to whom your *Dedication* p. 5. makes its solemn *Application* for a candid *Interpretation*, and with profound *Veneration* shews the sure *Foundation* on which the Art of *Obstetrication* stands fast in this *Nation* p. 18. to be imputed alone to your *Peregrination*.

YOUR divine *Contemplations*, and Sublime *Dissertations* on the Author of our *Creation*, Ch. 1. where, by your *Insinuation*, the only *Catharticks* of the Soul are Philosophical *Demonstrations*, and where, without *Affectation* you descant on the Powers of Judging, Phantasy and *Cogitation*, p. 13. 14. and for farther *Dilucidation* you Philosophize on *Sensation*. The four Senses you do tell, have their respective Cells in the Head. Of the Brain the two foremost Cells are possess'd by common Sense and *Imagination*. The Middle Part of the Head by *Cogitation*, and the hindmost Part thereof by *Commemoration*, p. 17. and how the æthereal Spirit divides it self into a threefold *Diversification*, by the *Appropriation* of as many *Residencies* in the Brain, the Heart, and the Liver, and how these

these by *Fomentation* cherish the whole *Corporation*.

ON the Embryo's *Formation*, p. 20. The *Fætus's Animation*, p. 24. The *Infant's Maturation*, p. 29. with their times of *Spumification*, *Lactation*, *Coagulation*, and times of *Lieneation*, *Ramification*, or *Carnification*, when the Embryo receives the Name of *Fætus*.

ON the Powers of *Imagination*, p. 58. 59. where the sudden *Transmutation*, by the force of *Saltation*, at a *Dancing-Bout of Recreation*, made such an *Alteration*, as amaz'd the good *Women*, who were turn'd into *Men*.

ON your Reasons of the *Child's Likeness*, from the *Mother's Imagination* in the time of *Copulation*, p. 63. In p. 49. *Ch. 4. of Love*, there you shew, if any want to know, what is *Love's Consummation*, described at large in your *Ch. 5. p. 53. of Copulation*, *Ch. 6. Remarks upon Copulation*, p. 52. That in *Congression*, they might be mutually charm'd, for many *Griets Compensation*. These *Conjunctions of both Sexes*, these *Completions of our unbounded Passions*, these *Desires of Procreation*, with the suitable means of *Generation*, may be all seen at large, and read, by the *Modest*, without *Blush*, or *Perturbation*. *

P. 140.

* And further, (which is very remarkable) That *Women* have been turn'd into *Men*, which some would persuade us to believe to be an *Effect* of the Force of a vehement *Imagination* acting upon the *Soul*, with which it is of a near *Affinity* beyond all the Power of *Sense*.

P. 140. THE Birth's *Legitimation*, by your *Calculation*, seems fix'd to no *Station*, which occasions *Tribulation* to the Sex in *Gestation*, who always rely'd on the common *Numeration*, believing in the old way of *Reckoning*, That their full *Time* was out, at nine Months *Consummation*, till your *Denunciation* shew'd your *Detestation* at such *Confabulations*, as were only vulgar *Errors*, and popular *Notions*, p. 142. founded on *Hear-says*, and the general *Misconstruction* of *Women*. These idle *Reports* of *Midwives*, and their frivolous *Relations*, even impos'd on the *Ancients* of *Estimation*.

LET no Man imagine this a *Deviation*; for I do assert, that p. 144. Ten and Eleven Months, and your posterior *Births*, are surer by far, and more to be reckon'd on, by your *Computation*. Many still doubt, it's easily made out; and now, for a clear *Probation*.

As to this Point, I think we may find more probable Reasons for it, than all the Powers of *Imagination*, how great soever and marvellous they may be, whereof I shall mention that which seems to be the most rational Cause, viz. an extinguish'd or latent forming Faculty, which (however) sometimes has excited itself again like the *Blazing* of a resuscitated *Fire*.

For as our *Teeth* take this *Beginning* in the *Womb*, but are perfected without; and as the *Teeth* called, *Dentes Sapientia* are generated, and break out, even after the 30th Year of our Age: So it may be, that the *Virile Genitals* have been imperfectly begun in the *Womb*, and that this forming Faculty has only perfected them by little and little, so that at last they have sprung forth, and appeared after the shaking of the *Pudendum*.—And consequently such *Women* as those (upon *Dancing-Bouts*, or the like, when the *Blood* and natural *Heat* had been strongly exagitated) have turn'd into *Men*.

P. 147.

P. 147. THE *Proculean* Child you usher'd into the World, that was born *just on the 3d. Day* of the Eleventh Month, during the Colonel's Absence, on his Lady's Reputation, P. 148. is a full, very full *Confirmation. Ergo Probatum est.* *

IF

* Chap. 33. *Of a Seven Month Birth.* Wherefore, in short, I cannot help having full as good an Opinion of such a Child born about the last of the Seventh, as of any such born in the Beginning of the Ninth.

To examine this nice Matter a little more clearly, let us inspect into the Stature and Quality of the Month, in order to which I hope we may rationally observe,

That the latter of the Planets (the Moon) influentially presides over the Infant in this Month, whose frigid and humid Qualities are thought to afford the several Parts of it a certain Fatness, thereby relaxing, and easily distending the *Matrix*; which being done, and the Child being now perfected by the whole Body of the Planets, that have all particularly, in their Order, duly discharged their respective Functions towards its Perfection.

It is also farther observable, that as the Soul of Man has Seven different Appellations, according to its principal Offices,

I have also remarkably observ'd, that the Number *Seven* is most powerfully and signally predominant in Coelestials; as, the Seven Circles in the Heavens, according to the Longitude of the Axle-Tree; the Seven Stars about the Artick Poles, called *Charles's Wain*; the Seven Stars called the *Pleiades*, &c.

This Number *Seven* is likewise to be of the greatest Esteem in Religion; as, the Seven Beatitudes, the Seven Virtues, the Seven Vices, the Seven Petitions of the Lord's Prayer, the Seven Words of our Saviour upon the Cross, &c. the Seven Seals, Seven Trumpets, Seven Vials, according to the Interpretation of that most learned Divine, *Peter Palladius*, Bishop of *Rechel*.

I think that Number likewise may properly portend here Perfection in Maturity, and Completion in Vitality to every full Seven Months Child.

Chap. 34. *Of an Eighth Month's Birth*, p. 142 As to the Eighth Month, it is, and it is not; so that a Child born in the Eighth Month (in some respect) may be supposed in Being, but really and indeed is not, because it soon vanishes or dies.

Chap. 35. *Of a Nine Month's Child.* The Generality of modern Writers alledge a Nine Months Birth to be the appointed Time of Nature. But unless they can produce better Reasons than I have yet heard of, they shall scarce influence me to agree with their popular

IF Curiosity prompt so far, as p. 375. of a Sooterkin Generation, here it is amply described, and fully set forth, in a singular *Observation*,

pular Notions or vulgar Errors. For their fond Opinion seems not to be so much supported by any Arguments of natural Reason, as by an imaginary Experience founded upon Hearsay, or the general Misconstruction of Women.

However, I must own, that some auspicious Births happen in this very Month, for several good Reasons.

First, Because *Jupiter* now returns with his serene Aspect, and renovates the Life of the Infant.

Secondly, Because this auspicious Number *Nine* is dedicated to the Muses, according to the Order of Coelestial Spheres, hence *Nine Moveable Spheres, &c.*

Thirdly, Because, to denote the Sufficiency of this Number, there are also *Nine Orders and Choirs of Blessed Angels, Nine precious Stones; besides the Nine internal and external Senses, &c.*

Yet however, in most natural and philosophical Cases, this Number implies still some Imperfection, because it comes short of the Great Number *Ten*, being deficient by *One*, as *St. Austin* interprets it of the *Ten Lepers*.

Chap. 36. *Of a Ten Months Birth.* This *Ten Months Birth* is, in my Opinion, as legitimate as the *Ninth*: Many learned Men are of my Opinion, for the Number *Ten* is reckoned a compleat and universal Number.

Ten Singers of Psalms, Ten Musical Instruments, Ten Strings in the Psaltery, Ten Curtains in the Temple, Ten Commandments; and, in fine, the Tenth Day after Ascension: Ten Parts, of which Man himself consists intrinsically; Ten simple integral Parts constituting the Man. in short, just so, after this manner, there are Ten Months required to form and mature the Man in the substantial Completion of these to Perfection.

The Virtue of Numbers is evident in the Herb called *Pentaphylon*, which is said to resist Poisons by Virtue of Number *Five*, as One Leaf of it taken twice a Day in Wine, cures the Quotidian, Three the Tertian, and Four the Quartan Fever. In like manner, as a Serpent struck once with a Spear dies; but if twice, is said to recover Strength. So much for the Curious.

Chap. 37. p. 147. *Of the Eleven Months Birth.* As to the *Eleventh Month*, many Authors agree to legitimate its Birth, because of several repeated Instances that really happened in their Days. To which I can add one of my own proper Experience, during my itinerant Practice in the City of *Prague*. I happened to be called to a Lady in Labour, whom I immediately laid of a fine
lusty

tion, the like whereof was never yet told by any of your *Occupation*. Let the Curious then stand aloof and hear, to their grand *Mortification*. A Fact! A Fact! you here relate, without design'd *Defamation*, of any of your Neighbours near, of whatever *Denomination*. For you only told it to make the Fact clear, and of the Mystery give a *Revelation*; of which you found the Learn'd did not doubt, else you had not made such a *Proclamation*.

WHICH, for Morality and Instruction sake, as well as the common Good of Mankind, you make this short and sincere *Narration*, not of *Manstrupations*, nor of *Dutch Usurpations*, but a faithful *Relation* of a strange *Procreation*, peculiar to a High and Mighty Nation, of a monstrous Animal, the likest of anything in Shape and Size to a *Moodiwarp*, with a

lusty and lively Girl. This Lady was pleased to tell me out of her own Mouth, that before the Day of her Delivery, her Husband, (who was a Colonel in the Imperial Service) had been gone to the Army, then in *Sicily*, Ten Months and Two Days: So that this Proculean Child was born at soonest the Third Day of the Eleventh Month; and in this Case, I dare say, I was no ways mistaken or imposed upon, that Lady being a Person endued with no less true Honour and strict Virtue, than she was otherwise deservedly esteem'd, p. 148. Upon which happy Occasion, I was the first Time fully satisfied and convinc'd, that the Eleventh Month is preferable to any Birth, because the SUN, in the Eleventh Month, returns to take Care of the Infant (yet unborn) by virtue of whose vivacious Influence, and beneficent Quality, Births in this Month are accounted no less vital and successful, than any others differently timed.

