

THE  
FEMALE PHYSICIAN,  
Containing all the  
DISEASES incident to that SEX,  
IN

*Virgins, Wives, and Widows;*

TOGETHER

With their *Causes* and *Symptoms*, their  
*Degrees* of DANGER, and respective  
*Methods* of PREVENTION and CURE:

To which is added,

The Whole ART of

*New improv'd* MIDWIFERY;

COMPREHENDING

The necessary *Qualifications* of a MIDWIFE,  
and particular *Directions* for *laying Women*, in all  
*Cases* of *Difficult* and *Preternatural* BIRTHS; to-  
gether with the *Diet* and *Regimen* of both the  
MOTHER and CHILD.

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By JOHN MAUBRAY, M. D.

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————— *Opiferaq; per Orbem*  
*Dicor,* ————— Ovid. Met.

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L O N D O N:

Printed for JAMES HOLLAND, at the Bible and  
Ball, in St. Paul's-Church-Yard. 1724.

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# **The Project Gutenberg EBook of The Female Physician, by John Maubray**

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Title: The Female Physician

Containing all the diseases incident to that sex, in virgins, wives, and widows; together with their causes and symptoms, their degrees of danger, and respective methods of prevention and cure: to which is added, the whole art of new improv'd midwifery; comprehending the necessary qualifications of a midwife, and particular directions for laying women, in all cases of difficult and preternatural births; together with the diet and regimen of both the mother and child.

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By *JOHN MAUBRAY, M. D.*

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*LONDON:*  
Printed for *JAMES HOLLAND*, at the *Bible* and  
*Ball*, in *St. Paul's-Church-Yard*. 1724.

***To all Learned and Judicious Professors of  
PHYSICK, as well as Ingenuous and  
Experienced Practisers of MIDWIFERY.***

*Most Excellent SOCIETIES,*

I Have generally observ'd, that *Men* address their *WORKS* to improper Hands; *some* aim at *Personages* too great, to regard them; *others* stoop to *Men* too unlearned, to defend them: *Some* again make their *Court* and apply to Persons in Vogue or in Place, and *others* cringe and creep after *Purse-proud Patrons*: But as I pursue not the common Designs of *DEDICATORS*, so I have studied no subterfuges of *Flattery*, nor Flourishes of *Panegyrick* in this DEDICATION. I know, that, whatever my *Performance* may prove, a *substantial WORK* will stand securely upon its own Bottom, and make its way into the World, without any *secondary Helps*; whereas a slight *Defective Piece* will fall and be quash'd, tho' it should even strut with *MAJESTY* itself in its glaring *Front*.

Had I then presum'd upon any particular *VOUCHER* for the *FEMALE PHYSICIAN*, it would have look'd like acknowledging *Guilt* and seeking for *Defence*; Because *You*, and none else, are the *competent Judges* in Affairs of this Nature: *GOD* having entrusted *you* only with the *Lives* of Men; and *you* (under *HIM*) being the *Sole Preservers* of *LIFE* and the great *Distributers* of *HEALTH*, I have thought it my *Duty* to make this solemn Application to *your August Societies* in general; and in this manner to render you some small *Account* of the *TALENT*, which some of your selves have entrusted me with for *Improvement*.

In fine, your *famous Fraternities* being universally celebrated for encouraging of *Learning* and promoting *Ingenuity*, You are still the more highly entitled to my *Endeavours* in both respects; and I my

self in all points of *Humanity* the more secure of your candid *Interpretation*. The *undertaking* then being yours by *Birth*, it has a Natural Claim to your *Care*; And it being the *Duty* of Men to provide for their *Off-Spring*, it has a peculiar Right to your *Patronage*. Wherefore, with all due *Deference* and becoming *Submission* to your *wiser Judgments*, I lay the *DEDICATION* as well as the *WORK* it self entirely at your Feet, in Hopes of your courteous *Reception* and benign *Tutelage* both at Home and Abroad: Upon which (in short) I beg Leave to Subscribe my self, with profound *Veneration*,

*Your Eminent SOCIETIES,*  
Most Faithful, and  
Most Obedient, Servant

*John Maubray.*

THE  
**PREFACE**  
TO THE  
**READER.**

As the Study of *Physick* has differ'd in every Age, according to the prevailing Opinions and Ambiguous Determinations of *Philosophers*, so the Practice of *Midwifery* has also varied, according to the Judicious Experiments and successful Operations of *Professors*; until of late Years, by the many happy Discoveries and strict Inquiries made into the Secrets of Nature, and Natural Causes, these Healing and obstetricious *Arts* are so much improv'd and advanc'd, that, they now seem to be arriv'd at their very Height of *Perfection*: Insomuch that both the *one* and the *other* stand this Day upon as sure a Foundation, and as certain Principles, as most other *Sciences* do, which notwithstanding are not exempted from the Fate of *Casualties*.

*THE* Case then being so, it becomes all Men of Ingenuity and Integrity, to be also *Communicative* of such Things, as may tend to the Welfare of their Neighbours and to the Common Good of Mankind; since according to the Excellent *Poet*,

*Scire tuum nihil est, nisi te scire hoc, sciat alter.*

*THIS* was the Principle of the *Ancients*, who, as they discover'd the Natural Debility of the *Female Sex*, and that Women were not only Subject to all Diseases in common with Men, but also obnoxious to a vast many Distempers peculiarly singular to themselves, were first mov'd to write particular *Books*, and respective *Treatises*, upon these Heads: The most wise and divine *Hippocrates*, first breaking the Ice, after him *Diocles*, next *Aetius*, and at last many *others*; For the more



Learned and Ingenious that any one found himself in his respective Age, the more readily he exercis'd himself in these difficult Points.

*BUT* now a-days *Women* may well complain, and cry out with *Soranus*, “*O malè Occupatum virorum Genus, occidimur nos, non Morimur: Et ab illis, qui inter vos peritissimi existimantur, perperam curatæ, vos vero de qualibet vel levissima vestrarum Affectionum, Libros ex Libris facientes, Bibliothecas voluminibus oneratas, de Nostris inter ea diris ac difficillimis Cruciatibus, nulla vel exigua, & ea quidem satis oscitanter mentione factâ*”: That *Men*, in short, study their own Good, and take more Care of Themselves than of the *Women*.

*BECAUSE* then there are so many Faults and Defects in this part of *Physick*; in that the *Antients*, by reason of their precise Gravity, rendred their *Works* either obscure, or at least difficult to be understood: As *some* of the more *modern Authors* have, treated them but Partially and Defectively in most respects; *others* but transiently and indifferently, or as if they were otherways employ'd: *Some* again darkly and briefly; *others* so confusedly and prolixly, that we may justly say to them, as the *Lacedemonians* did to the *Samian Legats* of old; “*Prioris orationis vestræ partis sumus oblit, postremam ob primæ oblivionem non intelleximus*”: We have forgot the Beginning of your Discourse, and for that reason, cannot understand the latter Part.

*THESE* being the Reasons of this Undertaking, I shall trouble you with no farther *Apologies* in its behalf, save only that I thought it my Duty, notwithstanding the Considerable *Charge* and immense *Labour*, not only so far to endeavour to imitate my *Predecessors*, but also to deserve well of Humane Kind, and particularly of *English Women*: *FIRST* by collecting these things, which I have found clearly written by the most approved *Authors*, together with what I have conceiv'd to be true and Rational by my own painful Study, frequent Speculation, and assiduous Practice; and *SECONDLY* by publishing this *Praxis* and *Analysis* of *Women's Distempers*, as they are accurately, tho' succinctly comprehended in this small *Volume*: Yet not so briefly neither, but that most Things are consider'd and explain'd for removing *Obscurity*; nor so prolixly, that any Head is swell'd with Trifles or empty Words: And that not only in our vernacular *Tongue*, but also in a certain middle *Style*, adapted to the

Capacity of the meanest *Reader*; so that if it be possible, where the *Flowers* are thinnest Sown, there the *Fruit* may appear the thickest; Because I have all along consider'd this to be no Work of *Eloquence*, but of *Midwifery*, or *Physick*, or *both* together, if you please, in which I have studied the common Good, but no vain Glory.

*IN* composing the *WORK*, I have follow'd such Methods as seem'd to me the most conducive towards its Use and Design, and insisted only upon such *Topicks*, as can be most serviceable to the World, and absolutely necessary in the Practice of either of these *Arts*; without touching upon any of the pompous Superfluities, with which *Physick*, as well as other *Professions*, is now a-days over-run and embarrass'd: The *one* I apprehended to concern my Integrity, and the *other* only an empty Applause. But that you may be at no Loss in conceiving the Regularity of my Method, because of the variety of Subjects to be met with, I shall here delineate or draw out the *Lines* of the *WORK*, and give you some distant *Idea* of it, if possible, by a general Hint upon every *Part* or *Section* of the *BOOK*, *Viz.*

*IN* the *first Part*, I have explain'd the History of the *Formation* and *Animation* of Man, together with the *Maturation*, *Nutrition*, and *Position* of the Infant in the Womb; to which I have subjoin'd the *Anatomical Account* of the *Membranes* and *Waters*, as well as of the *After-Birth* and *Navel-String*. I have likewise in this place previously set forth the Dignity and Excellency of *Man*, together with the Faculties of our *Souls*, and the Qualities of our *Bodies*; And, having initiated the whole with the Natural Proofs of a *GOD*, and a short Dissertation upon *Nature*, I hope none will take that amiss, because my Belief in the *one*, and the small Knowledge I have acquir'd of the *other*, are to be my *Guide* throughout the Course of my Life, as well as my *Directory* in the present Performance.

*IN* the *Second Part*, I have not only explain'd the Natural *Philosophy* of the *Maiden-State*, and set forth the Passions, as well as the Diseases familiar to *Virgins*; but also defin'd the Power of *Imagination*, and added the Natural Reasons for the various *Likenesses* of Children.

*IN* the *Third*, I have expounded the Mystery of *Conception*, together with its Diagnostick Signs: I have directed the *Regimen* of the Pregnant Woman, and particularly set forth the various *Symptoms* of the Months of Gestation, together with the *Acute*

*Diseases* incident to her in that Time. I have in the same place insisted at Large upon *Miscarriage*, and explain'd at length the *Mystical Theory* of Birth in general.

IN the *Fourth Section*, I have defin'd the *Art of Midwifery*, and the Contemplation of its *Theoretical*, as well as its *Practical* Knowledge: And, that *Women* practising this *Art*, may not mistake me in what is said or recommended to them, I have also addressed my self to *Men* professing the same *Science*; and, with all imaginable Impartiality, told them both their *Faults* and their *Duties*, however without any intended particular *Reflection*. To which I have subjoin'd a compleat *Anatomical Description* of the Parts of *Generation* proper to *Women*; together with the Natural History of the *Matrix* and its amazing Faculties.

IN the *Fifth*, I have ingenuously laid open the whole Mystery of *Midwifery*, as to all Sorts of BIRTHS, whether *Natural* or *Preternatural*, and faithfully laid down the Fundamental Principles and most certain Rules of this *Profession*; and that not only according to the best *Notions* of my own Application and Study, or the real *Dictates* of my proper Practice and Experience; but also according to the most ingenious Precepts and infallible *Maxims* of the ablest and most polite *Professors* of this excellent *Art*, and that also according to its newest and latest *Improvements*: And in these *Cases*, I have neither fear'd the *Invectives* of the *Æmulous Zoilus*, nor regarded the *Snarlings* of the reprehensive *Momus*: For Wise Men are not any longer to be entertained with *Ænigmas*, since GOD hath said, *Fiat Lux*.

IN the *Sixth Part*, I have not only prescrib'd the due *Regimen*, and provided for the Safety and happy *Recovery* of the *Child-Bed-Woman*, but also taken a suitable and corresponding Care of her *Babe*; As I have farther instilled particularly upon the various Disasters incident to both *Mother* and *Child*, in their respective tender Conditions of *Child-Bed* and *Infancy*.

IN the *Seventh*, I have dilucidated the *Philosophical History* of all the different Sorts of *Preternatural Conceptions* as well as *BIRTHS*; and insisted at large upon the Theme of *Women's Sterility* or *Barrenness*.

IN the *Eighth* and last *Section*, I have not only defin'd the *Widow-State*, as far as it concern'd my Purpose, but also diligently pursued

the *Subject-Matter*, and traced down the Particulars of their common *Grievances*.

*THESE*, I say, are the general Heads of the *WORK*, which are all again sub-divided into their proper respective Particulars; and consequently every general *Head* or *Section* assign'd its own relative *Chapters*, for the singular Benefit and more easy Comprehension of the *Reader*. And these *Chapters* consisting of 130 in Number, I have, with respect to every singular *Distemper* mentioned in them, *FIRST*, defin'd the Nature of the *Disease*; *SECONDLY*, accounted for its *Causes*; *THIRDLY*, I have given the *Diagnostick Signs* or *Symptoms*; *FOURTHLY*, the *Prognosticks* or Degrees of Danger; to which I have *FIFTHLY* and lastly added the Method of *Prevention* in many Cases, and That of *CURE* in All: So that there is almost not one *Disease* which can affect the Woman from her *Birth* to her *Death*, in *Child*, *Maiden*, *Wife*, or *Widow-hood*, whose *Essence*, *Species*, *Differences*, *Causes*, *Signs*, and *Prognosticks*, we have not sufficiently clear'd up.

*ALL* these Things I have endeavour'd to be most particular in, to the end that any *Woman*, who reads, so as to be conversant with this *BOOK*, may know before She sends for her *Physician*, not only her *Distemper*, but also the *Danger*, with which she is threatned upon every Sickly occasion. And in these Things I flatter my self that this *WORK* will prove Acceptable, where such a Number of *Diseases* and *Symptoms* are set forth in so clear a Light, that any Person, making use of their Eyes and Reason only, without being any ways vers'd in the Practice of *Physick*, or *Midwifery*, may evidently see, perceive, and by Experience find, every individual *Case* to answer these Ends, and the whole to correspond exactly with its *Title* and *Contents*.

*BUT* upon the whole, if here and there a brief *Philosophical* way of Reasoning has crept in, I would have you consider, that it could not be avoided; because the *Proofs* relating to Natural Things are sometimes taken from very minute *Instruments*; And that the Design of such an *Interspersion*, is only to assist your Understanding, and conduct your Thoughts through the *WORK*. However in such *Cases* the *Reader* may go on, or pass by what does not suit with his *Taste*, as he pleases. Again if here and there, I have retain'd a *Term of Art*, which the common *Reader* may call a hard Word, I declare it is out of no Design to amuse any one, but out of mere Necessity, since otherways I should have been ridiculously singular, and far less

understood: In the mean time I have taken what Care I could to explain the most, or at least the most requisite of *These*, insomuch that whatever *Words* or *Sentences* of this Kind are not fully interpreted, you may slip over, without losing any thing Material of the Purport of the Matter, such Things concerning the *Practitioner* more than the common *Reader*.

*HOWEVER* yet, if the Measures I have pursued in handling this uncultivated *Subject*, should not appear so exactly Methodical as some of you may expect, I shall only say for *Excuse*, that, as it belongs to hard Labour to cut out new Paths and Ways thro' *Woods* and *Desarts*, and where *Guides* are wanting, to find out the shortest *Cut*; so it is only by frequent *Travelling*, that such *Roads* can become smooth and easy, however exactly plan'd. Again farther, I would have you also to consider the Difficulty of the *Task*, to contract Much in a Little; to omit Nothing which ought to be animadverted; to join Perspicuity with Brevity; and after all, finally to reduce the whole to the certain *Precepts* of *ART*.

I have incessantly perus'd the vast *Volumes* of others, *Ancients* as well as *Moderns*; and whatever may be found there variously dispers'd, over-strain'd, or collected profusely, without either Order, or Coherence, you'll find here manifestly disposed, and neatly contracted in this small *WORK*. I have sever'd the *Grain* from the *CHAFF*, winnowed the *Seeds* from the *HUSKS*, and purged the *Gold* from the *ORE*, to the end that I might again successfully *Sow* what I have thus laboriously *reaped*; and digest all Things into such an easy and clear *Method*, that you'll be at no Loss here for what you want, but may turn to it at once, whatever the *Case* may be; you'll read nothing twice, nor will you fall into any *Trifles*, which might either confuse, or detain you.

*BUT* that I may not be misconstrued or misrepresented here, give me Leave to affirm that the Design of this *WORK*, is not to reprehend or find Fault, with any former *Writer's Performance*; but only to render these Things, which *others* have either treated negligently, or indifferently, confusedly, or obscurely, the more Clear and Evident.

*THIS*, candid *Reader*, being the Design as well as the Reason of my *Undertaking*, according to the *Fruit* you receive by it, Pray, repress the Minds of the Invidious; and according to the Judgment you make of its Worth, let it stand or fall in your Esteem. Not that I am so vain

in the *interim* to imagine, that the Work can stand upon the Foot of its own *Merit*; and far less can I expect that it will escape the ordinary Fate of *Censure*: No, I shall take it well, considering its *Imperfections*, if it undergoes no worse Fate, than what is common to *BOOKS*; especially considering that it is no ways set off with a great *Figure*, under the splendid appearance and modish Trappings of flourishing *Hypotheses*, so common among our *Modern Writers*.

*THERE* are many Things altogether New in our *Midwifery*, which I would have none rashly to stumble at, tho' I know that *New Opinions* are always suspected and generally opposed, merely because they are not already *Common*: But as I am not in any respect to press my *Notion* of Things upon the Belief of *others*, so I desire not to establish any *Maxims* of mine in other Peoples *Opinions*, farther than they think fit. I know the Relish of the *Understanding*, is often as different as that of the *Palate*; Hence it is that *some Men* condemn, what *others* approve; and *some* despise what *others* admire: Yea such is the Uncertainty of Men's *Judgments*, concerning the Excellency of Things, that no *Nut* of Learning was ever yet open'd, whose *Contents* were allowed by all to be pure *Kernel*: And no more has any *Truth* been yet discover'd, either in *Physick* or *Midwifery*, which has not been question'd, and the *Detector* exclaim'd against as a pedantick *Innovator*: But all that I shall say to these *Things* is, that, as *Antiquity* will never protect an *Error* in Judgment, so *Novelty* shall never prejudice me against TRUTH, whether of my own or other People's *Invention*.

*UPON* the whole, I would in fine recommend my self to the candid *Reader's* Benevolent and Charitable Opinion, and if in any particular Point or Respect (because we are but *MEN*) I may not have had the Happiness to please, or to give Satisfaction, Pray impute it not to *Sloth* or *Idleness*, but to *Peregrination* and *Travelling*; in which it may be well suppos'd that *Studies* are too often interrupted. Remember also that of *Pliny*, "*haud ullo in genere veniam Justiore esse, si modò mirum non est, Hominem Genitum non omnia Humana novisse.*" For as none of us can do all Things, nor is sufficient for All; so it is Natural for *Man* to fall, to err, and to be deceiv'd: And as we see some *Blemishes* in the most beautiful *Bodies*, so there is nothing altogether *Perfect*, among the Works of Men.

*Farewell.*

*From my House, in New-Bond-  
street, over against Benn's-  
Coffee-House, near Hannover-  
Square. 1724.*

*J. M.*

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With a conclusive Application of the whole Work.



# THE FEMALE PHYSICIAN.

## SECT. I.

### CHAP. I. Of GOD.

*REASON*, and the mere Contemplation of *Nature* (abstracted from the Light and Assistance of *Revelation* or *Faith*) afford us sufficient convincing Arguments, for the *Existence* of this great and incomprehensible *BEING*; as *Heathens* themselves do testify.

*ACCORDING* to *Plato* (that most excellent Heathenish *Divine*) Philosophical Demonstrations are the only *Catharticks* (*i. e.* Purgers) of the *Soul*; being the most proper means to cleanse it from *Error*, and give us an exact Relish of Sacred *Truths*. Wherefore I shall strictly confine myself to *These*, in proving the *BEING* of this *Existence*, from the *Maxims* of all the four principal *Sects* of Heathen Philosophers; which I shall discuss in the briefest *Terms*, by only touching upon a few of their respective *Proofs*; *viz.*

*THE Naturalist* insists chiefly upon three Heads; That of *Motion*, the *Final*, and the *Efficient Cause*.

*UPON* the Axiom of *Motion*, that *Sect* could not exceed, or go beyond the *Primum Mobile* among *created Beings*; and therefore

allows, that there is something *above* it, which moves *itself* and is not moved by *Another*.

UPON that of the *Final Cause*, they could find no *created Being* capable of directing that *Nature*, which directs and appoints all *Creatures* to aim at some peculiar *END*; and thence conclude, that this *Nature* is directed by something *superior* to itself.

UPON that of the *Efficient Cause*, they confess, from the many Vicissitudes of *created Beings*, that they've all had a *Beginning*: and (because no *Beginning* can be without an *Efficient*) acknowledge, that *something* more excellent than all *created Beings*, hath created them.

THE *Metaphysician* useth a vast Variety of sublime *Arguments*; whereof I shall only give a few Instances: *viz.*

I. *THAT* every *finite Being* must needs proceed from *something* else, limiting it in that *Finiteness*, in which its *Nature* conflicts.

II. *THAT* all *Multitude* must proceed from *Unity*, as the *Motions* of the *lower Orbs* proceed from that of the *one highest*; or as the many particular distinct *Actions* and different *Motions* of the Man, proceed from (their *Superior*) the *SOUL*.

III. *THAT* the *Subordination* of the *Creatures*, one serving another, and all concurring to the *Common Good*, must needs proceed from the *Disposal* of some most wise *GOVERNOUR*.

IV. *THAT* the wonderful and incomparable *ART*, observable in the *Make* and *Form* of every the minutest Part of the least and most despicable *Creature*, must necessarily proceed from some very great and omnipotent *ARTIFICER*.

V. *THIS Sect* acknowledges also the *Immortality* of the *SOUL*, as *Cicero* witnesses; because it is an *immaterial Substance*, and independent of the *Body*: And consequently they allow it to proceed from an *immortal Author*, and to return to the *same*, after a *Dissolution* from the *Body*.

AS to the *Moralist*, his way of *Reasoning* is plainer to our common Capacities.

I. *HE* proves this *Argument* from the *natural Disposition* and *Propensity* of the worst of Men, even *Atheists* themselves, upon the Approach of Death or any heavy *Calamity*, to acknowledge some superior divine Power; as *Seneca* witnesseth of *Caligula*, &c.



II. *FROM* the *ultimate End* and chief *Good* of Man; which (according to *Plato*) is nothing *Terrestrial*: Our *Souls* being *insatiable* in this *Life*, have a constant *Tendency* to that particular *END*, for which we are *created*; which (in his Words) consists only in being *inseparably* united to *GOD*.

III. *FROM* *Virtue* and *Vice*, the *Rewards* and *Punishments* due to these from *Nature* and *Reason*; which agree with *Equity* and *Justice*, that they, who *live well*, should be *rewarded* with this their *ultimate End* and *final Felicity*: And those who live *otherwise*, should be *punished* by the *Loss* thereof forever. Thence they (of consequence) acknowledge, that there must be a just and powerful *JUDGE*, above all *created Beings*, to inflict this impartial *SENTENCE*.

*THE Mathematician* acknowledges *That* to be some *Being* superior to all others; whose *Center* he finds every where, and whose *Circumference* he can limit or discover no where. But because this *Sect* borrows the better Part of their *Proofs* from the other *three* mentioned, I shall go no farther; designing nothing but *Brevity* thro'out this *Work*, especially upon a *THESIS* so manifest as *This*: Which indeed I should not so much as have touched upon, considering how elegantly and copiously many very *learned Divines*, and other eminent *Writers*, have treated that *Subject*; were it not that some subsequent *Hypotheses* depend immediately upon it. Wherefore I proceed to

## **CHAP. II.** **Of NATURE.**

*HOWEVER extensive* this Word *NATURE* may be, and whatever secondary *Definitions* it may admit of; it is (in effect) nothing else than the *Denouncer* of the Divine Will and Pleasure, the *Efficient CAUSE* of natural *Works*, and the *Conservant* of real *Existences*: Or, the *Order* and *Series* of Sacred Works, obeying the Divine Will, Power, and Commands. At least I think all other *Definitions* of this Word, taken in whatsoever Sense, may be *reduced* to *These* following; *viz.*

*NATURE* is the implanted and *innate Quality* of Things.

*NATURE* is the *Faculty* and *Propensity* of every Mind.

*NATURE* is the *Mixture* and *Temperature* of the four Elements.

*NATURE* is the Philosopher's *Axiom* of Motion and Rest.

*NATURE* is *that* which giveth *Form*, by a specifick Difference, to every thing.

*WHICH Power* (in either Definition) can only be ascribed to that Great *GOD*, whose *infinite Existence* I've been hinting upon: Who is the *Author* of Nature and *Framer* of the Universe; who by his own *Breath* and *Word*, without any *material Help*, and at his own *Will* and *Pleasure*, created all Things. In whom all Things *live*, *move*, and have their *Being*. By whom a vivacious *Faculty* is infused through all Things; so as that (by and through *HIM*) all Things subsist of their own *peculiar Natures* and *natural Qualities*; and by these *implanted Qualities* increase, maintain, and defend themselves: And *that* so, that in such an immense *University*, and such a vast *Variety* of Things, nothing is indeed *idle*, *useless*, or *unprofitable*. Nothing is made *rashly*, *fortuitously*, or *in vain*; but every Thing appears appointed to some certain *Use* and *Purpose*, and determined to some

settled *Course* and *Sphere* of *ACTION*: Every *Being* answering the *END* of its *Design*, and the *Design* of its *CREATION*.

*AS Man* was set on the *Theatre* of this World, to the *End* that he might admire, delight, and confide in *GOD* his great *Creator*; so was the *Humane Body* made for the *Divine Soul*, and the *respective Members* for the *Body*: which all voluntarily concur in the Discharge of their *peculiar Functions*, for the Benefit and Use of the *WHOLE*.

*AND* so was every *Stem* endued with its own *Faculty*, and every *Creature* with its own *Nature*; which made *Aristotle*<sup>[1]</sup> most pertinently say, “*That there’s nothing so minute in the Nature of Things, nothing so abject or despicable, but may reasonably afford Men something of Admiration.*”

*NOW*, I think, we may be soon brought to this *Admiration*, when we only *view* those Things which are so evidently exposed to our *Eyes*: such as the *Elements*, the *Heavens*, the *Rising* and *Setting* of the *Sun*, *Moon*, and *Stars*, the *Diurnal* and *Nocturnal Vicissitudes*, the *four Seasons* of the Year, comprehending the two *Æquinoctials* of Spring and Fall, and the two *Solstices* of Summer and Winter; by whose *Decourse* or *Descent* *Grass* fades, and *Herbs* decay; and again, by their *Ascent* or *Influence*, spring up and revive.

*AND* again, when we consider the *Animals*, the *Faculties* and *Propension* of their respective *Natures*, how they are endued with peculiar *Sense*, because denied particular *Reason*; and how wisely they are all dispos’d, some inhabiting the *Waters*, some enjoying the free *Air*, and others possessing the *Desarts*; some *reptile* and creeping, some *gradient* and walking, some *solivagant* and wandering, some *wild* and fierce, and others innocent and *tame*: I say the marvellous and inimitable *Artifice* of *Nature* in these, and all other *natural Works*, is not only to be admir’d; but also the *Majesty*, *Glory*, *Fullness*, and *Magnificence* of the Great *CREATOR* and Institutor of this Nature is to be most highly ador’d; in whom all things originally *center*, as their common *Source* and *Divine Fountain*, and to whom all things are finally *reduced*, as the Primigenious *Essence* and *Archetype* of *NATURE*.

### **CHAP. III.** **Of MAN.**

*MAN*, to whom all *sublunary Beings* were subjected, is most excellently qualified, far above all other *Creatures* of this World: In him is not only the vegetative Life of *Plants*, and the sensitive Life of *Animals*, but also the *Angelical Reason*, the Divine *Understanding*, the true *Conjunction* and glorious *Possession* of all Things: He is not only endued with *Reason* and the *Gift of Speaking*, but also with a *Mind* and a *SOUL*, which participates of a *Celestial Nature* and *Divinity* itself; which can relate to the Nature of nothing else, and be compared to none but *GOD* himself: In and thro' *whom* he has a *Similitude* with all things, an *Operation* with all, and *Conversation* with all: He symbolizeth with all Matters in proper *Subjects*; with the *Elements* in a fourfold Body; with *Plants* in a vegetative Virtue; with *Animals* in a sensitive Faculty; with the *Heavens* in an *Ethereal Spirit*; with *Angels* in *Wisdom* and *Understanding*, and with *GOD* himself (as it were) in containing and comprehending all things, except the Divine Being. Hence nothing can so expressly represent *GOD* as the *Soul* of Man, by which he is dignified and railed to the very *Image* and *Similitude* of himself. And in *MAN* the mirificent *Wisdom* shines the more conspicuously; in that the whole *World*, and the *Fabrick* of all its Contents, however concise and artificial, can in no respect compare with the noble Structure of this *Microcosm*, *MAN*. It is so marvellously concise, and so wonderfully artificial, that it seems no otherways, than as if the *MAKER* (designing *this* for his *Master-piece*) would have his chief *Glory*, *Esteem*, and *Reputation* to depend upon it, and derive itself from *Hence*; or, as if the *Maker* (designing *this* for one signal Instance of his *Divinity* to Men) would have us brought, merely by the *Understanding* and *Knowledge* of ourselves, to the true *Knowledge* and due *Reverence* of *HIMSELF*, our great *ARTIFICER*.

*THAT* we may be the more duly and sensibly affected towards *him*, and the more admire and reverence the *Wisdom* of his Nature, as he bountifully produced all things for the Use and Utility of *MAN*; so he most appositely disposed the *Herbs* of the Field, some to our *Nourishment*, some to our *Remedies*, and some to *both Necessities*: assimilating and assigning them to our singular *Members*, so that their *Powers* and *Virtues* are *physically* convey'd to such *Parts* of our *Bodies*, as they are adapted to by *Nature*.

*AND* in the same manner he imbued the *Roots* of the Ground with such *natural Qualities*, that they by their respective innate *Faculties*, succour and relieve those *Members*, to which they are *specifically* destined; and such *Members* sensibly attract and imbibe from them, not only wholesome *Nutriments*, but also healthful *Remedies* peculiarly appropriated to themselves by *Nature*.

*BUT* the immortal *SOUL*, which is only peculiar to *MAN*, whereby he so perfectly assimilates and resembles *GOD*; and its *Gifts* and *Graces*, whereby he excels and out-shines all other sublunary *Creatures*; is more properly the *SUBJECT* of the *Divine*, than the *Physician*; wherefore I shall but touch it transiently.

## **CHAP. IV.** **Of the SOUL.**

*THE SOUL* is a certain *divine Light*, created after the Image of *GOD*; figured by a *Seal*, whose Character is the *eternal Word*.

*THE SOUL* is a certain *divine Substance*, individual, and entirely present in *every Part* of the *Body*, depending only upon the Power of *Him*, who is the ultimate *END*, and efficient *Cause* of all things; whose *Body* (according to *Plato*) is *Truth*, whose *Shadow* is *Light*, and whose *Name* is *GOD*.

*AND* this *divine Substance* of *Light*, the *SOUL*, immediately proceeding from that *divine Fountain* of all Things, *GOD*, (according to the Opinion of the *Platonists*) is join'd, by competent *Means*, to the grosser Matter of the *Body*. Which *Means* these *Heathens* account for in manner following: *viz.*

*THE SOUL*, in its *Descent*, is involved in an *etherial Body*, which they call the *celestial Vehicle*, or *Chariot* of the *SOUL*; thro' which *Medium*, by the Command of *GOD*, (who is the *Center* of the *World*) it is first *infus'd* into the middle *Punct* of the *Heart*, which is the *Center* of the *Body*; whence it is *diffus'd* thro' all the *Parts* and *Members* of the *Body*, joining itself to the *natural Heat*. As a *Spirit*, generated by *Heat* from the *Heart*, it plungeth itself into the *Humours*; and thus inhering in all the respective *Parts*, it becomes equal in degree of *Proximity* to all the *Members*.

*THUS* the immortal *SOUL* is, by an immortal *Engine*, convey'd to, and included in the mortal *Body*: But when by *Diseases*, or otherways, these *Mediums* (the *Heat* and *Humours*) begin to dissolve, the *Soul* recollects itself, and flies back betimes to its first *Receptacle*, the *Heart*: When the *Spirit* of the *Heart* also fails, the *Heat* extinguishes, and the *Spirit* leaves the *Man*; He dies, and the *SOUL* flies away in its *original Vehicle*: When the *Body* returns to *Earth*, whence it came, and the *Spirit* to *GOD*, who gave it a *sacred*

*Nature and divine Offspring*: which *Spirit* judging the *SOUL*, if it has liv'd ill, subjects it to some general and some particular *Torments of Hell*, abandoning it also to the Pleasure of the *Devil*: Whereas, if it has *done well*, it mounts its *celestial Chariot*, rejoicing together with the *Spirit*, and passes freely to the Choirs of *Heaven*; where it enjoys all its pure *Senses and Faculties*, the perfect *Knowledge* of all things, a perpetual blessed *Felicity*; and at last, the divine *Vision*, the *Possession* of the eternal Kingdom, &c.

THUS far I have prosecuted the *Platonick Doctrine* of the *SOUL*; so that even by *This*, the gross Opinion of such as deny the *Existence* of so *divine* a SPARK in Man, may be confuted.

AND *this* being sufficient for that purpose, I need not introduce any *Christian Arguments* to second it; which, however important, are commonly deem'd light by an obstinate *Sett* of Men. Wherefore I shall only add, that from the Disparity of *Manners, Affections, Dispositions, Capacities, Judgments, Opinions, and Passions* of Men, it appears most probable and evident, that every *one of us* is individually indued with a *SOUL*, and that with a proper *SOUL*, peculiar to our respective *Bodies*, according to the wise *Proverb*; *So many Men, so many Minds*: as well as *Horace's*<sup>[2]</sup> Saying,

*"Millia, Quot Capita vivunt, totidem Studiorum.*

—And *Persius*<sup>[3]</sup> says,

*"Mille hominum Species, & rerum discolor Usus;  
"Velle suum cuique est, nec voto vivitur uno.*

TO which Assertion the great Prophet *David* assents, in that *GOD* fashioned and made the *Hearts and Minds* of Men one by one, enduing them with peculiar *Dispositions*, and assigning every *SOUL* its proper natural *Conditions*. Hence *Solomon*<sup>[4]</sup> says, *I was a witty Child, and had a good Spirit; yea, rather being good, I came into a Body undefiled*: That is, adapted to the *Disposition* of his *SOUL*. As we see some *Torches or Candles* burn brighter, and some *Fuel* cast more *Heat and Light* than others; so the *Splendour* of every *SOUL* shines in a different way, and produces different *Distinctions* of *Minds*: as is evident in *Youths*, who (however accurately taught, and painfully instructed) are not equally capable of learning *Arts, Discipline*, or any sort of *Erudition*.

*BUT* notwithstanding that some curious *Physicians* (who have strictly scrutiniz'd the Works of Nature) would have the *SOUL* to center in the *BRAIN*, whence all its *Senses*, *Faculties*, and *Actions* proceed; yet some *Philosophers* have justly assign'd the *Center* of the *HEART* to its Residence: which Doctrine is also approved by the wise *Solomon*<sup>[5]</sup>, saying; *Keep thy Heart with all Diligence, for out of it are the Issues of Life.*

*HOWEVER* yet, if any should still obstinately persist in denying the *BEING* of the *SOUL*, I advise such to go no farther, but look into *themselves*, and call their own *Minds* to Counsel; for even there they will have a full *View*, not only of its *BEING*, but also of its supernatural *Excellency*; If they but seriously weigh the eximious *Gifts*, and unlimited *Faculties* of *Nature*, together with the egregious *Ornaments* of *Reason*, *Understanding*, *Judgment*, *Memory*, and many other *Accomplishments*, with which every *Mind* is abundantly endued; they will clearly perceive something of a superexcellent *Nature*, and *Supernatural Quality* in themselves; which is nothing else but what I call the *SOUL*, and which is also of a more noble and excelling *Substance*, than any *corporeal Matter* liable to *Corruption* can be.

*THIS Being*, only and alone, vivifies, rules, and governs the *Body*; furnishing it with innumerable *Actions*, and exercising it with as many curious *Offices*. Hence, from its manifold *Effects*, and different *Operations*, it has various *Appellations*, according to *St. Augustine's* Saying: "*Cùm Corpus animat, Vitâq; imbuit, Anima dicitur: Dum vult, Animus: dum Scientiâ ornata est, ac Judicandi peritiam exercet, Mens: dum recolit ac reminiscitur, Memoria: dum ratiocinatur, ac singula discernit, Ratio: dum Contemplationi insistit, Spiritus: dum Sentiendi vim obtinet, Sensus.*" Which are all the principal *Functions* of the *SOUL*, whereby it demonstrates its *Power*, and performs its relative *Offices*. In the Execution whereof, *St. Cyprian* asserts, that the *SOUL* makes use of the *Body*, as the *Workman* does of the *Mallet*, *Hatchet*, or *Anvil*: tho' (I think) the *Simile* may be drawn much nearer, the *SOUL* being inclosed and dwelling in the *Body*, as the *Fish* or the *Snail* in the *Shell*; without which *Receptacle*, or *Rampart* of *Defence*, it cannot subsist: Which is evident in that, as soon as the *Body* labours under any *Grief*, the *SOUL* is also affected; not with a primary *Affection* (as some would



have it) but by a *Law* of the most strict *Alliance*, and nearest *Affinity*; and hence it is, that the *Vices* and *Virtues* of the *one* are transfus'd, and flow into the *other*.

*THIS* is the only reason why, when the *corporeal Organs* or *Instruments* are vitiated or impeded, the *SOUL* cannot explicate its own *Faculties*, according to the Words of Solomon<sup>[6]</sup>; *The corruptible Body presseth down the Soul, and the earthly Tabernacle weigheth down the Mind*. Which *Truth* may serve to obviate two *Objections*; viz. *That of Childrens* being destitute of the *SOUL*, and *that of the SOUL's* growing up with *Youth*, and declining with *Age*, or *Sickness*: Since, tho' it less displays itself in *Infancy*, *Sickness*, and *Dotage*, yet it still is, and continues furnished with its proper *Faculties*, and that from the *Beginning* of *Life*, until its *End*; neither does the *SOUL* in its *Substance* ever suffer the least *Diminution*, but only by the *Ineptitude* of the *Instrument* or *Organ*, it may be hindered in the *Discharge* of its *Functions*, and *Execution* of its *Offices*.

*AND* tho this *divine Substance* can contract nothing of *Vice*, *Spot*, or *Contagion* from the *Concretion* of the corruptible *Body*: yet as a thick *Cloud* obscures the *Sun-Beams*, and overcasts its *Light*; or, as by holding a *versicolour Glass* to our *Eyes*, *Matters* appear *different* from what they really are: So the *Intemperature* of the *Body* obscures the *Light* of *Reason*, and overshadows the *Intellects* of the *Mind*, which of course obstructs the *Functions* of the *SOUL*. Hence it is, that a *delirious* or *drunken* *Man* thinks he sees double, or *two things*, tho' *one* be the only *Object* of his *Eyes*: And as, for this reason, *melancholick* *Persons* imagine *Absurdities*, and feign *Dreams* to themselves; so *choleric* *Persons* grow insensibly *hot*, and are suddenly *incensed* by the *Fumes* of *noxious Humours* oppressing the *Brain*.

*BUT* there is another *Sett* of *Miscreants*, who don't so much deny the *Existence*, as the *Immortality* of the *SOUL*. This I esteem a *Piece* of the grossest *Impiety*, to think *that* spiritual *Substance* *Mortal* and *Frail*, which is inspir'd in *Man* by the *Divine Will* and *Command*, proceeding immediately from the very *Substance* of *GOD* himself: Since if *Man* be made after the *Image* of *GOD*, to express his *Similitude*, he must needs participate of his *Nature*, and consequently be a *Fellow-Sharer* of *Eternity*: And if the *human SOUL* be *Partaker* of the *divine Essence* or *Substance*, as *GOD* is *eternal* and

incapable of *Decay*, so it must needs be *eternal*, and free from all *Corruption*.

*MOREOVER*, *GOD* form'd and made all other *Things* for the sake of *Man*, but *Him* he made for his *own sake*, and therefore like unto *HIMSELF*; for which reason, he was pleas'd to agglutinate *Immortality* to *Mortality*, and *Divinity* to *Humanity*: By which Means, the *divine* *NATURE* incorporates, as it were, with the *human*, and the *human* is united to the *divine*.

*HENCE* we may clearly see how marvellously *GOD* has been affected towards us from the *Beginning*; how much he delighted in us, and desired the entire *Fruition* and full Enjoyment of our perpetual *Familiarity*, and eternal *Fellowship*; which *Truth Christ*<sup>[7]</sup> (the *Wisdom* of the *Father*) confirms by his own *Testimony*.

*AND* such is still the great *Love* and *Propension* of *GOD* towards *Man*, that all *Things* (thro' his *Grace*) are communicated to *him* by his only *SON*;<sup>[8]</sup> and that more especially because we are conditional *Sharers*, equal *Inheritors*, and *Joint-Heirs* with him, agreeable to the<sup>[9]</sup> *Apostles Phrase*; and whatever is express'd in *CHRIST*, may also be in *Man*: Since as *he* is *eternal*, and lives for ever, so *Man* (by his *Grace* and *Merits*) does the same; for *he* having sufficiently bruised *Satan's Head*, led *Captivity* *Captive*, and conquer'd *Death*, rose again, and became the *Prince* and *Captain* of so glorious a *VICTORY*, that all *Men*, by virtue of that *Triumph*, might be raised up again at the *Last Day*, and *that* to participate of an *IMMORTALITY* of *Welfare* or *Woe*.

## **CHAP. V.**

### ***Of the FACULTIES of the SOUL.***

*Plato, Alcinous, and many other learned Men, do agree, that the heavenly Spirit's Composition, mixing Fire, Air, Earth, and Water, made of them all, put together, one BODY; which they subjected to the Service of the SOUL, assigning the several Provinces of the one, to the sundry Faculties of the other: To the meaner of them, mean and low Places; as to Anger, the Midriff; to Lust, the Womb, &c: but to the more noble Senses, the HEAD, as the Tower of the whole Body.*

*AS they divide these SENSES into external and internal; so they subdivide the external Senses into five: To which are allotted as many proper Organs or Subjects, being so order'd, that they which are placed in the more eminent Parts of the Body, have the greater Degree of Purity.*

*FOR the Eyes, placed in the uppermost part, are the most pure, and have an Affinity with the Nature of Fire and Light. The Ears have the second Order of Place and Purity, and are compar'd to the Air. The Nostrils take the third Order, and have a middle Nature betwixt Air and Water. Then the Organ of Tasting, which is grosser, and most like to the Nature of Water. And, lastly, Touching being diffus'd through the whole Body, is compar'd to the Grossness of Earth.*

*AND of these, the more pure SENSES, are those which perceive their Objects farthest off; as first Seeing, then Hearing, then Smelling, which are all more pure than Taste, which doth not perceive but what is nigh: whereas the Touch perceives both Ways; it perceives Bodies nigh: And as Sight discerns by the Medium of the Air; so the Touch perceives, by the Medium of a Pole, Bodies hard, soft, dry, moist, &c.*

NOW this Sense of *Touching*, is common indeed to all *Animals*: However, 'tis certain that *Man*, in this, as well as in the Sense of *Tasting*, excels all others: whereas, in the other *three*, he is exceeded by some *Brutes*, as by a *Dog*, which *hears*, *sees*, and *smells* much more acutely than *MAN*. Besides, the *Lynx*, and *Eagle*, see more acutely than *Man*, or any other *Creature* in the World.

AS to the *interiour SENSES*, they are (according to *Averroes*) divided into *Four*; whereof the *first* is called the *Common Sense*, because it collects and perfects such *Representations* as are drawn-in by the *external SENSES*. The *second* is the *Imaginative Faculty*, which retains those receiv'd *Representations*, and presents them to the *third Faculty* of *internal SENSE*; which is call'd the *Cogitative Faculty*, *Phantasy*, or *Power of Judging*: Because it perceives and judges by the *Representations* received, what Nature or Kind of Thing that is, of which the *Representations* are made; and commits those *Things* thus discerned and adjudged, to the *fourth Faculty* of *Inward SENSE*, the *Memory*, to be kept there, and retain'd by it.

AND these *Four SENSES* have their respective *Organs* in the *Head*: *Common Sense* and *Imagination* possess the two former *Cells* of the *BRAIN*, as the *Cogitative Faculty* doth the highest, and middle Part of the *Head*; the *Memory* taking up the hindmost Part thereof.

THE *Organs* of *SPEECH* and *VOICE* are as many as the inward *Muscles* of the *THORAX*, betwixt the *Ribs*, *Breasts*, *Lungs*, *Arteries*, *Wind-pipe*, the *Bending* of the *Tongue*, and all Parts and *Muscles*, serving for *Respiration*, or *Breathing*: But the proper and immediate *Organ* of *SPEECH*, is the *Mouth*, in which are fram'd *Words* and *Sentences*, by the *Tongue*, *Teeth*, *Palate*, *Lips*, &c. above the *sensitive SOUL*, which expresseth its *Powers* by the *Organs* of the *Body*. The *incorporeal Mind* possesseth the highest Place, and hath a *double Nature*; the *one* called the *Contemplative*, the *other* the *Active Intellect*, because of their respective *Faculties*.

ACCORDING to the *three-fold Order* of its *Faculties* there are *three APPETITES* in the *SOUL*. The *first* is *natural*, which is an *Inclination* of Nature unto its End. The *second* is *Animal*, which is divided into *irascible* and *concupiscible*, relating to *Anger* and *Desire*. The *third* is *intellective*, and is call'd the *WILL*; which (from its own deprav'd Quality) is affected with *four PASSIONS*, as the *Body* sometimes also is. The *first* is called *Oblectation*; the *second*,

*Effusion*; the *third*, *Ostentation*; the *fourth*, and last, is what we commonly call *ENVY*. And

*THESE* four *PASSIONS* arising from a deprav'd *APPETITE* of *Pleasure*; its *Grief* or *Perplexity* doth occasion as many contrary *PASSIONS*: viz. *Horror*, *Sadness*, *Fear*, and *Sorrow* at another's *Good*, without its own *Hurt*; which is call'd *ENVY*, being a *Sadness* at another's *Prosperity*, as *Pity* is a certain kind of *Sadness* at another's *Misery* or *Adversity*.

*BUT* not to insist on these *Topicks*, I shall only add a few Words upon the *PASSIONS of the Mind*; which are nothing else than certain *Motions* or *Inclinations*, proceeding from the *Apprehension* of any Thing, as of *Good* or *Evil*, &c.

*THESE* *APPREHENSIONS* are of three different Sorts, viz. *Sensual*, *Rational*, and *Intellectual*. And according to *them*, there are *three* Sorts of *PASSIONS* in the *Soul*; the *first*, following the *sensual* *APPREHENSION*, respects a temporal *Good* or *Evil*, under the Notion of *Profit* or *Loss*, *Defence* or *Offence*, &c: and they are called *Natural* or *Animal Passions*.

*THE* *second* following the *Rational* *APPREHENSION*, respects *Good* or *Bad*, under the Notion of *Virtue* or *Vice*, *Praise* or *Disgrace*, &c: and they are called *Rational* or *Voluntary Passions*.

*THE* *third*, following the *Intellectual* *APPREHENSION*, respects *Good* or *Evil*, under the Notion of *Truth* or *Falsehood*, *Justice* or *Injustice*, &c: and this Sort is call'd *Intellectual Passions*.

*BUT* these *three* different Sorts proceed all from the *Energy* of the *SOUL*; which is divided into *Concupiscible* and *Irascible*, both respecting *Good* and *Evil*, tho' under different Notions: which Division affords us *eleven* *PASSIONS* of the *Mind*, viz. *Love*, *Hatred*, *Desire*, *Horror*, *Joy*, *Grief*, *Hope*, *Despair*, *Boldness*, *Fear*, and *Anger*; all which might be particularly defin'd: But as *that* is more the *Philosopher's* than the *Physician's* Business, I shall proceed to that which is more strictly my *Province*.

## **CHAP. VI.**

### ***Of the HUMANE BODY.***

*BESIDES* what has been said in the preceding *Chapters*, touching the *SOUL*, its *Powers* and *Faculties*; when we duly consider the beautiful *Form* and amiable *Figure* of the *BODY*, so nicely adapted to the sublime *Qualities* of the *SOUL*, with its curious *Structure*, and majestick *Stature*, erected to *Heaven*, whither its natural *Tendency* leads; besides the proportionable *Symmetry* and exact *Commensuration* of all its *Parts*: Surely we cannot, I hope, without the greatest *Amazement*, contemplate and admire the incomparable *Art*, and incomprehensible *Skill*, of the great *ARTIFICER*: And with magnificent *David*<sup>[10]</sup>, break out in *Eulogies* of Praise, and ardent *Exclamations* of Love and Admiration.

*BUT* more especially: *first*, when we distinctly view the slender *Filaments*, the minute *Vessels*, the elaborate *Contextures*, and various *Configurations* of the different *ORGANS* of this *BODY*. *Secondly*, When we duly consider the Power of its natural *Faculties*, the Situation of the *Entrails*, the Rise of the *Nerves* from the *Brain*, the Ducts or Conduits of the *Arteries* from the *Heart*, and the Original of the *Veins* from the *Liver*. *Thirdly*, When we call to remembrance, and ponder what I have been hinting upon, to wit, the *Power* of the natural *Faculties* of the *SOUL*, by which they execute their relative *Functions*; besides, the *Ætherial Spirit* (the Seat and Vehicle of our *natural Heat*) dividing it self into a *three-fold Diversity*, and appropriating to itself as many *Residences*, viz. the *Animal* in the *Brain*, the *Vital* in the *Heart*, and the *Natural Spirit* in the *Liver*: And then again, how these *three*, by a Fomentation of *native Heat*, and *nutritious Humours*, cherish and refresh the whole *BODY* supplying every *Part* with requisite *Strength* and *Vigour*. *Fourthly*, When at last we contemplate that Piece of incomprehensible *Artifice*, which gives a respective *Species* and

*Form* to every particular *Part*, and implants a peculiar *Faculty* in every distinct *Member*, inducing such an Excellency into the whole *BODY*; that is, the *Formation* and *Delineation* of the *FOETUS* in the *Womb*.

*THIS* is such a great and curious *Master-piece*, that all *Others*, as well as the *Physician*, will find it not only their *Duty*, but also their great Satisfaction and Pleasure, to know and examine into this inimitable *MACHINE* of the divine *Architect*.

*THE* great *Galen* was converted at a *Dissection*, and durst not but acknowledge a *Supreme Being*, upon that Survey of his admirable *Handy-work*; saying,<sup>[11]</sup> “How much is it our special *Duty* therefore to admire the *Wisdom* and *Providence* of the *Workman*? Since, tho’ it is far more easy to set forth in *Words* the *Beginning* of *Things*, than to form the *Work*; yet our *Expressions* and *Words* fall so much short of the *Wisdom* of him that made us, that we are not able to explain, what gave him so little trouble to make.”

*AND* as *this* was a Man who had not been too *devout*, so if the most *Profligate* would seriously weigh and consider the elegant *Constitution* of such a vast Variety of different *Textures*, the Nicety of these *Organical Works*, the Curiosity of these *Embroideries*, and the Exactitude of these *Figures*, which appear and seem rather to be fitted for *Admiration* than *Use*; they would readily conclude with that great *Naturalist*, that these *Things* are the evident *Characteristicks* of some divine and omnipotent *POWER*, in that they are no ways to be accounted for by such *natural Causes*, as may be thought sufficient to explain the *Phænomena* of ignobler Beings.

*THIS BODY*, therefore, being the *Vessel* and *Receptacle* of the *SOUL*, the *Engine* and *Instrument*, in and through which it operates; I judge it to be our incumbent *Duty*, to take special *Care*, and nice *Observation* of both *SOUL* and *BODY*: Since (in this *Life*) the *one* cannot consist without the *other*, or discharge its respective *Offices*; the *one* always requiring the *Ministry* and *Assistance* of the *other*, which the *omniscient ARTIFICER* has so wisely ordered and ordained from all *Eternity*.

*HOWEVER* yet, I cannot agree with *St. Cyprian*, that the animated and sensible *Body* is only used by the *SOUL*, as mechanical *Instruments* are by the *Workman*; since I think a more proper *Simile* may be drawn from the *Sun* and *Moon*: For tho’ the *Moon* borrows

*LIGHT* of the *Sun*, she is not altogether devoid of such a *Power* or *Influence* as is proper to herself, being guided and sustained by a *peculiar Motion*, whilst she absolves her *own Circle*; taking *LIGHT* from the *Sun*, no otherways than as a *Looking-Glass*, polish'd *Brass*, or *Copper*, takes *Splendor* or *Refulgency* from an opposite *Fire* or *Light*: For notwithstanding she exhibits no *Light*, unless illuminated by the *Sun*; however yet, she is not idle or desidious in accomplishing her *monthly Course*, and measuring her own *Space* of the Heavens, and that without any Assistance of the *Sun*. So the *SOUL* invigorates and affords *Strength* to the *BODY*, which however is not altogether without its own implanted *Faculties* and natural *Powers*; the *four Qualities* of *Humours*, with which ev'ry *BODY* abounds, capacitating and adapting it to all Things within its own *Sphere*.

*FARTHER*, as the *Sun* suffers *ECLIPSES*, and is obscured by the Intervention of the *Moon*; and the *Moon* again (in like manner) is eclipsed and obscured by the Objection or Interposition of the *Earth*, the *Sun* always running thro' the *Ecliptick Line* in the same Degree, and the *Moon* in *opposite Degrees*: So *BODY* and *SOUL* are subject to their own Impediments and *Eclipses*; sometimes *defending*, and sometimes *offending* one another; both *sympathizing* mutually, and *participating* equally of one another's *Portion*. As it is evident from the very Words of our *dying SAVIOUR*, who, by reason of his Human Weakness, broke out into these<sup>[12]</sup> Words, *My Soul is exceeding sorrowful, even unto Death*: Which *Death*, in the next *Verse*, he, in a manner, deprecates of the *FATHER*. For though he was not yet insulted, or laid hands upon, yet his whole *Mind* and *Thoughts* running upon his approaching *Danger*, he was seiz'd with such Horror and Trepidity, as express'd a *bloody Sweat*, which streamed from his *whole Body*: so that the Acerbity of his *Grief* must (of consequence) have been communicated to *both Parts*; and beginning in the *SOUL*, did thence redound into the *BODY*.

*HENCE* arises a rational and natural *Argument*, that as *SOUL* and *BODY* do not only *act* in and thro' one another, but also *suffer* mutually, always *sympathizing* with each other, and bearing equal *Share* in the *Troubles*, *Misfortunes*, and *Inquietudes* of this Life; and that as they *both* inseparably constitute the *MAN*: So, by reason of that natural *Sympathy*, and proximos *Affinity*, as the *SOUL* enjoys *Immortality*, the renew'd *BODY* (by the *Mystery* of the



*RESURRECTION*) will be a future *Partaker* of the *same Reward*; and consequently the *whole Man* must enjoy *one* and the *same State* of *Beatitude*; or *otherways*, as he shall have promerited. Whence I proceed to

## **CHAP. VII.**

### ***Of the Formation of the EMBRYO.***

*THE spirituous Substance* of both *SEEDS*, by its own generative and active *Qualities*, in a well disposed *WOMB*, produceth a small *Consistence* within the Space of *Seven Days*, call'd the *GENITURA*; which contains three<sup>[13]</sup> *Bullæ* (so term'd by *Physicians*) superlatively *MINUTE*, design'd for the *three Spermatick Members*: The *one* containing the purer Part of the *Seed*, full of *Vital Spirit*, for the *Heart*; the *other*, the more thick and pinguid Part, full of *Natural Spirit*, for the *Liver*; and the *third*, the more cold and crude Part, full of *Animal Spirit*, for the *Brain*.

*ACCORDING* to<sup>[14]</sup> *Hippocrates's* Definition of the *GENITURA*, it appears the *likiest* of any Thing to a raw immature *EGG*, inclosing a certain red *Liquor*, with some pale-colour'd *Fibres*, of the finest *Contexture*, not unlike the *Filaments* of a small *Spider's Web*, wrap'd up with the said red thick *BLOOD* in the *Pellicule*.

*BUT* in this place I must farther observe, that the abovesaid *spirituous Substance*, in which the effective Virtue of *CONCEPTION* resides, is endued with *four* distinct *Faculties*, which perfect as *many* different *Operations*, all subordinately effected in the *Constitution* of the *CONCEPTION*, *viz.*

I. *THE animative* or *vivificating* Faculty of the *MENSTRUUM*, called by some the first *Constitutive Faculty* of *Conception*, operating, as above, in *Seven Days*; which is otherwise term'd the *Time of Spumification, Lactation, or Coagulation*.

II. *THE separative* or *severing* Faculty of the Parts of the grosser *Materials* of the *Conception*, destined for the respective *Constitution* of the different *Organical Members*; which, being the Work of the next *Eight* or *Ten Days*, is perfected about the 15th or 17th *Day* from *CONCEPTION*; and this is called the *Time of Lineation* or *Ramification*, when the *GENITURA* receives the Name of *EMBRYO*.

III. *THE collocative or ordinating Faculty* of all the severed material Parts of the different *Members*, disposing and placing them according to the *Law of Nature*, in due Order, Figure, and Situation; which, happening the following<sup>[15]</sup> *Twelve or Fifteen Days*, about the 27th or 32d Day from *Conception*, is called the Time of *Carnification*; when the Embryo receives the Name of *FOETUS*.

*NOW* according to the Maxims of *Astrology*, as all *inferiour Bodies* are govern'd and influenced by *Superiours*, so the *Seven Planets* have Dominion over the *Man*, not only from the Day of *Birth*, but also from the Moment of *Conception*; yet not *All* at one and the same Time, but every *one* in their *Order*, reigning each its *peculiar Month*. According to which Principles, *SATURN* reigns the *first Month*, suppeditating the humid and liquid *Substance* of the *GENITURA* and *EMBRYO*, through his frigid and siccid *Quality's* due *Coagulation* for generating the *Man*; by virtue of whose *Siccidity* the *uterine Retentions* also happen.

IV. *THE formative and figurating Faculty* of all the *Members* of the Body, imparting their respective *Shape, Figure, and natural Form*, to every particular *one*; which being the Work of the next *Eight to Eighteen Days*, is perfected about the 35th, to the 50th Day from *CONCEPTION*, and is called the Time of *coarticulate Formation*, when the *FOETUS*, or *CYEMA*, is stil'd *Infant*.

*AND* in this, the *second Month*, *JUPITER* is supposed to exert his Power in the *Seed*, by his calid and humid *Qualities*; and thereby to vivify the *Spirits*, strengthen the *Members*, and give Augmentation and Growth to the whole *FOETUS*: So that the *interior Members* are not<sup>[16]</sup> only conspicuous, but also *Legs and Arms* appear perfectly delineated, and are (at this time) distinctly *visible*; when also the *Head* takes its Distance from the *Shoulders*, the *Arms* from the *Sides*, and the *Legs* are plainly parted.

*BUT*, however, the above-mention'd *Four remarkable Times* may be also thus distinguished; *viz.* The *first* perfects the Work of *Spumification and Coagulation*; the *second* the *Vegetative*; the *third* the *Sensitive*; and the *fourth* begins the *Rational Operation*: Altho' *this* cannot yet be discern'd, because of the *Redundancy* of *HUMOURS*.

*FROM* the beginning of this *Chapter*, 'tis evident that the more noble, or *three chief Parts* take the *first beginning* to *FORMATION*,

tho' perhaps last *perfected*, which forthwith distribute their respective *Branches* to the whole *Body*; as the *HEART* sends forth the *Arteries*, the *LIVER* the *Veins*, and the *BRAIN* the *Spinal Marrow*, with all their other *Dependencies*: And according to *Aristotle*, (who says, *there must be a different MATTER to every different FORM*); So indeed every distinct *Part* of the *Body* is *form'd* of a different Substance, according to the different *Nature* and singular *Disposition* of every particular *Part*.

*HOWEVER*, I shall not here pretend to go much farther in describing the *FORMATION*, it being more the *Philosopher's* than the *Physician's* Business: But whatever farther Progress *others* may attempt, I judge it a most difficult and ambiguous Matter; for who can be so well vers'd in those *Indiscoverables*? Or, who can pretend to know sufficiently what is done in those *Obscurities*? The *Series of Nature* being profounder than our *Understandings*, is consequently above our nicest and exactest *Scrutinies*: Which Consideration makes me astonished at the *Logical Dissertations* that some Men offer on these *Principles*, even on the most minute *Particles*, and smallest *Proportions*, rashly and inconsiderately assigning every respective *one* of these, a *precise definite Time* for their *FORMATION*.

I *HAVE* often been inclin'd to think, that such *SCIOLISTS* have not read, or at least not consider'd the Words of the<sup>[17]</sup> *Preacher*; *As thou knowest not what is the Way of the SPIRIT, nor how the Bones do grow in the Womb of her that is with Child; even so thou knowest not the Works of GOD that maketh all*. Neither do I find that the wise<sup>[18]</sup> *Hebrean* ever enter'd upon such *Syllogisms*, who (to the contrary) testifies that *the Counsel of GOD is not to be known; that our Thoughts are miserable, and our Devices uncertain*. Upon which Authority, I say, in this Case, as *that Labour* is commendable which can be compar'd to *Possibilities*, so to dive into those *Things*, which exceed our *Judgments*, and admit of no possible *Comparison*, is nothing better than *Folly*. Wherefore All that is further requisite, or possible for us, is to contemplate and admire the *Greatness* and *Elegancy*, the *Sublimity* and *Profundity* of this wonderful and amazing Work of *FORMATION*; which *Subject* (we find) hath been the frequent Contemplation of *the Royal Prophet*<sup>[19]</sup>, particularly expressing himself, in the most eloquent and sublime Terms, according to the *divine Light* of his illuminated Understanding:

*Saying, Thou hast possessed my Reins: Thou hast ordered me in my Mother's Womb. I will praise thee, for I am fearfully and wonderfully made, marvellous are thy Works, and that my Soul knoweth right well. My Substance was not hid from thee, tho' I was made in secret, and curiously fashioned in the lowest Parts of the Earth. Thine Eyes did see my Bones, yet being imperfect; and in thy Book were all my Members written; which Day by Day were formed, when as yet there was none of them. Whence I proceed in order, to*

## **CHAP. VIII.**

### ***Of the Animation of the FOETUS.***

*THE human Fœtus* being duly form'd and organiz'd about the 50th Day at the latest, as we observed in the preceeding *Chapter*, it remains to be *animated*, and that with a three-fold *SOUL*, viz. a *vegetative*, a *sensitive*, and a *rational Soul*.

*THE First* of which, according to the most learned *Fortunius*<sup>[20]</sup> *Licetus*, &c. may be ascribed to the *MOTHER*, as chiefly proceeding from the Power of her *Menstruum*. The *Second* may (by the same Authority) be ascribed to the *Power* and *Spirit* of the *Paternal Seed*; but it is the more generally received Opinion, that the *vegetative Soul* is generated from the *Commixture* of both Seeds with the *Menstruum*, and therefore as much to be ascribed to the *one*, as to the *other*, *PARENT*: And that also the *sensitive SOUL* proceeds from the proper *natural Faculty* of the organiz'd *Fœtus*, as the *rational SOUL* doth from the immediate *Infusion* of the great *CREATOR*. Touching which *Infusion*, I desire not to meddle with the *Controversy* that has so long subsisted betwixt *Philosophers* and *Divines*: Only as I have noted in *Chap. iv.* the Opinion of the greatest *Masters of Nature*; so if, in *this*, we could, from the Dictates of *Faith* and *Religion*, as well as from the Maxims of *natural Philosophy*, set the Matter in a clearer *Light*, I humbly presume it would not be *disagreeable*: Since the *Principles* of *EITHER*, taken separately, are in themselves *mysterious*, and can never be fully comprehended by *some*; whereas, *both* taken jointly, I mean, the Arguments of the *one*, to reinforce the Positions of the *other*, may be satisfactory to *all*.

*IN* order to which, I *first* observe; That the *Influx* of celestial Bodies exerts its Power very efficaciously in all *Sublunaries* and *Inferiours*. Hence, touching the *four Humours* of our Bodies, *MARS* is thought to excite the *yellow Bile*, as *SATURN* exasperates

*Melancholy*; and *LUNA* to encrease *Phlegm*, as *SOL* and *JUPITER* govern the *Blood*.

*SECONDLY*, I observe, That the Power and *Influence* of the *PLANETS* lies effectually in *Metals, Stones, Gems, Herbs, Roots*, and all *Subterranean Bodies*; as *Gold, Silver, Copper, Iron, Tin, Lead*, and whatever is contained in the *Bowels of the Earth*, whether it tend to *Use or Necessity, Profit or Pleasure*; the *Virtues and Increase* of them all proceeding from their *peculiar STARS*.

*THIS* we may easily conceive, by considering that *GOD*, who made all things for his singular, great, and good Ends, would never have exhibited to us such a fair and spacious *Heaven*, such a *Course, Order, Continuation, and Series of STARS* to delight and feed our *Eyes*, like an empty *Shadow*, or an idle *Picture*: But, to the contrary, the *Trees, the Roots, the Branches, the Seas, the Rivers, the Streams*, and whatever runs thro' the *Veins of the Earth*, or graces the *Surface of Sea or Land*; yea, whatever is, or may be distinguished by the *Variety of Things or Names*, together with our *Bodies*, and their implanted *Humours*, *HE* subjected to the *Heavens*, that they might perceive some superiour *Impulse, Motion, and Agitation* from the *STARS*, and experience the *Utility of their Effects*.

*HENCE* the learned *Arabians* ascribed the *Bodies, Actions, and Dispositions* of Men to *STARS and SIGNS*: As *Proclus* teacheth, that *Superiours and Inferiours* are manifestly *one in the other*. But these *Inferiours* are defin'd, some to be *SOLAR*, others *LUNAR*; on which the *SUN and MOON* make strong *Impressions*, like those of the *STARS and SIGNS* they are under. In reference to which, they distribute the *human Body* among the *Planets and Signs of the ZODIACK*; and most ingeniously demonstrate, that as the *Triplicities* of those *Signs* answer one another, and agree in *Celestials*, so they also concur in the *Members of the BODY*; which *Observation, daily Experience* also confirms. As for example: By a *Coldness* of the *FEET*, the *Belly and Breast* are affected; and these *Members* answering to the same *Triplicity*, any proper *Medicine* apply'd to the *one*, helps the *other*; as by warming the *Feet*, the *Pain of the Belly* ceaseth.

*WHEREFORE*, if we consider the many *occult Qualities*, and *secret Influences* of celestial Bodies, besides these *three* which are manifest to us, namely, *Heat, Light, and Motion*, we shall readily and rationally agree with *Astrologers*, as well as *Philosophers*, in this

Point; that the *celestial Bodies* concur with other *natural Causes*, in the regular *Procession* of all the different Steps of the *Conformation* and *Constitution* of human *CONCEPTION*.

*MOREOVER*, in the Work of *Animation*, they concur not only *physically*, but *efficiently*; not as formal, final, or material *Causes*, but merely by *Action*; upon which Great *Efficient*, all other *Causes* depend. And yet they concur *efficiently* not as the only particular, immediate, and proximate *Agents*, but as the common remote, physical *Agents*, moving *physically*. Now this *Aristotle* also plainly teacheth, saying; that, “As this *inferiour World* hath Existence from *superiour Beings*, so all worldly Existences must necessarily be ordered and directed by *those*, as the common *efficient Cause* of all *Sub-celestials*.”

*BUT* I would farther observe, that the only *ACTION* of *those Bodies* in this Work, is to dispose and govern all proper, special, and singular *Causes* pertaining to *Nature*, preserving them *physically*; that is, by their *Motion, Light, and Heat*.

*THE* reason I call *those Bodies* the remote, not the proximate *Agents* in the Work, is, because they do not in *Substance, Motion, or Light*, immediately reach or touch the *FOETUS*; but only, by their secret *Qualities and Influences*, extended to these inferiour *ORBS*, penetrate through, and affect the *WOMB*, tho’ never so closely shut up: By which means, the *Spirit and Power* of the *SEEDS*, the *Faculties* of the *Womb*, and all concurring *Causes* are fomented, govern’d, promoted, preserv’d, and determin’d.

*HOWEVER*, in this *Constitution*, (whatever *natural Causes* may be advanc’d) the great *GOD* is indisputably and undeniably the prime and principal *Efficient*: for all other *Causes*, whether proximate or remote, without his *Concurrence*, would be but vain and insufficient, for the following Reasons.

I. *HE* is the only primary *AGENT*, not *physical*, because not acting *physically*; not operating by *Motion*, because *immoveable*: but without *Motion*, and all other *physical Helps*, he powerfully and clearly displays *HIMSELF*, most eminently officiating by his own *All-sufficiency*, and Appointment of *Nature*.

II. *HE* likewise, as the prime, common, remote, and physical *CAUSE*, governs and directs all *other secondary Causes*



supereminently, which are subjected to, and dependent upon *HIMSELF*; in constituting, organizing, and fomenting the *CONCEPTION*.

III. *HE* finally, as the proper, proximous, and immediate *CAUSE*, or *AGENT*, directing *none else*, nor using any *other Assistance* in the Work, neither being *directed* nor *assisted* by any *other*, gives to the organiz'd human *FOETUS* its greatest Completion; and the *ultimate finishing Stroke* of consummate *Perfection*, by infusing and communicating to it a *Mind* in a rational *SOUL*, by which the *FOETUS* becomes *MAN*.

*AND* this *Infusion* comes immediately from, and of *HIMSELF*, who is (in *Aristotle's* Words): "The *Form* and *Former* of the *UNIVERSE*, the ultimate *End*, the final and efficient *Cause* of all *celestial Bodies*, and *created Beings*."

*BUT* now, as to the *Time* of this great Work of *ANIMATION*, *Naturalists* agree, that it requires double the *Space* that *FORMATION* had from *Conception*: which seems so far probable, because at *that time*, and no sooner, the *Infant* may be sensibly perceiv'd to move; and *that* by the *Influence* of calid and siccid *MARS*, who (according to *Astrologers*) now takes charge of it in the *third Month*. For by virtue of his *hot Quality*, he perfecteth the *three* principal Members, separating the *Legs*, *Arms*, and *Head* (in due proportion) from the *rest*: Wherefore this *auspicious Planet* is called the *AUTHOR* of the *Infant's Motion*. So that, in fine, conformable to what is laid down in the preceeding *Chapter*, the Work of *ANIMATION* is perfected, at soonest, about the 70th, and at latest, about the 100th Day from *CONCEPTION*. Which being done, I proceed to the next *principal Work* in constituting the *MAN*.

## **CHAP. IX**

### ***Of the MATURATION of the INFANT.***

*NATURALISTS* allow the *Infant*, for its ripening in the *Womb*, and to the legitimate *Time of Birth*, treble the *Space* that *ANIMATION* had; as *Physicians* agree in allowing *this* treble the *Time* that the *first Motion* had from *Conception*: and from hence the 4th, 5th, 6th, 7th, &c. are called *ripening Months*.

*IN* the *fourth Month*, *Astrologers* will have the *Planet SOL* to reign over the *INFANT*; whose *calid Quality* gives it entire *LIFE*, fully perfecting the *Members*, excavating the *Bones*, and amplifying the *Pores* and *Passages* of the *Body*.

*AS*, in the *Fifth*, *VENUS* presides over the *INFANT*; who, by her *Frigidity* and *Humidity*, mitigates the *Heat* and *Siccidity* impressed on it by the *superiour Planets*, absolutely perfecting the *Lineaments* of the *external Members*. According to which Principles, she, in a word, forms the *Privities* of both *Sexes*; and adds *Beauty* and *Ornament* to the *Nose*, *Mouth*, *Hands*, *Fingers*, and all the rest of the *visible Parts*.

*AS* also, in the *sixth Month*, *MERCURY* takes his *Turn* to assist the *INFANT*, which puts the last finishing *Hand* to the *Work*; perfecting the *Organs* of the *Voice*, enlarging the *Eyes*, *Eye-lids*, *Brows*, and *Nails*; promoting and confirming the *Instruments* of *Motion*; and at last, absolving and compleating whatever the *others* have commenced.

I shall only farther *hypothetically* observe, that, if the *INFANT* was perfectly *form'd* about the 35th *Day*, it was *animated* about the 70th, and consequently will be *born* about the 210th *Day*, the last of the 7th *Month*.

*IF* the *Formation* was perfected about the 40th *Day*, the *Animation* happen'd about the 80th, and the *BIRTH* will (unluckily)

happen towards the close of the 8th *Month*.

*IF Formation* happen'd the 45th, *Animation* follow'd the 90th *Day*, and the *BIRTH* will succeed about the close of 9 *Months*.

*IF Formation* was completed the 50th, *Animation* follow'd the 100th *Day*, and consequently the *BIRTH*<sup>[21]</sup> will appear about the last of 10 *Months*; and so of any other certain *Time*, definite *Day*, or stated *Hour*.

*IT* is, in all the above-mentioned *Cases*, to be farther animadverted, that the *MALE*, as he proceeds from the more *calid*, *siccid*, and *spirituous Seed*, arrives sooner to Perfection in *Formation* and *Animation*; and is consequently *sooner born* than the *FEMALE*, whose *Nature* is more *cold*, *flaccid*, and *weak*, even in the *WOMB*: Hence an Allowance of a few *Days* more or less<sup>[22]</sup>, may be justly made, according to the *SEX*.

## **CHAP. X.**

### ***Of the NUTRITION and POSTURE of the INFANT.***

*THIS* is manifest, that the *FOETUS* is nourished in the *first Months*, by the *Umbilical Vessels* only: But the several following *Reasons* engage me to think; that, in the *latter Months*, it is alimeted by the *Mouth* also, and *That* by a glutinous *limpid Liquor*: Which, being (probably) secreted from the *AMNION* for that Purpose, is found to surround it.

I. *BECAUSE* this *Liquor*, which seems very proper for that *Use*, is found not only in the *Mouth*, but also in the *OESOPHAGUS* and *Stomach* of the *INFANT*.

II. *IT* is found *changed* in the smaller *Intestines*<sup>[23]</sup>; and being *chylify'd* in the *Ventricle*, it turns to *Excrements*, call'd *MECONIUM*, in the *RECTUM*, or *strait Gut*.

III. *WE* find a *large* Quantity of this *Liquor*, surrounding the *FÆTUS* in the *first Months*, and but *little* in the *last*; which cannot probably be consum'd any *other* way, than by the *INFANT*.

IV. *BECAUSE*<sup>[24]</sup> that the *Oesophagus*, *Intestines*, *lacteal Vessels*, and *thoracick Duct*, may continue open, and be gradually accustomed to their respective *Functions*.

*THE* Infant's *Situation*, in the *first* and *middle Months*, is various; but, in the *latter*, it is commonly observ'd to be of an *oval Figure*: Sitting, with the *Head* hanging down, and the *Chin* upon the *Breast*; the *Neck* bending forwards, the *Back* is round; embracing the *Knees*, which are drawn up towards the *Cheeks* with its *Arms*; the *Hands* commonly hanging down, seem to embrace the *Feet*; the *Heels* cling close to the *Buttocks*; and while the *Head* is uppermost, the *Face* is towards the *Mother's Belly*.

*BUT* about the Time of *Birth*; the HEAD, which was always before *Lighter*, becomes considerably *Heavier* than any other Part. And its ponderous *Bulk* bearing much smaller Proportion to its *Substance* than it did before, must needs (consequently) tumble Heels over Head, in the *Waters* of the MEMBRANES; and the *Head* falling downwards, the *Feet* get uppermost, and the *Face* is turn'd towards the *Mother's Back*.

*BUT* because this is a painful and irksome *Posture*, however favourable for its *EXIT*; the *Motions* it makes for its Relief, occasion frequent *Pains* to the MOTHER, which cause a Contraction of the *WOMB*, for the Expulsion of the *Infant*.

*AND*, in short, this being the *natural Posture* of the *Infant* in the *WOMB*, its *preternatural Positions* may from thence be easily conceived.

## **CHAP. XI.**

### ***Of the MEMBRANES and WATERS.***

*THE MEMBRANES* of the *Infant*, are *Two* in number, the one *exteriour*, call'd *CHORION*; the other *interiour*, *AMNION*: which are so contiguously joined *one* to the *other*, that they appear like one and the same *MEMBRANE*; and, because they are only separable by *Art*, as a *Silk-Lining* from a *Cloth*, are sometimes call'd the *double MEMBRANE*.

*THE Chorion* is rough and unequal on the *Outside*, but smoother *within*; where it closely unites itself to the thinner and transparent *Amnion*.

*THIS Amnion* covers the *Placenta*, and is fixed to the *Inside* of the *Womb*, by its *Circumference* on all *Sides*.

*THESE MEMBRANES* contain the *WATERS*, in which the *Infant* swims; which *WATERS* encrease along with the *Infant*, generating by degrees, and proceeding from the *moist Humours*, exhal'd (by way of *Transpiration*) from the tender *Infant's* porous *Body*.

*THESE WATERS* are of infinite *Service* to the *Infant*, during the time of *Maturation*: As they are to both *Mother* and *Child* in the time of *BIRTH*; which hereafter will more amply appear. And as in *Conception*, these *MEMBRANES* are form'd before the *EMBRYO*; being, as they are commonly call'd, the *Coats of the Egg*: So, in time of *Labour*, they always present themselves, with their peculiar *WATERS*, to the *ORIFICE*, before the *Infant* approaches.

*IN Case* of *TWINS* or more *Children*; each has its proper *MEMBRANES* and *WATERS* apart, in which they are separately wrap'd up.

## **CHAP. XII.**

### ***Of the SECUNDINE, or AFTER-BIRTH.***

*THE SECUNDINE* is a thick carnous *Mass*, of a soft *vasculous Substance*, compos'd of the *maternal Menstrua*; which *waxes* upon the outside of the *Chorion* in proportion with the Growth of the *FOETUS*; encreasing (as the *Waters* do) together with the *Infant*. It is also called the *Womb-Cake*, or *Placenta Uterina*; but most commonly the *Woman's AFTER-BIRTH*.

*IT* is call'd *Placenta*, because of its flat circular *Figure*, resembling a pretty thick round *Cake*; being about eight Inches *Diameter*, and one *Thick*; a little thicker in the *Middle*, where the *Umbilical Vessels* are fixed, than at the *Edges*.

*ITS* thickest spongiuous *Part* (properly call'd the *Placenta*) adheres to the *Bottom* of the *Womb* by innumerable *Vessels*, and the *Interposition* of a very thin *Membrane*, which is a *Continuation* of the *Chorion*.

*ITS* *Concave Part* towards the *Infant*, is join'd to the *Navel-String*, and encompass'd with a smooth *Membrane*, which it derives from the *Chorion* and *Amnion*.

*THE* *Vessels* terminating in the *Navel-String*, are inserted at *one End*, almost in the *Center* of the *Placenta*; as the *other End* adheres to the *Navel* of the *INFANT*.

*THE SECUNDINE* is rough and unequal on the *Outside*, and smooth and soft on the *Inside*; and cannot be extracted, without breaking the mentioned *Vessels*: From hence an *Effusion* of *Humours* and *Fluxion* of *Blood* always follows it; which (according to the *Woman's State of Health*) is of a *fairer*, or *darker*, red *Colour*.

*THE* *Use* of the *SECUNDINE*, is to receive and absorb the *Nutritious Juice* from the *WOMB*; (as the *Intestines* imbibe the

*Chyle*) which it afterwards transmits to the *Infant*, by the *Umbilical Vein*.

*IN* Case of TWINS, or more *Children*, if conceived at *one Time*, they have but *one common SECUNDINE*, (notwithstanding the contrary Opinion of *others*) which adheres to the *Fund* of the WOMB, by the *Placenta*, as above: Wherefore I must needs reject the *Testimony* of such MIDWIVES, who give out that they have found the *SECUNDINE*, *fix'd* to any *other Part* of the WOMB; tho' I experimentally know, that it is sometimes found in the *Hinder Part* near the LOINS, sometimes in the *Forepart*, sometimes near the *Diaphragma*, sometimes in the *Right*, and sometimes in the *Left Side*.

*BUT* however, we should be grossly mistaken, if from hence, we did conclude, that the *SECUNDINE* adher'd to *any other Part*, than the *Bottom* of the WOMB: Since such erroneous *Apprehensions* are merely occasion'd by the various *Motion*, or oblique *Position* of the WOMB; as hereafter will appear more at large.



**CHAP. XIII.**  
***Of the UMBILICAL VESSELS, or NAVEL-STRING.***

*THE* three *Umbilical Vessels* consist of *one Vein* and *Two Arteries*; which compose the *NAVEL-STRING*, and are wrap'd up in one strong *Membrane*, proceeding from the *CHORION* and *AMNION*, between the *Navel* and *Placenta*.

*THE Vein* arises in the *Placenta*, from innumerable minute *Vessels*; proceeding thence with *Spiral Contortions* between the *Arteries*, thro' the *NAVEL-STRING*, and *Navel*, to the *Liver* of the *Infant*; terminating in the *Sinus* of the *Vena Porta*, into which it pours the *Blood* and *nutritious Juice* received in the *Placenta*; which immediately proceeds to the *Vena Cava*, and *Heart*, thro' a *Cylindrical Canal* (call'd *VENOSUS*) opposite to the *Umbilical Vein*.

*THE Arteries*, which are scarce half so large as the *Vein*, arise from the *ILIACS* of the *Infant*, or from the *AORTA*. They pass both *Sides* of the *Bladder* to the *Navel*, and thence through the *NAVEL-STRING*, by the like *Spiral Windings*, to the *Placenta*: where, after distributing some *Branches* to the *AMNION* and *CHORION*; they are divided into a very great Number of *Sprigs*, transferring the *Blood* from the *Fœtus* to the *SECUNDINE*.

*THESE Two Arteries*, with the above-mentioned *one Vein*, make up a certain *Part*, twisted like a *Rope*, about one *Inch* thick, and near a *Yard* long, call'd the *NAVEL-STRING*; which is so ordained of this *Length*, that the *Infant*, by its *Motion*, may not pull the *Placenta* from the *WOMB*; and that, by its *Means*, the *SECUNDINE* may be commodiously extracted after the *Birth*.

*IN* Case of *TWINS*, or more *Children*, every one has its proper *NAVEL-STRING*; the chief Use of which is, to convey the *Maternal Blood* and *nutritious Juices* by the *Veins* to the *FOETUS*, for its

*Aliment:* The *Arteries* carrying back that which is unfit for this *Use*, to the *Placenta*; whilst the *Fœtus* is still supply'd with more by the *Vein*: So that there's a *continual Circulation*, or *Communication*, between the MOTHER and her INFANT.

## **SECT. II.**

### **CHAP. I.**

#### ***Of the SYMPTOMS peculiar to the State of MAIDEN-HOOD.***

*SUCH Distempers* as are incident to this *SEX* in *Childhood*, are generally common to the *Other*; wherefore I shall take another Opportunity to treat of them more *particularly*, and conduct the *Child*, whether *MALE* or *FEMALE*, thro' all the *Indispositions*, to which its tender *Age*, or flexile *Nature*, may subject it, from the Moment of *Birth*, until the Time of *Puberty*: At which *Age*, the more delicate *Constitution* of *FEMALES*, takes a quite different *Turn* from That of the *other Sex*.

*AT* this *Crisis*, or *Juncture* of Time, the *Imbecility* of their *natural Dispositions* begins to display itself, by various and different *SYMPTOMS*; to which, some are more, and some less, expos'd from Henceforward; very few being altogether exempted from what is so peculiar to their *State*: Wherefore (in the first place) I shall undertake to lay down the *Causes*, the *Symptoms*, the *Degrees* of Danger, and the respective *Methods of Curing* such *Diseases* as are incident to *VIRGINS*: Which leads me previously to define the *VIRGIN-STATE*, in

## CHAP. II. Of VIRGINITY.

*VIRGINITY* is an entire *State of Nature* in this Point; and nothing else, than the *Integrity* of the *Muliebrian Parts* from the Violence of *Virile Congress*.

*TOUCHING* the real *Signs* of *VIRGINITY*, many learned *Controversies* have risen; particularly as to the *Membrane*, call'd *HYMEN*: Some great *Anatomists* and *Physicians*<sup>[25]</sup> strenuously denying its *Existence*, and representing it as some *preternatural Production*; and *Others*<sup>[26]</sup> as vigorously maintaining the contrary Opinion. Upon which *Contention*, if I may humbly offer my *Sentiment*; the *later Authorities* are so commonly receiv'd, that (I think) this *Dispute* sufficiently decided.

*WE* find the *Reality* of it has been abundantly confirm'd by the *Greeks*, as it was discover'd by the *Arabians* of old: And the *Gentiles*, for that very Reason, call'd their *Nuptial God*, *HYMENEUS*. But, moreover, being since so positively asserted, by so many *famous* and *learned Men*, who openly vouch and aver that they have found and seen it; I do not see why we should longer doubt of this *Membrane's* being to be found in *Most*, if not in *All*, *VIRGINS*, to distinguish them from the rest of their *Sex*: Especially since 'tis certain, that something *extraordinary* happens in the first *COITION*, which made *Terentius* call it, *Coitio Acerrima*. Upon which Notion, *Catullus's* Verses are very elegant and *à propos*: viz.

*“Ut flos in Septis secretus nascitur hortis,  
“Ignotus pecori, nullo contusus Aratro;  
“Quem mulcent Auræ, firmat Sol, educat Imber,  
“Multi illum Pueri, multæ optavêre Puellæ:  
“Idem cùm tenui carptus defloruit ungui,  
“Nulli illum Pueri, nullæ optavêre Puellæ.  
“Sic Virgo dum intacta manet, tum chara suis; sed*

*“Cùm Castum amisit polluto Corpore florem,  
“Nec Pueris jucunda manet, nec grata Puellis.*

This I take to be a notable *Emblem* both of the *HYMEN* and of *VIRGINITY* itself.

*OTHERS* again affirm, that the *Effusion of Blood*, in the first ACT, is common to all *VIRGINS*; founded upon the *Authority* of the 22d Chap. of *Deut.* &c: By which 'tis plain, that *this Criterion* or *Mark*, has been of the nicest *Consequence* among the *JEWS*; as also in several other *Nations*: according to *Claudianus* in the *Epithalamium* of *Honorius*, viz.—

*“Et vestes Tyrio Sanguine fulgidas  
“Alter Virgineus nobilitet Cruor:  
“Tum Victor madido prosiliat Thoro,  
“Nocturni referens vulnera prælii.*

In short, many *Philosophers*, as well as *Poets*, hold *This* for an infallible Symptom.

*HOWEVER*, tho' I must confess *This* to be a certain *Sign* of *VIRGINITY*, when it does appear; yet, if it don't, the *VIRGIN* is not therefore to be *suspected*: especially if she be more *adult*, in which Case the *Parts* grow both larger and firmer, by the long *Flux* of the *Menstrua*; and consequently this *Effusion* cannot well be expected; neither can it be supposed in case of any violent *Procatarctick* or *Primary Cause* (and from *That* she can be no more *secure*, than another Person) which may break the *HYMEN*, and dilate the *Parts* before *COTTION*. But besides,

*NEITHER* can the *Mosaical Law*, nor the *Customs* of other Countries, imply any thing *farther*; than, that *This* is the indubitable *Mark* of *VIRGINITY* when it appears, without drawing any *suspicious Consequences* from its accidental *Non-appearance*: especially considering, that their *VIRGINS* married always very *young*, and commonly about the 12th or 13th Year of their *Age*; when they could scarce possibly be without some evident *Effusion*.