P. 149. There are also many Authors over and above, who make mention of Births in the 12th, 13th, 14th, 15th Month. Yes verily; and there is one Instance of a certain Marchioness, who had two running Births successively, the one in the 18th, the other in the 20th Month. As to the Months, I desire to be understood as meaning Solar Months, comprehending Thirty Days.

hooked Snout, sparkling Eyes, and a short Tail with *Acumination*, which made its wonderful Egress, and with its *Vociferation* fill'd your Ears with dismal Skrieches, and your Mind with *Consternation*.

UPON which the Plump Girl pull'd out of the Frou, without any *Deformation*; and tho' livid Spots on its Body did grow, they turn'd only to an universal Scurf, as appeared by your *Prognostication*; and by your wise Orders they diligently us'd the express'd Oil of Almonds, because *Dutchmen* refused to give any other, for you strictly caution'd 'em against that by *Distillation*.

THAT this Birth was common among Seafaring Folks you was told in a Grand *Consultation* of the several Doctors of the Universities there, who were Men of a learned *Education*, that scarce One of Three of these meaner Sort escap'd this strange Birth's *Imputation*, of which afterwards your Practice 'mongst the Frou's gave full *Confirmation*, being a stout, oh! very stout *Corroboration*. The Thing *De Suyger* you always found upon the Child's *Presentation*, and always offer'd it self as soon, according to *Expectation*.

FOR which the provident Frou's, in like manner did make a suitable *Preparation*, and into the Fire it was generally thrown, so ended in this *Conflagration*; for all its nimble Feet to get into Holes and Corners for Safety and *Conservation*.

THESE

THESE things being so, for Reasons you know, just cited in your *Dissertation*, all Parents should behave orderly and decently in their dutiful *Conjugation*, not like insatiable Brutes, but Men of *Ratiocination*, for several wise Ends, themselves and their Friends, and their Families *Preservation*, from such an opprobrious Race, to be succeeded by an univocal *Generation*.

OF the Truth of this Fact, if any yet doubt, as you saw it with your Eyes, you'll surely make it out, without a *Procrastination*. If an Oath be requir'd, you are ready to give it, at least your *Affirmation*: If that be not Proof, you'll double it out with numerous *Affirmations*. But that the whole World may be fully convinc'd by an evident *Demonstration*, besides *Quotations*, and innumerable *Citations*, let one stand for all, since Brevity calls, and that's *Lemnius's Excarification*.

THAT this and many others you've authentically collected from Authors of good *Reputation*, besides the many Learn'd at home and abroad, with whom you have had *Conversation*; and none of them all have denied this great Truth in general, tho' some of them have been pleas'd to contradict the Truth of this Position in particular; for which Reason you have oblig'd the whole Earth with your *Publication*.

Now for the proper Causes of such Births, have at a *Discussion*. Some nicely account
for

for them by Mixtures of brutal *Seminations*; others, from the Influx of Stars and *Constellations*. Some from Vices of Constitution; and others, from the Womb's *Situations*. Some from lascivious, and others also, enormous Acts of *Copulation*. And some at last, from the sordid and corrupted Seminal Matter of the Persons copulating. All consentaneous to Reason. But in speaking to such Causes, you think Requisites concurring to the Production of the Fætus, ought to have a previous *Consideration*, what they naturally are, and what their *Qualifications*. As 1st, The Faculty of *Formation*; next, the Spirit and *Imagination*. 3dly, The Matter *viz.* both Seeds, and the mentruous *Sanguifications*.

P. 368. P R A Y, what Wonder is it if the Woman in time of Conception, conceive and bring forth her Fætus with a Calf's Head, Lamb's, Dog's, Cat's Head, p 369. or the Effigie of any sort of thing whatsoever? And this the more especially, considering, that not only the conceiving Woman, but also the copulating Man may effect the same thing, if he did imprudently set his mind on such Objects, or employ his perverted *Imagination* that way.

N O W, as to the Heart and Spirit contained in the Seed, we may easily conceive its Effects, and such as have been in Glass Works, may readily comprehend how Monsters are form'd in the Womb; for as in modelling the Glass, if the Workman blow the Pipe too much, the Stuff is extended both longer and wider, than
its

its due proportionable Form; so it may happen in the Womb. A glorious *Illustration!* So much for *Formations* by the Strength of *Imagination*, now for

P. 356. *Superfætation*, which without *Disputation* is only an Apertion of the Orifice of the Womb, at the Effusion of the virile Seed, and happens to such Women, p. 357. as are desirous of *Copulation*, which the Midwives may know by your not unadvised *Inculcation*.

P. 358. THAT a numerous Conception may happen, either with, or without *Superfætation*, is plain from your Book. See the Marginal *Quotation*, where your accurate accounting for the Cause of 365 Children born at one Birth, is at once a plain Proof of your prudent *Consideration*, as it is of your great Faith, and exquisite Knowledge of the Womb's *Attraction*. O amazing and singular *Speculation!* That there may be a Conception for every Orifice of the Uterine Veins, and that every Vessel, p. 359. may attract its own distinct Share of the seminal Matter, and thereupon initiate a respective Conception, tho' it cannot possibly bring it to Perfection.

Ibid. and p. 360. THE Cure you here offer by way of Prevention, is, To Temper the Womb by *Refrigeration*; for which, and all other your nice *Observations*, your Advices, and *Ordinations*, whether in Divine, Astrological, or Physical *Consultations*, the Publick is indebted, and will doubtless pay their *Gratifications*, for they certainly must own their vast
Obli-

Obligations. for your great Zeal, and close *Application*, for their real Good, and our *Edification*; for all which, accept of this *Congratulation*.

I CONGRATULATE you, Sir, on your new and excellent way of teaching young Gentlemen Midwifry, and Midwives Anatomy, by Lectures in Divinity, Astrology, and Metaphysick Philosophy; or rather, a *Manual Operation*, by Theological *Dissertations*, and Astrological *Contemplations*.

ON your Knowledge in piloting the good Women thro' the Torrents of Difficulties, and Oceans of Dangers, in the three Gulphs of Gestation, and at last bringing them into a safe Harbour, there to refit for the same prosperous Navigation. See p. 325. p. 70.

ON your Skill in mooring Mother and Child, when, after ten Months Voyage, they ride at Anchor, against sudden Winds and Storms as may shipwreck them. See p. 309.

ON your nice Calculations of the Latitude of Time (as you phrase it) allow'd Births in Formation, Animation, and Maturation. See p. 132, 3.

ON your remarkable Observation upon the old exploded Story of 182 Males, as many Females, and an odd one, a Hermophradite. See p. 358. viz. Hence the Certainty of numerous Conceptions will evidently appear, p. 359.

ON

ON your most valuable Instructions of great Use to all who read them: *See Chap. II. Of Virginity; Chap. IV. Of Love; Chap. V. Of Copulation; Chap. VI. Remarks on Copulation; Chap. VII. Of Imagination, &c.*

ON your clear Annotations, and fine Transformations of Dr. *Daventer's Womb's Situations; See Page 227. to 294.*

ON your reducing them all to a four-fold Situation, as the Ancients did the Winds, because of the four Regions or Limits of the Heavens, as *Ovid* in his *Metamorphosis*. *See Pag. 205. Eurus ad Auroram, &c.*

ON your free Way of communing and publishing to the World such things as bashful Authors have industriously conceal'd, at least serv'd up in clean Linnen, for fear of their Reputation, in order to preserve that valuable Thing called Modesty, from Vulgar Prophanation. *See Pag. 51, 52, 53.*

BUT now, to sum up all, and come to an End, excuse this *Ejaculation*. May your Eyes be opened, that you may see some Men's *Infatuation*, and *Midas-like*, when his Ears were transform'd, may you either glory or be ashamed of such *Insinuations*.

MAY your useful Instructions and manual Operations ne'er want *Recordation*, from this Time henceforth to Time's *Termination*. May you for your *Toil* meet with due *Exaltation*.

E

AND

AND may those of all *Stations*, States and *Denominations*, esteem your Works just as I do, for their solid Learning, valuable Instructions, Modesty, Integrity and Truth, that shine thro' all your *Narrations*.

MAY your Works be preserved from high *Indignation*, and into all the known Languages may they have a *Translation*; and may they endure to the last *Conflagration*, unless by some Criticks they be doom'd to a fiery *Condemnation*, so share that *Illumination*, long, very long before the Grand *Incineration*.

So much for Instruction, now for a little Diverfion.



A DIA.



*A DIALOGUE between the
Lady Sne--er, Mrs. Toft of God-
almin, Midwife, and her Deputy.*

Lady.



E seem very merry
here, good Folks :
How d'ye, Dame
Toft?

Mid. At your La-
dyship's service, Ma-
dam ; I am perfectly
rejoiced to see one

of your Ladyship's merry Disposition here ;
and that your Ladyship should have popt in
upon us, just as we were reading the merriest
Book that ever appeared in Print to be sure !

La. Hey dey ! what now Goodie ? what
fine Book can that be ?

Mid. *The Female Physician.*

La. How now, Dame ! d'ye laugh at that
learned Book ? The Title seems to promise
well, and the Book to be fit and proper for
one of your Business, the Subject itself being
serious.

Mid. Ay, marry, so I thought, an't please your Ladyship, when I had read no further than the Title-Page. But when I peep'd into the Body on't, to be sure Madam, I laugh'd by the Clock, and thought I should have split my Sides, for the whole Book is made up of Wonders.

La. Prithee Dame, speak sparingly of the Labours of the Learned, and let me know what those are you call Wonders.

Mid. First, The Language is wonderful, such as neither I nor my Deputy canprehend, nay, not one Word in a Hundred; and I question whether your Top Midwives at *London* understand it; and, if it was not ill Manners, Madam, I might even venture to say your Ladyship would be puzzled with Ten Thousand Crambo Words that I do not understand.

La. You surprize me, Dame, is not the Book *English*?