*OTHERS* will have the *Astriction* of the *VAGINA*, to be a certain *Sign* of *VIRGINITY*; which, (tho' I confess, is more astrict in *VIRGINS*, than in such as have *copulated*) I deny, to be any *certain Sign*: Since all know, That *Part* to differ (in this Point) according to

*Age, Habit, and other Circumstances of Body and Health: But besides, some astringent Medicines would also easily answer this End.*

*OTHERS* again have disputed the *Possibility* of a *VIRGIN's* generating *Milk*; affirming *Milk* in the *Breasts*, to be a certain *Sign* of lost *VIRGINITY*: And (I think) there is some Reason for this Opinion; for my part, I would inform myself better, before I should credit *Her*, who would give herself out for a *VIRGIN*, having this *Symptom*; notwithstanding the contrary Opinion of *others*, founded upon the Authority of *Hippocrates*<sup>[27]</sup>: Since, according to the Judgment of the most learned *Mauritius Cordæus*<sup>[28]</sup>, it very seldom happens. But if after All, a *VIRGIN* chances to have *Milk* in her *Breasts*, it differs in *Quantity* as well as *Quality*, from *That* of a Woman who has conceiv'd: For which Reason, he distinguishes and describes *Two Sorts* of *MILK*: *viz.*

*THE One*, which belongs to *this Case*, he says, is generated of *Blood* flowing to the *Breasts*, when deny'd an *Exit* by the *WOMB*; and is nothing but the *superfluous Aliment* of the *Breasts*, by their *peculiar Faculty*, turn'd into *MILK*: Which may happen to *VIRGINS* irregular in their *Menstrua*; and according to this Interpretation, *Hippocrates* is to be rightly understood. The *other MILK*, he calls *Puerperial*; which does not generate without a *Big-Belly*, and *That* pretty far *Gone*: Which *MILK* is communicated from the *WOMB* directly to the *Breasts*.

*HE* teaches us also, that this *Difference* of *MILK*, proceeds from the Diversity of *Blood*, of which *both Sorts* are generated; and likewise from the Variety of the *Veins* and *Passages*, by which they are convey'd and carry'd to the *Breasts*.

*WHICH Veins* are *Two-fold*; namely, *Common* and *Proper*. The *Common* are called *External*, and these are such as only carry the *Blood* from the *Vena Cava*, for the Nutrition of the *BREASTS*; which, if *superfluous*, or more than is *sufficient* for that *Use*, is converted (by the *Glands* of the *BREASTS*) into a kind of *MILK*: Which, altho' *white*, is of a *thinner Substance*, not so *sweet*, nor so *plentiful*, as true *MILK*. Whereas the proper *Mammary Veins* carry that very *Blood*, of which *MILK* is generated for the Nourishment of the *Infant*, from the *WOMB* directly<sup>[29]</sup>; which happens, by what the *Greeks* call

an *Anastomosis*, or Conjunction of the *Mammary* and *Epigastrick Veins*.

*FROM* hence we have the Difference of these *two sorts* of BLOOD and MILK: Wherefore it is to be concluded, that altho' the *One* be found in the *Breasts* of *VIRGINS*, they are not therefore to be rashly suspected of *Pollution*; since, according to *Aristotle*<sup>[30]</sup>, the *same* may happen sometimes also to *MEN*.

*BUT*, besides what is mention'd, there are many different external *Methods* propos'd by *Authors*<sup>[31]</sup>, to distinguish a *Real*, from a *Supposititious VIRGIN*: Which however I shall not enter upon, lest what I have intended for the *Benefit* of All in *general*, might tend to the *Detriment* of some in *particular*. And thus having briefly described the *MAIDEN* and *MAIDEN-HEAD*, I come now to treat of such *Indispositions*, as are either *Peculiar*, or more *Familiar* to her *STATE*. And, *First*, in order

**CHAP. III.**  
***Of the Virgin-Disease, commonly called the  
GREEN-SICKNESS.***

*THIS Malady* is an *Indisposition* visibly discolorating the Complexion, and nothing else, but a *Complication* of divers *Diseases* and *Symptoms*: Wherefore it is variously represented and taken, sometimes for a *Disease*, and sometimes for a *Symptom*.

*BE* that as it will; it is so Familiar, or rather Peculiar to *Mature VIRGINS*, that most *Physicians* call it the *Virgin-Disease*, or *Virgin-Fever*; as *others* call it *Febris Alba*, or pale Fever: Not that it is always join'd with a *Fever*; but because the *affected Party* represents (in most Respects) a *Feverish Person*, by the Celerity and Frequency of Her PULSE, &c.

*IT* is also call'd *Febris Amatoria*; I suppose, (partly) because of the *Colour*, according to the *POET*; *Palleat omnis Amans, Color hic est aptus Amanti*: And (partly) because of the *Age*, which may be the fittest *Time* for LOVE; which made *Diogenes* say, at sight of a certain *Patient*, That *she was dead in her OWN, but alive in ANOTHER Body*: As it is otherwise denominated *Icterus Albus*; because, as in an *Icterus* or *JAUNDICE*, the whole *Body* is tinctur'd *yellow*: So in this *Disorder*, it is changed *Pale* and *Wan*; and from hence it is commonly call'd the *GREEN-SICKNESS*, because of the *Colour* and *Aspect* inclining a little that way. As it is likewise also term'd, *Fædus seu pallidus Virginum Color*, or the *ugly pale Colour of languishing VIRGINS*.

*HOWEVER* yet I have known many *Women*, in *France*, and *Germany*, who have been so far from thinking it an ugly *Colour*, that they have esteem'd it most *Beautiful*; and have used very *pernicious Things* to gain and appropriate this *Colour* to Themselves:



Esteeming *Fresh-looking-Women*, of a fine sanguine *Complexion*, mere *RUSTICKS*.

*THIS* disagreeable *Affection* of the *Body*, however it is *titled*, most certainly implies a *Complication of several different Maladies*; annoying all the *Actions* of the *Natural*, and *Motions* of the *Animal Faculty*: Or, in short, perverting the whole *OECONOMY* of the *Body*. And because it is always join'd with *Most*, if not with *All* the following *SYMPTOMS*, I think it may be regularly thus defin'd.

*THE VIRGIN-DISEASE*, is a *Change of the natural Colour of the Face into a pallid greenish Tincture*; with a *Dejection of Strength*, *Gravity of all the Members and Parts of the Body*, *Fastidy of Victuals*, *Malacia or Pica*, *Heaviness and Palpitation of Heart*, *Difficulty of Breathing*, a *slow Fever*, *Pains of the Head*, *Melancholy*, *Inflations*, and *Oedematous Tumours of the Feet, Legs, Eye-lids, and the whole Face*; with a *frigid Intemperature*, and *Cachexy of the whole Body*; proceeding from a *deprav'd Nutrition*, and the *abundance of crude Humours*, ingender'd from a *perverse Disposition of the LIVER, SPLEEN, or VENTRICLE*.

*HENCE* proceed the *OBSTRUCTIONS* of the *Uterine Vessels*, and neighbouring *Parts*, of the *Veins* of the *LIVER*, and *SPLEEN*; but especially, of the *MESENTERY*: So that the *natural Calidity* of the whole *Body* being thus suffocated, and oppressed, by those *crude Humours*, an *Irregularity*, or *Suppression of the MENSTRUUA*, must needs ensue.

*BY* this *Definition*, the *DISEASE* may easily be known; tho' in some *Circumstances*, it may differ, according to the different *Quality* of the predominant *Humour*: Especially considering, that if all the foremention'd *Signs*, or *Symptoms*, do not concur in all *PATIENTS*; yet *Most* of them commonly do happen in most *Persons*, and *ALL* in *Some*. Whence I come *methodically* to denote more particularly its *CAUSES*.

*IN* order to which, I may justly premise, that the *Proximos Cause* is a *Collection of deprav'd crude Humours* in the *Body*: As the *Remote Cause*, is a *Suppression*, or *Irregularity* in the *Course of the Menstruous Blood*.

*NOW* this *Blood* flowing to the *WOMB*, as soon as the *VIRGIN* is *Mature*; if the *Passages* are not *capacious* or *patent* enough, it

*regorges* to the *Major Veins*, and thence to the very *BOWELS*; extinguishing the *Heat*, and obstructing the *Vessels* of the *LIVER*, *SPLEEN*, and *MESENTERY*: From whence proceeds a vicious *Concoction* and *Sanguification*; and consequently a *Collection of crude Humours*, which excite various *Symptoms* thro' all Parts of the *Body*. And it commonly happens, that an irregular or improper *Way of Living*, especially about the Time of *Puberty*, or in the Time of the *natural Course*, engenders a pituitous and viscid *Blood*; which, together with the aforesaid *Humours*, totally obstructs the *Uterine Vessels*.

*THIS Distemper* is very dangerous, if not timely *cur'd*; because if the *Heart* be very much affected, and the *Vital Faculty* quite oppressed with it, the *Patient* often dies suddenly: Or, otherways, it commonly turns to a *Dropsy*; and, when the *Humours* fly into the *HEAD*, it causes a *Frenzy*.

*NOW* as I come gradually to set forth the *CURE* of this *Distemper*, I shall *First* observe; that, as various *Diseases* and *Symptoms* do concur towards its *Complication*, all *These* are to be discreetly remov'd by proper *Means* and *Methods*. But that I may be better understood, *SOME* are more prudently (perhaps) to be remov'd *singly*; and *OTHERS*, *jointly*: As for Instance, if any one *Symptom* be more troublesome and dangerous than the *Rest*, it ought to be chiefly regarded above All *others*; and, if not *remov'd*, at least *mitigated* in the First Place.

*SECONDLY*, That a proper *Regulation* of *DIET* and *Regimen* of *BODY*, is to be judiciously directed, as another initial necessary *Step* towards the *CURE*; which we have hereafter more fully treated of.

*THIRDLY*, That this *Distemper* is more easily and sooner *cur'd*, in *Spring* or *Summer-Time*, than in *Autumn* or *Winter*; because when the proper *Constitution* of *WEATHER* and *AIR* concurs with the *medicinal Means*, more may be done towards effecting its *CURE* in a *Week*, than otherways can be expected in a *Month*. Wherefore *These* being premised, the *CURE* will most rationally depend upon the four following methodical *STEPS*; *viz.*

I. *THAT* the vitious *Humours* lodged in the *Body*, especially in the *Bowels*, be duly *prepar'd* for Expurgation, and then effectually *evacuated*.

II. *THAT* the *Intemperature* and *Obstructions* of the *VENTRICLE*, *LIVER*, *SPLEEN*, and *WOMB*, be All carefully and regularly removed.

III. *THAT* the *Menstrua* be duly rectify'd, and physically reduc'd to a *Natural Course*, by the best *Conduct* of Art and Judgment.

IV. *THAT* the Rest of the morbifick *Humours*, whether *Crude*, *Aqueous*, or *Serous*, lurking behind in the *Body*, be in due manner discharg'd.

*BUT* more particularly; The *CURE* may be begun with a gentle *Evacuation of the Belly*, and, if Strength and other Circumstances shall permit, with repeated *VENÆSECTIONS*<sup>[32]</sup>, or *Blood-letting* in the *Foot*, not only for removing the *Plenitude*, but also for resolving the *Obstructions* of the *MENSTRUA*.

*AND* because the *HUMOURS* are *Thick* and *Frigid*, proper *warming* and *attenuating*, or preparing and purging *Medicines* are to be used in their Turns; or *rarefying* and *inciding Matters* may be mixed with the *Purgatives*. As also in Case the *HUMOURS* lodge about the *Ventricle* and *Mesentery*, a gentle *VOMIT* may be convenient.

*BUT* because divers *Parts* suffer *OBSTRUCTIONS* in this sickly *Affection*, proper *Aperitives* are to be made use of; and *Those* chiefly, which have a *natural Affinity* with every respective *affected Part*: As for Example; *Hepaticks*, for the *LIVER*; *Spleneticks*, for the *SPLEEN*; *Uterines*, for the *WOMB*, &c. Wherefore the *Physician* ought to weigh and consider well, whether the *Veins* about the *VENTRICLE* and *MESENTERY*, or *LIVER* and *SPLEEN*, be most *obstructed*; since the most special *Regard* must be had to the *Part* most *affected*.

*IN* the *Beginning*, such *Medicines* as serve best to open the *Obstructions* of the *MESENTERY*, *SPLEEN*, and *LIVER*, sparingly mix'd with such as provoke the *MENSTRUA* or *MONTHS*, are to be discreetly used: But afterwards, in *Progress* of the *CURE*, the *Uterines* may (by Degrees) be prudentially *augmented*.

*HOWEVER*, at last it often happens, that tho' the *grosser HUMOURS* are evacuated: yet some *watry*, *serous Humours* remain in the *Circuit* of the *Body*, too much refrigerating and infesting it still; which are most conveniently remov'd by *Sudorificks*.

*BUT* because the compleat *CURE* of this *Disease* requires some Length of Time, I would advise proper *Preparatives*, *Purgatives*, and *Corroboratives*, to be exhibited by Turns; as also the very *Form* and *Composition* of the *MEDICINES* to be varied in their Courses, for the preventing of *Nauseousness*.

*THE Patient's REGIMEN*, must likewise be well prescrib'd, and curiously *regulated*; especially her *DIET*. She ought to live upon Victuals of the best *Nutrition*, and easiest *Concoction*, carefully avoiding all *others* that are not so agreeable: Especially such as are of a *frigid* or *humid Quality*; such as *Pot-herbs*, *Garden-Fruits*, *Milk Fish*, &c. She may drink generous *Wine*, or good *Ale* cautiously abstaining from all *small Drinks*, and other such like noxious *Liquids*, as much as possible.

*MOREOVER*, *Motion* and *Exercise* are very convenient, not only in the *Beginning*, but also in the *Declension* of this *DISEASE*; especially by strongly *Chafing* and *Rubbing*, with warm *Flannels*, every Morning in *Bed*.

*BUT Sleep* is not to be too much indulged, especially not in the *Mornings*; altho' *she* be *Then* more propense to it, by reason of the abundance of *VAPOURS* ascending to the *Brain*.

*LASTLY*, to perfect and confirm this *CURE*, I would recommend<sup>[33]</sup> *Hippocrates's* sound Advice to the *Patient*; which is to the following *Purpose*, of *marrying* betimes for the sake of *Health*, and to prevent all the future ill Consequences of this growing *Malady*.

*“EGO, inquit, Autor sum, ut Virgines hoc malo affectæ quàm celerrimè viris conjungantur; iisq; cohabitent: Si enim conceperint, convalescent. Si verò in pubertate hoc malo non corripiantur, tum paulo post eas invadit.”*

*UPON* which excellent *Sentence*, the two following *Observations* may, (I hope) appositely here follow and take place, *viz*.

I. *Quod etiam Ratione & Experientiâ confirmatur*<sup>[34]</sup>: *Venere etenim Uterus & partes circa Uterum incalescunt, viæq; aperiuntur*

& laxantur, ut sanguis Menstruus postea faciliùs ad Uterum confluere & per eundem effluere possit.

II. Rectissimè etiam dictum, convalescent, si concipiant; quia Sanguis, qui præter Naturam antea retinebatur, jam in Fœtûs Formationem absumitur; & si quid vitiosorum humorum in Utero cumulatam sit, id post partum evacuatur.

I have thought it proper to insist the *more* upon this HEAD; because I know *none* else among all the *Indispositions* of Life, which can properly be accounted *peculiar* to VIRGINS.

*SOME* however may think perhaps, that I had a fair Opportunity in this *Place*, to introduce the various *Diseases* and *Symptoms* of the *WOMB*, *VAGINA*, and *PUDENDUM*; the divers *Symptoms* of the *MENSTRUOUS FLUX*, together with *Those* which are incident to all *Women* after *PUBERTY*.

*WHICH* Objection I humbly beg leave briefly to answer, that a *twofold Reason* dissuaded me from undertaking to treat of *Those Heads* in this *Place*.

I. *BECAUSE* They are common to all *WOMEN* in general, and incident to the *Wife*, or *Widow*, as well as to the *Virgin*; wherefore, I hope, another *Place* in this *BOOK* may be assigned to *Them*, more proper and convenient than *This*, without any *Digression*.

II. *BY* reason the several *Branches* of these *HEADS* are so very many and different, that to discuss 'em all *Here*, as I ought to do, would too much swell the *Bulk* of the *Volume*, and enhance the *Price* of this *BOOK*; which I design for the Good of the *poorer* Sort of *Women*, as well as the Benefit of the *Rich*. However, what is most *Essential* and necessarily *Requisite*, shall not be omitted (at least *coincidentally*) in its *proper Place*. Wherefore I shall leave the *VIRGIN*, after a digressive Hint in the following *Section*, upon her darling *Passion*, [*LOVE*]: and supposing her to have *alter'd* her *Condition*, I shall thenceforward treat her as a *WIFE*.

## CHAP. IV. Of LOVE.

LOVE is the *first Impression* that affects the APPETITE; proceeding from the *Pleasure* conceiv'd in a *Real* or *Imaginary GOOD*.

*IT* is the *CEMENT* of *Affections*, and the *Effect* of a certain *Congruity of Minds*; sympathetically arising from the *DIASTOLE* and *SYSTOLE* of *affected Hearts*.

*IT* is (as a certain *Author* defines it) a sacred *Frenzy* of the *Soul*, and a *Divine Madness*, elevating *Men* to the *Pitch* of *Saints*, and rendering them the *Care* of *Benigner DÆMONS*: so far that they are every where *safe*, being under the *Protection* of *GODS* and *Men*; as the *Poet* familiarly expresses it, *Quisquis Amore tenetur, eat tutúsq; sacèrq;—*

*IT* is a kind of a wonderful satisfactory *Death*, and a voluntary *Separation* of *SOUL* and *BODY*. The *LOVER'S Mind* is in *one Place*; his *Body*, in *Another*; and *He* himself is *No Where*, if he be not with the *Object* of his *LOVE*: So that (in a manner) it transforms the *LOVER* into the *Object beloved*; and all this without any *evident Trouble*, or if there be any *Trouble*, still the *Trouble* is *lov'd*, with apparent *Satisfaction* and *Delight*. As it is ingeniously said, *Ubi Amatur, non laboratur; & si laboratur, labor Amatur*.

LOVE always springs and blooms with fresh *Desires*, with young and vigorous *Inclinations*. It is so riveted in our *Natures*, that our *Blood* must first grow cold and be congeal'd by *Death*, before this *FLAME* can be extinguish'd: Nay, sometimes it is more *fervent*, tho' of shorter *Duration*, in our *latest Hours*, than in our *Prime*. For like as the *OIL* which feeds a *Lamp*, when almost spent, the *startled Flame* begins to rouse itself, and *burn afresh*, as if it would fain subsist a *little longer*; tho' on the very *DREGS* of its accustomed *Fuel*, it crackles and flashes with greater *Noise* and *Lustre* than before, but presently *expires*: So does the *Amorous Fire*, when we are nearest

our *Dissolution*, begin to trouble us most, and makes our SOUL to blaze with greater FEVERS of *Desire* and *Grief*, knowing its *Period* to be near at hand.

LOVE is like the *Palm-Tree*, the more oppressed with *Weights*, the *Higher* it grows. It always desires to encrease, dilate, and stretch itself farther still, leading to an *Harmonious Union* of HEARTS. *Riches* cannot purchase *Love*. Neither *Threats* nor *Violence* can either force or restrain it; which being free by *Nature*, as proceeding from the *Freedom of the Will*, disdains all COMPULSION; *subduing* all, and *unsubdued* by any Opposition. In short, it is so generous, that whereas all other *Affections* and *Actions* aim at different *Rewards*; LOVE only is contented with *Love*, holding nothing else as a *sufficient Recompence*.

LOVE made *Ulysses*, rather than forsake his dear *Penelope*, refuse IMMORTALITY itself at *Calipso's* hands.

LOVE is the oldest of our *Passions*, in that it came into the World with us; and from thence it becomes *habitual* to a *good NATURE*, and a *brave SOUL*.

LOVE is the most noble and generous of our *Passions*, it soon removes all puny Obstacles in its way. It is ready, prompt, and dexterous to find *Excuses* or *Forgiveness* for the greatest FAULTS, and much more to palliate the *Peccadillo's* of the BELOVED. It does by a peculiar Force and Virtue extirpate all *Revenge*, and blot out the MEMOIRS of *past Unkindnesses*.

LOVE triumphantly *overcomes all Things*. All things yield to its Power; and the more we oppose it, the stronger *Resistance* it makes. It conquers the greatest *Hearts*, and victoriously subdues the most magnanimous *Souls*. *Alexander* the Great, was not exempted from this insuperable *Passion*, at the sight of *Darius's* fair *Daughters*. No, LOVE made *Hercules*, the Son of JUPITER himself, stoop and truckle to the *Female Conqueror*; according to the following known *Distich*,

*“Lenam non potuit, potuit superare Leænant,  
“Quem Fera non potuit vincere, vicit Hera.*

IN fine, I think it is also ingeniously well defin'd in this ensuing *Hexastick*, by Mr. *Howel*<sup>[35]</sup>,

*“Fax grata est, gratum est vulnus, mihi grata Catena est,  
“Me quibus astringit, lædit & urit Amor;  
“Sed Flammam extinguere, sanari Vulnera, sulvi  
“Vinc’la, etiam ut possem non ego posse velim:  
“Mirum equidem Genus hoc Morbi est, Incendia & Ictus  
“Vinc’laq; vinctus adhuc, læsus & ustus Amo.*

Grateful’s to me the *Fire*, the *Wound*, the *Chain*,  
By which *LOVE burns*, *LOVE binds*, and giveth *Pain*:  
But for to quench this *Fire*, these *Bonds* to loose,  
These *Wounds* to heal, I would not, could I, choose:  
Strange *Sickness*, where the *Wounds*, the *Bonds*, the *Fire*  
That *burns*, that *bind*, that *hurt*, I must desire.

*THE* Omniscient *CREATOR*, at the Beginning, implanted in the Nature of *Both Sexes* this Faculty of *LOVE*, accompanied with a fervent Desire of *Procreation*; furnishing them (for this Purpose) with proper adapted *ORGANS*, and other suitable *MEANS* of *Generation*: which, in themselves, are no less *wise* and *wonderful*, than the great *DESIGN* of propagating the World by successive *Generations*, is *profound* and *miraculous*; as will more manifestly appear, by explaining their *Order*, *Propriety*, and *Disposition*, in *Sect. 4. Chap. 5, 6, &c.*

*AND* to compensate many subsequent *Griefs* thereupon, *NATURE* added to *Man* and *Woman* an ardent Desire of mutual *Embraces*, concomitated with certain alluring *Enticements* to *Multiplication*; to the end that in *Congression* they might be so delightfully charme’d, as to forget, or at least vilipend and slight all other trifling *Annoyances*.

*THUS*, in short, *Nature* hath cared and provided for *Propagation* and *Posterity*; not only in the *Human Race*, but also in all other *Species* of *Creatures*, according to the excellent *Poet*<sup>[36]</sup>;

*“Omne adeo genus in terris hominúmq; Ferarúmq;  
“Et genus Æquoreum, pecudes, pictæq; Volucres,  
“In furias ignemq; ruunt: AMOR omnibus idem.—  
“Quid Juvenis, &c.—*

Thus ev’ry *Creature*, and of ev’ry *Kind*,  
The secret Joys of sweet *CORTION* find:  
Not only *Man’s* imperial *Race*; but they  
That wing the liquid *Air*, or swim the *Sea*,



Or haunt the *Desart*, rush into the *Flame*:  
For LOVE is Lord of all; and is in all the *same*.

'Tis with this Rage, the *Mother-Lion* stung,  
Scours o'er the Plain; regardless of her Young:  
Demanding *Rites of Love*, she sternly stalks;  
And hunts her LOVER, in his lonely Walks.

'Tis then the shapeless *Bear* his Den forsakes;  
In Woods and Fields a vast Destruction makes.  
*Boars* whet their Tusks, to battle *Tygers* move,  
Enrag'd with Hunger, more enrag'd with LOVE.

*BUT* all ludicrous Diversions apart! I proceed hence to a necessary  
*Consequence* of this Noble Natural *PASSION*; *viz.*

## **CHAP. V.** **Of COPULATION.**

*THIS* Conjunction of both SEXES, is the *Consummation* of *LOVE*, and the *Pinnacle* of the *Lover's* natural *Felicity*. It is the *Sum* and superlative *Degree* of their *terrene Happiness*; above which the *Lovers* cannot aspire, naturally speaking, in *Human Society*.

*THIS* is also the utmost *Height* of their eager *Desires*, and the greatest *Extent* of their languishing *Wishes*. It is the *Abatement*, as well as the *Completion* of their unbounded *Passions*, and the *Tranquillity* of their restless *Minds*. However yet—

*THIS* ACT is *Two-fold*; *Fæcund* and successful, or *Sterile* and unsuccessful in the *Event*.

I. AS to the *First*, some most famous *AUTHORS* have written their *Minds* freely and copiously upon it, and have given certain pertinent *Instructions*, touching the *Time*, and *Manner*, as well as *Conduct* of the *Parties* concern'd, both before and after the *ACT*: Particularly *Avicenna*<sup>[37]</sup> (no *Proletarian Writer*, but a most *Illustrious* and most *Learned Prince*) has insisted at large upon every *Case* belonging to this *Head*, together with the *Way* and *Manner*, as well as the proper *Time* of begetting either *SEX*; “*Ubi, inquit, menses defluerint, sitq; abstersus Uterus, quod quinto ferè die usu venit, aut septimo; Si Vir Mulieri congrediatur, à primo quàm est purgata die ad quintum, MAREM produci: à quinto verò ad octavum, FÆMELLAM: rursus ab octavo ad duodecimum denuo, MASCULUM, &c.*”

*WHICH* excellent *Opinion* is fully proved by *Levinus Lemnius* (another great *Master* of *NATURE*): According to whose authentick *Judgment* also, there are likewise many things<sup>[38]</sup> of an *occult specifick Quality*, and *secret Effect*, for answering the same *ENDS*, as well as *Fecundity* itself: which both common *Reason* and daily *Experience* confirm for *TRUTH*.

*BUT* because I lie under the Disadvantage (at present) of writing in our *vernacular Tongue*, it may be proper to pass by, what (otherways) might be plentifully said on this *Head*: However I shall observe, that the *Generality* of *RULES* are most commonly calculated for *Persons* of a discording Constitution of natural *Temperaments* and *Faculties*; which *Difference of Constitution* brings often false and ungrounded *Reproaches* upon the Reputation of fruitful *WOMEN*. From whence it is justly to be remarked, that, tho' few or no *Children* are got meerly by *ART*; yet if a little *Dexterity* or ingenious *Subtilty* was used with some *WOMEN*, there would not (perhaps) *One* in *Three* of those, who are rashly accounted so, be found *BARREN*.

II. *AS* to the *unsuccessful ACT of Coition*, I shall refer what may be offer'd on *that Point*, until I come to treat of *Sterility*, in SECTION viii: And therefore I shall only farther observe *Here*, that the *Parties* ought not to encounter with full *Stomachs, Bellies, or Bladders*; much less when *BOTH, or EITHER*, are *weary, fatigu'd, depriv'd of Sleep, angry, troubled in Mind*, or in any other real respect out of *Order*. For in these *Cases*, it is very detrimental to the Health<sup>[39]</sup> of such imprudent *Parents*; and (if *Conception* follows) it infallibly *intails* some respective *EVIL* upon the *Innocent Production*: Because all the *Affections* or *Disturbances* of their *MINDS*, virtually devolve upon the *EMBRYO*. And besides, as (by such perverse Means) the *Conception* becomes *irregular*; so also does the *Maturation, Nutrition, and Birth* carry the same *Impression*: For from the least *Perturbation* of *SPIRIT*, the *Infant* may contract various *Blemishes* of *BODY*, as well as *Errors* of *MIND*.

*WHEREFORE*, in fine, as this *Affair* is to be undertaken with a serene and contented *Mind*, a chearful and undisturbed *Heart*, so it ought to be perform'd with *Moderation* and *Decency*: Not in any *brutal Manner* or *Posture*; but according to the rational *Law* and proper *Instinct* of *Nature*.

## **CHAP. VI.**

### ***Remarks upon COPULATION.***

*Supposing* now this amicable *Engagement* of NATURE to be over, I may be modestly allow'd (I hope) to add a few Words upon its necessary *Consequences*; and *First*, of what has happen'd in the *ACT*, *Retention*, and *Conception* following.

*FIRST* then, If the WOMAN has contributed most *Seminal Matter*, it may reasonably be concluded, that the CHILD will favour the MOTHER most: If the MAN predominantly, the FATHER: If *Both* equally, it will resemble *Both*, or in part the FATHER, and partly the MOTHER.

*AND* according to *Anaxagoras*, if the SEED has flown into the *Right Side* of the WOMB, from the *Right Rein* of the Man, a *Male* will be conceiv'd; if into the *Left*, from the *Left Rein*, a *Female*; by reason of the *Frigidity* and *Humidity* of that Place. Which *Notion* may seem *probable*; considering, that tho' the WOMB has but one *Cavity*, yet it has two *Sinuses*<sup>[40]</sup> for conceiving the *Two different Sexes*: As *Nature* has in other *Respects* accordingly given the WOMAN two *Breasts*.

*LACTANTIUS* also observes<sup>[41]</sup>, That, if peradventure a *Male* should be conceiv'd of the SEED fallen to the *left Side*, the Place destined for the *Female*, he will make but a SEMIVIRILE MAN; distinguishable by some *Womanish Qualities*, such as a *weak* or *tender Heart*, *small Voice*, a *smooth*, or *unbearded Face*, &c: And so, on the contrary, if a *Female* should be conceiv'd of the SEED fallen to the *right Side*, she will have some distinguishable *Marks* of VIRILITY; such as a *large Stature*, *robust Members*, *dusky Colour*, *rough hairy Face*, *coarse Voice*, &c: And that because the *Conception* happen'd in that Place, which *Nature* had appropriated to the *Male*.

*THIS* likewise seems to be the best Reason which may be given why *some Women*, like *Hector's WIFE*, mentioned in *Homer's Iliads*, are naturally inclin'd to intermeddle with MEN'S *Affairs*; for having

thus (as it were) *originally* invaded his RIGHT *ex traduce*, they are always for maintaining their *wrong Conquests*, and defending their *unjust Possessions* in future Progress of Time.

*BUT* I should rather in this Topick agree with *Velthuysius*<sup>[42]</sup>, that *Both SEEDS* are each of them naturally endued with the *Faculty* of generating its *Like*: I mean, the *MAN'S*, to produce a *Male*; and the *WOMAN'S*, a *Female*: And that therefore by a natural *Predominancy*, where the *Masculine Faculty* has prevail'd, a *MAN-CHILD* is begot; and a *GIRL*, where the *Feminine Virtue* has exceeded it.

*THIS*, in short, is the best and only Reason I know, why *Children* like to either *Parent* in *SEX*, may yet differ in *Physiognomy*, *Manners*, &c: the *SEED* of the *one* perhaps prevailing in *making* the *SEX*, and That of the *other*, in *determining* the rest of the *Parts*. Hence it is, in all Probability, that a *CHILD* like his *Father* in *SEX*, may be like his *Mother* in natural *Disposition* and *Tenderness of Constitution*. Although by the way (without doubt) the *Place* or *Sinus* of the *WOMB*, *Matter*, *Heat*, and *Imagination* of the *WOMAN*, contribute very much to the *Difference* of the *SEX*; as will hereafter more plainly appear at large. *AND*, in fine, *This* is the only *Cause* of the *Conception* of *HERMAPHRODITES*, that the emitted *Substance* of *BOTH PARENTS* containing the full respective *Faculty* of *EACH*, is sufficiently prolifick and prevalent to constitute and distinguish each proper *SEX*, in one and the same *personal Production*. But before I proceed farther on the *Similitude of Children*, I beg leave previously to describe the *Force* of *IMAGINATION*.

## **CHAP. VII.**

### ***Of the Power of the IMAGINATIVE FACULTY.***

*THE Imagination* is the strongest and most efficacious of all the SENSES; for the *Vivacity* of all the *others* (mention'd in Sect. I. Chap. 5.) in some measure, depend upon it.

*IT* works upon, and affects, *others* as well as *ourselves*, and operates in the very *Soul*, as well as *Body* of Man; moving the Powers of all the *Passions* of the Mind.

AS it happens frequently by reason of the *Similitude* of things; that by *seeing* or *imagining* ONE to eat some sharp or sour Matter, or *hearing* it only mention'd, ANOTHER'S *Teeth* may be set on edge, and his *Tongue* wax tart; so by seeing *One* gape, *Another* often falls a yawning. In like manner, as the *sight* of any *filthy* Thing causeth *Nauseousness*; so the *sight* of Man's *Blood*, makes many Persons fall a-swooning.

*GUILLAUME de Paris* writes, that he saw a Man, who at the *SIGHT* of a *Medicine*, went to *Stool* as oft as he pleas'd, tho' it neither in *Substance*, *Odour*, or *Taste*, did affect him; but only by an *Apprehension* of a kind of *Resemblance*. Which is much the same Case of one in a *Dream*, who thinks he *burns* and is in a *Fire*, or as much tormented, as if he did *really burn*, tho' far enough from any Substance of *Fire*; only because of a *Resemblance* apprehended by the Strength of *IMAGINATION*.

AND besides, this *IMAGINATION* hath not only such Power over the *Body*, but also over the very *Soul* of Man; which Power of the *Soul*, hath its respective *Influence* upon the *Body*: As *Avicen* remarkably describes a certain *Man*, who (when he pleas'd) could affect his *Body* with the *PALSY*.

*IT* is wonderfully related of *Gallus Vibius*, that he became *Mad*, not casually, but on purpose; for whilst he imitated Mad-Men, he so

assimilated their *Madness* to himself by the *Counterfeit*, that he fell at last into *real* MADNESS.

*St. AUSTIN* mentions *some Men*, who could move their *Ears*; and *others* who could move the *Crown* of their Heads to their *Foreheads*, and *replace* them at *Pleasure*. He writes of *Another* also, who could sweat whenever he had a mind.

I have likewise known *some Persons* myself, who could weep and shed abundance of *Tears* at *Will* and *Pleasure*; *others*, who could bring up what they had *swallow'd* of any kind, as *Gold*, *Silver*, &c; and *others* again, who could so naturally *imitate* and express the *VOICES* of *Birds*, *Cattle*, *Dogs*, &c; that they could not easily be distinguished.

*YEA*, and farther yet, many *Learned Authors*<sup>[43]</sup> testify by divers Examples (of *Cajetava*, *Æmilia*, &c.) 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*.

*AS* to this Point, I am no ways to question the *Veracity* of what so many excellent Men have confirmed; but (granting it to be so) 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*<sup>[44]</sup>, which (however) sometimes has *exerted* itself again, like the *BLAZING* of a raked or resuscitated *Fire*.

*FOR* as our *Teeth* take their Beginning in the *WOMB*, but are perfected *without*, as *Bartholomæus Eustachius* teacheth; and as the *Teeth*, call'd *Dentes sapientiæ*, 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 appear'd, after shaking off 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 turned into *MEN*.

*HOWEVER That* be, I very well know that when the *Soul* is elevated and inflam'd with a fervent *IMAGINATION*, it may not only

affect its own proper *Body*, but also *That* of ANOTHER.

FOR the *Longing* of a *Woman* that has conceiv'd, acts apparently upon *Another's Body*, when it *marks* the *Infant* in her *WOMB* with the *Figure* or *MARK* of the *Thing long'd for*: Besides, who knows not that *one Body* may be easily affected with the *Vapours* of *another* diseased *Body*? As is plain in *Cases of Plague, Leprosy*, and several other *Distempers*. Thus also in the *Effluvia's* or *Vapours* of the *EYES*, there is so great a *Power*, that they can bewitch and infect the *Beholders* about them; as the monstrous *Catoblepas*, and *Cockatrice* or *Basilisk*, kill *People* with their very *Looks*<sup>[45]</sup>. So in like manner *Witches* by their intent *Desire* to *hurt*, have been thought to bewitch *Persons* most perniciously by their steady malicious *Looks* only, directed and inforc'd by *IMAGINATION*.

NOW this Force of *IMAGINATION* affecting other *Bodies*, holds good even among *Brute-Creatures*; as *One* bit by a *Mad Dog*, presently falls a-raging, and the *LIKENESS* of *Dogs* is clearly impressed upon his *Urine*. Moreover, by *IMAGINATION* in time of *copulating*, *PEACOCKS* and other *Birds*, impress a particular *Colour* upon the *Wings*, &c. of their *Brood*; and from hence it is, that the *Curious* may have store of *white young-ones*, by hanging the *Places* where they *couple* with white *Linnen-Cloths, Papers, &c*: As in *Snowy Mountainous Countries* we find always *white Peacocks, Quails, Wolves, Hares*, and other *Creatures*.

AND This holy *JACOB*<sup>[46]</sup> was not ignorant of, when he used that ingenious subtle *Stratagem* of placing *white-streaked Rods* before *LABAN'S Flocks*; which also answer'd effectually, in the *Cattle's* producing their *speckled and white spotted Young*. In like manner by the same *Experiment*, the curious *Admirers* may be supply'd with *Variety of spotted Birds, speckled Horses, Dogs, &c*.

THE *Mind* also being inflam'd with a vehement *IMAGINATION*, may affect both the *Soul* and *Body* of ANOTHER: Which we need not wonder at, considering how much more powerful, fervent, and prevalent the *MIND* is in its *Motion*, than any exhaling *VAPOURS*; and that it does not want its proper and peculiar *Mediums* by which it may operate.

THIS (I think) is also evidently shewn from the many *MIRACLES*, which we find have been done by *Prophets, Apostles*, and other *Holy Men*; (not to mention those *Wonders* of *Pythagoras, Apollonius*,



*Empedocles, &c.* which cannot come in Competition with the *Others*, being ascrib'd to *Natural Causes*): Whose *Minds* being firmly fix'd upon *GOD*, with full Intent for *Good*, affected both the *SOULS* and *BODIES* of *others*, as well as *Themselves*, with what *Divine Gifts*, or other *Blessings*, they wanted.

*HENCE* it is that *Philosophers* advise, to shun the *Society* of wicked and impious Men; because their *Souls*, being full (as it were) of pernicious *Rays*, infect them who are *near*, with a *resembling Contagion*: As they enjoin likewise on the other hand, to keep and frequent the *Fellowship* of good and fortunate Men; because (by such a *Proximity*) they are diffusive of their own *Good*, and infuse it into *Those* about them. For as *BAD* of something *bad*, so *GOOD* of something *good*, always descends and adheres to the *nighest*; which virtually (like the *Smell of Musk*, or *Assa-Fœtida*) continues a long time its lasting *Impression*.

*HERE* might be indeed a great deal said upon the *EFFICACY* of the *Constancy of the Mind*; but because I've already been too prolix on this *Head*, I shall only observe, that in all our *Business* and *Applications*, a strong *IMAGINATION*, zealous *Affection*, firm *Hope*, and steadfast *Belief*, are great Advantages, and necessary Helps. As some most excellent *Physicians* have experimentally verified this Notion, that a strong *Belief*, and constant *Hope*, together with the *Love* and *Confidence* of the *PATIENT* towards the *Physician*, conduce very much to the Recovery of *Health*, and sometimes perhaps more than the *Medicine* itself: Because the firm *IMAGINATION* of the honest *Physician* concurring (in effect) with the *Medicine*, and strongly hoping it will do him *Good*, he thereby influentially changes the *Symptoms*, and virtually alters the *Qualities* in the *Body* of the *Sick*; especially if the *PATIENT* reposes an *entire Confidence* in him, by which means he becomes mutually disposed to receive the *VIRTUE* of the *Physician*, as well as *That* of the *PHYSICK*.

*THE*<sup>[47]</sup> *Arabian Philosophers* join'd in this Opinion, establishing it for a *Fundamental Maxim* among them; that *whatever the constant Mind* affected with a *fervent Desire*, would be effected: As in the Case of the *MIND* of *Him*, who is vehemently in *Love*, whatever it affects, has an *Efficacy* to cause *LOVE*; and so in other such like Cases.

*BUT* however, to come closer to the *IMAGINATION* of the Pregnant *Woman*, who knows not that it *affects* the *INFANT* in the *Womb*? Whence is it then that we have so many *deform'd Persons*, *crooked Bodies*, *ugly Aspects*, *distorted Mouths*, *wry Noses*, and the like, in all Countries; but from the *IMAGINATION* of the *Mother*; while she either conceives such shapeless *Phantasms* in her *Mind*, or while she frequently and intently fixes her *Eyes* upon such *deform'd Persons* or disagreeable *OBJECTS*? Wherefore it is very wrong, and highly imprudent in *Women* that have conceived, to please themselves so much in playing with *Dogs*, *Squirrels*, *Apes*, &c. carrying them in their *Laps* or *Bosoms*, and feeding, kissing, or hugging them, as I have both often heard, and seen with my own *Eyes*.

*AND* besides, the same is the Case, when the *Natural Faculties* are all at work in *forming*, or ripening the *FÆTUS*; for if the *Woman* be surpriz'd at any sudden Evil, or *frighted* at any unseemly Sight, the *Humours* and *Spirits* presently retire downwards, and (as it were) abscond themselves in the *Recess* of the *WOMB*: From whence immediately a strong *IMAGINATION* of the disagreeable *Thing* (whether *seen* or *heard* only) seizes her *Mind*; and the *Forming Faculty* (going on in the *Interim*) quickly impresses the *Imaginary Idea* of *That* thing heard off, or the *Shape* and *Form* of *That* thing seen, upon the *FÆTUS*. The same is the *Reason*, that if a *Mouse*, *Rat*, *Weazel*, *Cat*, or the like, leaps suddenly upon a *Woman* that has conceived, or if an *Apple*, *Pear*, *Plum*, *Cherry*, &c. fall upon any part of her *Body*; the *MARK* of the thing (be what it will) is instantly *imprinted*, and will manifestly appear on the same *Part*, or *Member* of the *CHILD*: unless the *Woman* (in that very Moment) wipe *That Part* or *Member*, and move her *Hand* to some more remote, private, or convenient *Place* of the *Body*: which done, the *MARK* is actually averted, or at least stamped upon the *other Part* touch'd, where the deep *Impression* of the *Mind*, directs, and fixes the *IMAGINATION*; and whither the *Forming Faculty* (not so much by any *Virtue* of the simple *TOUCH*, as by *Force* of the strong *IMAGINATION*) infallibly converts it.

*IN* fine, having thus briefly defin'd, and variously described the *Powers* of *IMAGINATION*, I come in the next *Place*, more particularly, to treat of the *Reasons* of *SIMILITUDE* in *Children*.

## **CHAP. VIII.**

### ***Of the SIMILITUDE of Children.***

*WHATEVER* may be advanced on this *Head*, the most probable and solid Reason for the *Child's Likeness* or *Resemblance*, is the *IMAGINATION* of the *Mother* in the *ACT* of *Copulation*; together with the *Liberty* she gives herself in her *Thoughts* and *Actions*, during the *Time* of *Formation*, commonly call'd the *Time* of *Breeding*.

*HENCE* it is, that whatever she intently fixes her *Eyes* upon, or *conceives* and *impresses* in her *Mind*, the *INFANT* represents the same in its *extimous Parts*: And particularly whatever *OBJECT* she directs her *Eyes* or *Thoughts* upon, in the *Interval* between the *Embrace* and the *Charm*, its *Effigies* is afterwards manifest in the *CHILD*. As *St. Jerom* thus relates of a certain *Woman*, who conceiv'd and brought forth a *Black-Child*, tho' both *She* and her *Husband* (the real *Father*) were *white*; meerly by eying a *PICTURE* in the *Bed-Chamber* at that *critical Juncture*.