Mid. Yes, Madam, it is, and yet I defy your Ladyship to understand it.

La. Well, Goodie, so much for the Language of it; now tell us what other Wonders it contains.

Mid. Wonderful Stories of Womens being turned into Men! Wonderful Conceptions of Women without the Help of Men! Wonderful Births of wonderful and monstrous little Animals, that at first Sight of the World's Light made wonderful Skrieks, and ran up and down like wonderful little Dæmons, and those none of the better Sort, the first time he saw them. The first of these, he says, made its wonderful Egress, filling his Ears with wonderful Skrieks, &c.

La. These

La. These are really wonderful things, Goodie.

Mid. They are, indeed, Madam; but which is yet more wonderful, this Great Doctor has given his wonderful Reasons for all he says, so he must be in the right, being a very reasonable and wonderful Man.

La. Ha! ha! ha!

Mid. I knew I should make your Ladyship laugh with this wonderful Book.

La. Ay, Goodie, so thou hast, and I'm oblig'd to thee for't.

Mid. But now, dear Madam, were I to tell your Ladyship all I know concerning him and it, I should yet surprize you more.

La. Prithee, dear Dame *Toft*, tell me freely without any Reserve, every thing thou knowest.

Mid. I will then. To be plain with your Ladyship, I'll tell you a strange Story about some Rabbits, perhaps as odd as his Sooterkins; for his Book gave me the first Hint to hatch and contrive Ways and Means to palm an *English* Rabbet on the World for his *Dutch* Sooterkins.

La. Prithee do, dear Goodie *Toft*, and thou'lt extremely oblige me.

Mid. Well, has not your Ladyship heard of the Woman that brought forth so many Rabbits? and has not your Ladyship seen and read a *Short Narrative* of that extraordinary Delivery?

La. Yes, yes, I have. The Publick have been pester'd with that Rabbet-Woman a long time; and I had the Curiosity to go see her at the Bagnio.

Mid. To

Mid. To tell you the Truth, she's my Daughter-in-Law, that is, my Son *Joseph's* Wife, and a Sly Slut she is, as little as they think of her. But poor thing she's like to come into a great deal of Trouble yonder at *London*, for a silly, senseless Whim of mine, that came into my Head, after reading the Sooterkin Story, &c. in the *Female Physician*.

La. Ay, indeed! Prithee be so kind to tell me the whole, and how ye contriv'd, and carry'd it on.

Mid. Well, to be Sincere with your Ladyship, I thought with my self, That if the Man who had publish'd that he had laid several Women in *Holland* of Sooterkins, and all the other strange things contain'd in that Book, has been encourag'd and esteem'd, so as to advertise in the News-Papers, that a compleat Course of Midwifery, &c. was to be perform'd the 22^d of *September* last, by *J. M. M. D.* Author of the *Female Physician*, and *Midwifry brought to Perfection*. I say, if he still goes on to teach and instruct, and finds Encouragement, being appointed as I hear, *Physician* to the New Parish call'd *St. George's*, after what he has advanc'd in that Book; will it be any Wonder to your Ladyship, that if such gross things cou'd pass upon the Great Ones about your Great City, that these, and the like, might not easily be swallow'd down in the Country? This very Thought mov'd me to bestir my self how to get a Penny, which I did, and would have done more effectually, had it not been for a certain Performer at *Guilford*.

La. Prithee, Dame, be frank with me, and tell truly how ye did.

Mid. Well,

Mid. Well, Madam, since I have promised, I will tell you the Truth; and if one Christian can believe another, your Ladyship may believe me, when I say I did not think any harm in it. I wrong'd no body, neither robb'd nor murder'd, but innocently contriv'd (from the broad Hints I had from the Author of *The Female Physician*, how to palm an *English* Rabbit on the *English* Nation, as he had done several Sooterkins upon the *Dutch*; and all the Punishment I laid my Account for, let the worst come to the worst, was only to be laugh'd at as he was.

La. In what respect was he laugh'd at?

Mid. Your Ladyship may judge, when you have heard this short, but merry Story, which my Deputy shall read to you. Go, *Deputy*, take that Book without a Cover, that lyes in the Corner Cupboard.

La. What is it called?

Mid. The *Sooterkin Dissected*.

Dep. The Story is of two *Italian* Dames, the one a Taylor's Wife, the other a Gentlewoman. The first brought forth something resembling a Rat, without a Tail; the other, something the Size of a Cat. Both of them were black, and when they came forth, ran high up the Wall, and stuck fast upon it with their Claws. Now, says he, had these two been delivered at the same time in the same Room, the Gentlewoman's Cat had catch'd the Taylor's Wife's Rat, and frighten'd the Spectators with their yelling and squeaking, as you was with your Sooterkin.

La. This is a comical, merry Passage, I must own.

Mid. And

Mid. And just as true as his Sooterkins, and his Women being turn'd into Men, or his Women being brought to Bed in the Eleventh Month, &c. or my Rabbits. These, and many more things in that Book put me upon the Contrivance of the Rabbits.

La. As how, and after what Manner then, Goodie?

Mid. Being resolved to push something that would fetch a little Money; and having been long in the Practice of Midwifry, and never met with any thing but what had a human Likeness; I thought, if I could put upon the World any thing that was new and extraordinary, I might partly answer that End: So to Work I went, and finding our *Mary* as fit a Tool for my Purpose as any, I took the Advantage of a Miscarriage, and having purchased the youngest Live Rabbit I could get, I stripp'd and broke it, then lodg'd it in such a Part as I could best convey it to; and when all was ready, the Gypsy performing her Part of mimicking Labour Pains, and I mine, of giving way to the Man-Midwife with Wonder, who not smelling the Trick, soon proclaimed the extraordinary Delivery, and so crown'd and approv'd my Industry, and spread it far and near; and as mine came out piping hot (being but just kill'd before the Operator performed his Part); I believe he would have given his Oath before any Judge, that she had brought forth a Rabbit. So all went smoothly, without any Suspicion, and I hugg'd myself with the Success. N. B. *But under the Rose, this Rabbit was a young Kitten.*

Whether

Whether it was from his Want of Judgment, or whatever other Defect, I will not say; but I'll swear, and on my Conscience do believe, that if I could have been but satisfied with this single Rabbet, and not hearken'd to that Goose-cap, *H——d*, who was always for a Litter of them, after I let him in to the Secret, I make no doubt but our *Mary's* Birth would have bamboozl'd all Mankind, and *Godalming* in *England* been as famous in History to After-Ages, as ever *Losdun* in *Holland* was; and drawn in as many People to pay for seeing the Rabbet there, as ever were at *Losdun* to see the Basons, wherein 365 Children born at one time, were Christen'd.

La. You bid very fair for it, Goodie; and I make no doubt, had you kept the Secret to your self, and *Mary* kept confin'd to her Bed at *Godalming*, and never seen *London*, but ye might have answer'd your Ends, and got Money like Dirt. The more I think on't, the more I see it is a devilish Invention.

Mid. Indeed so do I, my Lady: The Devil, I believe, flung that Book in my Way, and that Book put the Devil into my Head, who assist'd me in contriving it: But it was the Devil of a Dunderhead, who, in carrying it on, marr'd all; and I'm very much afraid the Devil will have us both at last.

La. Enough, enough of the Rabbet Story at present, let us leave it till another Opportunity; and let me hear some of the wonderful fine Language you spoke of.

Mid. Go, *Deputy*, and bring those fine Words you copied out of the *Female Physician*, which we were to carry to the Parson of the

Parish's Dictionary, to know their Meaning. But now, my Lady, when I think on't, I can't help laughing.

La. At what pray?

Mid. At them all; for I think I have put the Bite finely upon them. As for the Country Man-Midwife, they who know him won't much wonder; but for that superfine Great Doctor, who calls himself the King's A-a-atomist, that came twice down to *Guilford* in such bad Weather; that toss'd our *Mary* up in a fine Coach, and took such fine Lodgings for her near the Prince's Palace; I am ready to burst, when I think how cleverly he was bit. So much for Rabbits. Now, go on, *Deputy*, and read over these fine Words to my Lady.

Dep. But more particularly, that the *Andro-Bæthogynist*, p. 179. may be compleatly accomplish'd, I have called the ordinary one *Bæthogynist*, p. 158. and the extraordinary one *Andro-Bæthogynist*, for his excellent Skill, p. 169 in these obstetricious Arts, p. 57. whose Authors make long *Ambages*, or Circumlocutions, teaching how to perforate Secundines with a Hair Needle, p. 304. hypothetically observing, p. 29. no Proletarian Writer, p. 53. but a Proculean Child, born in the Eleventh Month, p. 148. by a prolifick Contribution, p. 66. not by aggregated, or torpent Seed, p. 198. but that which was fit for Nutrication, p. 66. occasioned by a Fever of Desire, kindled into a startled Flame, p. 50. The Effect of a certain Congruity of Minds sympathetically arising from the Diastole and Systole of affected Hearts, p. 49. when Love did bloom

bloom with fresh Desires, and vigorous Inclinations, *p.* 49. Tho', for all that it was but of short Duration, *p.* 50. yet many were the Symptoms did after that attend its Augmentation, *p.* 102. For when it became a Fætus in the Womb, it was obstreperous, *p.* 101. because there it was blockaded, *p.* 304. in the finishing maturing Months, *p.* 301. when Humours occasioned a mordacious Itching in the Womb, *p.* 118. they threaten'd a massacrourous Death, *p.* 294. with an Indefinity of Accidents, *p.* 294. in a distorted as well as obliquated Position, *p.* 297. when the Winds were elevated from the Humours fermenting in its Substance, which together with these turgent tear its tender Tunicks, *p.* 313. with a Vibration and Concussion of the Skin, with a Coarctation of the upper Belly, and a concomitant Chillness, *p.* 126. All which imbecillitated the Parturient, because of her internal Calidity and Depravation, *p.* 113.

Mid. The finest Language in the versal World to be sure. Read on.