*UPON* this Chapter<sup>[48]</sup> *Pliny* has most elegantly express'd the *Artifice* of *NATURE*, together with all the *Reasons* and *Causes* of *SIMILITUDE*, to this Purpose; *viz.* "*The Cogitations of the Mind make much for the SIMILITUDES and RESEMBLANCES of Children: As many other accidental Occurrences are thought to be very efficacious in the same, and that whether they come by Sight, Hearing, or calling to Remembrance; or by Imaginations conceiv'd, and deeply apprehended in the very Act of Generation, or the very Instant of Conception: The inconstant Mind, and wandering Thought, of either Parent, is justly suppos'd to be one Cause.*"

*HENCE* it is, that some *Children* favour and resemble their *Fathers*, some their *Mothers*, some their *Grandfathers*, or *Mothers*, and some their *Kinsmen*: And hence also it is, that there is more *Difference* and *Diversity* in the *Rational Kind*, than in all *other*

*Creatures*; because the Velocity of their *Thoughts*, the Celerity of their *Minds*, and the Variety of their *Dispositions*, impress a far greater *Diversity* of various peculiar *MARKS*: While the rest of *irrational Creatures* have their *Minds* continually fixed (in a manner) immoveable, steady, and alike: every *One* of them in its own peculiar Kind, and specifick Nature.

*INSOMUCH* that the *Woman's IMAGINATION* frequently induces a strange *Likeness* to her *INFANT*; that is, in no Part, and in no Respect, favouring the *FATHER*. From whence it often happens, that a *Woman* abusing her *HUSBAND's Bed*, and fearing perhaps to be surpriz'd by him in the *ACT*, brings forth (in due time) her *CHILD*, no ways *resembling* the *real FATHER*, (namely the *GALLANT*); but altogether *LIKE* to the *injur'd HUSBAND*.

*UPON* which Case the following facetious *Epigram* was occasionally written by the famous and celebrated Sir *Thomas More*.

*“Quos ante Conjux quatuor  
“Natos, SABINE, protulit,  
“Multum ecce dissimiles tui,  
“Tuos nec ipse deputas.  
“Sed quem tibi puellulum  
“Enixa jam nuperrimè est,  
“Solum tibi simillimum,  
“Pro quatuor complecteris.  
“Adulterinos quatuor  
“Vocas, repellis, abdicas.  
“Atqui graves tradunt Sophi,  
“Quodcunque matres interim  
“Imaginantur fortiter,  
“Dum liberis datur opera,  
“Ejus latenter & notas  
“Certas, & indelebiles  
“Modoque inexplicabili  
“In semen ipsum congeri.  
“Quibus receptis intimè,  
“Simulque concrenentibus,  
“A mente Matris insitam  
“Natus refert imaginem.  
“Quum tot abesses millibus,  
“Dum gignit Uxor quatuor,  
“Quòd esset admodum tui  
“Secura, dissimiles parit.*

*“Sed unus omnium hic Puer  
“Tui refert imaginem,  
“Quòd mater hunc dum concipit,  
“Sollicita de te plurimùm,  
“Te tota cogitaverat,  
“Dum pertimescit anxia,  
“Ne tu, SABINE, incommodus,  
“Velútque lupus in fabulâ  
“Supervenires interim.*

HOWEVER, as to what relates to the *Tempers, Dispositions, Miens, Manners, Qualities, and Propensions* of the MIND, daily *Examples* convince us, that *Children*, after all, generally much resemble *Those* of their *Progenitors*; which proceeds merely from the *Efficacy* of the SEED, containing the Power of the natural *Faculties* of their Minds and *vital Spirits*, which are thence infus'd into their *Posterity*.

BUT I take this *Matter* to depend much upon the *Passion, Indolence, or Indifferency* of the Mind, with which the ACT of *Copulation* is perform'd. For as the *Ardour and Fervency* of the *Parents*, and their plentiful prolifick *Contribution*, tend much to the *CHILD's* affecting the same *Behaviour, Gestures, Actions, Tempers, and Motions* of BODY and MIND; even sometimes to their representing the very *Nature*, and treading the very *Foot-Steps* of their *PARENTS*, to so nice a degree, of an exact Resemblance, that I've more than once observed a *MOLE-MARK* of a *Father* plainly impress'd on his *Child*. Which, I think, is also conformable to<sup>[49]</sup> *Horace's* Meaning;

*“Fortes creantur fortibus & bonis:  
“Est in Juvencis, est in equis patrum  
“Virtus: nec imbellem feroces  
“Progenerant Aquilæ Columbam.*

To valiant *Fathers*, valiant *Sons* succeed;  
Thus *Bulls* from *Bulls* descend, and *martial Horses* breed.

AND because the *Institution of Nature*, perfects its own *Gifts*, which, by the Help of *Education*, corrects *Errors*, and abolishes *Blemishes*; the *Poet* very pertinently adds,

*“Doctrina sed vim promovet insitam,*

*“Rectiq; Mores pectora roborant.*

Yet the best *Blood* by *Learning* is refin'd,  
And *Virtue* arms the *solid Mind*;  
Whilst *Vice* will stain the *noblest Race*,  
And the *paternal Stamp* efface.

*BUT*, however yet, there are many *Parents* still less salacious and less fervid; who rather vilify, than covet, and rather abstain from, than delight themselves in this *Encounter*. In short, there are some of both Sexes, who, in patiently gratifying their active *Consorts*, esteem it rather a sort of *Hardship* and *TASK* for *Family-Quiet*, than any incumbent *DUTY* of *Nuptial Benevolence*; Which<sup>[50]</sup> *St. Paul* seems to allude to, by calling it the *defrauding of one the other*.

*FROM* hence it is, that *Children* often degenerate from the *Nature* and *Qualities* of their *PARENTS*; from hence also it is, that *brisk Men* sometimes have *stupid*, and *wise Men* frequently beget *foolish Children*. This happens only because of the *Indifferency*, *Indolence*, or *Coldness*, either of *Mind* or *Constitution*, in their *Conjugal Pleasures*: The dull heavy *Faculty* of their *Inclinations* to the *ACT*, being diffus'd and transmitted through the *SEED* into the *Infant*, according to *Catullus*;

*“Naturæ sequitur semina quisque suæ.*

*BUT* farther still, the *SEED* flowing from the *principal Parts* of the *Body*, comprehends in itself the *Vigour* and *Quality* of their respective *Members*: Whence it follows, that *Diseases*, *Imperfections*, *Blemishes*, or any other *Deformity*, inherent in any *Part* of the *PARENTS*, becomes commonly *hereditary* to their *CHILDREN*.

*THIS* is the Case of the whole *Dutchy* of upper *Styria*, where all the *Natives* have a huge *Excrescence* of *FLESH*, which grows up with the *Body* (however visibly increasing and decreasing with the *MOON*) generally lying upon the *Left side* from the *Jaw-bone*, and hanging downwards: So that the *Women* giving *SUCK* of that *Breast*, commonly cast this *carnous Excrescence* (which they call *CRAPE*) over their *Shoulders*. This is so *Natural* to them, and remarkable, that in a *Journey* once from *Venice* to *Vienna*, passing thro' the chief *Town* of that *Country*, call'd *Judenburg*, I had the *Curiosity* to go off

the *Post-Waggon*, into the *Church*, with five other Gentlemen, Fellow-Passengers, to be better satisfy'd of the Truth of it. The *People* were at MASS, but the sight of us soon confounded, or at least disturb'd their *Devotion*; for in a Moment, the Eyes of the whole *Congregation* were staring upon us, wondering to see so many *deform'd Men* (as they call'd us) in that Place at one Time.

AND the same is the only Reason, that most *Children* in *Spain* and *Portugal*, are born with some SYMPTOMS of the *Venereal Disease*; which, however, is without any infectious *Malignity*, and so *Natural* to them, that they seldom apply to the *Doctor* for CURE, until the Case becomes more dangerous or desperate by the *Party's* own Means: which generally happens to them in a very few Years, being exceedingly *Salacious* from their INFANCY, because of the stimulating *Acrimony* of the *putrid Humours* of the Body, which they only strive to mitigate, or allay, by *continual WHORING*.

FROM what's already said, we see that the *Efficacy* of the *Father's* SEED is very considerable; insomuch, that indeed many calamitous *Misfortunes* may derive from it, to his *Posterity*: But it is, however, to be strictly observ'd, that what *Disorder* soever of a vitious Nature derives itself this way from the *Mother*, hath yet the greater *Malignity*, and more powerful *Effect* upon her CHILDREN<sup>[51]</sup>; the *Habits* of her Body, Good or Bad, her *Virtues* or *Vices*, taking still a deeper *Root*, or firmer *Footing* in the Constitution of the FOETUS. Which *Distinction*, in short, must needs be a most plain *Case*, considering that the *Maternal Blood* is its chief ALIMENT, and the very *secondary ORIGIN* of its *Procreation*.

AND this, in fine, is the only *natural Reason* to be given, why many *Things*, no ways commendable in either SEX, are the less excusable in the WOMAN.

## **SECT. III.**

### **CHAP. I. Of CONCEPTION.**

*CONCEPTION*, in a word, is *Two-fold*; True and *Natural*, or False and *Præternatural*. It is call'd *True*, in opposition to a *False Conception*; and *Natural*, because it answers to the *Institution of Nature*. Wherefore I shall begin with *This*, and conduct the *Woman*, who has truly and naturally *conceiv'd*, thro' the different *Stages* of Life she is to pass; describing plainly, and laying before her the many various *Scenes* of every respective *Stage*, which can any ways affect her Person.

*IN* this nice *Affair*, like a faithful *PILOT*, in a *narrow Channel*, I shall not only point out the *Barrs* and *Rocks*, on which she may be *Shipwreck'd*; but also direct and prescribe her *Course*, by which she may *sail* safe into her wish'd-for *PORT*: Where when I have duly secur'd *Herself* and her *Cargo* to the Best of my Capacity, I shall thereafter proceed in their Order, to treat of the different *Preternatural Conceptions*; as I shall in this place now discourse only of the *Natural*.

*THIS Natural Conception* then, is the first principal *Action*, and peculiar *Function* of the *WOMB*, in duly commixing and fomenting the retain'd *SEEDS* of *Man* and *Woman*: Since as the *SEED* of *Plants* requires the *Matrix* of the *Earth*, to nourish it well, and safely defend it; so doth *That SEMINAL Virtue* of *Men*, the *WOMB*, in this *Act* of *CONCEPTION*.



*BUT* as to the *Time* of *CONCEPTION*, I cannot but differ from *Those*, who protract and put it off till the *seventh Day* from the first *Seminal Retention*, for I am clearly of Opinion with *Lud. Mercatus*<sup>[52]</sup>, that if the *SEED* be retain'd *seven Hours*, the *Woman* hath *CONCEIV'D*: Neither can I find sufficient Reason to think *Nature* one Moment *Idle*, much less *seven Days*. Therefore *CONCEPTION* ought to be reckoned, from the very *Day*<sup>[53]</sup> of the *First Retention*.

*HOWEVER* yet, it is certain that, if the *Debility* of the *SEED*, or *WOMB*, or *Both*, happen to hinder or impugn the Work, *Nature* ejects the *GENITURA*, or *Thing conceiv'd*, on the *seventh Day*; which Time is the common *Crisis* of all *Diseases*, and *Morbifick Accidents*: Whereas if no such *Effluxion* happens about that Time, *CONCEPTION*<sup>[54]</sup> is certain, and *Formation* goes on.

*THIS True CONCEPTION* is likewise known by many various *Signs*; whereof I shall mention a *Few*, not out of any vain Curiosity, but meer Necessity: Because, supposing a *Woman* to labour under any dangerous *acute Disease*, it is of the greatest *Importance*, to be certain, whether she hath conceiv'd, or not; by reason that the Means of her *future Relief* must (of Necessity) be adapted to her *present Condition*.

## **CHAP. II.**

### ***Of the Signs of CONCEPTION.***

*THE Signs* of CONCEPTION are many and various, and accordingly some more, some less *certain*, as hereafter set forth; whereof I shall only mention such as are most common and familiar to the *Generality* of WOMEN: *viz.*

I. *THE Retention* or *Suppression* of the MENSTRUA; when not occasion'd by some other *Indisposition*.

II. *SUDDEN Weakness, Feebleness, and Imbecility* of the Body and Limbs.

III. *LAZINESS, Weariness, and Sleepiness*, with a *Heaviness* of the whole Body; but especially of the *Reins* and the *Thighs*.

IV. A sort of little SPOTS, or hard WARTS, arising in the *Face* and *Forehead*.

V. A small *Pain* about the NAVEL, and *Commotions* in the *lower BELLY*.

VI. *COLD Shivering, and trembling Fits; wandring Pains, and Head-Aches*.

VII. *LOSS* of wonted *Colour*, sunk *Eyes*, discolour'd *Eye-Balls*: A sparkling *Dimness*, and *Glimmering* of the EYES; the *Ball* growing less, and the *White* larger.

VIII. A *Protuberancy* or Swelling of the VEINS, and BREASTS; their growing *Hard*, and giving *Pain*: As the NIPPLES become firm, large, and dark-colour'd, with a *livid Circle* around them.

*THESE* and many other *Signs* often occur upon *CONCEPTION*; but except a *Plurality* of them meet in *one Person*, they are not absolutely to be rely'd on: It being a *Vulgar Error* among *Women*, to calculate precisely from the Time of *missing* their MONTHS; for as *These* are often suppress'd, without any such manifest *Cause*; so I

have known some *Plethorick* Persons, who have had them several repeated times after Conception.

*YEA*, I was once given to understand by a *LADY* of Distinction, in the City of *Berlin*, that she never had *Them*, till she first *conceiv'd* in the 19th Year of her Age; and then they came in *regular Course*, without any *Detriment*, during the whole *FOETURA*, or time of *Gestation*: After which, she had *Them* no more, till she *conceiv'd* again, when *They* return'd, and continued as formerly; and thus it constantly happen'd to her, till she had done *Child-bearing*.

*THERE* are *other* more certain *Signs* of *CONCEPTION*; touching which, let it suffice, that the *Physician* knows them, from the *Relation* of the *PATIENT*: And to these may be added the *Symptoms* of the *MONTHS*.

*BUT* notwithstanding all the positive *Diagnosticks*, which most Men have been, hitherto, guided by; I have met with so many *Fallibilities* in this Point, that I shou'd readily have come into the Opinion of<sup>[55]</sup> *Paulus Sacchias*, and deny'd the *Certainty* of *PREGNANCY*, even at an *advanc'd Time*, had I not been better instructed by Those most excellent *Physicians* and *MEN-MIDWIVES*, *Sig. Garofanzzo* of *Padua*, and *Pfizerus* of *Wittenberg*; who agree in certain *infallible Signs*, which put an end to all my *Doubts*, as well as to the grand *Controversy*, touching *CONCEPTION*.

*AS* to those common *Signs*, which discover the *CONCEPTION* of a *Boy* from a *Girl*, or *Vice Versa*; finding *them* tend only to *Curiosity*, and to no real *Advantage*, I cannot think it worth while to allow them any Place *Here*.

### **CHAP. III.**

## ***Of the DIET and REGIMEN of the Pregnant Woman.***

I Come now, agreeable to my Promise, in the *First Chapter* of this SECTION, to direct and prescribe to the *Woman conceiv'd* her due COURSE: Whom I would have to consider, *First*, that she is in a very narrow and dangerous SEA; and, *Secondly*, that, as the PILOT cannot be always upon the *Watch*; so the Safety of SHIP and CARGO depends entirely upon the *Care, Conduct, and Steady Hand* of the skilful STEERSMAN.

WHEREFORE the *Woman* being now satisfy'd of her CONCEPTION, she is to observe a quite different *Oeconomy* in her *Way of Living*, from what she formerly practis'd: Since a *double Mischief* may be the Result of one *single Fault* in this Case; the INFANT always participating of what affects the MOTHER. And therefore she is now not only to take Care of *Herself*, but also of her *Embryo*, or the *Fruit* of her WOMB; especially in the *First Months*, when it may be justly compared to the tender BLOSSOMS of *Trees*, which are easily *blasted*, or *shaken-off* by the least Accident of *Wind* or *Rain*.

THIS Regimen, which I am about to speak of, is *Two-fold*; the *One* for such *Women* as find themselves in a good *State of Health*, by way of *Prevention*: The *Other* for those of the *tenderer Sort* of Constitutions, who begin to suffer immediately under the common *Symptoms*: Upon which *Affair* I shall give a few necessary *Precautions* adapted to *Both*, with all possible *Discretion* and *Judgment*.

I. *THE Conceiv'd Woman* then is to observe a good, wholesome, and regular *DIET*; since *Errors* committed that way, with respect either to *Quantity* or *Quality*, may be of *double Damage*; I mean,

both to the MOTHER and the INFANT. She should therefore eat rather *Often*, than *Much* at a *Meal*; especially at *Nights*, without fasting too long at any *Time*.

II. *SHE* is discreetly to avoid all unwholesome, or intemperate *Air*, and not expose herself to any *EXCESS* of *Heat* or *Cold*.

III. *SHE* must not desire rashly to walk much abroad in *Moon-Shine*, nor to *wash* her *Head* in *Sun-Shine*.

IV. *SHE* ought not to frequent *Gardens*; and that for the following *Two-fold Reason*: *FIRST*, lest perchance she happen to sit or tread upon some *Herb* of a pernicious *Quality*; as divers are, in provoking *Abortion*: *SECONDLY*, lest she covet some *Fruit* or *Herbs*, which may be of *Damage* or *Inconveniency* if *allow'd*, and the same if *deny'd* Her.

V. *SHE* is prudently to avoid all *Odoriferous* or *Perfum'd*, as well as *Stinking Nauseous* *SMELLS*.

VI. *SHE* must carefully shun *sitting* or *lying hard*, and also *lifting* any heavy *Weight*, or her *Arms* above her *Head*.

VII. *SHE* ought purposely to forbear all *hard Labour*, and *violent Emotions* of *Body*.

VIII. *SHE* is prudently to avoid all *Apprehensions* of *Fears* and *Frights*, and not to be *surpriz'd* at any thing she hears or sees.

IX. *SHE* is cautiously to decline *Watchings*, and sitting up late at *Nights*; but must indulge *moderate Sleep*.

X. *SHE* must not *lace* herself (as *before*) with *Whalebone-Stays*, nor use *Busks*; which may not only spoil her *Breasts* and *Belly*, but also *mis-shape* the *INFANT*, if *Abortion* does not immediately follow.

XI. *SHE* ought discreetly to suppress all *Anger*, *Passion*, and other *Perturbations* of *Mind*, and avoid entertaining too *serious* or *melancholick Thoughts*; since all *such* tend to impress a *Depravity* of *Nature* upon the *INFANT'S Mind*, and *Deformity* on its *Body*.

XII. *SHE* is not to be too *Busy*, or *Attentive*, fixing her *Eyes* too much upon any one *OBJECT*; especially on deformed *ugly Persons*, or any such accidental *disagreeable Sight*.

XIII. *AS* to her *Appetite*, she ought to set the *Delphick Oracle* before her (*Nil nimium cupito*) and *desire* nothing but what *she can have* to her *Satisfaction*.

XIV. *SHE* must carefully avoid all strong *purging Medicines*,<sup>[56]</sup> especially before the *fourth*, and after the *sixth Month*: And even *Then* also, unless a Necessity of turgid *Matter*, or unfix'd *Humours*, oblige her to it, or require *Evacuation*. She is also likewise to abstain from all *PHLEBOTOMY*<sup>[57]</sup>, especially in the *latter Months*.

XV. *AS* to her *Exercise*, of what kind soever, the following general *Rule* may suffice; *viz.* the *first Month* she ought not to *exercise* herself at all: The *second*, but seldom and slowly: The *third*, oftner and briskly: The *fourth*, *fifth*, and *sixth*, moderately and boldly: The *seventh*, *eighth*, and to the middle of the *ninth*, she should study by degrees to reduce Herself discreetly, and abstain from all her wonted *Exercise*, and act very circumspectly in all Regards; especially<sup>[58]</sup> the *eighth Month*, which is the most dangerous and troublesome of all the *Time of Pregnancy*.

XVI. *LASTLY*, Let her *State of Health* be never so good, she ought to take proper *Medicines* to strengthen the *WOMB*, as well as the *FÆTUS*, in order to prevent *Accidents*, which may happen to the *strongest Woman*.

*BUT* as to *Women* of more *tender Constitutions*, they are not only subject to the *common Symptoms*, but often liable also to *acute Diseases*; such as *Fevers*, *Pleurisies*, *Squincies*, *Inflammations*, *Epilepsies*, *Apoplexies*, *Convulsions*, *Contractions* of the *Limbs*, *Joints*, &c. In which *Cases*, I may reasonably recommend the *PATIENT* to the ablest *Physician*; since none but the most *Judicious* ought to undertake them in such critical *Conjunctures*. Because it is no ways *SAFE* to use the *same Means* and *Medicines* with the *Pregnant Woman* (which those incident *Diseases* would otherways regularly require;) without a due *Distinction* and a nice *Regard* had to her other *HABITS of Body*.

*THESE tender Women* are also sometimes seiz'd with *Chronical Distempers*; such as *intermitting Fevers*, *lingring Coughs*, &c: But, in those *Cases*, *PRESCRIPTIONS* are not so *Proper* or *Convenient*, unless the *Distemper* be very severe and extremely prejudicial to the *FOETUS*, because they commonly wear off before the *DELIVERY*.

*HOWEVER*, be the *Constitution*, or *Condition*, of the *Woman* as it will, I mean, *Strong* or *Weak*, *Healthy* or *Sickly*, all prudent *PARENTS*, who desire to be bless'd with comely, tractable, and hopeful *Children*, ought not only to perform their *Nuptial Duties* with great

*Serenity of Mind*, but also to take mutual *Care* to prevent and suppress all *Family-Tumults* or *Domestick Storms*: For there never ought so much as a *Cloud* to appear in their *Conjugal Society*; since all such unhappy *Accidents* strongly affect the growing INFANT, and intail the same *Qualities* of DISPOSITION almost indelibly imprinted upon it.

## **CHAP. IV.**

### ***Of the SYMPTOMS of the first three Months.***

*THE Prolifick Seed* being duly coagulated by a gentle *Ebullition* of its own *vegetative Faculty*, by the Power of the *Plastick Virtue* of the vital *Spirits*, and by the peculiar innate *Quality* of the *MATRIX*; this inlivened Substance produceth an *Organical Body*, of a perfectly form'd, and delineated *FOETUS*: Which *FOETUS*, according to the various *Steps* of its Progression in *Formation*, *Animation*, and *Maturation*, occasions as many various and different *Effects* upon the *BEARING WOMAN*; as necessary *Consequences* of the said three principal *ACTS* of the *Infant's* Constitution.

NOW these consequential *Effects* may be properly divided into *Three CLASSES*; which are accordingly call'd *SYMPTOMS* of the *First*, *Second*, or *Middle*; and of the last *Three Months*.

BUT it is to be observ'd by the Way, that all *Women* are not alike subjected to them; *SOME* being more troubled with *Those* of the *First*; *OTHERS* also with *Those* of the *Second*; and *OTHERS* again with the *SYMPTOMS* of the *last Three Months*. But there are some *Women*, in fine, that continue to be troubled, in the *Middle Months*, with the *SYMPTOMS* of the *First*; and in the *Latter*, with some of *Those* of the *Second*: All which happens according to their various *Regimens*, *Dispositions* and *Habits* of Body.

HOWEVER, to proceed methodically, with all Submission, according to what competent *Knowledge* and *Experience* I have of the *CONCEIV'D WOMAN*; the *SYMPTOMS* most common to *Her*, in the *First Three Months*, may be briefly reduced to the following principal *Eight* in Number; namely, (1.) *Vomiting or Nauseating*. (2.) *Fastidy or Loathing*. (3.) *Pica or Longing*. (4.) *Painful Cholicks or Gripes*. (5.) *Diarrhea or Looseness*. (6.) *Tooth-Aches*. (7.) *Head-Aches*. And, (8.) *Swimmings of the Head*. Of all which, I shall now separately treat in their Order.



## **CHAP. V.**

### ***Of VOMITING, or NAUSEATING.***

*VOMITING* is a strong and sudden *Contraction* of the whole *Stomach*, occasion'd by the *Animal Spirit's* being preternaturally *expanded* in its *orbicular* as well as *oblong Fibres*, and the too quick and violent *Exertion* of their *Elastick Power*: Or otherwise, it is a *Convulsive Motion* of the *Stomach*, whereby, when the *Fibres*, which compose its middle or *muscular Tunick*, are all at once strongly contracted, it endeavours to eject through the *Oesophagus* and *Mouth* the Contents of its *Cavity*; to which the *Gullet* itself (being of a piece with the *Stomach*) and the *Muscles* of the *Belly* contribute not a little.

*WHICH* *Definition* comprehends the *immediate Cause* of all *Vomitings*; and tho' there be many external and internal *mediate Causes*, yet, I think, in the present Case of the *pregnant Woman*, the Cause of this SYMPTOM proceeds chiefly 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* of the STOMACH.

*WHICH*, if *slightly* affected, occasions only a *nauseous Spitting*, or *gentle Vomiting*; but if more *severely*, it excites a far worse *Vomiting*, with a certain grievous *Pain* and *Torment* of the Person afflicted. Now if those *Vapours* be of a *calid Quality*, they commonly occasion a stinking and burning kind of *Belching*; but if *frigid*, perhaps, on the contrary, a troublesome sour, acid, *breaking of Wind*: Both of which promote *frequent Vomiting*, that carries off the *vicious Juices*; so that the SYMPTOM commonly ceases (of itself) in the *second* or *third Month*. Wherefore this ill *Habit* need not be industriously restrain'd, unless very *Troublesome*; as in the above-mention'd Case, when attended with extreme *Severity of Pain*: For

*then* it is not without *Danger*, and therefore requires immediate *Remedy* or CURE.

*WHICH Cure*, I humbly conceive, maybe judiciously effected by expelling the *Cause*, and strengthening the *Ventricle*; so that it may be capable to repel those *Vapours*, or *Humours*, ascending from the WOMB; and may either entirely subvert or repress *Those* previously receiv'd.

## **CHAP. VI.**

### ***Of FASTIDY, or LOATHING.***

*THE Cause* of this SYMPTOM proceeds from the worse Sort and more ignoble Part of the BLOOD; which, in concert with the *Humours*, perverts the *Temperature* of the STOMACH, by flowing towards its Orifice: And *This*, upon emitting *Vapours* to the same, strongly impresseth such *vicious Qualities* upon it, as doth occasion sometimes a LOATHING of *All Meats*, and sometimes only an *Aversion* to some certain *particular Dishes of Meat*.

*WHICH* last Case happens most commonly, and especially at the Time of *New* and *Full-Moon*. Now this LOATHING may be *thus* distinguished: To wit; if it rises from *bilous* or *choleric* *Humours*, the WOMAN feels a gnawing or biting of the *Ventricle*, and is afflicted with a frequent *great Thirst*: If from *putrid Humours*, she is (at several Times) *feverishly inclined*: And if from *moderate gross Humours*, the only SIGN is a *frequent Spitting*.

*THIS Symptom* ceases (of itself) in due Progress of Time: For as the FOETUS (which as yet is only *sustain'd* by the better and nobler Part of the BLOOD) grows *bigger*, it requires the *larger Quantity*, and at last the WHOLE of the *Menstruous BLOOD* for its *Sustenance*; at which Time also the accumulated *Humours* likewise are lodg'd in their proper Place: *Both* which *Causes* being thus remov'd, the *Effect* ceases of course by degrees. However it is prudent, to prevent this *Evil*, from the beginning of Conception, by proper *Medicines*; but otherways (whenever it happens) unless the FOETUS be endanger'd for want of sufficient Aliment, Time and Patience are the fitted *Remedies*.

## **CHAP. VII.**

### ***Of the PICA or LONGING.***

*WOMEN* subject to this SYMPTOM, are indeed desirous of *Meat* and *Drink*; yet commonly of *such*, as is not only *disagreeable*, but also *offensive* and *prejudicial* to *NATURE*.

*THE* violent *Excess* of this *vicious* or *degenerate Appetite* is wonderful; as frequently appears by many *unnatural Instances*, which I shall forbear mentioning in this Place, for fear of ill Consequences; so that I can only recommend the *Curious* to the<sup>[59]</sup> *Authorities* of the MARGIN.

*THE Cause* of this SYMPTOM proceeds from the various *Humours* of deprav'd *Qualities*, inherent in the *Tunicks* of the *STOMACH*, vitiating the *Ferment* of the *VENTRICLE*; and so affecting the *Orifice*, that it becomes the very *Seat* and *Source* of this *Evil*: from whence arises the *Variety* of the *Humours*, exciting a strange and uncommon *Variety* of *APPETITE*.

*THE Nature* and *Quality* of these *HUMOURS*, have occasion'd many learned *Disputes*, which yet remain undecided. But tho' *Platerus* takes upon himself to call them *Malignant* and *Poisonous*, yet it is the *Opinion* of many *learned Men*, and as excellent *Authors*, that *They* are not to be justly accounted for, any farther than that they are of an *occult perverse Quality*, generated in the *STOMACH*, from irregular *Diet*, improper *Food*, and bad *Concoction*, attended with an *erroneous Regimen* in other Cases.

*THIS Symptom* begins commonly about the 40th *Day* from *Conception*, and continues to the 4th *Month*: Against which time, part of the *vitious Humours* are excreted or thrown up by *Vomiting*, and the Remainder (by degrees) imbib'd by the *growing Infant*; which *Humours* being so consum'd, the *Distemper* ceases of Course.

*THIS Effect* is more extreme and disorderly in bearing a GIRL than a BOY; the *pituitous Humours* having less *Concoction*, because of the want of requisite *Heat*: Which for the same Reason also occasions disagreeable *Flatulencies, Belchings, and Fluctuations*.

I have, in the Course of my Experience, observ'd this *Evil* to be most common in *Holland*; partly because of the *thick condensed Air* of the Country, and partly because the *Commonalty* of the *Women* live but on gross and cold Food, Fruit, Acids, &c. and are consequently of a cold humid *Temperature*, very subject to this Evil.

*THE Diagnostick Signs* of this *SYMPTOM*, are Weakness of *Body*, Dissolution of *Limbs*, Gnawing of *Stomach*, Loathing of *wholesome Food*, (and even *That* very often which the *Party* lov'd before) *Anxiety, Pensiveness*, frequent *Spittings*, and (at several times) *Vomitings*.

*IF* the *Ventricle* or *Stomach* is only slightly affected with some sort of *viscous* and *frigid Humours*, the *Party* generally longs for *sharp* and *tart Meats*; if with *calid* and *hot* ones, she craves for those which are *bitter* and *biting*: But if more severely affected, with *Humours* of some perverse *occult Quality*, she longs for *strange unaccountable Matters*; and hence it is that all *monstrous APPETITES* proceed.

*BUT* if such *Humours* become *Connatural* to the *Woman*, by the *deep Impression* of Diurnity, she longs for things *resembling* the very same *Nature* of the *Humours*: As for Example, if they be of a *burning* or *parching Nature*, she covets to eat *COALS, CINDERS, &c.* if of a *gross* and *thick Quality*, *CHALK, LIME, &c.* if of a *Saltish Kind*, *SALT* itself: if of a *Melancholick Temper*, *EARTH, CLAY, DUST, &c.* For because, as the *Thing containing* changes the *Contents*, so the *Contents* (in process of time, by Force of *constant Impression*) change the *Thing containing*. In like manner as *deprav'd Wine* imparts a vitious *Taste* or *Savour* to the *CASK*, so those *Humours* convert the *Temperature* of the *STOMACH* into their own *Natural Qualities*.

*THE* Similitude and Dissimilitude of *Humours* and *Temperature*, may be thus known and distinguished, *viz.* The *APPETITE*, longing for things of a *like* or *resembling Nature* (as above), remains still *unsatisfy'd*, tho' plentifully indulg'd with the *Thing desir'd*: Whereas the *APPETITE* of *different* or <sup>[60]</sup>*discording* Things, having obtain'd the *Thing long'd* for, is easily *satiated*, and immediately ceaseth.

*THIS Malicious or Lusting SYMPTOM, is most dangerous; degenerating commonly into a Cacochymy, Dropsy, Phthisick, or some other heavy Disease.*

*BUT the greatest Hardship or Misfortune, after All, is This; that, if the Woman doth not indulge her corrupt APPETITE, she languishes and pines to such a degree, that her<sup>[61]</sup>Life is often endanger'd, together with the FOETUS, by the Disappointment: and if she does so gratify herself, This often proves of the worst of Consequences, even sometimes to a mortal Fatality.*

*HOWEVER, in short, this SYMPTOM is like many Others, more easily prevented, than cur'd: Wherefore all Women, as soon as they conceive, ought (at repeated Times) to use proper Anti-kittean Medicines (that is, against PICA or Longing) and be very careful of their Regimen and Diet: But when, perhaps, by neglect of those Means, the Distemper appears inordinate, the Method of CURE consists in evacuating the Humours, and in absterging, altering, and corroborating the STOMACH.*

## **CHAP. VIII.**

### ***Of CHOLICKS and GRIPES.***

*THO'* the *Cholick* derives its Name from the Gut *Colon*, I mean by it not precisely that *Pain* which affects *This* only, but that also which usually invades other *Guts*, whether thin or thick; because one *Gut* seems not to be more subject than another to this *Pain*; the *Contexture* of all of *them* being the same every where. So that the *Cholick* is nothing else than a sorrowful *Sensation* of a very sharp *Pain*, infesting the *Guts*, or the *Nervous Plexus*, or *Membranes* in their *Neighbourhood*, proceeding from wandering *Winds* and *Flatulencies* in the *ABDOMEN*, or lower *Belly*; arising from the *Humours* aggregated about the *WOMB*: which, dissipating themselves, distend the *Intestines*, and excite most severe *Pains* about the *NAVEL*.

*THESE Effects* may also proceed from indurated *Excrements* in the *RECTUM*; or from any *other Matter*, which either compresses, obstructs, or erodes the *Intestines*: Hence *Physicians* commonly take notice of *Three* different Sorts of *Cholicks*; namely, the *Flatulent*, the *Bilous*, and the *Pituitous*.

*NOW These* are All thus distinguished: The *Wind-Cholick* traverses the *Belly*, and gives an excruciating wandring *Pain* in the *VISCERA*, or *Bowels*, &c. The *Bilous* induces a certain *Pain*, with a very sensible *Mordacity*; and is generally attended with *Thirst* and a *Bitterness* in the *MOUTH*: The *Pituitous* gives a most sharp penetrating fixed *Pain*, resembling (as it were) a driven *Stake*, or perforating *Instrument*; attended with a *Nausea*, *Vomiting*, and *Retention* of *Excrements*, &c. This last Sort *Galen* calls the most cruel *CHOLICK*.

*HOWEVER* I take it to be the *First* of these, which most commonly afflicts the *Conceiv'd Woman*; generated of improper *Diet*, or proceeding from an irregular *Regimen*: And *This* is also sometimes

so excessive, that I've seen the *PATIENT* fall by its Extremity into a *Lipothymia*, or *Swooning-Fit*, which generally presages *ABORTION*, if not seasonably prevented by proper *Discutiants*, and convenient *Diet, &c.*



## **CHAP. IX.**

### ***Of a DIARRHEA, or LOOSENESS.***

A *Looseness*, in my Sense, is an immoderate, frequent and sudden going to STOOL: in which the *liquid* and *diluted*, as well as *sharp* and *peccant*, *Excrements* are voided, which is commonly preceded by the *Belly-ach* and *Gripes*.

*IT* differs from a LIENTERIA, in that the *Excrements* are not indigested, unaltered, or *Chylous*, nor the STOOLS so quick after Meals: As it also differs from the *bloody Hepatick*, and *Hemorrhoidal Flux*, in that no *Blood*, *Matter*, or *Liquor* like that, in which Meat may have been wash'd, is voided with the *Excrements*.

*SOME Loosenesses* are call'd *Bilous*, when so much of the sharp *Gall* is expell'd as tinges the *Excrements Yellow*, however mix'd with other *serous Matter*: *Others* are call'd *serous* and *pituitous*, in which viscous watery *Humours*, less impregnated with GALL, are frequently and copiously voided.

*THIS Symptom* may proceed from a great Variety of *Causes*: For an *Error* committed accidentally in *eating* or *drinking*, or any *Irregularity* in the way of Living may occasion it. <sup>[62]</sup> *HIPPOCRATES* and many *others*, justly observe this *Case* to be dangerous; because it not only relaxes and debilitates the *Body* of the WOMAN, and *Ligaments* of the INFANT; but also necessarily impairs its requisite *Nourishment*, and provokes *Nature* to an *untimely Expulsion* of the tender Fruit. Which unhappy *Consequence* ought (by all means) to be prevented, if possible, and the grievous *Affection* to be cured without any Loss of Time: Now I presume *That* may be done *first*, by gentle *Abstergents* and *Corroborants*; and *Then* afterwards by proper *Restringtons* and *Strengthners*.

**CHAP. X.**  
***Of the TOOTH-ACH.***

*THE Cause* of this SYMPTOM, proceeds from the sharper part of the *Humours*; which, ascending to the *Head*, vitiates the BLOOD, and thence occasions a *effluxion* of *Rheum* upon the TEETH: So that *This* vitious *Rheum* fixing itself at some of their *Roots*, affects the *Membranous Parts* so sensibly, that instead of a small *Ach*, it proves a great *Pain*, and almost intolerable *Torment* to the SUFFERER.

*THIS* ill *Affection* may also proceed from some *Frigid* or *Calid*, *Serous* or *Salt-Humour*, falling down upon the *Membrane* of the JAWS, or *Nerves* of the TEETH: Where, if it corrupts and lies putrefying, it commonly engenders WORMS.

*IN* all which *Cases*, I humbly conceive, it may be *cur'd* by Variety of respective *Means*, according to the different Quality of the CAUSE, whether *Frigid*, *Calid*, *Serous*, *Saltish*, or *Acrimonious*: Otherways it ceases (of itself) in process of Time, by good Conduct and keeping warm, &c.

## **CHAP. XI.** ***Of the HEAD-ACH.***

*OF* all the *Parts* of the Body, the HEAD is most expos'd to *Pains*; that is, to a troublesome and grievous *Sensation* of the *Membranous Parts*; proceeding from *Vapours* of the noxious *Humours*; which ascending to the HEAD, distend and rend, in a manner, the *Membranes* of the BRAIN.

*THE Parts* most commonly affected, are the *Hairy Scalp*, the *Pericranium*, and the *Diploe*; That is, the medullous *Duplicature* of the CRANIUM, otherways call'd the *Meditullium*: For these *Parts*, by a continual *Solution*, when it happens so, are always most severely pain'd. But besides, in a *Woman* that has conceiv'd, the *Pains* commonly shift and move from one Place, to another, of the HEAD; and take certain *Intervals*, longer or shorter, betwixt their *Access* and *Recess*.

*BUT* as the *Infant* grows, and exhausts a greater Quantity, or at last the *whole* of the BLOOD; and as the *Humours* fix in their proper Place: So this SYMPTOM gradually goes off, and quite ceases.

*HOWEVER*, in case the *Accesses* be long and violent, they may be discreetly *cur'd* by repelling and mitigating *Applications*, or by peculiar *Corroboratives* and *Discutients*, or proper *Alteratives*, according to the *Nature* and *Quality* of the CAUSE. I refer what may be farther added on this Head, to *Sect. IX. Chap. 3.*

## **CHAP. XII.**

### ***Of the MEGRIM, or VERTIGO.***

*THIS Symptom* begins with a *Swimming, Giddiness, or Dizziness* of the HEAD, and proceeds (in the *conceiv'd Woman*) from *Vapours* of the *Humours*; which, ascending partly thro' the *Veins* and *Arteries* tending to the BRAIN, and partly thro' the OESOPHAGUS or *Gullet*, disturb the Animal Spirits.

NOW This *Distemper* is *Two-fold*, and distinguished by the Words VERTIGO and TENEBRICOSA; which last the *Arabian Physicians* have call'd *Scotomia*, I suppose from the *Greek Word* Σκοτος, *Tenebræ*, Darkness; and is now generally receiv'd by that Name.

BUT because this sad *Affection* is too common to both *Sexes*, young and old, I shall proceed to a farther Dilucidation of it, for the universal Good and Benefit of All.

FIRST then, the<sup>[63]</sup> VERTIGO is a deprav'd *Imagination*, attended with the vitiated SENSES of *Hearing* and *Seeing*; proceeding from the violent Commotion of the *Animal Spirits*. Secondly, The SCOTOMIA is also a deprav'd *Imagination*, accompany'd with loss of *Sight*, and sometimes of the *Motion* of the *Animals* affected with it, because of some *Interruption* in their circular Passage. In the *first Case*, the PATIENT imagines his Head only to be turn'd round, or winded about: In the *other*, he thinks that *circular Motion* to consist in the *external Objects*.

NOW the VERTIGO is attended with the vitiated SENSE of *Hearing*, as well as *Seeing*: Because, as something like a *Cloud, Smoak, or Web*, seems to appear before the PATIENT's *Eyes*; so there is a certain *Whistling, Hissing, or Tinkling* always in his *Ears*. The SCOTOMIA, in like manner, is attended with Loss of *Sight*, and *Motion*; because of some *Disorder* of the *Ventricles* of the BRAIN obstructing or impeding the *Transition* of the SPIRITS.

*IN* the VERTIGO, an *Agitation* happens in the *Membranes* of the VEINS and ARTERIES, as also in the *Membranes* of the BRAIN; by which violent *Motion*, the very *Continent Parts* are vehemently shaken and concuss'd, and at length so disquieted, that the PATIENT thinks his HEAD wheels round about.

*IN* the SCOTOMIA, the *Animal Spirits* having in themselves the *Species* of all Sensibles, and those *Species* being presented to the *Imagination*: As such *Images* of external *Objects* are moved in it, so the *Party* thinks the same *real Objects* to be moved. For, according to *Avicen*, it is the same thing, whether that which is *seen*, or that by which we *see*, is moved: As seeing *Land* from on board a *Ship*, in a smooth Sea, being insensible of the *Ship's Way*, we imagine (and sometimes very strongly too) that the LAND is in *Motion*.

*THAT* by which we *see*, is the *visible Species* reserved in the *Spirit*: Hence when this *Species* is moved, the *external Object* seems also to be *moved*.

*BUT* in explaining the *Circular Motion* of the *Animal Spirits*, we must consider it to be *twofold*; namely, *Natural* and *Preternatural*: The *Natural Motion* is that which begins in the *Carotide Arteries*, thence tending to the *Plexus Choroideus*, or the *anteriour Ventricles* of the BRAIN; from *These* to the *middle*; from the *middle* to the *Posteriours*; and from the *posteriour Ventricles* of the BRAIN, the *Spirits* are imparted to the NERVES. The *Preternatural Motion* is just the *Reverse* of this Case.

*THE Causes* of both these Cases and Conditions are either *immediate* or *mediate*. The *immediate Causes* may be reduced to *Three Classes*; to wit, *Causes* of an *inordinate Motion* of the *Animal Spirits*, *Causes* of the *Circular Motions*, and *Causes* of lost *Sense*, *Sight*, and *Motion*.

*THE Causes* of the *Spirits*<sup>[64]</sup> moving inordinately, are either *External* or *Internal*. The *Externals* are the *Sun*, *Hot Baths*, *Frictions*, and *Concussions of the HEAD*; or a *Fall*, *Blow*, *Contusion*, and all inordinate and immoderate *Motions* of the whole Body: such as *Running*, *Leaping*, *Riding*, *Dancing*, too much *Venery*, or hard *Drinking*; as also the Use of *Acids*, or acrimonious Things, and all Things replenishing or stuffing the HEAD; such as *Garlick*, *Mustard*, *Anise*, *Parsley*, *Leeks*, *Onions*, *Radish*, strong *Snuffs*, *Drinks*, &c.

*THE internal immediate Causes are the Imagination of the PATIENT, Vapours of the whole Body, frigid Flatulencies, and<sup>[65]</sup>a sudden Fluxion of the vital Spirits into the HEAD.*

*THE mediate Causes are Material; and this Matter<sup>[66]</sup> (almost all Physicians agree) is frigid. From hence it is certain, that the Distemper proceeds from Crudities, and Victuals of a crude Juice; such as Pulses, Cheese, Tarts, Fish, and all other Sorts of the like frigid and humid Qualities: But these are only to be reckon'd concurring, not efficient Causes.*

*THE most common material Cause is, according to Galen<sup>[67]</sup>, the BILE; which, seeking for Vent at the Mouth of the Stomach, is the Cause of these Symptoms, and is<sup>[68]</sup>properly to be educed or evacuated by a due Vomit.*

*BUT in Case of VAPOURS, Heat is always the efficient Cause, elevating them from the peccant Matter; since a Cold, or a refrigerated Body, can never engender VAPOURS or Wind from any Material Cause.*

I shall not now enter upon the particular *Diagnosticks* of this *Distemper*, because they are as *Various*, as the *Causes*, and affected *Places* are different. Let me observe only, that the *simple VERTIGO* is easily known by the *Imagination* of the *Circular Motion* of the *Patient's HEAD*, or That of *external Objects*, or by vitiated *Seeing* and *Hearing*.

*BUT* the *SCOTOMIA* differs from the *VERTIGO*, in that besides the *Imagination* of the *circular Motion*, the *PATIENT* often loses his *Sight*, staggers, tumbles, or falls to the *Ground*. And yet the *same* is distinguished from the *Epilepsy*, in that the *PATIENT* retains his principal *Functions*, and neither *Foams* at *Mouth*, nor is *Convulsive*.

*HOWEVER*, as to the *Distinction* of *Causes*, if the *internal Cause* proceeds from *Calidity*, it is known by the *hot Temperament* of the whole *Body*, as well as by a *Swelling* and *Pulsation* of the *ARTERIES* about the *Throat*: Besides that this *VERTIGO* easily *accedes* and *recedes*, it is always attended with *Calidity* and *Redness* of *Face* and *Eyes*; with *Watchings*, *Deliriums*, &c: And it commonly follows *Fevers*, *Watchings*, *Anger*, the *Use of Calids*, hot Things, &c. In which *Cases*, it is always to be helped by the *Use of Frigids*, or *Coolers*.

*IF* it arises from *frigid Flatulencies*, the *Paroxysms* or *Fits* are preceded by a *Hissing* or *Tingling* in the *EARS*; the *PATIENT* turns *pale* and *wan*, and is taken with an odd extensive *Pain* of the *HEAD*: And if these *Flatulencies* generate in the *HEAD*, the *Party* feels it *ponderous*, *lumpish*, and *heavy*; and is consequently much inclin'd to *Sleep*, *Stupidity*, *Dullness*, and *Inactivity*.

*IF* the *Distemper* is derived from a *flatulent Stomach*, the *PATIENT* is troubled with *Rifting* and *Rumbling* of the *Belly*; with *Sobbing* and *Sighing*, with *Hiccups*, *Yawnings*, *Extensions*, *Inflations*, and frequent *Spittings*.

*IF* it comes from a *Mordacity* of the *Mouth of the Stomach*, the *Party* is infested with a *Nausea*, *Loathing* and *Fastidy*; with a *Dejection* of *Appetite*, a lasting or frequent *Thirst*, and a *Bitterness* of the *Mouth*. But this *Affection* also very often proceeds from the *WOMB*, and that either because of the suppress'd *Menstrua*, or longretain'd *Seed*; as will hereafter more fully appear in *Sect. ix. Chap. 8.*

*AS* to the *Prognosticks* of this *Distemper*, it does not always seem *Dangerous*, much less *Lethal*, at first; but its *Consequences* are (however) very *Fatal*<sup>[69]</sup>, if not timely prevented: For it often turns to *Inflammations*<sup>[70]</sup> of the *HEAD*, or *Convulsions*; sometimes to *Melancholy* or *Madness*; and sometimes to *Epilepsies* or *Apoplexies*.

*NOW* because this *Affection* observes *Lunar Periods*, and in extreme Cases, is near a-kin to the *Falling-Sickness*;<sup>[71]</sup> *Cœlius Aurelianus* informs us, That it was call'd by the *Ancients* the *little Epilepsy*: And as it admits of *periodical Accessions* and *Circulations* (I mean coming and going *Fits*) which depend chiefly upon the *Power* and *Influence* of the *New* and *Full-Moon*; so it is to be treated with respect to *Cure*, in a different manner; one way in the *Access*, another in the *Interval*.

*BUT* this *Cure* is as different, as the *Causes* and *Degrees* of the *Distemper* are various; wherefore I can, by no means, enter upon it in this place, for *Brevity-sake*.

**CHAP. XIII.**  
***Of the SYMPTOMS of the middle Three  
Months.***

*THE* FOETUS having receiv'd a distinct FORM, constituted of various *Organical Members*, and produced of divers *substantial Matters*, takes a various *Situation*; the different *Members* possessing different *Places*, according to the *Institution of NATURE*.

*AFTER* an absolute and compleat *Conformation* of *ORGANS*, the rational *Soul* is infus'd and adapted; which is the ultimate Perfection of the *Human FOETUS*: By which it becomes *MAN* and receives *Life*, living and subsisting henceforward by its own vivacious *Faculties*, distinct from those of the *MOTHER*. Now the Great and All-wise *CREATOR* undoubtedly is the only *Supream, Efficient, and Immediate Author and Finisher* of this noble *Work*; which, according to the nicest *Calculation* of the greatest *Masters of Nature*, is most commonly accomplished about the *Beginning* of these *Middle Months*: At which time, the usual *Turn of Nature* necessarily occasions different *Effects* to the *Child-bearing Woman*; which are call'd *SYMPTOMS* of the *Middle Months*.

*AND* these *SYMPTOMS*, in short, I reduce to the following *Seven* in Number; *viz.* 1. *Coughs*; 2. *Palpitations* or *Heart-Beatings*; 3. *Swoonings* or *Syncopes*; 4. *Watchings*; 5. *Pains* in the *Hips* and *Loins*; 6. *Hemorrhages* or *Bleedings*; and, 7. *Fluxes* of *Blood*. Of which, in their due Order.



## CHAP. XIV. Of COUGHS.

COUGHS are either *Humid* or *Siccid*: They are call'd *Humid*, when the *Humours* contain'd in the *Aspera Arteria*, of whatsoever Nature, are expell'd by its own Force thro' the *Mouth*. And *Siccid*, or dry COUGHS, when, notwithstanding great Pains and Trouble, nothing is *excreted*, only the whole Body fatigued by a continual irritated Endeavour to *Cough* and *spit-out*; whence arise Pains of the *Head*, *Hypochondriacks*, and other Parts.

THE Cause of which SYMPTOM is *Four-fold*, and proceeds either from the sharp acid *Vapours* of the *Humours* flying towards the *Lungs*, *Wind-pipe*, and *Jaws*; irritating the natural Faculty to *Expulsion*: Or, from the finer Part of the *Blood*, converting itself to the *pectoral Veins*: Or, from the *Humours* themselves ascending to the *Head*, and relapsing upon the *Breast*: Or, in fine, from the suppressed *Albedines* or *WHITES*, and whatsoever may vellicate the *Aspera Arteria*, or in any respect oppress or irritate the *same*.

THIS Symptom (however slighted or lightly esteem'd) is very Dangerous; forasmuch as it attenuates and weakens the *whole Body*, enervates or destroys its *Strength* and *Vigour*, causes difficult *Respiration*, excites *Head-Aches*, hinders *natural Rest*, occasions *Watchings*, promotes *Defluxions*, and finally gives *Origin* to *Fevers*, as well as most other *Diseases*: Besides that, it continually exagitates and distresses the *Muscles* of the *ABDOMEN*, or lower *Belly*; and thereby too commonly provokes *Miscarriage*.

FOR these Reasons this SYMPTOM ought to be carefully *mitigated*, if not *cur'd*, without any loss of Time: But the *CURE* itself, in my humble Opinion, may be easily effected, by evacuating the *peccant Humours*, by purging and corroborating the *Head*, and by the right Use of proper *Thoracick Medicines*.

**CHAP. XV.**  
***Of HEART-BEATINGS and SWOONING-FITS.***

*THESE* Beatings or *Palpitations* are nothing else but a sudden Loss of all the Strength, with an immoderate *Concussion*, by a vehement *Diastole*, and molestous *Systole* of the *HEART*: From hence this *SYMPTOM* easily turns to a *Cardialgia*, *Lipothymia*, or *Syncope*; which are *All* of near *Affinity*, in the Case of the *Pregnant Woman*, so that I shall treat of them *conjunctly*, and first observe; that

*THE Cause* of all such *SYMPTOMS* are but *Two-fold*, and proceed either from a *flatulent* Substance of the *Humours*, ascending, thro' the *Arteries*, or the *Vena Cava*, to the *HEART*: Or from the *Abundance* of *BLOOD*, which (not finding passage by the *WOMB*) seeks to the *superiour Parts*, and thence oppresses the *HEART* and *vital Faculty*.

*THIS Last* is the most dangerous *Condition*, being (in such *Plethorick Women*) the certain *Prognostick* of imminent *ABORTION*: To prevent which unhappy *Accident*, the principal Part of the *CURE*, depends very much on cautious *Venæ-Sections*, or letting Blood, proper *Diet*, &c: Whereas, in the *First Case*, proper *Discussants*, *Cordials*, and *Corroborants*, are the most convenient and successful.

## CHAP. XVI. Of WATCHINGS.

*THIS Symptom* is nothing else, more than an immoderate *Exercitation* of the *SENSES*, from too great a *Motion* of the *Animal Spirits*: Proceeding from some acrimonious and siccid *Vapours* of the *Humours*, ascending to the *BRAIN*, and there disturbing the *Spirits*, by exciting their vehement *Motion*; which so exagitates the *SENSES*, that the vigilant restless *Woman* gets either none at all, or but very *short Sleep*.

*THIS watchful Affection* is distinguished by a *siccid*, or *calid* and *siccid Intemperature*; attended sometimes with a *Melancholick*, *Bilous*, or *Pituitous*, *Saltish Matter*; which is either essentially lodg'd in the *HEAD*, or communicated to it from the *Mouth of the Stomach*, or the *Veins* of the whole *Body*.

*SOME* have been so overtaken with this *SYMPTOM*, that they have not only continued *Awake* for some *Days* and *Nights*, but also *Weeks* and *Months*: Insomuch that *Hercules Saxon*<sup>[72]</sup> relates of his own *Father*, that He, being melancholick, suffer'd such like *WATCHINGS*, without the least *SLEEP*, *seven Months long*.

*HOWEVER* in the *Child-bearing Woman*, the least Degree of such immoderate *WATCHING*<sup>[73]</sup> is dangerous; insomuch that it often occasions *Deliriums*, and *Convulsions*, by the continual *Stretch* and *Tension* of the *FIBRES*.

*HOWEVER* the *CURE* of this *SYMPTOM* may (I hope) be well perform'd both by *external* and *internal Means*; externally, by proper *Lotions*, *Inunctions*, and *Frictions*; internally, by proper *Soporiferous Medicines* adapted to the *Quality* of the *Intemperature*.

**CHAP. XVII.**  
***Of PAINS in the Hips, Loins, &c.***

*ALTHOUGH* these *PAINS* (in general Terms) are the *Effects* of the *Compression* of the extended *WOMB*, hanging on, and bearing too much upon the neighbouring *Parts*, by its Gravity and Weight: Yet the particular *Cause* of such *SYMPTOMS* (in my Opinion) is *Two-fold*; and proceeds either from the Abundance of *BLOOD* lodging in the *Veins* of those *Parts*; or from the growing *FOETUS*, so extending the *Ligaments* of the *WOMB*, as to oblige the neighbouring *Parts* to sympathize. From hence the *broad Ligaments* cause the *PAINS* of the *Back* and *Loins*, answering to the *Reins*, to which *Parts* they are strongly fixed; as the *round Ones* affect the *Groins*, *Hips*, and *Thighs*, where they terminate. Which *Ligaments* are sometimes so violently extended, especially in the first Time of *Pregnancy*, that (by the Concurrence of any slight *procatarctick Cause*) they have been often known to break.

*THE Cure* of these *SYMPTOMS*, in the *first Case* above-mentioned, depends chiefly upon cautious *Phlebotomy*, and good *Repose* in Bed; and in the *Second*, upon proper *Swathes*, *Unguents*, &c.

## **CHAP. XVIII.**

### ***Of HÆMORRHAGIES, or BLEEDINGS.***

*THESE Symptoms* are to be understood to happen only from the superiour Parts; as *Nostrils, Mouth, or Ears*: And the *Cause* seems to be *Three-fold*: proceeding either from a more than ordinary *Plenty* of BLOOD; or from a gross Mixture of *Humours* and BLOOD, prompting Nature to *Excretion*; or, lastly, from a *Debility* and *Weakness* of the INFANT, when not able to attract the due Quantity of BLOOD to its *Subsistence*.

*IN the first Case*, the *Woman* usually looks *sanguine* and well-colour'd, and hath more *Plethorick Marks* upon her; which, if it happens, without any great *Inconvenience*, as it is without *Danger*, the *Woman* may easily bear and dispense with it.

*IN the second Case*, the BLOOD so lost falls dropping away, and with *Pain*; it is ugly and *ill-colour'd*, of an *acid Quality*, and *stinking Smell*: And the *PATIENT* hath more *Cacochymic Signs* upon her, whereby she is threatned with *Abortion* and imminent *Danger*.

*IN the third Case*, the *SIGNS* of a *Debilitated Fœtus*, and instant *Abortion*, are evidently presented; as mention'd in Chap. 29, and 30, of this *Section*: When, if she chance to escape *Miscarriage*, (which most commonly happens in this *Condition*, if not timely and artfully prevented) a difficult and laborious *BIRTH* is the certain *Consequence*; and sometimes a protracted Time of *BEARING* to the *Close* of the 10th, or (as I have observ'd) to the *Beginning* of the 11th *Month*.

*THIS Symptom* is to be judg'd of, and *cur'd* according to the above-mention'd, and what other concomitating *Diagnostick Signs* appear.

## **CHAP. XIX.**

### ***Of FLUXES of BLOOD.***

*THIS Symptom* is to be understood to happen from the *inferiour Parts*; namely, by way of the *Hæmorrhoidal Veins*, or by the *Passage* of the *WOMB*, but most commonly by the *Last*.

*THE Cause* then of this *SYMPTOM*, happening by the *Hæmorrhoids*, is *Three-fold*; and proceeds, either from too great a *Quantity* of *BLOOD* abounding; or from the disorder'd and deprav'd *Quality* of that *BLOOD*; or from *Both* these *Indispositions* jointly: And this sanguine *Affection* is commonly without any great *Danger* (tho' not without some *Trouble*) to the *Woman*; ceasing gradually (of itself) after a safe and successful *DELIVERY*.

*THIS Symptom* from the *WOMB*, happens *Four* different *Ways*; to wit, either by the *Vessels*, which run to the *Neck* of the *WOMB*; or by *Those*, which tend to the *Body* and *Cavity* of the *SAME*; or by *Those*, that adhere to the *Membrane* call'd *CHORION*, and to the *Infant*, by which it attracts its *Nutriments*; or by *Those*, that *Nature* hath reserv'd for a *Superfoetation*, or the *Necessity* of expurging this *BLOOD* when it chances to be *Superfluous*.

*WHATEVER* way this *FLUX* happens, its *Cause* is *Three-fold*; and proceeds, either from an *Apertion* of some of the mentioned *Uterine Vessels*; or from their *Dilatation*; or from a *Rupture* of those *Vessels*.

*THEY* are open'd by a *Redundancy* or *Superfluity* of *BLOOD*; which *Wise Nature* takes this *Method* of fiercing and throwing-off, the *Natural Evacuation* being stopped. They are *dilated* by the *Acrimony* of the *Humours*, or by their own rarefy'd and thin *Contexture*, And, in fine, they may be *bursten* or *broken*, by a great *Variety* of *Accidents*; such as *Running*, *Leaping*, *Falling*, *Striking*, *Lifting* a heavy *Weight*, violent *Motion*, *Coughs*, great *Pains*, *Vapours*, *Costiveness*, *Looseness*, immoderate *Heat*, or *Cold*; as also by any violent *Perturbation* of *Mind*.

*THE First Case* (being the Work of Nature) happens with great Ease, and without any Pain or Trouble; it *flows* moderately and regularly, is of *short Continuance*, and not attended with any immediate *Danger*, so long as the *Woman* enjoys her *Health*, and continues well-colour'd in *Complexion*.

*THE Second Case* is called an ANASTOMOSIS; and what happens by such irregular *Dilatations*, falls *Drop by Drop* away; and is All *Acid*, *Ill-colour'd*, *Stinking*, *Thin*, *Pale*, *Serous Stuff*.

*THE Third Case* is known by an immoderate and irregular *Flooding*, as it were in *Heaps*; attended with PAINS of the *Groins*, *Loins*, &c: And at last aggravated with *Faintings* and *Convulsions*. The true *STATE* of which *Case* is particularly noted in Sect. V. Chap. 7. Only give me leave to add here, that the *Procatarctick Cause*, is always sufficiently known, from the *Relation* of the *PATIENT*.

*BUT* however, it is also proper to know in all the above-mention'd *Cases*, from what *Place*, and by what *Vessels* this *Flux* happens: Which may be rightly thus distinguished; for if from the *Neck* of the *WOMB*, it flows orderly and moderately; as it likewise does, if it comes from *Vessels* no ways adhering to the *INFANT*: but if it arises from the *Bottom* of the *WOMB*, it flows in less *Order*, and greater *Quantity*; and if it happens, in fine, from the *Vessels* fixed to the *INFANT*, and the *CHORION*, then it does *flow* most irregularly of all, and in very great *Quantities*.

*THE Prognosticks* of this *SYMPTOM* are, either a<sup>[74]</sup> weak debilitated *INFANT*, or an approaching *Abortion*: But besides also, it sometimes portends a *hard*, *laborious*, and *protracted BIRTH*, perhaps even to the 11th *Month*.

*WHICH Prognosticks* are indeed founded upon sufficient relative *Reasons*: The *First*, because the *INFANT* is not able to convert the *whole* of the *superabundant BLOOD*, to its *Aliment*: The *Second*, because the *INFANT* (tho' perhaps Strong and Able enough) is depriv'd of its requisite *Sustenance*: The *Third*, because (according to *Hippocrates*, &c.) a *sickly Gestation* always indicates a difficult and laborious *BIRTH*: And besides the reason of a *protracted Birth* (beyond the *ordinary Time*) is very plain and perspicuous; because, if a *strong healthy CHILD* requires *two Months*, to recover itself after the first *Onset* or *Attempt* of the *7th Month*, (as is more amply

explain'd in *Chap. 34.* of this Section) it is but highly reasonable to think, that a *weak sickly One*, requires a *longer Time* of Gestation.

*THE first Case* of this *SYMPTOM*, seems to be the most favourable of the *Three*; yet I would advise such *Sanguine* or *Plethorick Women*, to guard against *one ill Consequence*, which I have known sometimes to happen in the same burthensome *Condition*: Namely, that from too great a *Plenty* or *Superfluity* of BLOOD, it sometimes runs through the *interiour Veins* into the *Cavity* of the WOMB, which renders the *Case* by far the most dangerous; because this BLOOD<sup>[75]</sup> (being out of its proper *Canal* or *Center*) irregularly extravas'd, immediately *corrupts* and *suppurates*; which corrupted BLOOD, in Concert with the *INFANT*, (whose *Aliment* is thereby impair'd) always obliges the WOMB, to dilate and yield up its *Contents*: So that, in short, this particular *SYMPTOM*<sup>[76]</sup> is, in all its different Cases or Conditions, the most Pernicious and Dangerous.

*WHEREFORE* it is, that the respective CURES of these sundry Cases, belong only to the Ablest *Physician*, and *That* (most properly) to *Him* who professes and practices MIDWIFERY: Because, when *Medicinal Helps* fail, and cannot prevent *Misfortunes*, *HE* will at least know best then, how to *Compose*, and *Mitigate* them, by delivering the Woman, if Necessity so require.



**CHAP. XX.**  
***Of the SYMPTOMS of the last three Months.***

*TWO third Parts* of the common Duration and Conjuncture of CHILD-BEARING, being, by this time faithfully, if not so fully, accounted for; it remains now, that we also more particularly consider the MOTHER and her INFANT throughout the last *Three Months-Travail*. These are the *Finishing Maturing Months* of the INFANT: I mean peculiarly, as to its *Strength and Vigour*; since in other respects, the *Middle Months* have duly *perfected* the Ornaments of the *particular Members*, and gracefully completed the SHAPE and FORM of the whole Body.

WHEREFORE, as, in these *latter Months*, the CHILD increases in *Bulk, Vigour, and Activity*, it then affords the tender MOTHER incredible *Uneasinesses*, and grows sometimes almost *Obstreperous*: Which *Augmentation* of the FOETUS (of natural Consequence) occasions in her Constitution of Body various different *Effects*; call'd SYMPTOMS of the last *Three Months*.

NOW these SYMPTOMS, I hope I may pertinently reduce to the following *Nine*, in Number; namely, 1. *Dysuries*; 2. *Ischuries*; 3. *Stranguries*; 4. *Costiveness*; 5. *Tenesms*; 6. *Varices*; 7. *Inflations* of the *Legs*; 8. *Fissures* of the *Belly*; and 9. and lastly, *Water-Fluxes*. Of which I shall take leave to treat separately, in their proper Order.

**CHAP. XXI.**  
***Of DYSURIES, ISCHURIES, and***  
***STRANGURIES.***

*THE Dysuria* is a painful and difficult *Excretion* of *Urine*; as the *Ischuria* is an entire *Suppression* of the SAME: And the *Stranguria* nothing but an *Effect* of the other *Two*; being an *Excretion* made Drop by Drop, with a continual *Stimulation* or *Propensity* to make Water, however without any acute *Pain*, tho' not without some *Uneasiness*.

NOW these *three SYMPTOMS* have all their respective *Causes*, which I shall not particularly enter upon here at large; but only, take notice by the By, that in the *Pregnant Woman*, they most commonly proceed from *One* and the same *Original*: Wherefore I shall in this Place discourse of them *conjunctly*; and observe that all three *SYMPTOMS* may proceed from the *ponderous WOMB*, lying upon, and depressing the *Neck of the Bladder*; and that the more heavily, the nearer the *Woman* is to her *TIME*. The *pungent Acrimony* of the *URINE* sometimes also occasions *Incontinence*, or want of *Retention*; as its *Inflammatory Heat* causeth almost a total *Suppression*. However, in short, such *SYMPTOMS* may likewise proceed from some *crude and unconcocted Matter*, obstructing and oppressing the *Sphincter-Muscles*.

BE That as it will, in the present *Case*, the *CURE* is but very seldom of great *Difficulty*; being frequently effected, by lifting up the *Bottom of her Belly* with both Hands when she is about to *make Water*: Or, by wearing a convenient large *SWATHE*. But if Need require, the *Region* of the *BLADDER* may be cherished with proper *emollient Fomentations, Injections, or Cataplasms*; as (upon any *Extremity* at last) a *CATHETER* may be prudently used.

*IF* the *SYMPTOM* however proceeds from any *Inflammatory*, or *Acrimonious Quality* of the *URINE*; it may be sufficiently helped by a proper, regular, cooling *Diet*: As, if it arises from any *undigested, crude Matter*; it may be assisted or reliev'd by a good *Draught*<sup>[77]</sup> of *warm* generous *WINE*; which not only helps *Concoction*, but also facilitates and promotes *URINE*: But in case of absolute *Necessity*, after all, gentle *PHLEBOTOMY* ought to be carefully used.

## **CHAP. XXII.** **Of COSTIVENESS.**

*THE Belly* discharges it self sometimes more *seldom* or infrequently; sometimes with more *Pain* and *Difficulty*; and sometimes in less *Quantity* than is convenient for *Nature*.

*THERE* have been many *Instances* given of this *Disorder*, by<sup>[78]</sup> Learned Men, where some *PATIENTS* have gone to *Stool* but once in *Eight*, once in *Fourteen*, and once in *Twenty* or more *Days*.

*YEA*,<sup>[79]</sup> *Dominicus Panarolus* relates of a certain Friend of his, whose *Belly* was so exsiccated, that he sometimes liv'd three *Months* without going to *Stool*.

*BUT* what I mean by *Costiveness*, is not that *Distemper*, where there is a total *Suppression*, for that rather belongs to the *Iliack Passion*; but that only, where the *Excrements* lodging longer than their due natural *Time*, perhaps three or four *Days* more or less, are at last voided hard and dry with some small *Straining*.

Which irregular *Accident* may proceed from many different *Causes*. Although in the *pregnant Woman*, I take the following to be the most *Common*: That is to say, the *Calidity* and *Siccity* of the *LIVER*, or *SPLEEN*; occasion'd by the *Lusty Child's* attracting too much of the *Radical* and *Succid Moisture* of the *MOTHER*, and compressing the *Intestines*.

*THIS Symptom* proves often of dangerous *Consequence*: For by the pressing *Force*, commonly us'd in such a *Case* to ease the *BELLY*, some *Vessels* or *Ligaments* may be easily and readily *broken*. And not only so, but the retain'd *Fæces* always affect the *HEAD*, and contaminate the *BLOOD* with noxious *Vapours*; and thereby impede or hinder the *Concoction* of the *Ventricle*, and the *Separation* of the better and purer, from the grosser and impurer part of the *Chyle*:

Whence proceed many other various *Disorders* to the whole *Body*, from the long Retention of the *Excrements*.

*THE Cure* consists in temperating the *Calidity* of the *VISCERA*, and relaxing the *BELLY* by proper *Diet*, *Dissolvents*, &c. And in *Case* of any sudden *VOMITING*, which sometimes happens upon *Costiveness*, humectant and emollient *Clysters* may be most properly and cautiously used, to restrain and prevent all such *Revolutions*.

## CHAP. XXIII. Of TENESMS.

A TENESMS is an irregular *Retention* of NATURE, and nothing else but a continual *Desire* or *Inclination* of going to *STOOL*; attended with *Pain*, without voiding any thing but *Slime*, or an indigested MUCOSITY: And this is in the ANUS, what a *Strangury* is in the BLADDER; being *Both* a violent *Contraction* of the FIBRES, or *Disorder* of the SPHINCTER-MUSCLES.

WHICH tenacious *Symptom* proceeds from a great Variety of *Causes*, occasionally provoking the *expulsive Faculty* of the *strait Gut*, call'd the RECTUM, without a *Power* to expel; such as may happen to be an unusual *Exulceration*, or *Constriction* of, or an *Acid-Salt-Humour* in the same INTESTINE: So likewise a *Stone* in the Neck of the BLADDER, a *Tumour* of the adjacent *Parts*, or seminal *Vessels*, a frigid *Intemperature*, the *Hemorrhoides*, a *Dysenteria*, *Dysuria*, *Ischuria* or *Stranguria*, &c. may very shrewdly occasion the TENESMUS.

WHICH binding SYMPTOM is of the same dangerous *Nature* and<sup>[80]</sup>*Consequence* with the preceding *Case*; both having an equal *Effect* of *Power*, if not prevented, to expel and dislodge the INFANT. Which *Notion* cannot be otherways better maintain'd; for the WOMB being situated upon the *Intestinum Rectum*, must suffer great *Commotions* by continual *Needings* and *Strainings* in both *Cases*.

BUT the safest *CURE*, in short, in my humble *Opinion*, is to be perform'd by proper *Decoctions*, *Fomentations*, and absterging *Clysters*.

## **CHAP. XXIV.**

### ***Of the VARICES, or Vein-Tumours.***

*THIS Symptom* is nothing else, than a *Distention* or *Dilatation* of the *HIP, THIGH, and LEG-VEINS*: Which however chiefly appears about the *HAM*; and it happens most commonly to *Plethorick Women*, who walk much, or exercise themselves more freely upon any Occasion.

*THE Cause* proceeds only from a *Plenty*, or *Superfluity* of the suppressed *BLOOD*, more than the *Infant* can consume: which being carry'd by the *Arteries* to the *lower Parts*, is thence received by the *Crural* and *Saphene* or *Ankle-Veins*. Insomuch that the *WOMB*, being (by this time) both *Ponderous* and *Bulky*, so presseth the *ILIAC-VEINS*, that it hinders the *BLOOD* in its *Course*, and obstructs its free *Motion* and *Circulation*; whereby (of consequence) these *inferiour Veins* must swell and distend themselves proportionably.

*HOWEVER*, the *Danger* of the *SYMPTOM* is not great; because after a safe *BIRTH*, when the super-abounding *BLOOD* and *Humours* are evacuated, these preternatural *Tumours* settle, and the *VEINS* return to their *Pristine State*.

*WHEREFORE* the only necessary *Relief* of this Malady, consists chiefly in the *Woman's* abstaining from too much *Walking*, and all other extravagant *Exercises*; upon indulging her *inferiour Limbs*, by keeping them rais'd upon a *Couch* or *Stool*, that the *BLOOD* may not settle too much to these *lower Parts*: Or (which is far better) let her prudently keep her *Bed*; in which *Posture*, the *BLOOD* can meet with no such *Difficulty* in returning by these *Veins* to the *HEART*, as it will find when it must ascend by the *Woman's SITTING* or *STANDING* upright; so that consequently it must needs *circulate* the more readily and with more *Ease*. Hence in short, it is, that from this more Free and Easy *CIRCULATION* in *Bed*, such *Women* are always more easy, or better dispos'd, and far less *pain'd* or troubled in the *Mornings*, than at *Nights*, in This Condition.

*BUT* if, after All, the *PATIENT*'s Convenience will not permit such *Indulgences*, Then a proper *Swathe* of three or four Fingers Breadth, is most adviseable; beginning to *swathe* this *Varicose*, or *Swelling Part*, from the *Bottom upwards*, as far as the *Varices* or *Tumours* extend. But in Case of more *Plethorick Marks*, at last, in the *other Parts* of the Body, *Phlebotomy* may be most safely made Use of.



**CHAP. XXV.**  
***Of the INFLATIONS and TUMOURS of the  
LEGS.***

*THESE* bloating *Symptoms* not only happen to some *Women* before, but also after *BIRTH*; especially when the *LOCHIA*, or *Child-bed* *Cleansings*, do not flow in a regular *Measure* or sufficient *Quantity*.

*THE Cause* of the present disorder'd *Case*, proceeds either from the *Suppression* of some *Aqueous Flux* of the *WOMB*; or from some such *watery serous BLOOD* descending to the *LEGS*; or from the *Abundance* of retain'd *Menstruous BLOOD*, more than the *INFANT* can dispense with: which, being of no *Service* either to *MOTHER* or *CHILD*, settles downwards to these aggriev'd *Parts*. But *these Things* are to be considered with this *Distinction* and *Difference*, that if the *LIVER* be debilitated, and the *BLOOD* becom's *Pituitous* or *Aqueous*, the *Woman's* *LEGS* are so *Oedematous* or *Tumid*, that when pressed with the *Finger*, it leaves the *Impression* of a *Dent* and *Hollowness*: But if the *BLOOD* grows *corrupted* and *bilous*, her *LEGS* are *inflam'd*, and sometimes occasionally *exulcerated*, as in *Scorbutick Cases*: And if none of *These* happen, then a gross thick *BLOOD* only abounds, tending vitiously downwards. Upon which there are only some *Livid* or *Blueish Marks*<sup>[81]</sup> to be discover'd with those *Tumours*, such as the *VARICES* or *Swellings* occasion in the preceeding *Case*.

*IN* fine, the *Woman* troubled with these *Symptoms*, commonly bears a *Female*; as all *Women*, having sickly times of *GESTATION*, generally do. However yet, tho' this swelling *Affection* is very troublesome, its *Danger* is not great; because it ordinarily ceases of it self with good *Care* after the *BIRTH*. Wherefore in this *Condition* a *CURE* is not always to be attempted, lest the *Humours* recoiling upwards, affect some *nobler Part*. Nevertheless, if the *SWELLING* be too considerably *Painful* or *Troublesome*, proper *Digerents* and

*Discussants* may be apply'd, and the LEGS fomented with a convenient *Lixivy, Decoction, or Cataplasma*.

**CHAP. XXVI.**  
***Of FISSURES or CHOPS of the BELLY.***

*THIS Symptom* only happens to *Women* bearing their *first* or *second CHILD*; whole *lower BELLIES* have not yet been sufficiently *extended* by frequent *CONCEPTION*.

*THE Cause* proceeds only from the *natural Lenitude* and *Constriction* of the *Skin* of the *ABDOMEN* or *lower Belly*; which (in proportion to the *Growth* of the *INFANT*) must dilate and distend itself: So far as that towards the *latter Months*, it gives way to such a large degree, that it appears not otherways than as if the *SKIN* was to be divided, and almost crack or break by its thin *Attenuation*.

*HOWEVER* it occasions also very often great *Pain*, as well as a *permanent wrinkled DEFORMITY* of that *Part*. Wherefore *Laxative Liniments*, and proper *Unguents*, are pertinently to be made use of by way of *Precaution*, from the *fourth Month*, until the *Time* of *Delivery*.

## **CHAP. XXVII.** ***Of WATER-FLUXES.***

*THE Water* which is gather'd in the Time of *GESTATION*, between the *Membranes* involving the *INFANT*, is at last upon the approaching *BIRTH* effus'd: For the *CHILD* having broke the *AMNION*, feels these *WATERS* troublesome, and consequently obliges the *CHORION* also to give way. From whence proceeds naturally a *copious Effusion* of the same *WATERS*.

*BUT* of this natural *Flooding*, I am not properly to treat in this Place; only of *that* preposterous *FLUX*, which happens before the due time of *BIRTH*, the *immediate Cause* of which proceeds from some *Procatarctick Accident*: Such as a *Perturbation of Mind*, an unlucky *Fall*, a *Leap*, a *Stroke*, or any other *Violence*.

*THIS Symptom* happens *Two ways*, either by a *Disruption*, or *Dilatation* of the *MEMBRANES*: the *first* by *external*, the other commonly by *internal Causes*. In the *first Case*, the *FLUX* comes suddenly, irregularly, and in a great *Quantity*; in the *second*, by little and little, or by degrees, and less in *Quantity*.

*THE first Case* is most dangerous, being the infallible *PROGNOSTICK* of instant *Abortion*, if not timely and judiciously prevented. The *second Case* is of the following bad *Consequence*, that this *WATER*, which has hitherto defended the *INFANT* from the *Rigidity* of the circumjacent *Parts*, being at last (how leisurely soever) exhausted and spent; the *CHILD* is soon sensible of its *Loss*, and finding its wonted *SEAT* become uneasy, it thereupon being restless or discontented, endeavours to move and seek for a *Better*: By which means (if *Abortion* does not presently ensue) it falls into a *preternatural Situation*, which (of course) occasions a *preternatural BIRTH*. But abstracting from *This*, the bare *Deficiency* of the *WATERS*, for moistening the *Passages* in time of *LABOUR*, is enough to effect the same *Unhappiness*.

*HOWEVER*, the *Cure* of this *SYMPTOM* depends chiefly upon a good *Regimen* of *DIET*, and *external*, as well as *internal Corroboratives*.

*IN* short, having thus discuss'd the several *SYMPTOMS* of the Nine *Months*, and such as are most common and familiar to the *Woman* during her *FOETURA*, or the whole Time of her *CHILD-BEARING*; I shall proceed now in the next Place with all due *Method* and peculiar *Regard* for her *GOOD*.

**CHAP. XXVIII.**  
***Of Acute DISEASES incident to the CHILD-  
BEARING WOMAN.***

*IT* sometimes, and more than too often, happens, that besides the common *SYMPTOMS* of the *Months*, the *conceiv'd Woman* is also suddenly taken with some *acute DISEASE* or other; upon which I shall offer my sincere *Opinion*, and according to the best of my Judgment, give a brief *Account* of *Those* several *Maladies*, with their *Definition* and *Cause*, *Nature* and *Quality*, *Danger* and *CURE*.

*FIRST* then, the great *Galen* defines *acute DISEASES* to be such, whose *Motion* is *swift*, attended with sudden and immediate *Danger*.

*THE* learned *Brassavole* calls such *DISEASES* *Acute*, as come *suddenly*, continue a *short Time*, and have very severe or violent *SYMPTOMS*.

*THE* ingenious *Blancard* calls those *DISEASES* *Acute*, which are *over in a little Time*, but not without *imminent Danger*. Now *Those* are deem'd either *very Acute*, or *most Acute*; the *latter* is meant when the *Distemper* is over the *4th Day*; but the *former* is that which continues till the *7th Day*: For the more *acute* the *DISEASE* is, the sooner follows its *Determination*, either for *Life* or *Death*. Again, a *Disease* is call'd *simply acute*, when it lasts *14* or *21 Days*; or lastly, it is term'd *Acute ex decidentiâ*, which lasts *42 Days* at least.

*AND* according to the diligent *Dr. Sydenham*<sup>[82]</sup>, the *Despumation* of *Acute DISEASES* happens in *336 Hours*; which he also justly applies to *intermitting FEVERS*, reckoning *5 Hours* and a half for a *Paroxysm*: Because what we call *DAYS* in *Acute Fevers*, are so many *PERIODS* in *intermitting Fevers*: The only difference of *Those* consisting in that the *one* perfects its *Fermentation* at *once*, which the *other* accomplishes at reiterated *Times*, and divers *Turns*, by the

same Duct of *Nature*. He farther still, observes that *Autumnal Quartan Fevers* continue six Months; in which Time, if the Number of the recurrent *Paroxysms* be summed up, they will exactly amount to the aforesaid 336 Hours, or 14 Days, which is the *Term* or *End* of the regular and *continual Fevers* of that Season.

AND the wise HIPPOCRATES observes<sup>[83]</sup> that as an exquisite *continual Fever* ceases within the 7th Day, so an exquisite *Tertian* has seven *periodical Circuits*; because every *Access* in the latter, makes up a *Day* in the former Case. Hence it is manifest that all *Epidemick Diseases* have their due and regular *Times*<sup>[84]</sup> of encreasing, continuing, and decreasing; and that These *Laws* of *Nature* are so constant and permanent, that however *Fevers* differ in other Circumstances, they are equal as to the Duration of *Time*; counting according to the *Periods* or Fits of the *intermitting*, and the continued Number of *Days* of the never *intermitting Fever*.

GALEN<sup>[85]</sup> further explains *Acute DISEASES*, and calls them *Two-fold*: The *one* attended with a continual FEVER; such as are *burning Fevers, Frenzies, Lethargies, Pleurisies, Squincies, Inflammations, &c.* The *other* without any Fever, such as *Epilepsies, Apoplexies, Convulsions, Palsies, Contraction of LIMBS, JOINTS, &c.* Now the<sup>[86]</sup> *Accesses* and *Crises* of all *These* proceed from the *Influence* of the MOON; which in over-ruling terrestrial Things, surpasses all the other PLANETS and STARS, not so much because of her *Power*, as by her *Approximation* or *Vicinity*.

THE Cause of both the *one* and the *other* seems to be the same; tho' it *affecteth differently*, according to the various *Regimen* and *Disposition* of the Woman: And it most probably proceeds either from the *vitious Humours*, which have abounded in the Body before *Conception*; or from such *Humours* as have been congested afterwards by the *suppressed MENSES*, or *Months*: Which being irritated by improper or depraved *Food*, by bad or negligent *Regimen*, either before or after *Conception*; those *Humours* (like *Yest* in *Ale*) ferment the *BLOOD*, to such a Degree, that (all on a sudden) the *PATIENT* is violently taken with one or other of those *Acute DISEASES*, which are determined by a certain *Lunary CRISIS*; that is to say, by a certain *Motion* of *NATURE*, accelerated by the *Power* of the MOON, to a gradual *Expulsion* of the *peccant Matter* thro' the *PORES* of the Body. But this *CRISIS*, in short, happens always

with most Ease and Safety upon the *New* or *Full-Moon*, because the ambient *Air* does not at that time so much affect the *Superficies* of the Body, nor so violently repress the *Motion* of the *FLUIDS*.

*HOWEVER*, this melancholy *Accident* can never happen worse than to the *Conceiv'd Woman*; and the *farther* she is gone in her Time, the more *Danger* still. And that because of the *Scarcity* or *Want* of pure *BLOOD*, which ought to be imbibed by the *Infant*, either in part or in whole, according to its Age and Strength: Or, because of the *Plenty* of *vitious BLOOD*, which tends to no other end, than to *imbecillitate* the Woman, and render her *incapable* of suffering the *Insults* of such *acute DISEASES*. For *Nature* may (perhaps) be able to bear up against *one simple Effect*, but when it is joined and aggravated by *another*, the *PATIENT* is too often obliged to *succumb*, and yield herself up to be *overpower'd* in the Struggle of Life.

*BUT*, after all yet, *acute DISEASES* are not always *mortal* to the *Conceived Woman*; for, as Experience teaches, *SOME* have the good Fortune to *escape*, tho' indeed the Odds<sup>[87]</sup> are very great on the other Side. But of such sharp *MALADIES*, *those* without any *Fever* are reckoned most *dangerous*; because they are not only *Acute*, but also *most Acute*: And by *those* the *MOTHER* is more immediately endangered than the *INFANT*; whereas by *those* which come with a *Fever*, the tender *INFANT* is first and chiefly endangered, because of the *MOTHER's* internal *Calidity* and *Depravation*, which easily affects, and soon suffocates or stifles it in a short time.

*HOWEVER*, it is very observable, that a *Woman*<sup>[88]</sup>, bearing a *FEMALE*, is more readily seized, and more easily freed or cured of *acute DISEASES*, than *she* who bears a *MALE*: And that because *FEMALES* are naturally more obnoxious to *Distempers*, proceeding from the *Retention* of the *MENSTRUA*, and consequently more *favourably affected*, because of the *natural Affinity* and *Familiarity* of the Case.

*AND* this is the Reason that *FEMALES*, after the *first Months*, do bear and sustain more *Pains* than the *MALES*; as daily Experience confirms, in that a *Female Miscarriage*<sup>[89]</sup> seldom happens after the *first Months*: whereas the *Male Abortion* is most of all to be feared, after the *TIME* of *Motion* or *Animation*, because the *ACETABULA*, or *Cavities*, being then more *siccid*, are the more easily broken by its *stronger Motion*.



*IN* Cases of *Acute* DISEASES, the worst is, that the necessary *Helps*, which such incident *Distempers* otherways absolutely require, are not always safe and convenient for the *Child-bearing Woman*: which Condition, (with respect to the *CURE*) renders the *CASE* one of the *niciest Points* in the *ART* of *Physick*. Wherefore I would, with Submission, advise, that *none* but the ablest and well-qualified *Physician* should undertake either the *Care* or the *CURE* of such a *PATIENT*. To whom I am not to prescribe *Rules*, and therefore I shall only refer him to his own more *Acute Judgment*, and the *Curious Solutions* of (that most learned *PHYSICIAN*) *Daniel Senertus*<sup>[90]</sup>, upon the *six following Questions*, thus stated by himself, *viz.*

I. *HOW far slender Diet is convenient for the Child-bearing Woman, labouring under an acute Disease?*

II. *HOW far it is convenient to open a Vein or bleed this Woman upon such an Occasion?*

III. *HOW far it may be proper to purge her on the same Occasion?*

IV. *WHETHER Venæ-Sections or Purges are most dangerous in such a Case?*

V. *WHETHER it is practicable (in such a dangerous Case) to excite Abortion, for the Woman's Health and Recovery?*

VI. *HOW far Clysters, Diureticks, and Diaphoreticks are convenient on such Occasions?*

*HAVING*, thus, now, in fine, briefly hinted upon the *sundry HEADS* of this *Chapter*, I shall, in the next Place, offer a few Words upon *THAT*, which (I think) is the most common Consequence of the foregoing *EFFECTS*, *viz.*

**CHAP. XXIX.**  
***Of the DEBILITY and WEAKNESS of the***  
**Foetus.**

*BESIDES* all the enumerated SYMPTOMS, *Acute* and *Chronical Distempers*, to which the *Child-bearing Woman* is subject; it also happens over and above (too frequently) that the *INFANT* becomes *Weak* and *Sick* in the *WOMB*.