Dep. Sometimes from a Cnolick infesting the nervous Plexus arising from the Humours aggregated about the Womb, *p.* 84. and proceeding from frigid Flatulencies in the Abdomen, *p.* 84. Sometimes so excessive, that I have seen the Patient fall by its Extremity into a *Lypothymia* which generally presages Abortion, if not prevented by Discutients, *p.* 84. In all which Cases it may be cur'd by variety of respective means, according to the Quality of the Cause, whether frigid, calid, serous, saltish, or acrimonious, *p.* 87. with a preposterous Flux proceeding from some Procatarctick Ac-

cident, p. 82. or from the Rigidity of the circumjacent Parts, p. 109. and the Disease acute, *Ex Decidentia*, p. 111.

Dep. The Author must be a Foreigner to be sure? for no *Englishman* would write so; If any, he's a *Flanderkin*, I can't tell what *Lingo* this is for my Blood.

La. Nor I neither truly. Read on.

Dep. From illuvius Evacuations p. 387. ficcid Intemperatures, p. 95. suppress'd Albedines, p. 94. all which are most to be fear'd after the time of Animation, because the *Acetabula* or Cavities being then more ficcid, are more easily broken, p. 114. Hence her Spirits are exagitated or exalted, p. 389. But if it come from a Mordacity of the Mouth of her Stomach, she'll be infected with Fastidy, p. 91. which proceeds from the Womb, p. 92. and occasions disagreeable Flatulencies, Belchings, and Fluctuations, p. 82. often Vomiting, which proceeds from the Vapours of the exhaled Humours, and the worse Part of the Blood infesting the Tunicks of the Orifice of the Ventricle, and flying into the Cavity. p. 79. Or from the Animal Spirits being præternaturally expanded in its orbicular, as well as oblong Fibres, and the too quick and violent Exertion of their elastick Power, when it endeavours to eject through the *Æsophagus*, and Mouth, the Contents of its Cavity, p. 79. in which Case *Ante-Kittean* Medicines are to be us'd, p. 84.

Mid. Now, Madam, with your Book Learning, explain these Words, if you can.

La. I think he buries his Meaning in Words which, I must own, I don't understand. But go on.

Dep. But

Dep. But if the *Aqua furtivæ* flow, as it were by Distillation, p. 288. then her Pains are tergiversant, p. 214. and require the dextrous Touches, or ingenious Operations of the more judicious *Andro-Bæthogynists*.

La. The what? This is like *Shakespear*, in his *Romeo and Juliet*: *Ab! the immortal Passado, the Punto reverso, the Hay— The Pox of such antique Lissing, Affecting Phantasies, these new Turners of Accent— Jesu!*

Mer. Here's a Wit of *Cheverel*, that stretches from an Inch narrow to Ell broad.

Romeo. I'll stretch it out for that Word broad, which added to the Goose, proves the far and wide a broad Goose. Go on.

Dep. Then is your time to raise the Womb into a resupine Posture, p. 229. and examine the less oblique or median Positions, p. 291. considering full the extensive or ascensive Faculties of the Womb, which chiefly reside in its Bottom, p. 200. the collocative and ordinating Faculty, p. 21. the Womb's præternatural Size, either in Amplitude, or Exiguity, p. 120. and a protracted time of bearing to the Close of the 10th or the 11th Month, p. 98. when I first was convinced that an 11th Month's Child was preferable to any Birth.

Mid. Read me that over again, *Deputy*, to the 11th Month; that's something very extraordinary, indeed: I never knew a Woman brought to Bed in the 11th Month in my Time, and I have practis'd above forty Years, and may be his Great Grandmother for what I know. I think his Births are almost as uncommon as his Words. Well *Deputy* what dost think? hast thou learn'd much from these fine Words?

Dep. True.

Dep. Truly and really, I'm just as wise as I was. If I'm ne'er to lay a Woman till I understand this Man's fine Language, I fear I ne'er shall do it while I breathe. If this be his new-fashion'd way of teaching Midwifry, I despair of learning.

Mid. He's a strange Dab, I must say, at out-of-the-way Words; I wish his Head ben't out of the way too. Methinks, it's a burning Shame, that these great Scholars should write such things as no Body can understand. At it again, *Deputy*.

Dep. The Womb may be equally condens'd by the Imbibition of the fluent Humours which consolidate into it self by the Pores of its plexous Body, *p.* 201. The Womb contains the organizing Matter of all necessary Principles (Active and Passive) for constituting the Conception; fomenting the receiv'd Seeds, by its natural Calidity preserving the same, and preparing the maternal Blood, by its inherent Temperament, for the Use of the Fætus: which Fætus it surrounds and defends from external Accidents, by its substantial Corpulency, *p.* 198.

La. Most excellent and exceeding fine Language!

Mid. I was thinking so, whenever your Ladyship understood him, ye would say so; for my part, it is the same to me as if it were all *Greek*; I cannot guess at the Meaning of one Word.

Mid. Read.

Dep. Mr. *Mauriceau*, in his Book of Women's Diseases, has Recourse to Inconsistencies to support his new-fashion'd unreceived Notions. What Comparison can there be betwixt
an

an animate and inanimate Body? Or what Affinity between the Womb of Animals, and that of a Woman form'd after the Image of God? p. 201.

Mid. Now I understand; that's good indeed! Go on.

Dep. Whereupon this most excellent Boethogynist marks with a *Bene notandum*.

Mid. Now I'm out again. Prithee, *Deputy*, try another Page.

Dep. No indeed; neither of these Bones can be any great Hindrance to the Passage of the Infant, since all Bones, never so closely knit, may be moved extensively on Occasion, p. 195.

— Now the Actions of the Womb are many; it allures the Male S—d infused by Coition into the Fund of its Cavity, as a famishing Stomach snatches at Victuals; and so attracting the Muliebrian S—d from the Testicles into the same Cavity, the said Function of the Womb is the Copulation of the Seeds, or mutual Conjunction, &c. &c. p. 197, 198. The Substance of the Womb is solid and muscular, p. 198. and has two *Sinus's* for conceiving the two different Sexes; that if a Male should be conceived of the Seed fallen to the left Side, the Place destinated for the Female, he will make but a semi-virile Man; and so on the contrary, if a Female should be conceived of the Seed fallen to the right Side, she will have some distinguishable Marks of Virility, such as a large Stature ——— Members ——— hairy Face, &c.

Mid. A learned Author indeed! he goes to the Bottom of every thing; sure he knows every Creek and Corner of us. I wish he could
cure

cure somebody's Bottom that I know. He tells us, that the Extensive and Ascensive Faculties reside in the Womb's Bottom, and that they exert themselves without the least Extenuation to the Uterine Substance, *p.* 200. and that the Spirits abscond themselves in the Womb's Bottom, *p.* 62. which is the very Reason, that if any thing leap suddenly on a Woman with Child, the Mark of it will manifestly appear on the Part, unless that very Moment she wipe the Part, and clap her Hand to her Bottom, *p.* 63. Let the Anatomy Folks see to these things, it's none of my Business, more than it is to run after the Blood that regorges to the major Veins, *p.* 44. and search into Fluxes of Blood from these Vessels that Nature has reserved for a *Superfætation*, *p.* 98. or examine into the Necessity of expurging the Blood, when it chances to be superfluous, *ibid.* nor whether Men have their *Menstrua*, or Monthly Terms, as we have, *p.* 188. which *Evacuation* Men themselves are also subject to in a great Measure (notwithstanding the inconsiderate Detractions and vain Talk on this Head) save only, that in them the redundant Humour passes off a different way, by Urine, Nose and Bottom. *p.* 188. nor of the oblique and all the other *Situations* of the Womb, *p.* 204. nor of the Roots of the Umbilical Vessels, and a Thousand other things not to be fathom'd by me.

Mid. Read — *Dep.* Now for a Touch! Ch. 14. *Of Touching.* — The Midwife ought to have a special Knowledge in this Matter, since the Life it self depends on the Touch: 'Tis only passing two Fingers thro' the *Vulva*
into

into the *Vagina* to reach the Orifice, and discern its Form.

Mid. That is, if your Fingers see as well as his do. Read *p.* 207.

Dep. By the Touch a Midwife knows whether a Woman in Labour be with Child, or not, *p.* 209. when the Child's Head is to be felt, and when ye can get your Fingers round it, you'll know whether the Chin, Elbow, or Buttocks present, because the one's harder than the other.

Mid. Provided you have Skill enough. Read.

Dep. The Infant, at full Perfection in Maturity, and Completion in Vitality, *p.* 140. scorns any longer Confinement; for the Animal Spirits being discontented for want of a due Liberty and free Motion, the Vitals for want of Refrigeration, and the natural Spirits, for want of sufficient Respiration, do all concur to make a Commotion or (as it were) a victorious Revolt, or an Effort pushing for Conquest, *p.* 227. Thus the Infant being irritated (an early Passion) *p.* 227. immediately shakes off its Fetters, breaks the Ligaments, rends the Membranes, thrusts thro' the Inclosures, and makes its most vigorous Attempts to enlarge it self, seconded by a peculiar Faculty that expels its troublesome and obstreperous Guest.

La. What's all this fine Language for Goodie?

Mid. Only his fine way of telling us how a Child comes into the World.

La. Prithee let *Deputy* read us something about the Child; sure he has wrapt it up in clean Linnen.

Dep. And thus, in fine, having piloted the good Woman thro' the three Gulphs of Gestation, Birth, and Child-Bed, and at last brought her into a safe Harbour, we'll provide for the Safety of her Cargo, *See p. 325.* First I'll consider the Nurse's elegant and well perforated Nipples, *p. 332.* In short, she may be a good Nurse without abstaining from Wine or Conjugal Conversation, provided she'd not give Suck for an Hour or two after Copulation, *p. 333.* and now *Ch. 9. of Ab lactation.*

Dep. The Babe must be unswadled and re-swadled, *p. 335.* and its Body rubb'd, not only for Concoction of its Aliments, but consolidating its Members, and to be shifted *toties quoties*, *p. 336.* If it sits torpidly or drowsily, still and unactive, it is a bad Sign; it is not to use its Feet prematurely, *p. 336.* The *Ab lactation* is more auspiciously done in the encreasing than the decreasing of the Moon. The Child will be out of Order, when subitaneous Inconveniencies join its Dentition, *p. 249.* if the *Meconium* call'd *Collostro* don't follow within an Hour or two after, a Suppository, such as a Sugar Almond, anointed with a little boil'd Honey, may be discreetly us'd and manag'd to purpose.

Mid. Hey! hey! this is a very fit Ointment indeed! I always thought that Honey, when boil'd, turn'd hard; at least I always found it so. However, go on.

Dep. As to the small or puny Faults of Nature, such as a distorted or wry Mouth, a crooked or flat Nose, thick or flabby Lips, rough or ugly Visage, or the like Blemishes, the Child's Body being tractable like a Piece of Wax,

Wax, or the Potter's Clay, these may be judiciously corrected, and ingeniously amended, and a more delectable and amiable Form given to every Part; as in case of any Blemish of the Eyes, whether they be discolour'd or sparkling, dim or short-sighted, squint or goggle, rolling, or Goat-ey'd, a lovely black Colour, and graceful Beauty, may be also artfully given
p. 345.

Mid. Hey dey! what now? these are fine things indeed; but where's the Man can do 'em, I'm such an old Fool, as to fancy, that what's born crooked can never be made streight. This brings to my mind a comical Adventure between a crooked Gentleman in his Cups, and a Link-boy. The Gentleman, about the small Hours, bargain'd for 6 *d.* to be lighted home; the Boy perform'd his Part, and demanded his Money; the Gentleman swore in his usual way, *God mend me, Sirrah, if I'll give you one Farthing more than 3 d.* The Arch Rogue finding he could make no more on't, stares at him, saying, *Sir, God mend you, God Almighty had better make twenty streight Men, than mend such a crooked Son of a Bitch as you are.*

La. Haste now, dear Goodie, and come to an End of all these fine Stories.

Dep. Women may conceive without any virile Assistance, merely by the Force of Imaginary Venery, especially among salacious Women, &c. In fine, don't the necessitous, and such as suffer Want, refresh themselves by the Savour of our Dishes, and the hunger-starv'd satiate themselves merely by the Odours of our Kitchen; as possibly may the Widow fill her self with her odd Imagination, and being debar-

red the Enjoyment of her Paramour, hug him tacitely in her Bosom, and embrace him heartily, however absent, in her Mind, &c. where she may conceive, and that only by Imaginary Venerly. See P. 378, 379.

La. Ha! ha! Goodie, ye can't feed your Capons so.

Mid. No more can you, my Lady; This is Food only for such Philosophical Folks as our Author, who is arriv'd to the tip top of Learning, by the Smell of Books that have Bells on their Backside; sure the Sound or Chink of Gold will make him rich, since the bare Smell of Victuals will feed him.

La. Ha! ha! ha!

Mid. Do's your Ladyship know what you laugh at?

La. If I knew, Goodie, perhaps I would not laugh. But I know what I know, that is, that the Author knows not how many will laugh at him, for presuming, at one Stroke, to cut off the whole Ch——n Rel——n; and I dare say, had he known what he ought to have known, he had not wrapp'd up his useful Knowledge in such a *Bag, or rather Package of obsolete, idle hard Words*, not worth our knowing, which no Midwife in *England* knows, and I question if he himself knows (for all he knows) the Meaning of them, or what he would be at. Now, Goodie, because they are unknown to us, and perhaps not worth our while to know, as they can be of no Use to any but to the Owner, let them even be disposed of to an Use we all know: And therefore be it known to all Readers, that the Contents of this Book are not worth our know-

knowing; for, upon my Word, I think the A — r is a F — losopher past all understanding, whether he knows it, or not. Your *Deputy* may read on to Doomsday, and know no more than I do.

Mid. A Pox upon such Authors! that affect such Whims and new-coin'd Words, and such Conundrum Stories as please no-body. Prithee, *Deputy*, see, if thou canst read something that will charm my Lady.

Dep. P. 49. Love is a wonderful voluntary Separation of the Soul from the Body; the Mind is in one Place, and the Body in another. The Lover is no where, if not with his Love, so that he's transported into his Object with Satisfaction and Delight. Love overcomes all things; it conquers Hearts, if accompanied with a fervent Desire of Procreation, and meets with suitable Means of Generation, especially, if wrapt up in its Object's Admiration. Then it's at the Pinnacle of its terrene Happiness, and at the utmost Height of eager Desires, often quench'd for a little in the Sex's Conjunction, which is Love's Consummation.

La. Prithee, Goodie, come to an End, for I begin to tire.

Mid. So much then, my Lady, for his F — losophy, now for a short Scrap of his Midwifry, and I have done. I'm told, my Lady, he has transmogrified a plain *Dutch* Man Midwife so, that ye would split your Sides, when you hear how. Read on.

Dep. P. 266. Which fourfold Situation of the Womb may be rightly and properly compared to the four cardinal Points of the Compass, as the rest of its oblique Situations may
be

be analogously adequated to the collateral and middle Points, *p.* 270. for, because as they decline from the Meridian, and derive themselves from East, West, North and South, so these are less difficult Births, and branch out from the four mentioned Extremities, since the Womb, like a Magnetick Needle, may run quite round, and be ill seated every way, or on every Side. Poor Whirligig! thou'lt ne'er be at Rest; or, as some say, never satisfied. Some will reject this *Thesis* as false, or new-fangled; but *p.* 204. they who are ignorant of this, are meer blind Novices in the Art of Midwifry; for repeated Experience has taught myself and many others, the Certainty of this Truth, *p.* 205.

P. 294. I observe, that however conspicuous and remarkable the Difference of these preternatural Postures may be, especially that betwixt the four mentioned Extremes, and the natural Situation of the Womb; yet I fear there is too much Reason to suspect, that this Difference is but little known to the Generality of Practitioners in Midwifry, I mean the ordinary *Bæthogynists*.

P. 292. The Consequences of the Ignorance of these great Truths being fatal, it would be supervacaneous, and altogether needless, to resume or repeat them; wherefore I shall once for all exhort and adjure such Midwives as have any Regard for their Neighbours Lives, that they would qualify themselves duly in these excellent Points of Knowledge: And this I have the more Reason to inculcate, because I never yet knew an assiduous Midwife, who was thus perfectly well endued with the
essen-

essential Qualifications of her Profession. *Poor Midwives! I pity your Ignorance, that never knew the Womb went round like a Magnetick Needle before! Go to School in New Bondstreet, where you may have a Touch of him who lately brought Midwifry to Perfection, and gives compleat Courses of Midwifry to Gentlemen Pupils on reasonable Terms; —for*

P. 289. Such Midwives as don't throughly understand these Positions, and the Touch, but place all their Hopes in Nature and divine Mercy, are as nothing, and of no Effect.

P. 296. It is true indeed, it may be objected, that I dissent in this Matter from most, if not from all Authors; to which I answer in short, that those from whom I do differ, were never acquainted with this complicated preternatural Condition, but always supposed the Womb to continue in its proper Place, never dreaming of its various Motions, nor suspecting its oblique Situation, erroneously imagining all preternatural Births to proceed merely from the ill Version of the Infant. But, *p. 297.* To farther elucidate the true State of the Case, I know no Situation of the Infant in the Womb more difficult or dangerous, than the Head's offering it self first. So much for *Daventer's* Situations.

La. I find now, Dame, there are contemptible Animals of all Professions.

*Such learned Nctbings, in so strange a Stile,
Amaze the Unlearn'd, and make the Learned
(smile.*

Mid. Your

Mid. Your Ladyship has not heard Half the fine Stuff in this fine Book.

La. I have enough of it, Goodie ; and if you'll take my Advice, you'll burn it. I would not have such a b—dy Book in my Closet for the World.

Mid. Why so my Lady ?

La. Because, if any of my Daughters (for they are young) shou'd light on it, perhaps it wou'd light them into Flames, not to be easily quench'd ; and so long, it may be, for what can't be conveniently had.

Dep. God bless your Ladyship for your just Advice ; I really believ'd it deserv'd no better Fate.

Mid. However, it is a great Pity, such a fine Book, that has cost so much Pains, should be destroy'd in this manner, and a new Book too, with Gilding on the Back on't.

Dep. There lye thou, to be reduc'd to Ashes, never more to offend chaste Ears, nor frighten Child-bearing Women, nor be a Disgrace to Midwifery.

Mid. Even so be it, farewell for ever, dear *Female Physician*. I shall ne'er read thee more.

[*The Lady and Midwife apart.*]

Mid. I thought such Words as these that follow not fit for chaste Ears ; however, your Ladyship may or may not read them at your Leisure. There they are in a Paper apart.



A

DISSERTATION
ON
GENERATION.



Whoever will allow himself seriously to consider the surprizing Mechanism of Animals (especially of a human Body) will readily incline to admire, if not adore, its Maker.

He is (says the Great *Harvey*) the right pious Philosopher, who deduceth the Generation of all Things from the eternal and omnipotent Deity, upon whose Pleasure the Universe depends; nor do I think we ought to contend by what Notion, we call or adore this first Agent (to whom all the Names of Veneration are most due) that of *Deus, Natura naturans*, — or *Anima mundi*; for all Men understand him to be that Beginning and

H

End

End of all Things which is omnipotent and everlasting, the Author and Creator of all Things, *in whom we live, move, and have our Being*, Acts xvii. v. 28.

By him Adam alone was created without the Help of Man or Woman, Gen. i. v. 27. Ch. v. v. 1. Luke iii. v. 38. I Tim. ii. v. 13.

By him Eve alone was made out of the Man without a Woman, Gen. ii. v. 22. I Corinth. vi. v. 8.

By him Christ alone was produced out of the Substance of a Virgin without a Man, II. vii. v. 14. Matth. i. v. 23. Luke i. v. 31, 35. *And by him the rest of the Offspring of Mankind were procreated of both Man and Woman*, Gen. i. v. 26. Matt. xix. v. 4. *So God created Man in his own Image, Male and Female created he them.*

A Man cannot search after a more august Theorem, nor learn any Thing of more Use than this; namely, how all Things are produced by an univocal Agent; or after what Manner the same Thing doth still generate the same; as the Son is born like the Father, and the Vertues which do enoble a Family, and the hereditary Vices also, are sometimes after many Generations transmitted to Posterity.

To give any satisfactory Account of this abstruse Subject, the Generation of Animals would require a Volume apart; and seeing neither my Time, nor my narrow Limits, (were I capable) will permit much to be said on the Head, it is to be hoped, the candid and generous Reader will accept of my Endeavours, tho' they should only serve as an

Index

Index to excite the Curiosity of others, pointing out in general the common Systems, and those Authors who have treated 'em best.