*THE Cause* of which unhappy *Accident* I take to be *fourfold*: As it proceeds, either from a *Debility* and *Insufficiency* of the *Parental SEED*, or from a *Scarcity* or *Want* of requisite *Sustenance*, or from a certain *Depravation* of that *Sustenance*, or from some immediate *Procatarctick Cause* of the *MOTHER*; which may all be thus rationally distinguished, and severally accounted for; *viz.*

*THE Cause* certainly lies in the *SEED*, if the *Woman* has continued always *healthy*, eating, drinking, and living regularly.

*IT* may be imputed to the *Scarcity* of *ALIMENT*, if she has often laboured under *Diseases*, or been exposed to *Hunger*, *Want*, *Penury*, or any such like manifest retrenching *CAUSE*.

*IT* may be adjudged to a *Depravity* of *ALIMENT*, when the *Woman* (by a vitiated *Constitution* of *Body*) is subject to some certain *Distempers*; and, besides, in short, any *Procatarctick Cause* is discoverable from the *Relation* of the *PATIENT*.

*BUT* whatever the *Cause* may be, the *Diagnostick Signs* of this unhappy *Affection*, are commonly *One* or *more* of the following *SIX*; *viz.*

1. *THE* turgid swell'd *BREASTS* of the *Pregnant Woman*, all on a sudden<sup>[91]</sup>, fall and extenuate into a *Flabbiness*.

2.<sup>[92]</sup> *THEY* diffuse copiously a thin *Waterish Milk*, not half digested to its due *Perfection*.

3. *THE Menstrua* return at an uncommon *Rate*, and in an irregular *Manner*.

4. *THE Woman* personally is either very frequently *Sick*, or long expos'd to a lasting *Sickness*. Or,

5. *SHE* is either subject to a very frequent, or long continu'd *Looseness*, and constant *Diarrhæa*.

6. *THE Infant* which used (as it ought) to *move briskly*, is now but very *seldom*, and more *faintly* perceiv'd in *Motion*.

ON the other hand, the *Prognosticks* of this CASE, are briefly *Two*: For either *Abortion* follows, or (which is worse) the *Infant* dies; if not timely prevented, by removing the *Efficient Cause* of it, upon *comforting* and *strengthening* both the WOMAN and the CHILD.

IN a Word, the *Latter* of these tragical *Events* I shall refer to SECT. V. *Chap.* last. But the *Former* leads me more immediately to consider it in the proper Method of my Discourse.

## **CHAP. XXX.** **Of ABORTION.**

*WOMEN miscarry* so frequently, that if any curious Persons will diligently observe and examine that *Matter*, they will find the Number of *MISCARRIAGES* to exceed *That* of *timely BIRTHS*: Wherefore I have reason to think, that this *Head* deserves to be handled more at large, and to be more particularly insisted upon, in the following manner.

*THE Modern Practisers* in *MIDWIFERY*, distinguish *MISCARRIAGES*, by *four* different *Appellations*; according to the *four* different *Times* of the *Constitution* of the *CONCEPTION*. viz.

A *MISCARRIAGE* happening in the *Time* of *Spumification*, is call'd an *Effluxion of the GENITURA*: That which happeneth in the *Vegetation*, or *Time* of *Ramification*, or (as some will have it) before the *40th Day*, is call'd a *Deperdition* of the *EMBRYO*: *That* which falls out in the *sensitive Progression*, or *Time* of *Carnification*, or (as others will have it) before the *90th Day* from *CONCEPTION*, they call an *Abortion* of the *FOETUS*. But what so happens afterwards preceding the *7th Month*, is properly call'd an entire *Abortion* of the *INFANT*.

*HOWEVER*, *Others* will have a *fifth Distinction* made; namely, what so happens in the *7th*, *8th*, and preceding the *20th Day* of the *9th Month*, to be call'd an untimely *BIRTH*; because tho' born with *Life*, they alledge it to be very seldom, or never really *Vital*, or likely to *Live*: Upon which I shall, in good *Time*, introduce my own *Sentiment* in the subsequent *Chapters* of this *Section*.

*NOTWITHSTANDING*, this *Definition* signifies but little to the *Purpose*; let the *MISCARRIAGE* happen when it will, and under whatsoever *Name* or *Denomination*, It is nothing else in general, than an untimely *Exclusion* of an imperfect and immature *BIRTH*;

which unhappy *Accident* may proceed from a vast Variety of *Causes*, stimulating *NATURE* to such a violent *Expulsion*.

*IN* treating therefore of this *Accidental BIRTH*, I shall make use of none of those *Distinctions*; but rather (to prevent Mistakes) shall call all its several *SPECIES*, of whatsoever *Time*, by the general (and most common) Name of *ABORTION*.

*AND* of this *ABORTION*, happen when it will, the *proximous Cause* is always the *Expulsive Faculty* of the *WOMB*; which being *hurt*, or violently *disorder'd* in any respect, irritates and debilitates the *Retentive Power*: And then again, on the other hand, this *Retentive Faculty* (tho' not the *proximous Cause*) is sometimes *first hurt* or *injur'd*, and by that means incapacitated to *retain* the *INFANT*; which (in that Case) offends and provokes the *Expulsive Power*<sup>[93]</sup>, which is the proper *proximous Cause* of all *ABORTIONS*.

*BUT* most commonly the *Expulsive* receives the *First Hurt*; from whence the *Retentive* is oblig'd to *Sympathize*, and yield to its overruling *Motions*. And, according to *Galen*<sup>[94]</sup>, the *Expulsive Faculty* may be injur'd and irritated by *Three* different *Causes*; viz. 1. By the *Bulk* of the *INFANT*, when the *WOMB* cannot distend itself far enough to contain it: 2. By its *Weight*, when heavier than the *WOMB* and *Ligaments* can bear: And, 3. By the *Humours* (when the *Membranes* break) flowing into the *WOMB*; occasioning a *Mordacious Itching* there, or *putrefying* the *INFANT* in its Place.

*TO* which *three Efficients*, some Modern Authors have thought it sufficient to add the *similar, organical, and common Diseases* of the *WOMB*; together with some *Procatartick Causes*.

*HOWEVER*, because I have generally observ'd *Those*, to be very promiscuously and confusedly treated of, I shall (according to my best Ability) endeavour to reduce the many different *Causes* of *ABORTION* to such plain *Heads*, and set them in such a clear *Light*, that they shall prove evident and manifest to the meanest *Capacity*: That *Women* (whose peculiar *Good* I have only at Heart in the Performance of this Work) may readily conceive them, and thereby be enabled (in most *Cases*) to prevent their greatest *Misfortunes*. And that whether the *Cause* happens proximously and immediately from a *stimulated Expulsive*, or mediately from a *læs'd and injur'd Retentive Faculty*.

WHEREFORE I shall now reduce those *Causes* to the following *Four general Heads*; namely, 1. To the *Constitution* of the MOTHER: 2. The *Constitution* of the INFANT: 3. The *Symptoms* of the MONTHS: And, 4. To the various *Procatarctick Causes* of this Tragical Case.

FIRST the *Causes of ABORTION*, proceeding from the *Constitution* of the MOTHER, are *Three-fold*, and respect either her *whole Body*, her WOMB only, or its *neighbouring Parts*. THOSE respecting her *whole Body*, are,

I. THE *four Intemperatures* of the Body; as the CALID, which, by its *Hot Quality*, exhausts the *Humours* (that are naturally necessary) to the Prejudice and Loss of the INFANT.

II. THE FRIGID; which, by its *Cold Quality*, vitiates and attenuates the INFANT'S *Aliment*, to a starving Condition.

III. THE SICCID; which, by its *adust dry Quality*, scorches and consumes the *Ligaments*, that they break, like so many *Strings* that snap before the *Sun*: Upon which the INFANT (being deprived of those *Mediums*, through which NATURE has appointed its *Sustenance*) corrupts and decays, like a PLANT in *Arid Sandy Ground*.

IV. THE HUMID *Intemperature*; which, by its *moist Quality*, debilitates the *Retentive Faculty*, hinders the *Ligaments* to consolidate and close firmly, and opens the shut *Orifice* of the WOMB. But besides all This also, by filling the ACETABULA with *superfluous Humours*, it may suffocate and stifle the INFANT.

V. A *nimious* and too great an *Obesity* or *Fatness*, and too great a *Gracility* or *Leanness* of the *Woman's Body*: For the *One* converts the CHILD'S *Nourishment* to itself; and the *Other* starves the INFANT for want of its *natural Requisites*.

VI. A PLETHORY, or too great a *Repletion* of BLOOD in her Body; which frequently choaks and suffocates the INFANT.

VII. ALL *Corporeal Causes*, exagitating the *Spirits* and *Humours*; which have the same *Effect* and *Force* to irritate the *Expulsive Faculty*.

VIII. ALL *Diseases* incident to the Body, whether they be *Acute*, *Remiss*, or *Diuturnal*; which may easily effect ABORTION. But

SECONDLY, The *Causes* on the part of the WOMB, are not to be lightly or slightly considered; because if it be not both naturally well

*constituted*, and carefully well *dispos'd*, it can neither foment, cherish, nor retain the INFANT. For the least *Flaw* of its *morbifick Causes*, stimulates to a great Degree the *expulsive Faculty*: which *Causes* are, in my Opinion, as follow; viz.

I. *THE WOMB'S Præternatural SIZE*, either in *Magnitude*, or *Exiguity*: The *one* giving room for the *Infant's* too much tumbling or too frequent Motion; and the *other* restraining the *CHILD* too much, even to the *suppressing* and *stifling* of it.

II. *ITS præternatural CONSTRICTION* or *Coarctation*; which may resist its necessary due *Extension*, for containing the growing INFANT.

III. *ITS præternatural DENSITY*; which may not only hinder the requisite *Distention*, but also prevent the SECUNDINE<sup>[95]</sup> from being firmly connected to the *Vessels*.

IV. *ITS LAXITY* of the *Orifice*, or *Lavity* of the interior *Surface*; proceeding from *pituitous*<sup>[96]</sup> or *viscous Humours*, which slacken the *Ligaments*, and give way to the FOETUS.

V. *THE WOMB'S* too *frigid* and *siccid Intemperature*; which Qualities are the greatest Enemies to *Nature* and all the *Actions* of *Female LIFE*.

VI. *ITS frigid* and *humid Intemperature*; which (abounding with *Mucosities* or *slimy Humours*) so relaxes the *Ligaments*, that they cannot hold or detain the INFANT.

VII. *ALL* obdurate and confirmed *Tumours* and *Ulcers*, all *Erysipelas* and *Inflammations* of the *WOMB*: Which often prove the *Causes* of the same *Effect*.

VIII. A *præternatural Situation*, or an *oblique Position* may become the *8th* and *last Cause* of *ABORTION*, which I shall mention on part of the *WOMB*.

*FROM* hence I come, *Thirdly*, in a due Method, to *Those Causes* respecting the *neighbouring Parts*; which I humbly conceive to be as follow.

I. *ALL Diseases*, *Pains*, and what *Causes* soever of those *Parts*, may tend much to deject or affect the *Spirits*, and stir up the *Humours* with unusual Alteration.

II. *ALL Causes* and bad *Affections* compressing the *lower Belly*, and exagitating or straining its *MUSCLES*.

III. A *præternatural Site* and inapt *CONFORMATION*<sup>[97]</sup> of the *Umbilical Vessels*, for their due *Operation*.

*BUT* then again, *Secondly*, It also often happens that, tho' the *pregnant Woman* labours under no *Disease* or *Misfortune*, either in *BODY*, *WOMB*, or *neighbouring PARTS*, yet notwithstanding the *Expulsive Faculty* is irritated to *EJECTION* by several *Causes* of the *Constitution* of the *INFANT* itself, as follow; *viz.*

I. *ITS præternatural BULK*, or vitious *Conformation*, oppressing and straining the *WOMB*, either in *Whole* or in *Part*.

II. *ITS Debility* and *Weakness*, or contracted, infirm, feeble *Constitution*, as mentioned in the preceding *Chapter*.

III. *THE Death* of the *INFANT*, emitting nauseous *Vapours* and putrefy'd *Matter*, stimulates the *WOMB* sooner or later to *Expulsion*: And (in this *tragical Case*) the *sooner* the *Better*; as will hereafter appear.

*AND* moreover, *Thirdly*, the *SYMPTOMS* of the *Months*, frequently prove *Causes* of *ABORTION*; of which *SYMPTOMS*, having already treated particularly, I shall in this place repeat little or nothing, only refer the *READER* to their respective *Chapters* in the preceding *Part* of this *SECTION*: And yet under this present *Head*, may be also comprehended all *Acute Diseases*, which (too often) prove of the same bad *Consequence*; as is evident from *Chap. 28*.

*FOURTHLY*, There is a great *Variety* of *Procatarctick Causes*, distinct from all *those* above-mentioned, which most frequently occasion *ABORTION*: And *Those* are *Two-fold*, *INTERNAL* and *EXTERNAL*. Of which the *Internal* are as follow, in my *Judgment*.

I. *THE Passions* of the *Mind* (mentioned in *SECT. I. Chap. 5.*) because such immoderate *Affections* too much excite the *Humours*, and incense the *Spirits*.

II. *VICTUALS*; if taken *too much* at a time, suffocate the *INFANT*; if *too little*, it is *starved*, and the *MOTHER* brought to a very low *Condition* of *Life*; and if *improper*, or of ill *Concoction*, the *CHILD* is thereby either much *weaken'd*, or (which is worse) it dies of course.

III. *DRINKING* immoderately, extinguisheth the *natural Calidity* of the *WOMB* and the *INFANT*; as certainly *strong* or *hot Liquors*



impress a vitious *Intemperature* upon *Both*.

IV. *WATCHINGS* a-Nights, too much exhaust and dissipate the *Spirits*; as too much *SLEEP*, on the other hand, dulls, lessens, and obtunds the *natural Heat*.

V. *ALL* inward disorderly *Causes* dissolving the *Uterine ACETABULA, Ligaments, or Vessels*, by which the *INFANT* attracts its *Nourishment*.

VI. *ALL Venenated, Cathartick, and Diaphoretick MEDICINES, Acrimonious Clysters, Venæ-Sections, Baths, &c:* Which partly by exagitating the *Spirits* and *Humours*, and partly by diminishing the *Aliment*, occasion frequent *ABORTIONS*. Again

*THE external Procatarctick Causes* are These, which ensue in their due Order.

I. *ALL* inclement *Constitutions* or bad *Influences* of the *WEATHER, WINDS,*<sup>[98]</sup> and *AIR*; such as *Cold*, which pinches; or as *Heat*, which intercepts the *Breath*, and stifles the *INFANT*, &c.

II. *SMELLING* or *Touching, Sitting, or Treading* upon some Sorts of pernicious *HERBS*.

III. *ALL* violent *MOTIONS*, immoderate *Exercises, &c.* such as *Running, Leaping, Dancing, Riding, or Coaching, Lifting, or Carrying a heavy Weight, also long Fasting, strait Lacing, a Fall, a Blow on the Back or the Belly, &c.* as I hinted before occasionally.

IV. *ALL* frightful *OBJECTS*, and sudden *Surprizes* by hasty *NEWS, FIRE, or such like terrifying Accidents*.

V. *ALL* astonishing and terrible affecting *NOISES*; such as sudden Claps of *Thunder, Cannons, Guns &c.*

VI. *ALL* nauseous *STINKS*, on the one hand, and odoriferous *SMELLS, &c.* on the other, being *both* disagreeable and dangerous.

*THOSE*, and many other trifling *Matters*, such as the *SMELL* of an *extinguished Light, or Candle*, are known (too often) to be the *Reason* and *Cause* of *ABORTION*: which made (that great *Naturalist*) *Pliny*<sup>[99]</sup> justly take occasion to deplore the *FRAILTY* of *Man*.

“*HE* bewails and is asham’d (as he expresseth it) to think how *frivolous* the *ORIGIN* of the *proudest of Creatures* is; such a mere *TRIFLE* (as is mentioned) being frequently the *Cause* of his

*FATALITY*. And the *Philosopher* most pertinently adds, that *He* who now glories in so many *VANITIES*, trusting in the *Strength* of his *Body*, vaunting in the *Riches* of his *Possessions*, and upon every *Smile of Fortune*, believes himself to be a *GOD*, &c. little considers how many ways he might have *miscarried* in coming into the *World*, or how many ways he may yet, even to-day, go out of it, and come to his *last GASP*, as *Anacreon*, the wanton *Lyrick Poet*, did, who was suddenly choak'd with the *STONE of a Grape*; or as *Fabius* (that noble *Dictator* of *ROME*) dy'd, who was immediately strangl'd by a *HAIR* in a *Draught of Milk*."

I say, *He* little considers, how many *Trials* and *Hardships* he was expos'd to, before he had *BEING*: or, how many ways he might have been *stifled* before he had *BREATH*, and have been *dead* even before he was *BORN*.

*WHICH* Consideration leads me to the Thought of *another Cause* of *ABORTION*, mentioned by the holy Prophet<sup>[100]</sup> *Hosea*, where he says: "*Because they have deeply corrupted themselves, and separated themselves unto that Shame at Baalpeor, (i. e. defiled themselves at the Statues of PRIAPUS) their Glory shall fly away like a Bird, from the Womb, from the Conception, and from the Birth; dry Breasts, and a miscarrying Womb shall be given them, &c.*"

*AND* having thus far briefly defin'd and descanted upon *ABORTION*, and the *Nature* of its *Efficients*, I come now, in the next place, to shew by what *DIAGNOSTICK SIGNS*, every *Woman* may infallibly know an approaching or instant *MISCARRIAGE*, either in *herself* or *another*: As also to set forth, by what *PROGNOSTICK SIGNS*, she may know the *Danger* she is threatned with upon that *Occasion*.

*WHICH* Undertaking, I hope, may prove *conducive* to the *Welfare* of that tender *SEX*; it being too common for *Women* to neglect the *proper Means*, through a supine *Ignorance* of the *Nature*, and *Danger* of their *CONDITION*. But This, however, is generally owing to indiscreet *OLD WOMEN* about them; (as I have often observ'd, and oft'ner had *Occasion* to hear) who either keep the *PATIENT* in *Suspence*, wheedling and telling her idle *Stories*, that the *CASE* is not so *dangerous*, the *Pains, Floodings, &c.* will go off in good *Time*, and the like: Or afterwards (upon appearance of more severe growing *SYMPTOMS*) they extenuate the *Danger*, telling her to submit with

*Patience*, the common MISFORTUNE cannot possibly be prevented, &c.

TO which usual *Suggestions*, I answer; that as the *one* is an ignorant and imprudent *Insinuation*, the *other* is a downright *Falsity*: For in the *first CASE*, the *Woman* is diverted by foolish *Hopes* from applying for proper *ADVICE*, until perhaps it is past all *REMEDY*; and in the *second*, she is misled very often to her utter *RUIN*: Since whatever hath not yet *happen'd*, may peradventure be happily *prevented*; and even upon the *last Extremity* of the most *violent Occasion*, the *Severity* of the *CASE* may possibly be averted by good *Management*, and the *Danger* entirely compounded for by proper *Conduct*.

WHEREFORE, I cannot but think, it is worth any *Woman's* while to know the *MARKS* of an *approaching* and *instant ABORTION*: Whereof the *DIAGNOSTICKS* are as follow, *viz.*

I. A sudden *EXTENUATION* and *Falling* of the *BREASTS*<sup>[101]</sup>; sometimes only of *One*, but more commonly of *Both*: That of *One* denoting the *Woman* to bear *TWINS*, of which she is about to lose *One*; and which, if the *right BREAST* falls, is a *MALE*; but if the *left*, a *FEMALE*.

II. A *WATERY MILK* flows<sup>[102]</sup> in *Abundance* from those *FALLEN BREASTS*, discovering the future *Danger*.

III. *PALPITATIONS* of the *Heart*, frequently accompany'd with a *Coarctation* of the *Sides* and *Upper Belly*, very much incommoding the *PATIENT*.

IV. A *GRAVITY* or *Heaviness* of the *Loins*, and *Thighs*; *Gnawing* of the *Stomach*, *Pains* of the *Head* and *Eyes*.

V. A *TREMOR*, or *Trembling* and *Quaking FITS*, attended with a *Frigidity* of the exterior *Limbs*.

VI. A *Rigor* and *Stiffness*, or a *Vibration* and *Concussion* of the *SKIN* and *MUSCLES* of the whole *Body*, with a concomitant *Chilness*.

VII. *HORROUR*, *Fevers*, *Faintings*, *Swoonings*, and sometimes *Convulsions*, *Cramps*, &c. all foreboding the coming *Malady*. These are the usual and principal *Marks* of an *approaching ABORTION*: Which when *Instant*, and the *Time* at Hand, then the

VIII<sup>th</sup> *DIAGNOSTICK* plainly appears; which is a *corrupt WATER* flowing *first*, next a *bloody WATER*, then *pure BLOOD*, after that small *Clods* of *BLOOD*, and at length, the *INFANT* itself (*form'd* or *inform'd*) follows of Course.

*HENCE* I proceed to the usual *Prognosticks* of *ABORTION*; which take as follow in their proper Order, *viz.*

I. *ALL Women* are more endanger'd in a *MISCARRIAGE*, than in a *Natural Birth*: because *THAT* happening at a *preternatural Time*, is of greater *Violence* than *THIS*. For like as *ripe Fruit*, whose *Stalk* is so loose in its Season from the *Tree*, that the *Fruit* falls of its own Accord: So it is in a *Natural Birth*, for the *Vessels* and *Ligaments*, by which the *INFANT* adheres to the *WOMB*, easily loose and break spontaneously; which in an *Abortion*, must needs happen by a more dangerous painful *Force* and *Violence*.

II. *THO' Women* (in this *Case*) may frequently escape with their *Lives*, yet their *Natural Constitution* is thereby too often broke at least, and debilitated, or thereupon subjected to one or other heavy *SYMPTOM* or *DISEASE*; if not also rendred quite *BARREN*.

*FOR* sometimes, because of the *Pains*, *Flux*, or *Putrefaction* of the retain'd *BLOOD*, *Fevers*, and other *Distempers* generally ensue: Sometimes by the violent *Disruption* of the *Vessels*, great *Floodings* and *Loss* of *BLOOD* happen; upon which *Faintings*, *Swoonings*, *Convulsions*, and at length *DEATH* it self follows: But, in fine, *Convulsions* happening<sup>[103]</sup> either *at the Time*, or *after ABORTION*, the *Case* is most *dangerous*; for then the *PATIENT* seldom escapes.

III. *THE first MISCARRIAGE* is most *dangerous* to all; because the *Genital Parts* are more streight or constricted, and less acquainted with such severe distending *Pains*: And besides the *ORIFICES* of the *Vessels* being so violently dilacerated, the *Party* often continues afterwards *Sterile* or *Barren* the rest of her Life<sup>[104]</sup>.

IV. *LEAN* and *tender Women* are much endanger'd in *ABORTION*, by Reason of their *Debility* and *Infirmity*: As *Women* too fat are, on the other Hand; because of the great *Astriction* and *Narrowness* of the *PASSAGES*.

V. *THE younger* the *ABORTIVE Production* happens to be, the less the *Woman* is endanger'd; because the *larger* the *INFANT* is, it gives

the greater *Pains* and *Ruption* of the *Vessels*.

VI. *WHATEVER* happens in the 7th or 9th *Month*, may be reckon'd a *safe BIRTH*, provided the *Child* be *ALIVE*: Whereas if *DEAD*, it is extremely dangerous. But above *All*, the *Eighth MONTH* is to be most *dreaded*, not only because of the *Largeness* of the *INFANT*, but also because of the *pernicious Quality* of *that MONTH*; as will hereafter more amply appear in Chap. 34.

*WHICH* Consideration leads me farther to observe; That, from the Beginning of the *5th*, until the Middle of the *6th Month*, the *INFANT* is least liable to *Danger*<sup>[105]</sup>: So next in the *4th*, and from the Middle of the *6th*, until the Close of the *7th Month*: Then of course it is *safer* in the *3d* and *2d Months*, than in the *1st* or *9th*. For the least *Cause* may expell the *EMBRYO* in the *First*, and break the *Mature Ligaments* of the *INFANT* in the *Ninth*. But of all the whole *Time*, as I said before, the *8th Month* is the most<sup>[106]</sup> *dangerous*, both to *MOTHER* and *INFANT*: according to which Consideration and Order of *TIME*, the prudent *Physician* may, with more or less either *Fear* on the *one hand*, or *Assurance* on the *other*, exhibit or prescribe proper *REMEDIES* for the *Preservation* or *Recovery* of his *PATIENTS*.

*FROM* whence I come in the next place to offer my serious *Sentiments* upon the *CURE* of this *Malady*, and the *Prevention* of *ABORTION*: Which difficult *Work* depends chiefly upon the *Preservation* of both *MOTHER* and *INFANT*; for when the *MISCARRIAGE* is once over, the *CURE* then does not much differ from the *Case* of a *natural BIRTH*.

*HOWEVER* in all *Cases* of this nature, it is an infallible *Maxim*, that it is more easy to prevent *MISCARRIAGE*, than to relieve or rectify the *Miscarrying Woman*; and more proper to begin that *Prevention* *BEFORE*, than *AFTER Conception*: Because the most proper *Remedies* for obviating many *Causes* of *ABORTION*, cannot so well be adhibited to the *Woman* after she is *PREGNANT*. And besides, as *those Causes* are very *Different* and various (as more fully appears from what has been said); so the *Manner* and *Method* of *Prevention* cannot be altogether exactly *Uniform*; every *Cause* requiring its respective *CURE*, before a *Prevention* can be effected.

*WHEREFORE*, in my humble *Opinion*, the *first Step* towards this *Prevention* is to weigh well and consider carefully the

*CONSTITUTION* of the yet *unimpregnated Woman*; in order to know and discover the *Cause* or *Causes* either of *BODY*, or *WOMB*, which may or can occasion any future *ABORTION*. Now in this *CASE*, *Women* having once *miscarry'd*, or oftner, methinks they may easily find out the *CAUSE Themselves*, by the Help of their *Midwives*; which being done, they should endeavour to have it remov'd, and effectually *cur'd*, before they *conceive* any more. However, if it chance to be neglected at that time, it may be more prudently undertaken afterwards, with such *Precaution*, as the *Nature* of the *CAUSE* and *CONSTITUTION* of the *Woman* require: Always remembring, but especially *before* or *about* the usual *Time* of *ABORTION*, to make use of proper *Corroboratives* for strengthening both the *INFANT* and *WOMB*; since *Women*, *miscarrying* from any one internal *Cause*, commonly bear their *Conceptions* to a certain *TIME*, which they cannot exceed, unless that *Cause* be judiciously removed beforehand.

*I ONCE* had an accidental Opportunity of being fully satisfied of the Veracity of this *CASE*, in a *Woman* of good Note in the City of *Dresden*; who *miscarried fourteen Times* in less than *eight Years*; being never able to *go* beyond the *tenth Day* of the *fourth Month*, and commonly losing the *FOETUS* about the *last* of the *Third*.

*AT* my Arrival in that *Place*, I found my *Credit*, for my necessary *Supplies*, upon a certain *MERCHANT*; who (with great Concern) gave me this melancholick Account of his *SPOUSE*, desiring my good *Offices*, if possibly any Means could be of Service. Upon which, I first made it my Business to discover, *that internal Cause*, wherein *she*, and her ordinary *Midwives*, had been so often mistaken; this being done, I happily performed the *CURE*, tho' (as a *Traveller*) I had not the Satisfaction of staying there to see the *Consequence*. But, however, by my last Advices from the grateful *Husband*, I find *she* is now *MOTHER* of two pretty *Boys* and a fine *Girl*.

*THE Cause* of *ABORTION* then being duly and discreetly *first* discovered, if it proceeds from any *Intemperature* either of the *BODY* or the *WOMB*; the *same* may be prevented chiefly by introducing the *contrary Temperament*, according to *Hippocrates's*<sup>[107]</sup> Judgment, that *Contraries are the REMEDIES of Contraries*.

*IF* it proceeds from too much *FATNESS*, her *Body* is to be reduced; if it comes from too much *LEANNESS*, a convenient *Diet* and good

*Regimen, &c.* will help to restore her.

*IF* it happens from a *PLETHORY*, the too much abounding *BLOOD* is to be circumspectly lessened: As the Humours are to be judiciously evacuated, if it arises from a *Cacochymy*; and all Causes affecting the Spirits and Humours are to be carefully removed and avoided.

*DISEASES* of the whole *Body* are to be prevented as much as possible, by a *Regularity* of proper *DIET* and *REGIMEN* of Health; but whenever *These* are incident, they ought to be cured, as the *Nature* of the *DISEASE* and *CONSTITUTION* of the *Woman* will prudentially permit.

*IF ABORTION* happens from any *Cause* on the part of the *WOMB*, that must absolutely be removed before *CONCEPTION*, and resisted afterwards during the *FOETURA*, by the discreet *Use* of proper *Means*.

*IF* it arises from any *Cause* of the *Neighbouring Parts*, that is to be carefully managed or avoided, and *prevented* more easily than *cured*.

*AS* to the *Causes* on the Part of the *INFANT*, I shall refer the *READER* to the preceding *Chapter* only; as I do likewise if it comes from any *SYMPTOM* of the *Months*, or from any *Acute Disease*, to their respective *Chapters* in this *SECTION*.

*FINALLY*, If it proceeds from any *Procatarctick CAUSES*, either *internal* or *external*, all such are to be sedulously avoided and prevented; but whenever *These* happen, they are generally *cured* by proper *ALTERATIVES* of an *Astringent Quality*, for confirming the *Ligaments*; and *CORROBORATIVES* for comforting the *INFANT*, and cherishing the *WOMB*.

*BUT* supposing, at last, the *Case* desperate, and past all *REMEDY*, through *Negligence* or *Delay*, that the *CURE* cannot possibly be effected, nor the *Misfortune* of *Instant ABORTION* prevented; why then the *Woman* ought to be carefully comforted and strengthened, the *Ligaments* relaxed, the *Passages* dilated, and the *expulsive Faculty* assisted; so that the worse *Consequences* and greater *Danger* may be averted.

*AND* having now, in fine, thus at large treated upon the Subject of *ABORTION*, it leads me methodically (of Course) to touch upon all other *BIRTHS* respecting *Time*; I mean *Legitimate* and *Illegitimate*

BIRTHS: Which (however) I shall discuss in as *Succinct Terms* as I can, to oblige the READER. And *first*,



## **CHAP. XXXI.**

### ***Of a LEGITIMATE BIRTH.***

A *Legitimate BIRTH* respects *TIME* only, and that is properly so called, which most frequently happens, according to the *Common Law* of *NATURE*.

*IT* is never sufficiently to be admired as *Wonderful*, that *MAN*, who is born *HEREDITARY LORD* of the *Universe*, and invested with *SUPREME DOMINION* over all *Creatures*, should, however yet, be the only one deprived of some certain *definite Time* for his *BIRTH*<sup>[108]</sup>; it happening often in the *seventh*, commonly in the *ninth* and *tenth*, and sometimes in the *eighth* and *eleventh Months*, and *That* also at all *Times* of the *Year*: Whereas, on the other hand, all the rest of *inferiour Creatures* have their certain *prefixed Times*, both of *carrying* their *YOUNG*, and *bringing them forth*, beyond which they cannot go, nor controul the Order of *NATURE*.

*HOWEVER*, this being the *Good Work* and *Will* of the Great *CREATOR*, deserves more our silent *Wonder* and *Admiration*, than our bold *Enquiry*, or curious *Scrutiny*, into the *REASON* of it.

*BUT* notwithstanding, I hope, we may easily account for the *Latitude* of *TIME* allowed our *Births*, when we consider what has been said of the *Times* of *Formation* and *Animation* in their proper *Places*<sup>[109]</sup>. If then these require a proportionable *Latitude*, what wonder is it that the *Legitimate Time* of *Birth* is of such *Extent*? Not that I mean that the *rational Soul* is introduced either at different *Times*, or by *Piece-meals*, only that it is not *done* this or that *Day precisely*. And farther (according to *AVERROES*, that great *Commentator*) *Man*<sup>[110]</sup>, not only in the *Womb*, but also after *Birth*, even until his *Juvenile Age*, is but *a-generating*; and from that *Time* to old *Age* he begins to *decline*: yet we daily see that *this Change* is not equal to all, in that some *Men* do but arrive to their most robust and *vigorous State* about the *fortieth Year* of their *Age*, whereas

others come to that Length about the thirtieth, and most about the thirty-fifth.

AS it is an *Auspicious Crisis* which happens any Time of the *Critical Day*, whether anticipated or postponed by a few Hours: And as the *Fruit of Trees* have their constituted Time of *Maturity*, which notwithstanding some are perfected sooner, and some later; so (I think) it may be also in the present Case of *Births*.

HOWEVER yet, to go a little further, without Offence: As to the *Legitimacy* of *BIRTHS*, I don't see any Reason why every *Birth*, producing a *vital Child*, may not be justly esteemed timely *lawful*, whether it be of the *seventh, eighth, ninth, tenth, or eleventh Month*: But because few of our antient and learned *Predecessors* have been inclined to admit any standing *RULE* of such a large *Extent*, in this *CASE* we shall be far from desiring to establish any *New One*, or advance any *Paradox*.

I SHALL therefore (in this Place) only touch upon *That* which most *Authors* seem to have agreed upon, and reckon the most common *Legitimate Birth*; namely, which happens (at the soonest) about the *260th Day* from *CONCEPTION*, being the *first* of the *38th Week*, or the *20th* of the *ninth Month*; as it doth also sometimes fall out (*ten Days later*) about the *270th*, when it is neither *too soon*, nor *too late*; and which likewise (at the latest) happens before the *280th Day*; that is, the *last* of the *40th Week*, or the *10th Day* of the *10th Month*.

BUT This (if I may be permitted to speak my Mind) depends much upon the *Time of Conception*; it being my Opinion, that if the Woman did conceive when *recently purged*, I mean shortly after the natural Flux, she may *bring forth* in the beginning<sup>[111]</sup> of the *9th Month*; whereas, if when the *Menstrua* were almost ready to *flow*, towards *its Close*, or later: And if in the *Interval* betwixt these Times, she may *produce her Child* in the *middle* of the Month: Because as *Plants* or *Corn* arrive much sooner to *Maturity* after the *New* than after the *Full-Moon*, so it may be also with the *Fœtus*, because of the more or less *Vigour* of the *Womb*.

HOWEVER, in short, it is to be observed, that in all these *Cases*, we may commonly allow a few *more Days* for the *GIRL* than the *BOY*, as appears from *Sect. I. Chap. 9*.

AND, in fine, according to the Opinion of the most Learned and Curious *Practisers* in *MIDWIFERY*, this *BIRTH* happens always<sup>[112]</sup> at the *self-same Hour* of the *Day* or *Night*, in which the *Woman* CONCEIV'D: So that from hence it is, that most *BIRTHS* happen in the *Night*, or Dawning of the *Day*; wherefore they All agree, that a *Legitimate BIRTH* requires not only a certain definite Number of *Days*, but also of *Hours*, &c. To proceed therefore to

## **CHAP. XXXII.**

### ***Of an ILLEGITIMATE BIRTH.***

AS an *Illegitimate BIRTH* also respects *TIME*, so *That* is only to be call'd so, which happens *before* or *after* the *TIME* instituted by the *Law of Nature*. Hence all unhappy *ABORTIONS* belong to this *Head*; which being largely handled (apart) in the *Chapter* just aforegoing, I shall only here cursorily touch upon *That*, which (in a distinct sense) is accounted an *Illegitimate BIRTH*.

*THAT* I may the better define *This Sort* of *BIRTH*, I shall *first* observe, that *Nature* has instituted Nothing *rashly*, nor in *vain*, neither does it ever act by *CHANCE*. *She* having then limited a certain *TIME* (however at large) within which all *Legitimate BIRTHS* happen, and all *vital Children* are born; of consequence, whatever happens *before* or *after* that *Time*, is an *Illegitimate BIRTH*, and seldom or never produces a *Living* or *Lively CHILD*.

*HOWEVER*, *Vallesius*<sup>[113]</sup>, *Cardanus*<sup>[114]</sup>, and some *Others* relate divers strange *Precedents*, and affirm that they have known and seen *Children* born in the *fifth* and *sixth Months*, which have liv'd to the *Years of Discretion*; It is notwithstanding my *Opinion*, that *Those great Men* giving ear to the frivolous *Relations* and idle *Reports* of *simple Women*, have suffer'd their *Credulity* to impose so far upon their better *Judgments*. And I am besides the more induc'd to think so, because since *Their days*, we have not heard of any *one Example* of this wonderful *Kind*, which deserv'd the least *Notice* or *Credit*.

*BUT* there are *Others* again; who (in a manner) ridiculing these *Instances*, fall into grosser *Absurditys* themselves; denying the *LEGITIMACY* of a *seven* or *eight-Months BIRTH*; yea, *Some* even of a *Ten Months*, after the *Tenth Day*, as well as of all *posterious BIRTHS*. Upon which erroneous *Mistakes*, (if it may be without *Offence* permitted) I would freely offer my *simple Judgment*, in manner following: and thereupon, *First*,

**CHAP. XXXIII.**  
***Of a Seven-Months BIRTH.***

TO prove the LEGITIMACY of this *BIRTH*, and the *Possibility* of this *Month's* producing a *vital Child*, I need not confine myself to the *Judgments* of the most Wise and Divine *Hippocrates, Galen, and others*, nor to the *Principles* of *PHYSICK* in particular: but may justly appeal to All the rest of the *Liberal Arts and Sciences*, which (as far as I am duly acquainted with them) generally agree in *Defence* of This Position.

*IT* is (however) certain, that the *CHILD* born *before* the *Twentieth Day* of this *Month* is commonly *weak and infirm*. And for that Reason the *later* the *BIRTH* happens in the *Month*, the more *brisk and lively* is the *CHILD*: As I have more than once observ'd, that the *Latter Part* (about the *210th Day* from *CONCEPTION*) hath produced as sprightly vivacious *Children* as any at All. 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 Month*, provided it be not expell'd by some *preternatural Cause*.

TO examine this nice Matter a little more clearly, let us inspect into the *Nature and Quality* of the *Month*: In order to which, I hope, we may rationally observe,

I. *THAT* (according to the best *Astrologers*) the latter of the *PLANETS*, (the *Moon*) influentially presides over the *INFANT* in this *Month*; whose frigid and humid *Qualitys* 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* now perfected by the whole Body of the *PLANETS*, that have *All* particularly (in their order) duly discharg'd their respective *Functions* towards its Perfection; provided it has a Competency of *Strength and Vigour*, it forwardly appears about the Close of this

*Month with great Ease and Facility, and may continue both Healthy and Lively after its Birth.*

II. *THIS* is universally acknowledged to be a *perfect* and *compleat* NUMBER; from whence *Cicero* calls it *NODUS OMNIUM*, or the *Knot of all Things*. As the Wise *Pythagoreans* justly term it otherwise the *Vehicle of Man's Life*: Not only because that, according to the *Violence* of any *DISEASE*, and the *Strength* of the *PATIENT*, a *CRISIS* happens either in the *Seventh*, or the *multiply'd Seventh Day*; but also because, as *CONCEPTION* is certain upon *Seven-Hours Retention*; and the *Work of Coagulation* perfected in *Seven Days*, so may That of full *Maturity* be in *Seven Months*, and accordingly this *MONTH* may very reasonably produce *vital Children*. But by the way,

*HOWEVER* fictitious such things as savour of *Astrology*, may be reckon'd by *Some*, yet who knows not that the *Seventh Hour*, and *Seventh Day* after its *BIRTH*, determines the *CHILD* either to *Life* or *Death*? Who does not well know, That in the *Seventh Month*, its *TEETH* begin to break out and appear? That in the *Seventh Year* (according to *Plutarch*) it changes its *TEETH*? Who does not find, That<sup>[115]</sup> the *Age of Man* depends upon *SEPTENARY Mutations*? That the *First Seven Years* conclude his *INFANCY*; as the *Second* finish his *PUERITIA*, or *Childhood*; and the *Third* compleat his *ADOLESCENTIA*, or *Youthful Growing Age*? To which his *JUVENTUS*, or more vigorous *Youthfulness*, succeeds; which is absolv'd in *twice Seven Years* more: For in *This Juvenile Age*, the *Body* attains to its full *STATURE*; as the *Bones, Membranes, and Fibres* arrive to their due *Solidity*.

*THIS* again is succeeded by the *Fifth*, call'd *VIRILITAS*, the *Virile* or *Manly Age*; consisting of *twice Seven Years* more, being in all *Seven times Seven Years*: In which *MANHOOD*, the *Facultys* of the *MIND*, as well as the *Strength* of the *BODY*, are most resplendent and perfect; tho' in almost *All Women*, the *Generative Power* begins to cease at this *AGE*, as their *TERMS* commonly do, however, not without a great *Disorder* of the *Motion* of the *BLOOD*.

*THE Sixth Age* of *Man*, or the *SENECTUS*, is compos'd of *twice Seven Years* more, and extends itself to *Sixty Three*: In *This Old Age* the *Natural VIGOUR* very much declines, the *BODY* waxes both *dry* and *lean*, the *MEMORY* begins to fail, and the *PERSON* grows more *Anxious, Careful* and *Covetous*. As in the *Seventh* and *Last Age*, (or

DOTAGE, as it were) he becomes *Feeble* and *Decrepit*; which generally consists of *Seven Years* more. So that, in fine, according to this very rational and plausible *Computation*, of the Learned and most Ingenious Dr. *Sprengell*, the AGE and LIFE of MAN is commonly reckon'd to amount to *Seven times Ten Years*.

*IT* is also farther observable, that as the SOUL of Man has *seven* different *Appellations*, according to its seven principal *Offices*, (as amply appears by *Sect. I. Chap. 4.*) so there are *SEVEN* Degrees in the BODY, to compleat its *Dimensions*; viz. *Marrow, Bone, Nerve, Vein, Artery, Flesh, and Skin*: As there are also *SEVEN* in Number, which (according to *Macrobius*) the *Greeks* call *BLACK MEMBERS*; viz. the *Tongue, Heart, Lungs, Liver, Spleen, and Two Kidneys*, to consummate the *Compositum*. Yea, *Hippocrates*<sup>[116]</sup> himself confirms the *Efficacy* and *Præstancy, Fulness* and *Perfection* of this Number.