Amongst the many who have attempted this Subject, I have met with none (all Things considered) that come up to the learn'd and indefatigable *Harvey*, whose happy Genius render'd a toilsome Inspection into Animals his great Delight.

His wonderful Genius, and profound Judgment, with his amazing Skill in Anatomy, acquir'd by immense Labour, and vast Experience in Dissections (when in pursuit of the Circulation of the Blood;) wou'd not of themselves have been sufficient to enable him to enrich the Republick of Learning with such a valuable Treasure as his immortal Piece *de Generatione Animalium*; had not the Bounty and Favour of his royal Master, who was mighty curious in such Researches himself, granted him store of Deer to dissect at his Pleasure, by which Means (considering his unwearied Industry) he may be said to have been the fittest and most likely Person then in being, to hand down to us Observations by which something might be certainly concluded concerning the Generation of viviparous Animals.

He has set down nothing but what he saw with his Eyes, and what his masterly artful Hand dissected; this was the Path he constantly pursu'd, as the surest Way to the Knowledge of Truth; nor has he deliver'd any Thing that would not stand the Test of ocular Inspection of others, as well as his own; so that he bids his Reader trust nothing he has said about the Generation of Animals, for I

appeal (says he) to none but thine own Eyes.

He tells us, That is a perfect Animal that can beget its like. He has distinctly explained first in an Egg, and afterwards in other Conceptions of several Creatures, what is constituted first, and what last.

He has shew'd in the Race of oviparous Creatures, as Hens, Geese, &c. and of viviparous, as Sheep, Does, and all Cattle that divide the Hoof, and in chief (the perfectest of all Creatures) Man himself, the Manner, Order and Causes of Generation, because all other Creatures agree, either generically or specifically with the aforesaid, at least with some of them, and are procreated after the same Manner of Generation, or else in a Manner proportion'd to it; for Nature being divine and perfect, is always consonant to her self in the same Things.

Having given his Reasons why he begins with a Hen's Egg, he says, It is an easy Matter to observe out of them which are the most evident and distinct Ground-Works of Generation, and what Progress Nature makes in Formation, and with what wonderful Providence she governs the whole Work. He tells us, that there is an Agent in an Egg, and also, that this Agent, which is existent in the Egg, and in every Seed, is so inspired with Power from the Parents, that it fashions the Chicken to the Likeness of the Parents, and that a mixt Likeness too, as proceeding from them both united in Coition; and since all Things are transacted with an admirable Providence and Wisdom, the
Presence

Presence of the divine Deity is clearly implied.

According to what he has discoursed of the Hen's Egg, we are to conclude and give Judgment concerning all Kinds of oviparous Productions. So that his History of the Generation of a Hen's Egg is sufficient, and full enough for the Knowledge of the Generation of all other oviparous Creatures beside.

In *Exerc. 73.* He tells us, that all viviparous as well as oviparous Animals are, in some Sort, produced out of an Egg. That all living Creatures must, of Necessity, have a Principle, out of which, and by which they are begotten. And this is as true, that the Thing which is called *Primordium*, the first Rudiment in spontaneous Productions, *Semen* the Seed in Plants, and *Ovum* the Egg in oviparous; the same Thing in the Generation of viviparous Animals, is *Conceptus primus*.

Man is the most consummate or compleat Animal of all other; as he has obtain'd all other Parts more perfect than they, so are his genital Parts also, and therefore the uterine Parts are most distinct in a Woman, and to us (by Reason of the special Industry of Anatomists about this Part) better known for a particular Description, of which see *De Graaf, Swammerdam, &c.*

It would be vain to inquire after any other Modus of Generation in Mankind and Quadrupeds, than in Hens and Birds.

All living Things do derive their Original from something which doth contain in it both the Matter and efficient Virtue and Power, which therefore is that Thing, both out of which

which, and by which, whatsoever is born doth deduce its Beginning. *Primordium*, the first Rudiment, Egg, or what they please to call it, from which an Animal doth spring, as Plants from their Seed.

Nullum animalium genus exors est originis ab ovo. Plut. Symp. 2. Qu. 3. See *Drelincourt* at large, *de foeminarum ovis*, either within or without their Ovaries, where every Thing is to be met with, that has been hinted by the Learned on that Head.

That Eggs are to be found not only in Birds, Fishes, &c. but in all Animals, in Quadrupeds, and even in Woman her self, is plain beyond dispute.---In Rabbits, Hares, &c. they have been observed not to exceed the Bigness of Rape-Seed.---In Swine and Sheep the Bigness of a Pea.---In Cows, of a Cherry; but it is to be observed, that even in all these Animals many smaller ones are to be discerned, which in Sheep by Age and frequent Coition change. See on this Head the curious *Steno de ovis & oviductibus* in *Act. Med. Hassn.* *Hippocrates*, in his Book *περὶ γενναίων* which he espouses for his own, has shewn himself to be the first on Record that ever attempted to search into our *primordia vite*, *ὡς εἰκοσὶν ἢ καὶ πλείονα*, &c. set twenty and more Eggs under Hens, that he might faithfully learn their Growth, and removing one each Day, took its Shell off, and made his Observations; and also was the first who compared the Bud of a humane *Fœtus* with that of a Hen's Egg; for out of Eggs he opened after Incubation the said *ὄρνιθου συμμάλλει τῇ τῆ ἀνθρώπου φύσει*, so compar'd Man's Original

ginal with that of Birds. The first discover'd recent Embryo's swimming in their pellucid Liquids, he compared to raw Eggs shining with their Shells off, and observed a Geniture of six Days like the raw Egg without its Shell.

Hast thou not poured me out as thick Milk, and curdled me like Cheese, Job x. 10. Thus the divine Hippocrates, speaking of the *semina parentum*, first they are mix'd, then condensed, and grow together, and elsewhere *Compinguntur atque Coagmentantur*.

Galen, his faithful Interpreter, tells us, that all the Eggs of viviparous Animals are bred within, and so out of an Egg an Animal is shaped within a Woman. Thus did *Oribasius*, and the other learned Ancients write.—As Nature's Book is the very same now, as it has been ever since the Days of *Adam*, and was, so is it still open to Mankind, and ever will be to our latest Posterity, wherein they may exercise themselves in its Study, as did these sagacious and industrious Ancients.

The celebrated Dr. *Charles Drelincourt*, who has read all the Ancients and Moderns on this Subject, has delivered us their Opinions in a most elegant, succinct and accurate Manner, and explained their various Sentiments on the Conception, Formation, Nutrition and Birth of the *Fœtus*, to whose *Opuscula varia* I beg Leave to refer the Curious, after I have mentioned but a few Circumstances as he relates them.

Anno 1666, he was then first convinced by the famous *Faber*, a Jesuit, that every Conception was truly an Egg, *ovum vitello quidem*
carens

carens, & putamine non tamen tunicis & albumine. That in *England* he met with a Miscarriage of three Months in *Dr. Rogers* Wife, the Bigness of a Swan's Egg swimming in its transparent Tunicles. At *Naples* he was first convinc'd that all viviparous Animals, and even Mankind were born of an Egg, by *Thomas Cornelius*. --- That *Gassendus ingenii stupendi & eterna fame* (as he says) show'd him Embryo's of 12, 25, 40, and 42 Days, a 5th of about 60 Days, like raws Eggs without their Shells. --- Then, when at the Height of his Enquiries, *Dr. Harvey*, that glorious Luminary of *Great Britain*, whose reviving Rays breath'd Health and Life to the Commonwealth of Learning, taught him, That *omne Animal gignitur ex ovo*, That every Animal is born of an Egg.

Now how the *semen virile* reaches the *Ovary*? and how it fœcundates one, two or more *Ova*? and how when fœcundated, they are forc'd from the *Ovary* thro' the *Tube* into the *Uterus*, seems to be the grand Plea, that has occasioned such Disputes in the Schools, and the staining so much Paper.

Some have maintain'd, that the *Male Semen* reaches the *fundus Uteri*, and thence ascends thro' the *Tubes* to the *Ovary*: Others, not without Reason, deny this, and say, that the *collum Uteri* is too close to admit the *Semen*, but of its Ascent thither, nothing certain was ever determin'd until *Frederick Rhuysch*, an experienced Anatomist at *Amsterdam*, assur'd the World in his *Thesaurus, &c.* that he found a white Liquor both in the *Uterus* and *Tubes* of a Woman he had dissected immediately after she had been killed in the Act of Adultery. Yet

Yet the industrious *Harvey* has said, That the Geniture of the Male doth not so much as reach the Cavity of the *Uterus*, much less abide there for any Time, that it doth derive Fecundity to the *Uterus* only by a kind of Contagion. The *Uterus* doth exercise the plastick generative Power, and procreateth its own Like; so the Conception is made *in Utero*, as we see with our Eyes, and think with our Brains.

But this plastick, prolifick, formative, or architectonick Power, attributed to the *Uterus*, does not seem to satisfy the Curious, so by them exploded, tho' maintain'd by *Galen*, his Followers, and the modern Anatomists, as *Plempius*, *Faber*, *Orchani*, *Diemerbroeck*, *Barth*, &c. nor does the Conception from a Mixture of both *Semina*, according to *Everhard* and many more, and *La' Motte*, a famous *Accoucheur*, in his Dissertation upon Generation, at *Paris*, 1718.

Nor from the magnetick Attraction of the *Uterus*, banished by the *Platonists*, and revived by some Moderns. — Nor from the *Vis Insita* or *Ingenita* of *Fernelius*, nor the *vis prolifica* of *Plazzonus*. — Nor the rude and gross Comparison of *Vanhorn's*, of the Rennet coagulating the *semen virile cum sanguine fæmineo*. — Nor of the *Plaste vivifico* of *Fortunius Licetus*, yet more horrid than his Book of *Monsters*.

That the *Ova* are fecundated in the *Ovary*, is beyond Dispute: But how they are impregnated, or rather, how the Male *semen* reaches them, is still disputed. Whether it be by its more spirituous and subtile Particles? or the *Aura seminalis*, *Harvey* mentions? or the *Animalcula*

malcula in the Male *semen*? is submitted to the Judicious.