I have also remarkably observ'd, that the Number *Seven* is most powerful and signally predominant in *Cœlestials*; as the *Seven Circles* in the HEAVENS, according to the *Longitude of the Axle-Tree*: The *Seven Stars* about the *Artick-Pole*, called *CHARLES'S-WAIN*: The *Seven Stars* also call'd *PLEIADES*: The *Seven Planets*, giving Names to the *Seven Days of the WEEK*: The *Periodical Revolution* of the MOON every *Seventh Day*, running round the Compass of the whole ZODIACK in *Four Times Seven Days*; that is, considering her *Phases* as obverted to the SUN. And *Linus*, a most ancient celebrated Poet, sings thus:

*“Septima cùm venit Lux, cuncta absolvere cœpit  
“Omnipotens Pater, atque bonis, & Septima, & ipsa,  
“Est etiam rerum cunctarum Septima Origo;  
“Septima prima eadem perfecta, & Septima Septem,  
“Unde etiam Cœlum stellis errantibus aptum  
“Volvitur, & Circ'lis totidem circum undique fertur.*

*THIS* Number seems likewise to be of the greatest Esteem in *Religion*; and from hence among the *Hebrews*, to swear, is call'd *SEPTENARE*<sup>[117]</sup>, (that is, to *protest by Seven*;) So *Abraham* making the COVENANT with *Abimelech*, appointed *Seven Ewe-Lambs* for a Testimony: The *Seventh Day* the Great CREATOR rested from his Work: *Jacob* served *Seven Years*: *Seven Days* the People bewail'd the Death of *Jacob*: *Elisha* (the Prophet) said unto *Naaman* (the Syrian Captain) Go and wash thy self *Seven Times* in *Jordan*, and

thou shalt be made whole, and thy Flesh become clean: And, in fine, *David* said, *Seven Times* a day do I praise *THEE*, because of thy righteous Judgments.

*THESE*, and innumerable such like *Sentences* are not only couch'd in the *Books* of *Moses*, and the whole *Volume* of the *Old Testament*; but also expresly contain'd in the *GOSPEL*, and interspers'd through the whole *Bulk* of the *New*: 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. But besides, in the *Apocalypse* or *Revelation* of *St. JOHN*, this mysterious *NUMBER* is most frequently mention'd, to denote its *Efficacy* and *Excellency* of representing some *Ænigmatical* Truth or Emblem.

*MOREOVER*, the *Divine Apostle* signifies and sets forth there, the *Persecution* of the *CHURCH* (under the *Tyrants*, *Domitian*, *Trajan*, &c. which began in the *Primitive CHURCH* in his own Days, and continued for three hundred Years, even to the Reign of *Constantine* the Great) by the *Allegory* of<sup>[118]</sup> *SEVEN SEALS*. He figures out the *Heresys* of the *ARIANS*, &c. (from the Time of *Constantine* to the Reign of *Theodosius*, being three hundred Years more) by that of<sup>[119]</sup> *SEVEN TRUMPETS*. And, in fine, he mystically alludes to the future *Plagues* of *ANTI-CHRIST* (from the Time of *Pope Bonifacius*, to these our present Days) by<sup>[120]</sup> *SEVEN VIALS*, according to the Interpretation of that most Learned Divine, *Peter Palladius* Bishop of *Rochel*.

I say, with Submission to wiser Heads, that *These* and the whole Train of those Sacred *Allegorical Allusions* used in this *Book*, might have been as pertinently express'd by any *other Number*, as the *SEPTENARY*; were it not that, this *Number* better implies a certain *FULNESS* of *Sacred Mysteries*: As I think that *Number* likewise (in all rational probability) may properly portend here, *PERFECTION* in *Maturity*, and *COMPLETION* in *Vitality* to every *Full Seven-Months CHILD*.



## **CHAP. XXXIV.**

### ***Of an Eight-Months BIRTH.***

AS to this Point, the *Case* indeed differs much in my Judgment from the *Former*: For tho' I have heard some loquacious *Women* strenuously aver the *contrary*, because of their own rash *Mistakes*; yet I cannot help being of the same Opinion still, that this MONTH seldom or never produces a *living*, or *lively* CHILD: And that because, if the INFANT hath *Strength* enough, it must needs appear about the *Close* of the *Seventh Month*; but if not, the *Attempts* are the same, according to its greater or less *Ability*s; (as most MOTHERS may very sensibly observe in their own Conditions, by its extraordinary *Motions* and *Struggles* at that *Time*) whereby it is so *weaken'd* and *debilitated*, that it requires the *Eighth full Month*, and Part of the *Ninth*, to recover itself, and recollect its *exhausted Strength* and *Vigour*.

ANOTHER Natural Reason besides may be given for *This*; because that this MONTH is peculiar to the *Planet SATURN*, which is an Enemy to all *Creatures* that breath LIFE: For he now returns not with the same *Meekness* and *Lenity* of Influence that he used in the *First Month* of the *CONCEPTION*, but with a far greater *Severity* of Tyranny and Enmity; as by his *Frigidity*, lessening and extinguishing the *Native Heat* of the *INFANT*, rendering it Unactive and Slow to *Motion*; so by his *Siccidity*, constringing the *Passages* and *Orifice* of the *WOMB*: which, if so, must (of necessity) very much endanger both the *MOTHER* and the *INFANT*.

BE this as it will, yet it is most certain, that the CHILD born in this MONTH is always very *Weak* and *Sickly*; However if, by chance, it survives the *14th*, it may live till about the *40th Day*, when it most commonly *breathes its Last*: Yet if it also survives this *Time*, the greatest *Danger* being then over, it may, by the means of tender *CARE* and *ART*, be brought up as *others* are usually reared: But how

*long-liv'd soever, or well-governed its Health may be, it will still continue of a weakly and tender Constitution of Body, if not also half-witted<sup>[121]</sup> in Mind.*

*UPON this Head some Egyptian Writers mention, that because Dionysius, who was born in the EIGHTH MONTH, lived in the Island of NAXOS; therefore both this Number and the Island were dedicated to his everlasting Memory; Whereupon, they say, he obtained the Prerogative and Privilege from the GODS, that the Women of NAXOS only, in this MONTH, should bring forth in Safety, and their CHILDREN only enjoy Vitality.*

*WHICH Fable may however serve to satisfy us, that they have had no better Opinion of an Eight-Months BIRTH, in those Antient Days, than the Generality of Learned Men yet have in these Modern Times: signifying in the main, by this comical Allusion to that little Island in the Ægean Sea, that if, peradventure, an Octimestrian BIRTH, by its more propitious Destiny, should be determined to Life; that ought to be looked upon as something Extraordinary, and not laid down for any general Hypothesis: especially for this manifest Reason, because in all other Nations, such CHILDREN are commonly observed to be but short-liv'd; as the Women, labouring with CHILD at that critical<sup>[122]</sup> or fatal TIME, are absolutely exposed to the severest of excruciating PAINS, and the greatest of imminent DANGERS.*

*MOREOVER, Hippocrates himself testifies, that the very Gestation<sup>[123]</sup> of the eighth Month is the most onerous and difficult of all the Time, as well on account of the Indisposition of the Womb, as by reason of the Mother's being affected by the disturbing Motions of the Infant: Wherefore if the Birth then draws on, it receives a double Damage, and suffers as well because of these Affections of the Mother and Womb, as by its own proper Motions in precipitating itself.*

*FROM what is said, we may easily comprehend what HIPPOCRATES means by that obscure<sup>[124]</sup> Ænigma, which some have formerly reckoned more inextricable than any Herculean Knot, viz. An Octimestrian Birth is and is not; signifying thereby nothing else than that the Child born in the eighth Month (in some respect) may be supposed in Being, but really and indeed is not, because it soon vanishes and dies.*

**CHAP. XXXV.**  
***Of a Nine-Months BIRTH.***

*THE* Generality of *Modern Writers* have too strictly confined a *Legitimate BIRTH*, and tied it down to this very *MONTH* only; and *some* even restrain it to the narrow *Limits* of its *Latter Half*: Both equally affirming *That TIME* to produce the most vigorous and lively *Children*, and strenuously alledging it to be the *only* appointed *TIME* of *Nature*; because (as they say) *it happens most frequently*.

*BUT* unless they could produce some better *natural Reasons* than *THIS*, or any *others* indeed that I have yet heard of, they shall scarce *influence* me to agree with their popular *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*, in *Condensation* and *Good-Manners* to *Female Authority* (to which I owe all imaginable *Deference*) I shall not launch out into any immodest or disagreeable *Contradictions*; but, on the contrary, I shall endeavour to make it evidently appear from the *Nature* of the *MONTH* itself, that it indisputably induceth both *Perfection* and *Vitality* to the *CHILD*, whether it be *born* at this *Time* or not: For I must frankly own this *Truth* indeed, that many *Auspicious BIRTHS* happen in this very same *MONTH*, for several good *Reasons*.

I. *BECAUSE* then, if we will believe *Astrologers*, *JUPITER* now returns with his *Serene Aspect*, by his pure healing *Heat* and *Humidity*, cherishing and renovating the *Life* of the *INFANT* (which consists of those two *vital Qualities*) and quite effacing the former *Mischiefs* and *Injuries* of noxious *SATURN*: whereby he renders *This ninth Month* not only most conducive to the *BIRTH*, but also to the future *Welfare* and *Prosperity* of the *INFANT*.

II. *BECAUSE* this auspicious *Number NINE* is dedicated to the *MUSES*, according to the Order of the Celestial *SPHERES*: Hence as we have *nine moveable Spheres*, viz. the *Primum Mobile*, the *Starry Heaven*, and the *Spheres* of *SATURN*, *JUPITER*, *MARS*, *SOL*, *VENUS*, *MERCURY*, and *LUNA*; so there are *Nine MUSES* appropriated to them, to accomplish their *Harmony* or *Consort*.

III. *BECAUSE* to denote the *Sufficiency* of this *NUMBER*, there are also *nine ORDERS* and *CHOIRS* of blessed *ANGELS*; namely, *Seraphims*, *Cherubims*, *Thrones*, *Dominations*, *Powers*, *Virtues*, *Principalities*, *Archangels*, and *Angels*: Which the *Prophet EZEKIEL*<sup>[125]</sup> emblematically figures out by *Nine STONES*; as the *Saphire*, *Emerald*, *Carbuncle*, *Beril*, *Onyx*, *Chrysolite*, *Jasper*, *Topaz*, and the *Sardis*.

*BUT* besides the *Nine* internal and external *SENSES*, mentioned in *Sect. I. Chap. 5.* more plainly and familiarly denote the *Perfection* of this *NUMBER*: As, in like manner, the most learned *Authors* of all *Ages* take great *Notice* of it in the *AGE* of *Man*, calling *this Ninth*, together with the *Seventh*, *CLIMACTERICAL Years*.

*NOT* to mention the *Ninth Hour*, in which our Blessed *SAVIOUR* breathed out his *Holy Spirit*; the *Ninth Day* the *Antients* buried their *DEAD*, and many such remarkable *Instances*. Yet however, in most *Natural* and *Philosophical Cases*, this *NUMBER* implies still some *Imperfection*; because it comes short of the *Complement* of the *Great Number TEN* (being deficient by *ONE*) as *St. Austin* interprets it of the *TEN LEPERS*. Wherefore not to go too far in these *MYSTICAL Matters*, I proceed to

## **CHAP. XXXVI.**

### ***Of a Ten-Months BIRTH.***

AS to this Point, it is not only True in *Part*; to wit, *during the First Ten Days* of the *10th Month*, as SOME would have it, but rather (in my Opinion) *Altogether*, and at any time of it, as LEGITIMATE as the *9th Month*; according to *Plautus* the Comick Poet; *Tunc illa quam compresserat, decimo post exacto Mense hanc peperit Filiam.*

FOR altho' *Women* commonly reckon their BIRTHS more frequent in the *Ninth Month*; yet many *Learned Men* have left it (as a doubtful Controversy) undecided whether THAT or THIS be the most proper natural Time: Whereas *Some* of the *first RANK*<sup>[126]</sup> have more positively determined a *Legitimate BIRTH* to happen in the *Tenth Month ONLY*, according also to *Virgil's* excellent Poetical Computation—

*“Matri longa decem tulerunt fastidia Menses.”*

MOREOVER, for a farther Proof of this Argument, I need only refer to *Solomon*, the wisest of *Kings*; who being the greatest *Master of all ARTS*, cannot be supposed to have been ignorant of This *Truth*: And whose express Decision of this Doubt, we have set down in the Beginning of the *7th Chapter* of his *Book of WISDOM*; saying, *“I myself also am a mortal Man, and the Offspring of him that was first made of the Earth, and in my Mother's Womb was fashioned to be Flesh in the time of TEN MONTHS, &c.”*

BUT farther yet, as to the *Nature* of this *Month*, *MARS* is presumed to succeed in it, who indulges the *INFANT* by his *amicable Qualities*, or *benign Influences*: For *He* is deemed a Friend to *LIFE*, as he affords *Vitality* to the *BIRTHS* happening in it.

AND again, this *Number TEN* is reckoned a *Compleat* and *Universal NUMBER* in all *Sciences*; because we cannot account

beyond it, but by *Replication*, a *Re-assumption* of the UNIT, or *Repetition* of the *Nine Figures*, to perfect the Progression. But farther still, to denote the Excellency and Perfection of this MONTH, there are TEN Singers of *Psalms* mentioned in Holy Scripture; namely, ADAM, ABRAHAM, MELCHISEDECH, MOSES, ASAPH, DAVID, SOLOMON, and the three Sons of CHORAH: TEN Musical Instruments: TEN Strings in the *Psaltery*: TEN Curtains in the *Temple*: TEN Commandments instituted and given directly by GOD himself: AND, in fine, the TENTH Day after *Ascension* the HOLY GHOST came down, &c.

THERE are besides also TEN Parts, of which MAN himself consists intrinsically; viz. the *Spirit, Brain, Lungs, Heart, Liver, Gall, Spleen, Kidneys, Testicles, and Matrix*: And likewise TEN Simple Integral Parts constituting the MAN, to wit, *Bone, Cartilage, Nerve, Fibre, Ligament, Artery, Vein, Membrane, Flesh, and Skin*. 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.

BUT, after All, lest I should be thought, by this way of Reasoning on the Numbers of the MONTHS, to vend some fictitious *Notions* for mechanical Causes, or vain *Fictions* for the *Laws of Nature*, I shall in this Place, to avoid that Censure or Reproach, make a small *Digression*, and that upon NUMBERS in general.

FIRST then, I think it appears very Plain from the *Three preceding Chapters*, that NUMBERS are of a certain wonderful Efficacy and Virtue even in SUPERNATURALS.

SECONDLY, In *Natural Things* also the Virtues of NUMBERS (so *mystically* constituted and *mysteriously* intended) are conspicuously manifest: As is evident in the *Herb*, call'd PENTAPHYLLON, 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. So likewise in the *Herb HELIOTROPIUM TRICOCCON*<sup>[127]</sup>, three Grains whereof cures the TERTIAN: and four, the QUARTAN Ague. In like manner, as a *Serpent*, if struck ONCE with a *Spear*, dies; but if TWICE, is said to recover *Strength*. So much for the Curious.

HOWEVER, These and many other Things might be mentioned, both in *Natural*, and *Supernatural Beings*, upon the wonderful

*Power and Efficacy of NUMBERS: Which plausible Doctrine not only the most Eminent Philosophers, but also the most Learned Catholick DOCTORS, namely, St. Jerom, Austin, Origen, Ambrose, Athanasius, &c. All unanimously teach; as well as the most famous Dr. Rabanus (Archbishop of Mentz) who in his Time compos'd an excellent Book to this purpose chiefly upon the Virtues of Numbers.*

*BUT notwithstanding all This, I am far from believing that there is any peculiar Virtue in NUMBERS, considered abstractedly: Only, I would hereby demonstrate, that as the Omniscient CREATOR has appointed every thing a certain TIME for its Production, Augmentation, Perfection, Declension, and Duration; so in all probability, the same Decree or Good-Will of Divine Providence may have ordered NUMBERS, and Sett-Days or Times to concur with the apparent Necessity of Corporeal, Natural, and Mechanical CAUSES. For in Truth, at last, I cannot think that, unless there had been some great and distinct Mysterys of GOD and Nature comprehended in NUMBERS, the Great DIVINE<sup>[128]</sup> would otherwise have recommended That Search to the World of Understanding to count the NUMBER of the Beast: saying, It is the Number of a Man. But to proceed:*

**CHAP. XXXVII.**  
***Of an Eleven-Months, and all posteriour***  
***BIRTHS.***

As to this MONTH, many *Authors*<sup>[129]</sup> agree to legitimate its *BIRTH*; because of several repeated *Instances* that really happen'd in their Days: To which I can add *ONE* of my own proper *Experience*, during my itinerant *Practice* in the City of *Prague*. Where, as I came recommended to the Acquaintance of some Eminent *Physicians* of the Place, I happen'd once to be call'd (by *one* of them) to a *Lady* in LABOUR; whom I had the good Fortune to deliver immediately, of a fine, lusty, and lively *Girl*. After which, I had the Honour to attend her in *Child-Bed*; I mean, to visit and prescribe for her, by the concurring Advice of my Honoured *Friend* (the most Learned and Ingenious Dr. *Von Overberg*, who was her near Relation) in order to prevent some *Disasters* under which she had formerly suffer'd on the like Occasion. Upon This, she was pleas'd 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 daresay, I was no ways mistaken, or impos'd upon; that *Lady* being endued with no less true *Honour* and strict *Virtue*, than she was otherways deservedly esteem'd, of a singular good *Character*, and great *Distinction* in that Place.

UPON which happy Occasion, I was the first Time fully satisfy'd, and convinc'd, as to the due Proportion and Distinction of the *Four controverted Terms*; viz. that, by how much the *latter Part* of the TENTH MONTH is preferable to the *Beginning* of the NINTH; by so much is the *Beginning* of the ELEVENTH, preferable to any *BIRTH*<sup>[130]</sup> happening in the *latter Part* of the SEVENTH MONTH: So that, upon the whole Matter, I can find no plausible Reason why All *Those* may



not be accounted *Legitimate terms* of Time in *Child-Bearing*, as well as the *latter Part* of the *NINTH*, and *Beginning* of the *TENTH MONTH*.

*WHICH* probable Opinion we may the more readily agree to, and acquiesce in; especially because (if what has been said of the rest of the *PLANETS*, in the respective *Chapters* of *This* and the *First SECTION*, be true) the *SUN* in this *ELEVENTH MONTH* returns to take care of the *INFANT* (yet unborn;) by virtue of whose vivacious *Influence* and beneficent *Quality*, *BIRTHS* of this *MONTH* are accounted no less *vital* and *successful*, than any *others* differently time'd.

*THERE* are also many *Authors*, over and above, who make mention of *BIRTHS*, in the *Twelfth*, *Thirteenth*, *Fourteenth*, and *Fifteenth MONTH*. Yes verily, and there is *one remarkable Instance*, of the *Physical College* at *Montpelier*, where a grand *Consultation* was held about the Year 1590, in *Favour* of a certain *MARCHIONESS*; who (after some fair *Legitimate BIRTHS*) had *Two*<sup>[131]</sup> running successively, the *one* in the *Eighteenth*, the *other* in the *Twentieth MONTH*: upon which, divers curious *Reasonings* happened, and various *Sentiments* were deliver'd. However, because such *Precedents* are so very few and uncommon, I shall take up no more *Time* about them. Only

*AS* to what is said in this, and the preceding *Chapters*, touching the *Months*, I desire to be understood, as meaning *Solar*, not *Lunar Months*: By *Solar Months*, I mean that *Space of Time*, which the *Sun* continues in either, or every, *Sign* of the *Zodiack*, comprehending thirty *Days*.

*BUT* it may (perhaps) be objected, that the *Antients* (especially the *Greeks*) reckon'd their *Years* by *Lunar Revolutions* only, and had none else but *Lunar Months*. To which I answer, that the *Wise* and *Divine HIPPOCRATES* computes<sup>[132]</sup> the *Time of Birth* by *Decads of Weeks*; which *Decad* contains *Seventy*, as every *Week* consists of *Seven full Days*: Hence *He* makes out the *Legitimacy* of a *Seven-Months Child*; because that *Term* comprehends *three Decads* of *Weeks*, or *210 Days*: And hence it is evident, that he has measur'd that *Time of Gestation* by *Solar Months*, of which each contains *30 Days*, answering alike in *Births* of all *Months*. For if we *divide* those *210 Days* by *7*, for the *Number of Months*, we shall find a *Quotient* of *30 Days* to each; or if we *multiply* *30* by *7*, we'll find a *Product* of *210*

Days in all. And this *Computation* he farther elucidates, saying<sup>[133]</sup>,  
*As thirty Suns form the Fœtus, so seventy move it, and two hundred  
and ten perfect it.* Hence it is evident and certain, that HIPPOCRATES  
also considered and regarded the *Circuits* of the *Sun*. Which leads  
me farther, to

**CHAP. XXXVIII.**  
***Of the Reasons why ONE Number of Months,  
Weeks, and Days, is more Auspicious to  
BIRTH, than ANOTHER.***

*WHAT* has been said in the *Seven preceeding Chapters* particularly, concerning *Months, Weeks, &c.* leads me directly to descant upon *THESE* in general: Which *Topick*, tho' I could willingly resign it to the more *Judicious* to enter upon, and recommend to the more *Learned* to discuss; yet lest I may be thought to evade or omit any material *Point* which I have undertaken, I shall endeavour (according to the Best of my weak *Capacity*) to explain, *en passant*, and to unfold this *Mystery*, by declaring the most plausible *Orthodox Reasons* why *ONE Number of Days, Weeks and Months, is more Auspicious to the BIRTH*, and affords more *Vitality* to the *CHILD* than *ANOTHER*.

*IN* handling of which *Subject-Matter*, as I propose to be very *Brief*, so I shall only observe in short, that such *Reasons* are chiefly founded upon a *double Principle*; That is, of daily *Experience*, and natural *Knowledge*.

I. *UPON* daily *Experience*; in that it is notoriously well known that *CHILDREN* born in *different Months*, are not equally *Vital* or *Lively*; and in that it is evidently manifest, that the *7th, 9th, and 10th*, and perhaps the *11th Month* also, are endued with some certain *Virtues*, and prevalent *Qualitys* before all *OTHERS* in this Case.

II. *UPON* Natural *Knowledge*; insomuch that it is the Opinion of all *Judicious Naturalists* (either *Philosophers* or *Physicians*) that this *inferiour World* is moved and govern'd by *superiour Bodys*, and that all *Terrestrial Vicissitudes* and *Changes* depend upon *Cælestials*, and those chiefly upon the *SUN* and *MOON*: which both possess great *influential Virtues*, and exercise great directing *Powers*

over all *Inferiour Bodys*. From hence the *Antients* always maintain'd, that the *Periodical Accessions* and *Circulations* of many *DISTEMPERS* depended entirely on their noxious *Influences*; especially upon that of the *Moon*, because of her *Proximity*.

*NAY*, some *Authors* have advanced so far, as to ascribe the only *Cause* of them to the *Powers* of the *STARS* and *PLANETS*. But tho' I am no ways to countenance *These Notions* to this ridiculous Length, nor in the least to defend the vain *Fictions*, or foolish *Ostentations* of the vulgar *ASTROLOGERS*; yet I shall make no scruple to assert that both the *STARS* and *PLANETS* are concurring or co-operating, tho not sole *efficient Causes*, in these *Cases*: And This, I hope, I may rationally be allow'd to do, supposing I had not the direct *Authority* of such a Great Man, as the most Learned and Excellent Dr. Mead<sup>[134]</sup>, over and above to back me; who says, "*It is moreover to be consider'd, that the rest of the STARS and PLANETS have each their Power and Influence, which tho' they be not Equal to that of the SUN and MOON; yet notwithstanding they conspire to augment or diminish their Powers on human Bodys; and this Concourse is of so great Consequence (says this Eminent Author) that we must refer to it the sudden and hidden Power of most Distempers in all Countries, &c.*"

*BUT* the *Powers* of the two great and glorious *LUMINARYS*, we are more *sensible* of, as they are more manifestly *conspicuous*; and *These* we may in many other *Cases*, (as well as in *BIRTHS*) hold for *efficient Causes*.

*FOR* who knows not that the *Influence* of the *SUN* fructifies all sorts of *Grain*, and ripens *Fruit*, *Corn*, &c? Who knows not that by its *Force* or *Influx* only, divers *Animals*, *Insects*, &c. engender and spring out of the *Dust* and the *Earth*? Or, who knows not that its *Power* prompts all *Creatures* to *Coition*, and excites them to propagate their respective *Species*, each one its own *Kind*, &c.

*NEITHER* is the *Influence* of the *MOON* less evident: For does it not change the *Constitution* of the *WEATHER*, raise the *AIR*, heighten the *WINDS*, swell and exagitate the *Surface* of the *SEA*, and finally, augment and increase the very *Tides* of the *OCEAN*? Do not all *Animals*, as well as the *Menstruous* and *Pregnant Woman* sensibly feel the *Power* of the *LUNAR Influence*? Yes verily, as my last quoted *Author* justly<sup>[135]</sup> observes, *unless their REGIMEN be perverted, by*

*which means the Body may be disqualify'd or rendred unapt to receive the Impression.*

*NOW this does not only happen to Four-footed Beasts, and all that possess the dry LAND; but also more especially to the Inhabitants of the SEA: And how remarkable is it, that the very Shell-Fish, (how closely soever shut up, and how low soever buried, as it were, in the very ABYSS of the Deeps) cannot be exempted from the sensible Impression of this LUNAR Power? To this Point and Purpose (I think) Lucilius<sup>[136]</sup>, that Learned Poet, manifestly alludes, saying,*

*“Luna alit Ostrea, & implet Echinus, Muribus  
“Fibras & Pecui addit.*

*And after Him, Manilius<sup>[137]</sup>, that great Astronomer, writes à propos upon this Topick, when he says,*

*“Sic submersa fretis Concharum & Carcere clausa  
“Ad Lunæ motum variant Animalia Corpus.*

*THESE Things then being evidently so, and it being a most certain and undeniable Truth, that the SUN and MOON have each their respective Influence upon all Inferiour Bodys: (as has also been already shewn in Sect. I. Chap. 8.) I come now to observe that such Mutations as are Quick and Brief, or such Changes as are accomplished in a Few Days, may be entirely ascribed to the Power of the MOON: As in the Reverse of these Cases, which cannot be determin'd under a Long Time; the Course of the SUN is more chiefly to be consider'd and principally regarded.*

*SO Acute Fevers (because SHORT) are generally assuaged and dissolved in 14 Days: Whereas Quartans (because LONG) on the contrary are only determin'd in six Months. It's true indeed, the Antients ascribed these Laws of NATURE, to Pythagorean Numbers, and distinguish'd the Times of FEVERS according to their Critical Days, which they strictly animadverted, as they laid great Stress upon that Ceremonious Observation.*

*HOWEVER, Galen made a far stricter Disquisition in this Matter, and conceiv'd (as the Truth indeed is) that the Accessions and Crises of FEVERS had no Connexion with any NUMBERS or odd Days, but took Origin only from the Efficacy of the MOON: (as is more fully explain'd in Chap. 28. of this Section.) According to which*

MAXIM<sup>[138]</sup>, *Acute Distempers* have their *Circulations* in *Seven Days*, and take their *Accesses* and *Declinations* from the *Course* of the MOON; which every *Seventh Day*, when NEW, HALF-FULL, or FULL, has her greatest *Influence*.

HE farther observes that the *Quarter-Day* of the MOON may fall upon the *6th* or *8th* Day of the DISTEMPER, and consequently *either* of *these Days* may determine it as well as the SEVENTH. For (according to Dr. Mead's excellent Judgment) the *Dissolution* of a FEVER sometimes happens *To-day*, which according to the ordinary *Course* of the DISTEMPER ought to happen *To-morrow*; or, on the contrary, the *same* may be procrastinated till *To-morrow*, which might be expected *To-day*: And *That* for the various *Reasons*<sup>[139]</sup> most ingeniously by him alledg'd and irrefragably established.

IN fine, such *Mutations* and *Circulations* of Things as are perfected and perform'd in a *few Days*, are directed by the *Property* of the MOON: whereas such *Changes* and *Alterations* as require the *Dissolution* and *Determination* of *Months*, refer only to the *Government* of the SUN. Which I would have thus candidly understood, *viz.*

AS from the beginning of the *Month* to the FULL-MOON are almost *14 Days*, which accomplish half the *Lunar Circuit*, and comprehend two *Quarter-Changes*; so from the Beginning of *Spring* to the End of *Summer* are six *Months*, which comprehend *two Seasons* or half of the Year: And so that *Mediety* or *Half of the Month*, from FULL-MOON, to the Time of *Occultation* or NEW-MOON, answers to the other *six Months*, from the beginning of *Autumn* to the last of *Winter*, which conclude the other Half of the Year.

FOR as we divide the *Course* of the MOON by *4 Weeks*, according to its *4 quarter Changes*; so we distribute the *Course* of the SUN into *4 Stations*, according to the *four Seasons* of the Year: Hence it is that all *Times* of the Year answer in proportion to the different *Weeks* of the *Month*, and all *Stations* of the SUN (in like manner) to the different *Changes* of the MOON. Wherefore as the *7th Day*, which is the *4th Part* of the *Lunar Month*, determines *acute Distempers*; so the *Change* of the *Season* of the Year dissolves *Diuturnal Diseases*. The SPRING commonly shakes off any *Malady* generated in WINTER, as the SUMMER does what is begun in the SPRING; and

the *AUTUMN* discusseth any *Affection* excited in *SUMMER*, as the *WINTER* does what happen'd in *AUTUMN*.

*THESE* Things being thus cleared-up by the way, we have now only to consider, that the Time of *GESTATION* is no *Acute*, but a *Diuturnal Effect*; and that *BIRTH* is nothing else but the *CRISIS* of the same *Affection*, according to<sup>[140]</sup> *Hippocrates's* Sense. Which, if so, it is evidently manifest that, in defining the *Time* of *BIRTH*, we ought chiefly to regard the *Course* of the *SUN*, and strictly observe the *Number* of *MONTHS*; However so, as not to neglect the *Motions* of the *MOON*, and consequently, we ought also to consider duly the neat *Number* of *DAYS*: Wherefore (I say) in *BIRTH* we are to have a just Regard to, and take a strict Observation of, not only the *Changes* of the *MOON*, but also of the *Mutations* of the *SUN*; because both the *One* and the *Other* act very powerfully in *BIRTH*. Which I thus beg leave to illustrate as follows, *viz.*

*AS* the *first seven Days* have the greatest Power of determining *Acute Diseases*, so the *first three Months* of *GESTATION* (which answer to those Days) determine the *CONCEPTION*: And as of *those* the *7th Day* is the most powerful, so of *these* the *third Month* is the most prevalent. From hence it is that the *FOETUS* suffers such manifest *Alterations* and *Changes* of Nature in this *MONTH*: For it is now metamorphos'd or chang'd from an *Inanimate* into an *Animate Being*: It now becomes a *Living* and *Moving Body*, subsisting henceforward by its own proper vivacious *Faculties*; yet not so however, that *this MONTH* can be presum'd to produce a *vital Birth*: No, because as every perfect and plausible *CRISIS* of the *7th Day*, requires the *Concurrence* of the digested *Humour*, together with the *Ability* and *Strength* of the *PATIENT*; so in *BIRTH*, the *Disposition* of the *INFANT* must necessarily concur with all *These*, which it can never be suppos'd to do in the short Space of *Three Months*.

*MOREOVER* again, as the *Days* of the Interval from the *7th* to the *14th*, have but small *Power* in dissolving *acute Diseases*; so neither have the *4th* or *5th Months* (which assimilate *these Days*) any *Efficacy* tending to *BIRTH*. Wherefore if an unlucky *Ejection* of the *Foetus* happens in *these Months*, it can be no otherwise judged of, than as when *Symptomatical* (not *Critical*) *Excretions* fall out on *DAYS* not *Decretory*: Hence we (of consequence) may collect, that the very *First Time*, in which a *legitimate Term* can be suppos'd to

concur effectually, together with the *Disposition* and *Strength* of the *INFANT*, in case of *BIRTH*, will be (as *Hippocrates* has well observed<sup>[141]</sup>) about the *182d Day*, or at the *half Year's End*: Which (however) he calls a *Septimestrian BIRTH*, because the *Ancients* reckon'd their Year by *Lunar Months*, as they did their *Months* by the Course of the *MOON*; whereof 13 with some *Days* of the *14th Month* constitute the *Solar Year*: Not that I mean they in the Interim were at all ignorant of the *Solar Periods*. And however, tho' this *Number of 182 Days* make but up *six Solar Months*; yet, as it comprehends *seven Lunar Months*, and almost constitutes three *DECADES* of *Lunar Weeks*, there can be no *Repugnancy* in that *Wise Man's Meaning*, whatever some literal *Interpreters* may imagine to the contrary.

*NOW* this *sixth Month* being the *second Solar Mutation*, in it the *WOMB* begins to be more severely oppress'd with the *Weight* and *Bulk* of its Burthen; for now the *INFANT* has assum'd *Perfection*, and (perhaps) got *Strength* sufficient to undergo its *Fatigue* in *LABOUR*, and *Power* enough to support *Life*, after its *BIRTH*; especially if procreated of the more vivid, valid, or excellent *SEED*; whose powerful *Faculty* and vigorous *Quality* may perhaps have perform'd the *Work of Formation* in 30, which otherwise would require 35, or *more Days*: In this *Case* (of consequence) the *BIRTH* will succeed at the above-mentioned *happy Time*; as appears more amply from what has been already set forth in *SECT. 1. Chap. 9.*

*NOW* from what has been said, I hope it appears highly reasonable to compute the *legitimate Time* of *BIRTH*, not only by *Months* and *Moons*, but also by *Weeks* and *Days*: Which however yet, I look not upon to be any very full, exact, or sufficient satisfactory *Calculation*; because (I think) we have also just Reason to compute this *Time* even by *Hours* and *Minutes*. Therefore how just soever *Aristotle's* Observation (mentioned by *Pliny*<sup>[142]</sup>) may be, *that no Animal expires but in the Reflux or Ebb of the Sea*; I am yet positive, that *Monsieur Paschal's* Notion (mentioned by *Doctor Mead*<sup>[143]</sup>) *that all Births as well as Deaths fall out in the Reflux, and that no Animal is born or dies in the Flux*, may be rationally controverted: For I must needs assert that, without any regard to his *Senarian Fluxes* and *Refluxes*, *BIRTHS* happen at every *Hour* of the *DAY* or *NIGHT*: and perhaps more naturally too in the *FLUX*, than in the *REFLUX* of the



*Sea*. And this, I think, may appear evident, even from the self-same Reasons by which he endeavours to make out the Contrary<sup>[144]</sup>; namely, that intermitting *Fevers* have their greatest *Paroxisms* in the Time of the FLUX, whereas they cease in the REFLUX by *sweating*: collecting from hence, that the Motion, Vigour, and Force of *Distempers* are chiefly advanc'd in the *Senary* of the FLUX; and on the contrary, that they are dissolved in the *Senary* of the REFLUX. Which Observation, with respect to *Fevers*, this most excellent *Doctor* has found experimentally<sup>[145]</sup> *True*, as a great many others have also done.

*BUT* in the *Case* of a Woman in LABOUR, as (with Submission) I judge the *Paroxisms* to differ from the Nature of those in a *Fever*, so I humbly conceive that the *Effect* must prove the REVERSE. For the *Paroxisms* in BIRTH, are nothing else than the *Pains* or *Pangs* of LABOUR; and who knows not that (in *Case* of a *natural Situation* of the *INFANT* and the *WOMB*) the greater *These* are, the more *Success* and *Expedition* attends the BIRTH? And who again knows not, that in this *Case*, the more vigorous *Motion* the *INFANT* makes, and the more *Force* and *Strength* that attends the *Pains*, the sooner the *DELIVERY* is perfected? Which, of consequence, according to his own Opinion, will fall out in the *Senary* of the FLUX? In fine, again I farther observe, that, as the REFLUX may be the appointed Time of Nature destined to *Death*, so may the FLUX be allotted to BIRTH; which (in my Mind) is as opposite to *Death*, as the FLUX is to the REFLUX of the *Tide* of the *Sea*.

*WHEREFORE* I am obliged to repeat it again here, that we ought to calculate the *Legitimate Time* of BIRTH, not only by *Months*, *Weeks*, and *Days*, but perhaps also by *Hours* and *Minutes*; and *that* because, according to the Great *Galen's* Observation<sup>[146]</sup>, as the *Year*, *Month*, or *Week* does not consist of entire *Days*, so neither does the *DAY* of entire *Hours*: For as the *Year* consists of 365 *Days*, six *Hours*, and a few *Minutes*; and the *Month* of thirty *Days*, ten and a half *Hours*; and the *Week* of seven *Days*, two *Hours*, and twenty-seven *Minutes*; so the *Day* (in proportion) consists of 24 *Hours* and 21 *Minutes*: From whence I conclude (with that wise *Man*) that we can make no very nice *Computation* in this *Affair*, by *full Days*, without FRACTIONS.

*WHEREFORE* it is that the most Learned and Inquisitive *Boethogynists*, or *Female Physicians* maintain, that they have always observed their *WOMEN* to bring forth the self-same *HOUR* of the *Night* or *Day*, in which they conceived: And *This* also daily Experience seems to confirm for *Truth*; because it is certain, that most *BIRTHS* happen in the *Night-Time*, or *Dawning of the Day*; at which *Times*, we may very probably suppose the Generality of *Parents* to be most employ'd that way: Whereupon, if *This* be True, Mr. *Paschal's* Position will fall of course; and then that *Assertion* of a *Legitimate BIRTH's* requiring, not only a certain and prefinite Number of *Days*, but also of *Hours* and *Minutes*, will more rationally be establish'd in its Room: Notwithstanding that Saying of *Hippocrates*<sup>[147]</sup> himself, after having distinguished upon the *Times* of *BIRTH*, *That these Things fall out in a few Days more or less*.

*HOWEVER*, in fine, from what has been said, (I hope) the *Reasons* I have given here, why *one Number* of *Months*, *Weeks*, and *Days* is more auspicious to the *BIRTH*, and more fortunate to the *CHILD*, than *another*, are by this Time made manifestly clear and self-evident. Now these Things being thus briefly accounted for, I must proceed in the next place (with the *READER's* good Leave) to provide for and prepare the *Pregnant Woman*, against the *Expiration* of these *Months*, *Weeks*, and *Days*.

**CHAP. XXXIX.**  
***Of the DIET and REGIMEN of the Woman,  
before and about the Time of BIRTH.***

*THO'* the *Woman* ought to be cautious of her *DIET* and *REGIMEN* during the whole time of *Pregnancy*, as advis'd in *Chap. 3.* of this *SECTION*; yet she is now oblig'd in the *first place* (especially from the beginning of the *9th MONTH*) to be much more circumspect; to use nothing but *FOOD* of good *Nutrition* and easy *Concoction*, of an *Aperitive* and *Laxative* Quality, *little* at a time, but frequently taken.

II. *SHE* ought to *stir* often, and exercise herself *moderately*, without *stooping* or *bending* the *Body* too much, lest the *UMBILICALS* may entangle the *Infant*.

III. *SHE* should discreetly rest herself at certain *Times*, and indulge herself in composing *Sleep*; lying altogether on her *BACK*, not on either *Side*, that the *INFANT* may freely turn itself.

IV. *FROM* the *tenth Day*, proper *Emollient* and *Laxative Decoctions* by way of *BATHS*, may necessarily be used twice or thrice a *Week*, for moistening the *Passages*, and facilitating the *BIRTH*: Or otherwise, the *BELLY* and proper *Parts* need only be fomented with *Cloths*, or *Spunges* dipp'd in such *Decoctions*, and the neighbouring *Places* anointed with apposite *Liniments* or requisite *Ointments*: But no *Laconick* or *Sweating BATHS* or *BAGNIO's*, ought to be used at this *Juncture*; notwithstanding some contrary *Opinions*.

V. *THE Infant* is to be cherish'd, and strengthen'd by proper *Cordials* inwardly taken, as well as by outward *Applications*.

VI. *THE Room* or *Chamber* in which the *Woman* is to undergo her *TRAVAIL* and *Lying-In*, ought to be conveniently *temperate*, neither too *cold* nor too *hot*: By reason that the *one* certainly constringes and shuts the *WOMB*; as the *other* dissipates and debilitates the *Spirits*.

In short, I have known *Women*, who have often had most painful, lingring, and laborious BIRTHS before; to have been *LAI*D afterwards with the greatest Ease imaginable in a very short time, by only carefully observing the *above-prescrib'd REGIMEN*. Wherefore I shall take leave to go on farther, to

**CHAP. XL.**  
***Of the Natural Causes of BIRTH, and Pains of  
LABOUR.***

*THE Causes of a Legitimate or timely natural Birth, are chiefly Three; viz. I. The suppressed or defective Respiration, by the encreasing Calidity of the HEART; which defatigates the INFANT so much, that it cannot live without more free Ventilation.*

II. *PENURY or Scarcity of ALIMENT; the INFANT now requiring More than it can possibly imbibe from the Mother; and therefore it is forced to seek, what Nourishment it farther requires, Elsewhere.*

III. *THE strict CONFINEMENT of its narrow Lodging; the WOMB being now too little to accommodate and entertain the well-grown-INFANT: Like to the YOUNG of Birds or Fowls; which neither finding sufficient Aliment nor Room in the EGG, restlessly seek for Both, and in vain endeavour for Either, until at last they break the Pellicules: Which as soon as the Mother perceives, she scratches or pecks the Shell, and so brings out the oppressed indigent CHICKEN. Thus also in the WOMB, it happens not unlike; for, when the Membranes break, the Humours and Blood flow plentifully; and upon this Occasion various Pains afflict the Woman: Which are always the greater and more severe in the First BIRTH; because of the Coarctation of the Passages, besides the Party's being unaccustomed to such sorrowful Grievs, and penetrating Pains.*

*NOW the Reasons why WOMEN only, are so much afflicted with dolorous Pains in BIRTH (the rest of the Creatures being in a great measure of Proportion exempted from them) ought, as some Divines would have us believe, to be ascribed only to the SIN of the First Woman; GOD resolving (for that Reason) to punish her whole SEX, by subjecting them to those Calamities mentioned in the holy*

*Scripture*<sup>[148]</sup>: “I will greatly multiply thy Sorrow, and thy Conception; in Sorrow thou shalt bring forth Children, &c.”—

*BUT* besides this *Doctrine*, I conceive there are *Four* very considerable *natural Causes* that may be reasonably assign'd for it; *viz.*

I. *THE DEBILITY* of *Human Nature*, which in *Time of Labour* requires sometimes the whole *Strength* of the *WOMAN*, and sometimes that of the *INFANT* too; and that commonly above what *Either* can well afford.

II. *THE* dull *Sedentary Life* which *Women* generally lead and indulge themselves in; as appears plain from what I have often observed in *Germany* and *Holland*: For the *Women* of those *Countries* generally accustoming themselves to some sort of active *Labour* and industrious *Exercise*, have much easier *BIRTHS* than any *Others* that I know.

III. *BUT* one general and universal *Reason* of it is, that the *Bone* call'd *Os COCCYGIS*, which is loosely join'd to the inferiour Extremity of the *Bone* call'd *SACRUM*, bending outwards during the *Time of LABOUR*; as the *CHILD* advances, its *Head* presseth the *Gut* call'd *RECTUM* hard against it; which causeth most severe, acute, and extreme *PAINS*.

IV. *ANOTHER* principal and universal *Reason* of it, is, the *BULK* of the *Head* of the *INFANT*; which (according to *Albertus Magnus*) is equal in the time of *BIRTH*, to the rest of the *Whole Man*; causing a violent *Dilatation* of the *WOMB*, that is very *strait* in comparison of this *BULK*; and *That* being a very sensible *Membranous Composition*, *This* must (of *Necessity*) occasion most grievous and almost intolerable *PAINS*. Whence I come to

## **CHAP. XLI.**

### ***Of the CAUSES of a sooner, or later BIRTH.***

*MANY* great Men have written and answer'd promiscuously on this *Head*, suggesting a vast Variety of *Reasons* for it: But as *Every One* is left to think and judge the Best he can for Himself, so I shall (in this place) only animadvert upon *Those Causes*, which I most entirely approve of; and as they are *Fivefold*, so I think, they either depend upon the *Genital Seed*; the *Formative Faculty*; the *Temperature* of the *WOMB*; the *Constitution* of the *WOMAN*; or the *Influence* of *Superiour Bodies*.