What these Animalcules are? whence they have their Origine? how they differ in young vigorous Persons, from old pocky ones? how they are darted forth? and what's necessary for that end? See *Hartsoeker* (who says he was the first who discovered them) *Suite des Conjectures Physiques, Amst. 1708.*

That one, two, or more Eggs (as one, two, or more Grains of Corn, when thrown into the Earth, will produce one, two or more Ears of Corn,) when fæcundated by the Male *semen*, will produce so many *Fœtus's*, is without Doubt. *Aristotle* mentions five Children at a Birth, so do many more Authors. *Drelincourt* saw five at *Paris*, and the daily Experience of our own as well as former Ages, confirms this Truth, tho' rarely. How the *Semen* comes at the *Ova*? by what Passage? whether up the *Uterus*, thro' the *Tubes*, or imbib'd, (as some would have it) by the vaginal and uterine Vessels, where circulating, it ferments with the Mass of Blood, and enters into the *Ova*, so impregnates them, one, two, or more, by the small Branches of Arteries, which are upon its Membranes, and ripen it, or them, for their falling off, is likewise left to the Curious.

Upon the Whole (be these as they will) we may conclude, That the true Seat and Principle of Generation is to be found in the *Ovaries*; that when one, two, or more, are fæcundated by the Male *Semen*, they ripen, and in due Time fall out of the *Ovary* into the *Tube*, whose flag End, like the large End of a Trumpet, clasps round

round the Egg, so receives it, and conducts the same to the *Fundus Uteri*, where it fixes, and like a Shrub takes Root in order to Nutrition, &c. unless by some Accident it be denied a Passage, so either fall into the Cavity of the *Abdomen*, or stay in the *Tube*, till its full Time, of which we have many Instances, from the Authors of our own Time, as well as of former Ages, Men of unspotted Characters, besides the many Observations made upon Brutes by the ablest Anatomists, and most accurate Searchers into Nature. That *Fetus's* have been form'd in the *Ovaries*, will appear plain from these three following Observations, which the Curious may see at large:

The First is from St. *Mere's* Letter to Dr. *de la Clojure*, April 26, 1682.

The Second is from a Dissertation upon the Structure and Use of the *Uterus* communicated by Dr. *Vieussens*, and inserted in the last Edition of *Verheyen's* Anatomy, called an Observation of Dr. *Montagnier*, a celebrated Physician at *Montpelier*, upon the Formation of an human *Fœtus* in an unusual Place, An. 1697.

The Third is from the Transactions of the *Academie des sciences*, An. 1701, reported by *Monsieur de Littre*.

That *Fœtus's* have been found in the Cavity of the *Abdomen*, these following will shew.

The First is from *Oldenberg*, who An. 1679, took a *Fœtus* out of the Cavity, &c. See *Barthol. L. 1. c. 27. & alios*.

The Second is from the *Academie des sciences*, and distinctly described by *Monf. Saviard*, an experienced Hospital Surgeon: See his *Recueil de Chirurgie. &c.*

The Third is from *Courtial* a learned Physician at *Thoulon*, his Anatomical Observations, where a Male *Fœtus*, perfectly form'd, was found in the Cavity of the *Abdomen*, &c. — The Fourth from *John Baptista Bianchi*, an accurate Physician, and excellent Anatomist, at *Turin*, An. 1714.

And as for *Tubarian* Conceptions, some of these following are Proofs to a Demonstration, that *Fœtus's* have been detained there after they had arrived at their full Growth.

The First is fresh in our Memories, communicated by *Paul Buissiere* an eminent Surgeon and expert Anatomist at *London*. See the Transactions for *January* 1694.

The Second is from *de Graaf* at the End of his Chap. *De mulierum genitalibus*, borrowed from *Vassalius* a sworn Surgeon at *Paris*.

The Third is from the *Acad. des scien.* An. 1702.

The Fourth is from *Monf. du Verney* the most indefatigable and best Anatomist of *France*. N. B. No Passage into the *Uterus* could be found, neither by blowing, nor Injection. See *L'Acad. des scien.* &c.

The Fifth is from *Dr. Cyprianus*, Professor of Anatomy and Surgery in *Franequer*, whose great Success in cutting for the Stone at *London* for many Years, rendred his Memory favourable to all ingenious Men; see his Letter to *Sir Th. Millington* President of the College of Physicians in *London*, where the whole Affair is learnedly and most distinctly narrated, together with many other very useful practical Observations, and judicious Reflections.

This *Fœtus*, full grown, was Twenty three Months

Months in the *Tube*, and was taken thence by his own Hand, after a large Incision, 17. Dec. 1694, and may now be seen in Sir *Hans Sloan's* Collections.

Let these, out of the many I cou'd ad-
duce, suffice. — In Rabbits the very *Ova*
themselves have been seen to pass the *Tubes* ;
and not only the *Ova*, but the *Fœtus* itself, has
been found in the *Tube*, confirmed by *De Graaf*,
Riolan, and many other Anatomists.

De Graaf says, That in dissecting several A-
nimals *post Coitum*, he always observed an In-
flammation of the outward Membrane of the
Ovary, the next Day after Conception ; in two
Days the Inflammation increased, a little after
he found the Membrane broken, and a small
Bladder in the Womb.

To insist here upon what Anatomists have
advanced on these Heads, would be needless,
after what has been said, and altogether inco-
sistent with my Brevity : Wherefore, I shall
conclude this, with what a great Physician
has pronounced on this Subject : --- That it is
manifest, that the *Ovum* is fecundated, and
rendered prolifick by the Male *Semen*, so for-
ced out of the *Ovary* thro' the *Tube* into the
Uterus, for its Nourishment and Growth there,
&c. --- And that it ever was so from the Crea-
tion of *Adam*, and ever will be so to the last
Day, by such an irrevocable Law, that no
Mortal is, or ever shall be otherwise conceived.
--- For in a mortal Animal, this is immortal.

Now, Whether Women, by the Force of
Imagination, or otherwise, can generate and
bring forth any Animals but of the human
Species, is what remains to be discussed.

Were

Were my Time, or the Limits of this superficial Essay, equal to my Inclinations, I could launch into a large Field, where, for the Honour of Truth, and Dignity of human Nature, I could place most, if not all these Stories of Births differing from the Species, in a true Point of Light, refute them, and plainly shew, that not one of an Hundred will stand the Test of a judicious Enquiry, however well they may seem attested, and whatever be their Characters who have related 'em. Nor can I think the Difficulty could be great to prove one, and all of them, false, inconsistent with the Laws of Nature, and to be only the bare Effects of Hearsays.

I shall pass by the many strange Births related by *Herodotus*, *Pliny*, and others, long since exploded; as I do innumerable others imposed on the more simple Ages; nor shall I so much as notice what *Lucretius* says, *Crescebant Uteri terra radicibus apti*, that the Earth brought forth Mankind. — Nor how *Minerva* was Midwifed into the World by the Dint of a Hammer out of *Jupiter's* Brain. — Nor how *Pyrrhus* and *Deucalion* raised Mankind by Stones thrown behind them. — Nor insist on those mythological Gods born in the Brains of the Poets, worshipped by the People, and laugh'd at by the Philosophers. — I shall also omit all the wonderful Effects of holy Obedience amongst the Monks in the *East*, as well as the Magicians in *Egypt*, whose miraculous Stories rendred them ridiculous. — Nor shall I dwell on the Miracles said to be wrought by the Monks of *Thebais*, not only in Favour of Men, but also in Favour of wild Beasts, with which they

they were said to be very familiar.--- Leaving then all pious Frauds, all pretended Miracles, and other Absurdities recorded in Legends, I will say with *Monf. Le Clerc*, That if Men will believe every Thing without examining, they will run the Hazard of being always deceived by confounding Truth with Falshood; and if they believe nothing, they deprive themselves of the Knowledge of Truth.

Alcippes was said, for a Punishment, to have been in Labour, and brought forth an Elephant, *Pliny l. 7. c. 3.*--- *Argos* or *Meles* to have brought forth a Lion, *ib.*--- The Countess of *Holland* to have been delivered of 365 Children at one Birth.--- A Lady at *Antwerp* of a Dog, *Parey l. 24. c. 12.* some of Serpents,--- Moles,--- Birds,--- and innumerable other Animals.

The Woman in *Holland*, who acted her Farce so cleverly as to deceive the Doctors with the Croaking of Frogs, of which she pretended her Womb was full, and that she often brought them forth, confessed the Cheat on her Death-bed.--- The young Woman *Salmuth* speaks of, who vomited up a *Fœtus* the Length of one's Finger, the 13. of *July* 1605, not daring to own her Miscarriage, threw this *Fœtus* into a Chamber-pot, wherein another Woman had vomited a little before; and so by a little dextrous Management, saved her Reputation.

The Story of *Amatus Lusitanus*, of the Widow that proved with Child by what she received from the other, *forte eâ horâ a marito discedens cum quo rem habuerat, &c.* is ridiculous, and no Faith can be given to such Things, let them swear what they please. Such a Prank

as this was plaid at *Lisle* in *Flanders*, but on a Process it was plainly made out, that the Husband, not his Wife, had done it. --- *Simbaldus* L. 1. c. 14. says, A Midwife at *Rome* told him of a Woman that got a big Belly in a Bath, succeeding a young Spark. --- Another proved with Child, *Quia confederat alvum exonerandi gratia in latrina, quam paulo ante affinis juvenis hymeneum celebrando manibus polluerat.* Upon which says *Lanzweerde*, O commentum futile! O veram anicularum fabellam! These and the like Stories are only contrived to cover the lascivious Wantonness of Women, and conceal their vicious and unlawful Amours. The impious Stories of Devils, *Incubus's* and *Succubus's*, that were Spirits, and inflamed with the Love of Women, which some vainly report, are not worth refuting. --- If the Divines would vouchsafe to consult the Writings of the modern Anatomists, they would no longer suffer themselves to be imposed on by an imaginary Attraction of the Womb, or led aside by such false Reports of wicked Women, unless they prefer Fables to Truth, or Trifles to serious Things.

Levinus Lemnius, L. 1. Cap. 8. *de occultis naturæ miraculis*, advances a strange Story of a Mole, which occasioned a certain Author to say, he could give no Faith to such a Man who tells us Things more occult than his Book of *Occult Miracles*; and justly ridicules him for that as well as what he had said upon Children, when born with the *Galea* or *Helmet* (as the Midwives call it) which is nothing but a Bit of the Membrane *Amnios*, sticking to the Child's Head, than which nothing is more common: And heartily laughs at *Lemnius*, as well as
Liebaux,

Liebaut, and others, who would have this Cap preface good Luck, as they tell us from old Womens Tattles.—The Zealot *Du Val* would have us believe, a *Franciscan* Monk must have been its Father, because it was born with a Hood on its Head; and that it portends strange Things, not only the old Matrons, but the Authors of occult Philosophy, have babbled about. This fine Writer will have but little Faith given to his *Cacata Charta*, and thus he ends; *Nugigerulis ergo veneant, & ista muliercularum ultima nuga quas merito Lemnius deliris ignarisque mentibus refert acceptas.*—*Nam tales officias que suo fuce credulis animis errorem offundunt. Lucina horret ac praeficis tradit aeternum lugendas.*

A Dutchman (says *Leonard Bertrand*) called *Ludovick Roscet*, after nine Months Pain in one of his Legs, brought forth a living Child that was christened *An. 1350.*

The numerous Instances of Women bringing forth by the Mouth, are no better founded than on idle Hearsays.— I am grieved (said one) to see the Great *Bartholine* stand up for such Trifles.— The impious *Paracelsus* merits no Regard, who dream'd he could raise Mankind by placing the *Sem. bum.* in a Dunghill Heat: *O vesanas hominum mentes! O pectora caca! & demonum prestigiis irretita.* --- Nor *Borell's* Story of greater Weight, *Cent. 1. Obs. 28.* of a Fish that bred out of the Finger of a Fisherman, its Seed having insinuated itself into a Wound made there by a Fish-hook.— Of a-piece with this is the Story of *Heredias*, of a Thorn that flourished every Year out of a Shepherd's Side.— Nor does *Rosencranzias's Mola* merit any more Credit than these, because in such Cases Mid-

wives are not to be believed, who first broach'd them, for Thousands of them are Cheats and Impostors, especially in *Germany* and the Northern Regions, where Superstition and Credulity reign in the Female Sex. I am satisfied, if such Stories were narrowly enquired into, they would undoubtedly be found to amount to no more than what *Augustin Herman* met with upon dissecting a Woman, who voided by Stool, red, black, and blue Silk, various small Bones, Sticks, and Straws, as in *Obs. 71*. *I found* (says he) *nothing in either her Stomach, or Guts, nor the least Vestige of Incantment; so that the Question is, Whether this Woman was enchanted? or did she deceive her Doctors?*

In all odd, out-of-the-way Stories, especially Births, we ought to ask, whether their Authors be well informed of the Truth of what they advance? Or, whether they have them at second-hand, so only speak upon Hearsay? Whether they themselves were deceived; or did they design to deceive others? In short, Whether they did really see these Things they mention, and carefully examined them before they set them down, and if they were Judges of what they related?

Such groundless idle Stories, handed from one to another, until several Impressions, in several Books, have given them a Shadow of Confirmation, and as it were a *droit de Bourgeoise*, few will venture to contradict. Thus one led into an Error, may draw in a Thousand, and so the Generality of superficial Readers are reduced to the Necessity of swallowing the greatest Absurdities, improbable Stories,
and

and such as are no less impossible than incredible.

The *Godalmin* Imposture (which gave Rise to this Discourse) is too fresh in all our Memories, to admit Repetitions here, and will, on the least serious Reflection, appear to be a plain Proof of the Truth of what's here insinuated; and without the Spirit of Prophecy, we may venture to say, that had it not been so closely followed, it had not been without its Believers, and might, in Time, been confirmed by Authors and Copiers, so received a Sanction, that would have stamped a Currency on it, equal to, if not exceeding, those Stories here related.

Let all such strange and monstrous Births then, that partake not of the human Species, so idle in themselves, and of such a fatal Tendency to the Child-bearing Part of the Sex, be justly (as they deserve) rejected. Let their Authors be treated with due Contempt, and let them all take Warning from the Fate of those concerned in this late Instance, how they impose on the World, for some or other will do Justice to the Publick, without Fee or Reward.

It is certain, that all Animals are born of their own, and not of the Seed of another; for the Laws of Nature in the Generation of Animals, are certain and unchangeable, which cannot be altered by any, but by the Omnipotent Creator Himself, who made them.

In the small Edifice of a Chicken, and all its Actions and Operations, the Finger of God, or the God of Nature, doth reveal himself. --- A more sublime and divine Artificer therefore,

(than Man is) seems to make and preserve Man.

What is there (says the learn'd *Harvey*) in Generation, that, by a momentary Touch, can orderly constitute the Parts of a Chicken, by an Epigenesis, and produce an univocal Creature like itself? Linn all the Members of the Chicken in an Egg, which is now expos'd to the wide World, and often transported a great Way off.

For nothing can make and generate itself into another's Likeness. Philosophers do generally agree in this, that tho' the Woman, by the Force of Imagination, may impress some Stain or Mark on her *Fœtus*, yet she can never alter the Species, because that is not the Work of Imagination, but of the external Formative, Agent, or Power; so that Men can beget only Mankind, their *Semen* being susceptible of no other Form.

As often as there is a Conception in a Woman, its Progress on several Accounts may be hindered, but it can't be transformed into another Species, by any Cause whatever. For since no Rudiment of any other Animal, than what's human, can be contained in *semine humano*, it is impossible any other Animal, but what's human, can be produced. And seeing every *Semen* proceeds from the very Substance of the Animal, whose *Semen* it is, the Seeds themselves must necessarily differ amongst themselves, as much as the Animals do; so no Animals, differing in *Genus* and *Species*, can be mutually transformed into one another's Likeness; wherefore such Changes can never happen *in utero muliebri*.

But

But were it possible, a Generation of any other than human Monsters would confound Nature, destroy the beautiful uniform Order, established by the Great Creator, when he first ranked and disposed the several *Species* of Animals, and at their Creation pronounced the Almighty *Fiat*.

Let those then who dare think there is no God, tell us who it was that laid the Plan of the astonishing Structure of the Universe? And who contrived the immense, but beautiful Extent and Order of the Creation? And who created the amazing Fabrick?

Who it was that created all Animal Beings, and ordered the Propagation of their several Species out of their own proper Seeds, without Confusion. And who implanted in them the strong Inclinations for that Purpose.

Who it was that taught the Spider to weave and spread its Net so surprisngly to catch Flies for its Sustenance, when scarce out of its Egg.

Who it was that taught an Infant (when capable of nothing else) so dextrously to suck its Nourishment, the Moment it breathes the free Air.—Who taught the Bees and Ants to build their Cottages, and furnish their Store-houses for further Exigencies.—The Birds their Nests, &c. that all should, by the unalterable Laws of Nature, so exactly, so orderly, and so surely, propagate each their Like, by an univocal Generation, for perpetuating their several Species.

Who, but the Great God and Creator of all Things, who said, *Let the Earth bring forth Grass, the Herb yielding Seed after his Kind, and*
the

the Tree yielding Fruit after his Kind, whose Seed is in itself, and it was so, Gen. i. 2. He who created the great Whales, and every living Thing that moveth, ver. 21. He who made the Beasts of the Earth after his Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after his Kind, Gen. i. 25.

As to human Monsters, however strange they may appear to some, yet may they be readily accounted for, according to the System of the *Animalcula*; for when two of them get into one *Ovum*, a Monster is born of course; that is two *Fœtus*'s sticking to one another by some Parts of their Bodies, which is not more wonderful than to see two Fingers sticking together.

One of these two *Animalcules* in the *Ovum*, being stronger, crusheth some Parts of the weaker, which, being deprived of its nutritious Juice, decays. Hence one appears with two Heads on one Trunk, and another with two Trunks under one Head, which Histories and our Experience verify.

Nam quamvis natura nullibi magis & sæpius ludat quam in materia generationis, nunquam tamen a recta speciei concepta imagine prorsus abludit, quia errare e via non est viam tollere.

No such Metamorphosis was ever known amongst Vegetables. It was never known that Poppy Seeds would produce Parsley, nor a Grain of Millet or Mustard Seed, a Mulberry Tree.

That Faculty, which distinguisheth Men from Brutes, has little Room to exercise itself here, since the most refined Reasoning would be lost, where the Things advanced are not
Facts.

Facts. In vain then we amuse our selves with empty Trifles, old Womens Tales, and Chit Chat that have no Foundation in Truth, but *prima facie* appear the impossible Things they are.—It is impossible that the Roes of Herrings can produce Salmon, Cod-fish, and Turtle; Whitings, Whales; or Owls beget Ostriches; or Ladies Lap-Dogs, Dromedaries; Ants Eggs, Elephants, &c. Consequently it is as impossible for Women to generate and bring forth Rabbits, as it is for Rabbits to generate and bring forth Women. *Ergo nulli leones, elephantes, &c.* as in the Title Page.

Quae corpuscula & prima seminis rudimenta, cum sint longe diversa natura in leonum, elephantum, piscium corporibus eorumque genituris, illas genitura humana particulas in quibus prima humana fabrica stamina superstructa, non posse degenerare ibidem in genituram animalis toto genere diversi.---nam omnia animalia ex proprio & non alieno semine nasci, certum est.

F I N I S.



In vain then we amuse our selves with
 empty Titles, old Womens Tales, and Chic
 Chat that have no Foundation in Truth, but
 seem to appear the impossible Things they
 are. — It is impossible that the Roos of Her-
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 tie; Whitinge, Whales; or Owls beget Offi-
 cher; or Ladies Lap-Dogs, Dromedaries; Ants
 Bees, Elephants, &c. Consequently it is as
 impossible for Women to generate and bring
 forth Rabbits, as it is for Rabbits to generate
 and bring forth Women. Every well learn'd, cla-
 rified, &c. see in the Title Page.

The copiousness of printed feminine rudiments,
 consist large diversitate in learning, elephan-
 tant, piscine corporis, &c. &c. &c. &c. &c. &c. &c.
 genuine humane particular in quibus prima dicitur
 ne fabrica humana superflua, non posse de-
 terere ibidem in generis animalis toto genere
 dicitur — non omnia animalia in proprio &c. non
 aliis femine nasci, &c. &c. &c.

T I M I S