I. *THE natural Cause* may depend upon the *SEED*: Because as there is among *GRAIN* several *sorts*, some of which fructify and ripen in *Three*, some in *Four Months*, and others which require much *longer Time*; so it may be also in *human SEED*, that it may differ as much in its *Kind*. Which Truth is very evident from what has been frequently observed, that *Women* bring forth the *Children* of different *FATHERS*, at different *Times*; whereof I shall only mention the remarkable Instance of *Vestilia*<sup>[149]</sup>: who was thus deliver'd of *Three Children* to her *Three several Husbands*, *HERDITIUS*, *POMPONIUS*, and *ORSITUS*, all noble Citizens of *Rome*: *viz.* Of the *one* in the *7th*, of the *other* in the *11th*, and of the *last* at the Expiration of *8 Months*.

II. *THE natural Cause* may also depend upon the *FORMING FACULTY*; so far, as the *Formation* and *Perfection* of the *FOETUS* depend upon its *Strength* or *Debility*: For as it may be evidently observ'd after the *BIRTH*, that *some Children* grow a-pace and very suddenly; *others* (because of a *sickly Constitution*) thrive but very little, and grow slowly; so it happens also with the *FOETUS* in the *WOMB*: for the *stronger* that this *Faculty* is, the sooner *Formation* is perfected, and consequently the sooner the *BIRTH* follows successfully.

III. *THE* Natural Cause again may depend upon the *Temperature* of the WOMB: Because that the *Woman* (being the only *one* of all Creatures which tolerates *Copulation* during the time of *Pregnancy*) may be, by its frequent or immoderate *Use*, disorder'd in that noble *Part*; which may infallibly confound and pervert the regular TIME. For as the BUDS of *Vines* cherish'd in the Bosom of the *Earth*, may be easily cut or dissipated by the *Plough*; so as at least to alter the TIME of *Fructification*, if not quite to destroy *Them*: So it is not very unlikely with the INFANT in the WOMB; and therefore wise *Nature* (sollicitous of *Propagation* and *Preservation* of the *Human* FOETUS) will not allow that a *Woman* should have one *precise* Time of *BIRTH*.

IV. *THE* Natural Cause may also depend upon the *Constitution* of the MOTHER, so far as her *Habits* of Body, and *Way of Living*, are conducive (or *not*) to the *Maturation*, *Perfection*, *Strength*, or *Debility* of the INFANT.

V. *AND* finally, the *Cause* may depend upon a *superiour* Influence, in so far that, as we see with our *Eyes*, such *Grain* as is sowed, and such *Plants* or *Trees* as are *planted* in the *Interlunium*, or *silent* Moon, and before *Full-Moon*, to fructify and *ripen* sooner than others: Or, as we see and perceive our very *Nails* and *Hair* which are *cut* in that Time, to *grow* faster and sooner, than what is so *cut* after the *Full-Moon*: So we may as easily comprehend by our *Reason*, that these *Times* may have the same Natural *Effect* in the<sup>[150]</sup> *Human* Seed. And as then the *Parts* are more *Succulent*, and the *Generative* *Virtue* more *excitated*, not only in the *Human* Seed, but also in all other *Seeds* and *Roots*, what wonder is it, that the *Womb* be also more *efficacious* and *prestant* at the same *Conjuncture*?

This I take to have been *Pliny's*<sup>[151]</sup> Meaning, saying none are *born* in the 7th Month, but they who have been *conceiv'd* in the very *Change* of the *Moon*, or within a Day of it, under or over. Hence I may justly observe, that all *slower* Births have been *begotten* at opposite Times; for which, I think, I have also sufficient Authority from<sup>[152]</sup> *HIPPOCRATES* himself, saying, when a *Woman* *conceives* after *Full-Moon*, that *Conception* must, of Necessity, reach the 11th Month.

*HAVING* thus far (according to the Best of my Judgment) dilucidated these *Cases*, and having hitherto conducted the *Woman*



*with Child*, and brought her safe this Length, thro' all the *Difficulties* she has been expos'd to, and the many *Hardships* she has met with in her *Gestation* or *Bearing-Time*, to the compleat *Number* of her *MONTHS*, or precise *Time* of her *LABOUR*: It remains now, that I should also direct her *Safety* upon that emergent Occasion; since if we should now lose our good and fruitful *Woman* at last, all our previous *Pains* and *Care* have been *Labour in vain*, and nothing but *Frustration*. But, because the *Work* of *DELIVERY*, does not always depend upon the *Woman* herself, and but seldom in these *Countries*, upon the *Physician*; before I commit her to the *Hands* of the rude or unskilful, (whether *MAN* or *WOMAN-MIDWIFE*) I shall in the next Place, (with all due *Deference* to my *SUPERIOURS*, especially the eminent *Professors* of *Physick*, and *Practisers* of *MIDWIFERY* in the *City* of *LONDON*) endeavour to instruct such Persons in the *Fundamentals* of their *ART*, and to qualify them with the necessary *Knowledge*, and indispensable *Duty* of their *BUSINESS*.

*IN* fine, I shall attempt now to perform This *Undertaking* in the plainest and most succinct *Terms* following.

## **SECT. IV.**

### **CHAP. I. Of MIDWIFERY.**

*BIRTH*, and whatever may depend of, take Rise from, or have any antecedent, concomitant, or consequent Relation to it, is the only proper Business of MIDWIFERY, and justly deemed the common Boundary of the *Knowledge* and *Practice* of the *MIDWIFE*.

*WHICH* Art of MIDWIFERY is (in itself) as excellent and ingenious, as its *Practice* is useful, and absolutely necessary to the *Commonwealth*; insomuch that this will admit of no *Contradiction*, when we rightly consider the following few, but important, general *Heads*, to which I reduce it throughout this Work, *viz.*

I. *THIS* Art distinguisheth a *Fertile* from a *Sterile* or Barren WOMB; it supports and corroborates the *one*, and rectifies and cures the *other*, in most (if not in all) *Cases*.

II. *IT* distinguisheth an impregnated from an unconceived WOMB, a real from a false *Big-Belly*, and a natural from a preternatural *CONCEPTION*.

III. *IT* teacheth the *Regimen* of the conceived Woman, for averting the Severity of the *SYMPTOMS* of the several *Months*, and all acute *Diseases*, in order to strengthen the *Infant*, and prevent any *MISCARRIAGE*.

IV. *IT* instructeth by the *Touch* or *Handling* only, to discover, from time to time, the true *State* and Condition of the *Conceived Woman*,

not only during the Time of *Pregnancy*, but also before and in the time of LABOUR.

V. *IT* immediately (in the beginning of LABOUR) discriminates a *Natural* from a *Preternatural*, and an *easy* and *speedy* from a *difficult* and *lingring* future BIRTH.

VI. *IT* presently discovers any *one* or more of the many different, general, or particular CAUSES of *difficult* or *preternatural* BIRTHS.

VII. *IT* informeth the fair *Practiser* how to remove and correct those CAUSES, and deliver the *Woman*, not at all by *butcherly Instruments*, but by *Judgment* and *Help* of HAND only.

VIII. *IT* sheweth not only how to extract *dead Children*, and sometimes MONSTERS, but also false *Conceptions*, *Superfoetations*, *Moles*, &c.

IX. AND Lastly, this ART teacheth the true *Regimen* of the *CHILD-BED-WOMAN*, and her *BABE*, together with the proper *Methods* and *Means* of *HELP* in all Cases incident to them *Both*.

*THESE Heads* (I think) fully comprehend the whole *Art* of MIDWIFERY: And what can be more *ingenious* now? What can be more *conducive* to the common Good, or more *serviceable* to any Country, than the Preservation of the *Health* and *Lives* of its multiplying *WOMEN* and *CHILDREN*?

*THIS Art* has been in such *Esteem* among the *ANTIENTS*, that it was (in all Ages) the *Study* of the most Learned *PHYSICIANS*; tho' its *Practice* succeeded best only, first in *France*, then in *Italy*, and afterwards in *Germany*. For in these *Countrys* their *Women* of all Ranks (the most Precise and Virtuous) have accustom'd themselves (upon this Occasion) to lay aside all *childish Bashfulness* and *imaginary Modesty*, in order to secure their *Own* and their *Childrens* Safety, by inviting the *Assistance* of *both SEXES*. And indeed *MEN* (whom I may justly call the truest and best *Boethogynists*) being better versed in *Anatomy*, better acquainted with *Physical Helps*, and commonly endued with greater *Presence of Mind*, have been always found readier or discreeter, to devise something more *new*, and to give quicker *Relief* in Cases of *difficult* or *preternatural BIRTHS*, than common *MIDWIFES* generally understand; By which means it comes to pass, that this ART is now brought to its greatest *Perfection* in these *Countries*: Insomuch that,

if I might be allowed to adopt a *new Term* into our Language, instead of *MAN-MIDWIFE*, which seems to be a Contradiction in *Terms*, I would call him the *ANDRO-BOETHOGYNIST*, or *Man-Helper of Woman*, for his excellent Skill in *MIDWIFERY*.

*MOREOVER*, the *Authors* of these Countries have not been remiss, in communicating their *Experience* and *Methods* taken to prevent and remedy the many various *Difficulties* which have occurred in this nice *Affair*. No, *Senertus, Rod. à Castro, Viardel, Mauriceau, Portal, Daventer, Bartine, Garofanzzo, Pfizerus, &c.* have promerited our immortal *Praises* as well as *Thanks*, for such famous and generous *Instances* as they have given of their great *Beneficence* to *MANKIND*.

*THE Four latter* have made vast *Improvements* of this *ART*: but particularly, the most *Learned, Ingenious, and excellent PHYSICIANS, and Men-Midwives*, (as vulgarly called) *Sig. Garofanzzo and Pfizerus* (my most honoured *Instructors* in this *ART*) have absolutely perfected the *WORK* begun by *others*; for their *Rules* are firmly founded on sound *Anatomy*, and their *Doctrines* are more extensive, particular, plain, and infallible, than all their *PREDECESSORS* Discoveries.

*THEY* explain this *ART* upon firm *Mathematical Foundations*, and solid *Demonstrations* of *Truth*. Besides they give many new, and most necessary *Directions*, in regard to *Touching* or *Handling* of *Women*; whereby *MIDWIVES* may not only foresee all *Difficulties*, which can possibly happen, but also prevent them in due *Time*.

*THEIR* great *Ingenuity* and *Dexterity* in this *ART*, has (to the *Glory* of *GOD* Almighty's good *Providence*, and the *Honour* of their own *Profession*) rendred the *Use* of *INSTRUMENTS*, not only needless and superfluous, but also odious and ridiculous. They instruct us how to remedy the most difficult *Occurrences*, by a right *Understanding* of the *Business*, and a nice subtile skilful *HAND* only, without any manner of other *INSTRUMENT*; excepting only in the *Case* of a *MONSTROUS* or *dead BIRTH*.

*UPON* whose great *Authorities*, and the small *Knowledge* I myself have of the *Parts* of *Generation*, if I affirm the imminent and manifest *Danger* of such dilating *INSTRUMENTS*, as are commonly us'd upon every trifling *Occasion*, I hope it will not be taken amiss by the *READER*: Since my *Design* is not so much to discourage any in

their *Practice*, as only to excite such *Practitioners* to apply themselves to the above-mention'd far more *Safe, Easy, and Commendable* METHOD: which if they shall think fit to do, the Excellency of the *Profession* will shine as bright *Here* as in *other Parts* of the World; and at the same time, the absurd *Imputations* and false *Suggestions* of the Ignorant (who imagine all *Women* to be deliver'd either by CHANCE, or by such barbarous USAGE) will be clean wip'd off: For (I am fully satisfy'd) that our ART, no ways depends upon CHANCE or FORTUNE, and running any *Risque* or *Hazard*; but (to the contrary) on as firm a *Foundation*, and as infallible *Rules*, as a great many *other Professions*, which however yet are sometimes subject to *ACCIDENTS*. All which I shall endeavour to make evidently appear, in the next *SECTION*; where I shall treat of the CAUSES of *difficult* and *preternatural BIRTHS*, together with the respective *Methods* of preventing, correcting, or removing them effectually.

**CHAP. II.**  
***Of the Qualifications of the Ordinary***  
***MIDWIFE.***

IT is indeed indifferent whether *Men* or *Women* practise this *ART*, so the *Practisers* be properly adapted, and duly qualified for the Purpose of so great a *WORK*. As for Instance, in *France*, *MEN* only profess this Business; in *Italy*, and *Germany*, *MEN* and *WOMEN* promiscuously; in *England*, *Scotland*, *Holland*, &c. *MEN* are stiled Extraordinary *MIDWIVES*, being seldom or never call'd but in extraordinary *Cases* of difficult and preternatural *BIRTHS*. Wherefore, upon this Account, I shall *first* observe and denote the *Qualifications* most requisite and absolutely necessary for *WOMEN* practising this *ART*.

*NOW* as all *Arts* and *Sciences* require *Instruction*, *Application*, *Pains*, and *Time*, for qualifying any *Person* to become a *MASTER* in the *Practice* of them; so the *ART* of *Midwifery* requires not the least *Regard*, *Attention*, and *Information*. Wherefore it is quite wrong for any *Persons*, who have not a *Body* and *Mind* particularly adapted to this Business, to spend their *Time* in *qualifying* themselves for, and *applying* themselves to the Performance of this good Office. For such as *These* ought to leave *This Province* to *THOSE Persons*, whom *Nature* has more signally mark'd out for the Purpose.

*AND* that I may the better distinguish upon what I have here propos'd, I shall *first* speak in the *Negative*, and *then* in the *Affirmative Sense* of the *Affair*; Or *first*, of her *Natural*, and *then* of her *Acquir'd Qualifications*.

I. *THEREFORE*, *She* who would discreetly undertake *MIDWIFERY*, ought not to begin the *Practice* too *YOUNG*, nor continue it till grown too *OLD*: For the *one* will want, perhaps, due *Experience*, as well as decent *Gravity* and *Solidity*; the *other* will, peradventure,

want requisite *Strength* and *Vigour* of Body, as well as the *Free Exercise*, and ready *Use* of her *Senses*.

II. *SHE* ought to be no *weak*, *infirm*, or *diseased* Person, incapable of undergoing the *Fatigues* which the *Business* too often requires: Such as *watching Night* and *Day*; turning the *INFANTS*, when in a wrong *Posture*; or extracting them at length; which *Action* frequently requires the full *Strength* of a strong *MAN*, instead of a weak *Woman*. For *thus* the most learned and excellent *Fabricius d' Aquapendente*, testifies of himself, that he has often been so *weary* and *tired*, that he has been obliged to leave the *Work* for his *Assistant* to finish; and as *Daventer* also (a robust Man) relates of himself, that in the coldest *Time* of *Winter*, being but thinly *cloathed*, and at a *Distance* from any *Fire*, his *Hair* has been wet, and all his *Body* in a *SWEAT*, and both his *Loins* and his *Limbs* have ached egregiously some *Days* after *delivering* a *Woman*.

III. *SHE* ought not to be too *Fat* or *Gross*, but especially not to have thick or fleshy *Hands* and *Arms*, or large-*Bon'd* *Wrists*; which (of *Necessity*) must occasion racking *Pains* to the tender *labouring* *Woman*.

IV. *SHE* ought not to be *lame* or *maim'd*, nor have stiff or crooked *Fingers*, *Hands*, or *Arms*; for these *Parts* are to be used in different *Manners* and *Postures*, even so that the *Success* of the *LABOUR* often depends upon their *Readiness* and *Agility*.

V. *SHE* ought not to be, *negatively* speaking, a *conceiv'd* or *Child-bearing* *Woman*; because *This* may be of bad *Consequence*, not only to the *labouring* *Woman*; (who depends on her, for more than she's able to *perform*, especially in a *strong* *LABOUR*) but also to the *conceiv'd* *MIDWIFE* herself, and her own *INFANT*.

VI. *SHE* ought not to be an *Ignorant*, *Stupid*, *Indolent*, or a *dull* Person; and especially not incapable of conceiving *Matters* distinctly, or judging of *Things* aright: Neither ought *she* to be a *Self-Indulger*, *Slothful*, or *Lazy*; nor a *Light*, *Dissolute*, or *Daring* Person: *She* ought not to be *inconsiderate*, *negligent*, or *forgetful*; nor *proud*, *passionate*, or *obstinate*: Neither *peevish*, *morose*, or *surly*; nor *fearful*, *doubtful*, or *wavering-minded*: neither ought *she* to be a *Tipler* or *Drunkard*, nor a *Tatler* or *Vagabond*, nor a *covetous*, or *mercenary* Person.

*BUT* on the *other Hand*, in the *Affirmative*, *SHE (First)* ought to be a *Woman* of a good *middle Age*, of *solid Parts*, of *full Experience*, of a *healthy, strong, and vigorous Body*, with *clever small Hands*: Since nothing can be more agreeable and conducive to the *Art of MIDWIFERY*, than *slender Hands, long Fingers, and a ready Feeling*.

II. *SHE* ought to be *Grave and Considerate*, endued with *Resolution and Presence of Mind*, in order to foresee and prevent *ACCIDENTS*; *Sagacious and Prudent* in difficult *Cases*, so as not to take *All* upon her own *Shoulders or Judgment*, but to have immediate *Recourse* to the ablest *Practiser* in the *ART*, and freely submit her *Thoughts* to the discerning *Faculty* of the more *Learned and Skilful*.

III. *SHE* ought to be *Watchful, Diligent, and Expert* in all *Cases and Conditions* that can or may occur; so that no *Opportunity* in the *Beginning* of the *LABOUR* be lost: Since I have more than once observ'd, that the *Neglect or Mistake* of improving a *critical MINUTE*, hath cost the *MOTHER* many violent or heavy *Pains* afterwards, and the *CHILD* also its *Life*. For which Reason it is of the greatest *Importance*, to nick the *Opportunity*, conformable to *Cato's Saying*  
—

*Fronte capillata, post est Occasio calva.*

IV. *SHE* ought to be a true *Fearer* of *GOD*, a *Conscientious Person*, of good *Life and Conversation*: Since Matters of the greatest *Moment* are committed to her *Care*; and depend entirely upon the faithful *Discharge* of her *Duty*: For *she* has the first and best *Opportunity* of shewing her *Compassion, and Tenderness* to Mankind, in this *Infant and Helpless State*. In short, *CHARITY* ought always to engage her, to be as ready to help the *Poor* as the *Rich*; the *LIFE* of the *One* being as Dear as the *Other's*, and the *Image* of *GOD* being equally stamp'd upon *Both*: For the ineffable *Recompence* of *CHARITY* far exceeds all other *Considerations* of trifling *GAIN*.

V. *SHE* ought to be *Patient and Pleasant; Soft, Meek, and Mild* in her *Temper*, in order to encourage and comfort the *labouring Woman*. *SHE* should pass by and forgive her small *Failings*, and peevish *Faults*, instructing her gently when she *does or says amiss*: But if she will not follow *Advice*, and *Necessity* require, the *MIDWIFE*



ought to reprimand and put her smartly in mind of her *Duty*; yet always in such a manner, however, as to encourage her with the *Hopes* of a happy and speedy DELIVERY.

VI. *IN* like manner as she ought to be *Modest*, *Temperate*, and *Sober*, so she ought to be *Faithful* and *Silent*; always upon her *Guard* to conceal those Things, which ought not to be spoken of.

*THESE*, in fine, are the chief of the natural *Qualities* requisite for *MIDWIFERY*; from whence I come to the *Theoretical* and *Practical Part*, without which all *Others* are (in effect) Nothing to the Purpose.

**CHAP. III.**  
***Of the THEORETICAL and PRACTICAL***  
***Knowledge of the MIDWIFE.***

*SHE*, who finds herself thus (properly) adapted both in *Body* and *Mind*, according to the *Rules* of the preceding *Chapter*, does a Good and Laudable Work, if she also studies to *qualify* herself well, *first* in the *THEORY*, and then in the *PRACTICE* of *Midwifery*.

*WHICH*, in order that she may most easily and accurately do, I shall reduce the whole *Theoretical Part* (absolutely necessary) to the following *Seven general Heads*; of Which she ought not only to have a general and superficial, but also a distinct, special, and perfect *Knowledge*; viz.

I. *OF* the *external* and *internal Parts* of Generation, and the *adjacent Parts*; together with a competent Skill of the respective *Substance* and *Nature*, *Connexion* and *Function* of each of *These* in the Time of *BIRTH*.

II. *OF* the *PELVIS*, or *Bason*, and its *Contents*; together with the true Knowledge of its *Bones*, their *Form* or *Figure*, *Office* and *Connexion*, &c. upon that Occasion.

III. *OF* that Wonderful *Body*, the *MATRIX*, and its *Vagina* or *Neck*; together with the understanding of its *Substance* and *Structure*, *Duty* and *Function* in Time of *LABOUR*.

IV. *OF* the Strange Natural *Qualities*, and amazing singular *Faculties* of This *Body*, in distinguishing all its peculiar *Properties*.

V. *OF* the *TOUCH*, or *Handling* the *Woman*; together with knowing its many various *Uses*, and manifold distinct *Advantages*.

VI. *OF* the *Genuine*, and *Real*; as well as of the *Spurious* or *Bastard-Labour-Pains*: How they differ in themselves, and are to be carefully distinguished.

VII. *OF the Method of LAYING the Woman, and Manner of extracting the AFTER-BIRTH; together with all the heterogeneous and preternatural Contents of the WOMB.*

*THESE speculative Heads, in short, shall be the particular Subjects of the respective Chapters, of the consequent Part of this SECTION, for the requisite Instruction and indispensable Qualification of all young MIDWIVES: As the Practical Part shall be the Subject-Matter of the two next following SECTIONS. Which Practical Part, I shall now likewise reduce to the Three subsequent general Heads; of which she ought also to have a full and compleat Knowledge, viz.*

I. *OF the various Methods to be taken for the present Ease, and expeditious Relief of the LABOURING Woman.*

II. *OF the discreet Method of TURNING an ill-situated INFANT, (whatsoever the preternatural Posture may be) and drawing it forth safely by the FEET.*

III. *OF Her own personal Duty (as MIDWIFE) both to the MOTHER and the CHILD after Delivery; as also towards all Labouring Women, to whom she may be call'd, upon critical Conjunctions.*

*THESE I call practical Heads, because they depend more upon Practice and Experience, or Judgment and Charity, than upon any fundamental Rules; which however yet ought also to be reckon'd Branches of her THEORY.*

*BUT notwithstanding all these natural and acquir'd Qualifications, the young MIDWIFE is not to run at once into the Practice: Nor to hurry herself rashly to lay Hands upon the ARK, before she is thoroughly well accomplished for so sacred a Work; lest (like Uzzah) she be punished for her Temerity; whereof I have seen several exemplary Precedents. No, the Work is too important, and the Concern too weighty for that hasty indiscreet Undertaking; for there is no less than the Life of the MOTHER, and one CHILD at least, (if not sometimes more) at Stake: Both which may be soon saved, or quickly lost, according to the Good or Bad Conduct and Management of the MIDWIFE.*

*WHEREFORE, to the End, that she may obtain the necessary Experience, and perfect her Judgment, &c. in due Course, she ought*

to satisfy herself at first to go (for some time) as an *Assistant* to some *skilful Woman* of good Business, and so by degrees advance herself into the *Practice*: Because *Dexterity* in this *ART*, is only acquir'd by *Time* and *Exercise*; the *practical Part* of *MIDWIFERY* being attended with so many complicated Circumstances of *accidental Difficulties*, that it is almost impossible for any Persons, who never apply'd themselves this way, to believe how much it differs from all the *THEORY*, that the most ingenious *MAN* can make himself *Master* of.

*I SHALL* only (in this place) farther explain, what I mean, by the *MIDWIFE's Duty* to all *Women* in *LABOUR*, to whom she may be call'd upon *critical Conjunctions*; as the latter part of the above-mentioned last *General Head* purports: namely this, That the *MIDWIFE*, in the Course of her *Practice*, ought always to observe carefully, and follow strictly the *Rules* of *EQUITY* and *CHARITY*: That is, supposing the *MIDWIFE* to be sent for by a Person in *LABOUR*, whose *Case* is Natural and all Things likely to go well; and in the mean time, after she has taken her in Hand, is peradventure sent for to *another Woman*, whose difficult or preternatural *Case* threatens imminent *Danger*.

*IN* this *Case*, the *MIDWIFE* knowing herself to be better qualified than *Others*, and that *Another* not equally expert is able to lay the *Former*, she ought to attend and assist the *Latter*: And *That* also notwithstanding the *First* be *RICH*, and the *Latter*, *POOR*; since *GOD* is no *Respecter of Persons*.

*BUT*, if it happen, that *one Rich*, and *another poor Woman*, want *HELP* both at a time, and are in equal *Danger*: In *that Case*, without any regard to the *one's WEALTH*, or the *other's POVERTY*; the *MIDWIFE* is to assist *Her* first, whom *Divine Providence* first call'd her to, or first engag'd her withal. And as the *Cases* of *Women* in *LABOUR* may differ, so she ought impartially to act and dispose of herself; having always an *Eye* to something *superiour* to, and far above that of mean *LUCRE*.

**CHAP. IV.**  
***Of the QUALIFICATIONS of the  
Extraordinary MIDWIFE.***

*THE* Extraordinary MIDWIFE, or Andro-Boethogynist (whether Physician or Surgeon practicing this ART) ought not only to be endued with all the Qualities and Qualifications mentioned in the Two preceding Chapters, but also to excel the WOMAN-MIDWIFE in many special Particulars, and ingenious Points; which no ways belong to her Female Province.

FOR it is not enough that He knows how to relieve and lay the labouring Woman, however difficult or preternatural her Case may be; nor is it sufficient that he understands how to help and succour both the MOTHER and the INFANT after such a Delivery: No, so much of his Business might be easily learn'd and enhanced by old Women, were they but Docile, and not such obstinate Creatures.

BUT He ought farther also to know (*first*) how to prevent all preternatural Disasters incident to both the one and the other, in their respective States of CHILD-BED and INFANCY: And, *Secondly*, how to administer Relief and perform the CURE, in Case of any dismal Accident whatsoever to one or either of them in their dangerous Condition.

MOREOVER, his Knowledge ought neither to commence nor terminate in these Things; it being also his Duty over and above to know, how to conduct the Woman safely through all the Months of GESTATION, and to avert from her the Severity of their respective SYMPTOMS, to which she is so much expos'd, as mentioned in their proper Chapters, SECT. III. And not only so neither, but He ought also to understand well, how to guard against the ACCESSES of all Acute Diseases, so as at least to avert their ill Consequences; and

especially (of course) to know thoroughly how to prevent *ABORTION* itself.

*THESE* are the *Cases* which most commonly require the ingenious Assistance of the *Extraordinary MIDWIFE*: And *These* are they which try his *Skill* and *Knowledge* most, as the *Tempest* or *Storm* best discovers the *Judgment* and *Capacity* of the *MASTER-MARINER*.

*AND* yet, neither ought even *these Limits* to be the narrow *Boundary* of his *STUDIES*: Since the more extensive his *ART* and *Knowledge* is, especially in what relates to the *natural Constitution* of *WOMEN*, the *fitter Man* He is to take upon himself the *Practice* of this noble and most ingenious *Profession*.

*NOT* that I would be thought tacitely to insinuate in this place by the *By*, as if my own *Knowledge* was in any degree *SUPERIOUR* to *other Men's*: No, I am too sensible of my own *Weakness*, to mean so, or to entertain any such vain selfish *Thought*; neither have I any fond *Ambition* to aim at standing in *Competition* with *others* in these *Respects*. For it shall suffice me, and sufficiently gratify my *Highest Aim*, if possibly a simple *Word* may drop from my *Pen*, which the more *Ingenious* may sometime improve to the common *Good* of *Women*, and the *Welfare* of their *Children*: And this I would desire the more, because I know no larger *FIELD*, that the *Learned* can launch out into; nor any profounder *Study*, that they can descant upon, than the *Nature* and *Constitution* of this tender *SEX*, which is so peculiarly different from all other *Natural Works*, and so singularly discrepant from all other *Created Beings*.

*BUT* more particularly in order, that the *MAN-MIDWIFE* or *Andro-Boethogynist* may be thus duly qualify'd and completely accomplished;

I. *HE* ought not only to be liberally *instructed* and generously *educated*, but also to be a *MAN* of good *Breeding* and *Conversation*, as well as *Courtesy* and *Complaisance*.

II. *HE* ought not only to be a *MAN* of diligent *Study* and sedulous *Application* of *Mind*, but also of great *Humanity* and *Integrity*, *Temperance* and *Sobriety*, endued with solid *Resolution*, quick *Apprehension*, and great *Presence* of *Mind*.

III. *HE* ought not only to be a *MAN* of *strict Virtue* and *Chastity*, but also of unspotted *Life* and *Conversation*, *Charity* and

*Companion*; delighting in *Hospitality*, and doing *GOOD*; acting the *Christian* as well as the *Gentleman* in all respects.

IV. *HE* ought not only to be a Man of known *Discretion* and *Secresy*, *Sagacity* and *Judgment*, but also of a pleasant *Countenance*; neat and clean in *Person* and *Cloathes*, Agreeable and Decent in *Words* and *Actions*, carefully adverting (at all times) to give no Occasion of *Shame* or *Confusion* to the *Labouring Woman*, or the *By-standers*.

V. *HE* ought, in fine, to *handle* Her *decently*, and treat her *gently*; considering *Her* as the *weaker Vessel*, whose elegant tender *BODY*, will admit of no *rough Usage*: Wherefore upon this Account it is, that I would have all *Practitioners* whatsoever in this *ART*, debarr'd from the *Use* of *INSTRUMENTS*, which would secure many a *MOTHER* from being wounded or mangled, and many an *INFANT* from being cut or torn to Pieces.

*NOT* that I would be thought for all that to imitate Mr. *Mauriceau*, saying of himself (in some Passages of his *Book* of *MIDWIFERY*) that *he differs from all others*: No, far from it; For I have the *Indisputable Authority* of the most Learned and Polite *Practisers* on my side, as mention'd before in *Chap. 1.* of this *SECTION*.

*HOWEVER* yet, I do not deny, but that *INSTRUMENTS* have been universally used, till of late Years; but the reason of That is Plain: Because in former Times, *MEN* were only call'd upon *extraordinary Occasions*; some of which (however Skilful and Ingenious) had not the Opportunity of *Laying a Woman* perhaps in many Months. For which Reason it could not be otherways, but that they must have been at a loss in not understanding thoroughly the *Practical Part*, having so few Opportunities of improving *manual Operation*: Whereas since the *Politer Part* of the World has call'd them generally to the ordinary and common *Practice* of this *ART*; they have advanced their *Dexterity* by degrees, and are now come to the length of discharging that *Office* by *Slight of Hand* only, which formerly required so many *frightful INSTRUMENTS*.

I may well indeed say *frightful*; for what can be more inconsistent with the tender *NATURE* of *Women*, or more *terrible* to them, than to see *MEN* come *armed* against *Themselves* and their *tenderer INFANTS*, with *Knives*, *Hooks*, *Iron-Forceps*, &c. thereby (as it were) to *help* them in time of their extremest *Agony*? For my part, I

am Positive, that let who will use *INSTRUMENTS*, they *kill* many more *INFANTS* than they *save*, and *ruin* many more *WOMEN* than they *deliver* fairly: And this, I think, will be easily agreed to, by all those who have any Knowledge of the *Parts* of *Generation* in that *SEX*; as (I believe) it is also sufficiently evident even to *Those* who have no *Judgment* that way, by the notorious *Fatalities* and tragical *Events* they daily hear of in *Fact*.

*HOWEVER* I know, some *Chirurgeon-Practitioners* are too much acquainted with the *Use* of *INSTRUMENTS*, to lay them aside; no, they do not (it may be) think themselves in their *Duty*, or proper *Office*, if they have not their cruel *Accoutrements* in Hand: And what is most unaccountable and unbecoming a *Christian*, is that, when they have perhaps wounded the *MOTHER*, kill'd the *INFANT*, and with violent *Torture* and inexpressible *Pain*, drawn it out by *Piece-meal*, they think no *Reward* sufficient for such an extraordinary *Piece* of mangled *Work*.

*BUT*, in short, I would advise such to practise *Butchery* rather than *MIDWIFERY*; for in *that Case*, they could *sell* what they *slay*; but in *this*, by *handling* *MAN* so, they only bring *Infamy* upon their *Profession*, and expose it to the *Contempt* and *Hatred* of *OTHERS*.

*COVETOUSNESS* is the blackest of *Vices*, and in this *Case* (I am sure) it is an unpardonable *SIN*, to thirst after sordid *Lucre* for procuring the *Health* or preserving the *Life* of our Neighbour; as, I doubt, is but too common among some mercenary *People*: Who (as we have been creditably inform'd) have refus'd to take *Women* in Hand at the very *Point* of *Extremity* or *Time* of *Need*, before a certain *SUM* of *Money* was first deposited; tho' perhaps borrow'd upon *Pledge*, or collected amongst their charitable *Neighbours* for *GOD's*sake.

I do not say however, but that the *Workman* is worthy of his *Reward*, and *That* which ought to be paid according to the *Merit* and *Dignity* of his *Performance*; not according to the *Time* he spends about it, as hired *Labourers* are paid their *WAGES*: No, that fruitless *Labour* would not be worth while; no *Gentleman* would undertake *MIDWIFERY* upon such unprofitable *Terms*: For as it is in his *Power* to save the *Life* of the *MOTHER*, or the *INFANT*, or *Both*, (which he often does effectually) *He* undoubtedly deserves an extraordinary *Recompence* worthy of so great and good a *PIECE* of *SERVICE*.



*BUT* notwithstanding all This, an extravagant *Price* is not to be arbitrarily demanded, nor ought the Reward to exceed the *Ability* of the *PATIENT*; neither are *Those* to be forsaken or left destitute of *Help*, and expos'd to imminent *Danger*, at all Hazards of *Life*, who cannot afford us *MONEY*: But rather (on the contrary) they are to be forthwith taken in Hand chearfully, attended by Night or Day diligently, and a trifle of *MONEY given* (by us) rather than *taken* from them, when our *Fellow-Christian's* Circumstances so require it. For *this* is the right way to secure *GOD's Blessing* to *Ourselves*, and *Success* to all our *Endeavours*.

*AND*, in short, I humbly pray, that *HE* may (out of his infinite *Goodness* and *Mercy*) always enable *ME*, according to my best Inclinations, faithfully to perform these good *Offices*, which I know to be so much my indispensable and incumbent *Duty*, in that *STATION*, his All-wise *Providence* hath allotted me, as to the Affairs of *LIFE*.

*WHENCE* I come, in the next Place, by due Order, to treat particularly of the *Contents* of the preceding *Chapter*; and, *First*, to set forth an *Anatomical Description* of the several *PARTS* of *Generation* in manner following.

## **CHAP. V.**

### ***Of the External Parts of GENERATION.***

*THESE Parts* are generally so well known, that I would not so much as mention them, out of *Modesty*, were it not, that, I presume, the *young MIDWIFE* may find something in the ensuing *Description* worth her singular *Notice*; which however, I shall not so much insist upon: But succinctly—

*BEGINNING* with the *First*, call'd the VULVA or PUDENDUM; we find it situated below the Os PUBIS, having a great *Chink* or *Fissure* in the *Middle*, as it has the FRÆNULUM and PERINÆUM in the *lower Part*. And above the *Chink* there is a little *Protuberance* occasioned by *Fat* under the *Skin*, call'd MONS VENERIS.

*THE* two LABIA VULVÆ being a little separated, the NYMPHÆ appear, join'd one to each interior Side of them: *They* are two small Pieces of red *Membranous Flesh*, much resembling *Pullet's Gills*: *They* encrease the *Pleasure of Copulation*, and direct the *Course of the Urine*.

*IN* the upper Part of the *Chink*, next to the Os PUBIS, are several little round *Substances*; which the most ingenious *Fallopious* call'd the CLITORIS, almost hid under the *Skin* denominated the PRÆPUTIUM.

A little deeper, or straight below the CLITORIS, is the URETHRA, or *Orifice* of the Neck of the Bladder; being a little *Hole* as big as a *Goose-Quill*; which discovers itself by a small *Eminence*, and is about two *Inches long*.

*BETWIXT* the *Muscle*, call'd SPHINCTER URETHRÆ, and the inner *Membrane* of the VAGINA, are several small *Glands*; whose excretory *Ducts* are the *Holes* observable about the URETHRA, call'd<sup>[153]</sup> LACUNÆ GRAFFI; which discharge a *Liquor* for lubricating

or making the VAGINA slippery, and encreasing the *Venereal Titillation*.

IN the *Orifice* of the VAGINA, there is a slender subtle *Membrane* situated a-cross, which is call'd the HYMEN, of a different *Form* in different *Women*; being sometimes *Annular*, and sometimes *Semilunar*: It is almost always to be found in *young Girls*, having a small *Hole* into the VAGINA; which *Hole* in ADULTS is somewhat larger. In the first *Act* of COPULATION this *Membrane* is torn, which generally occasions an *Effusion* of a little *Blood*; but this may also happen by many other *Procatarctick Causes*<sup>[154]</sup>, and accidental Occasions.

THE GLANDULÆ or CARUNCULÆ *Myrtiformes* are constituted of the contracted *Fibres* of the dilacerated HYMEN; and are situated on the *Side* opposite to the URETHRA, next the ANUS, in the FOSSA Magna, or *Navicularis*; being the same *Place* where the HYMEN was at first established. These are small fleshy *Eminences*, and are sometimes *Two* or *Three*, and sometimes *Four* or *Five* in *Number*: They are deficient in *GIRLS*, and defaced in those *WOMEN* who have had *CHILDREN*.

THE VAGINA or *Neck* of the WOMB, is a long and round *Canal*, reaching from these *Caruncles* to the *Orifice* of the WOMB; not very unlike a *strong small Gut*: Its *Orifice* is narrow in *Virgins*, and in *All Women* much narrower than its *other Parts*: Its *Substance* (according to *Ruysche's Observations*) is *membranous*, *nervous*, *papillary*, and *wrinkled* WITHIN; which consequently must be of an *exquisite SENSE*: In *Virgins* the *WRINKLES* are very *Large*, especially in the *Fore-Part*; but after frequent *Embraces* they are *Less*, and after repeated *BIRTHS*, they entirely *disappear*.

THE VAGINA lies betwixt the *Bladder* and the *strait Gut*, or RECTUM; with which last it is wrapt up in the same common *Membrane*, from the PERITONÆUM, adhering to it, all its *Length upwards*, from its *Orifice* to that of the WOMB, and quite round on the *lower Side*, as it does to the *Neck* of the *BLADDER* above.

IN MAIDS, the VAGINA is about *Five Inches Long*, and one and a half *Wide*: But in *CHILD-BEARING-WOMEN*, it cannot be determin'd; because it *lengthens* in the time of *PREGNANCY*, and *dilates* in time of *BIRTH*; having likewise (in all) some little *Holes* or *Ducts* in it, which discharge a *mucous Liquor*. The VAGINA Serves

also, in fine, for a necessary *Conduit* to the *MENSTRUA* and *LOCHIA*, as it does for a proper *Passage* to the *INFANT*, &c.

*THESE* are, in short, all the *external Parts* of *GENERATION* in *Women*; and *these* have all their proper respective *Functions* assign'd them by *NATURE*; contributing conjunctly and severally to the *Charms* of *COPULATION*: Which *ACTION* alters the very *Course* of the *BLOOD*, and *Motion* of the *Animal SPIRITS*; and consequently sets all the describ'd *Parts* in full *AGITATION*. Namely, thus

*THE LABIA* dilate: the *ORIFICE* swells: the *NYMPHÆ* give way: the *CLITORIS* (of exquisite Sensibility) erects: The *GLANDS* (by a *Protuberancy* of the *Parts*) yield their *succous Contents*: The *VAGINA* draws close: The *Fibres* of the *WOMB* complicate to open its *Orifice*: The *Branches* of the *Spermatick ARTERY* contract to draw the *Extremities* of the *Tubes* to the *OVARIA*, as they carry the *SEED* to them: The *SEED* circulating in the *Veins*, which open in the *Cavity* of the *VAGINA* and *MATRIX*, it ferments immediately with the *Mass of Blood*: This *Fermentation* swells the *Membranes* of the *TUBES*, opens the *Cavity* of the *WOMB*, and disposes *All* perfectly for the right *Reception* of the *impregnated EGG*.

*FROM* hence we may plainly see, in what a miraculous *Order* and *Manner*, all *These Parts* minister, and are subservient unto that (yet more) admirable and wonderful *Body* the *WOMB*. Which being thus in brief *anatomically* described, I come next in *Course* to

## **CHAP. VI.**

### ***Of the Internal Parts of GENERATION.***

*IN* discoursing of *These*, I shall begin with the chief *Part*, to which the rest are but *Subservients*.

*FIRST* then, the *MATRIX* or *Womb*, is situated in the upper *Part* of the *Cavity* of the *PELVIS*, or *Bason*, between the *Bladder* and *Streight Gut*. It is placed there in the *Middle* of the *HYPOGASTRIUM*, for the *Convenience* of *COPULATION*, and the more easy and ready *Extrusion* of the *INFANT*.

*SECONDLY*, The *Bones* of the *PELVIS* (as described hereafter below) stand as a *Rampart*, fencing it against all external *Injuries*; That is to say, the *OS PUBIS* protects it *before*; the *SACRUM* *behind*; and the *ILIUM* on *each Side*: Like as the *BLADDER* and *RECTUM* on the other *Hand* defend this *Noble Part* again from the *Rigidity* of these *BONES*.

*THIRDLY*, the *Figure* of the *WOMB*, from its internal *Orifice* to its *Bottom*, in a *Natural State*, resembles a large compress'd *PEAR*. Its *Length* is about three *Inches*; its *Breadth* two in the *Hinder*, and one in the *Fore-Part*; its *Thickness* half an *Inch* large: But I take the *Dimensions* of it, in general, to differ accord-to the *Age* and *Constitution* of the *BODY*.

*IN MAIDS* however its *Cavity* is much *less*, and can scarcely contain the *Bigness* of a *BEAN*: whereas in *Women with Child*, the *Dimensions* and *Figure*, as well as the *Cavity* itself differs, according to the different *Times* of *GESTATION*.

*AS* I have said before, its *Anterior Part* coheres *above* with the *BLADDER*, *below* with the *RECTUM*; the *Hinder Part* being free: But the *lateral Parts* are tied by *Four Ligaments* of different *Sorts*; whereof *Two* are placed *Above*, and *Two Below*; the *Superiors* are

called LIGAMENTA LATA, or broad; the *Inferiors* ROTUNDA, or round *Ligaments*.

*THE two broad Ligaments* are *Membranous*, and call'd ALÆ VESPERTILIONUM; which spring from the PERITONÆUM, and join the WOMB on each Side to the OSSA ILIA: So that the OVARIA are fasten'd to *one End* of them, and the TUBÆ Fallopiæ lie along the *Other*.

*THE two round Ligaments* arise from the *Fore* and *lateral Part* of the Bottom of the WOMB, and pass thro' the Rings of the *Muscles* of the ABDOMEN, terminating in *Fat* near the GROINS. *They* are of a hard *Substance*, pretty *Big* at the Bottom of the WOMB; but *smaller* and *flatter*, as they approach the OS PUBIS. Now Those *Four Ligaments* serve to keep the WOMB streight, steady, and firm in its proper Place *before BIRTH*, and to restore it to its natural *Position*, by the Help of CONTRACTION, *After*.

*THE Orifice* of the WOMB opening into the VAGINA, is of the same *Figure* with the *Nut* of the PENIS: This in VIRGINS is very *small*, scarcely admitting a *Specillum* or *Probe*; in OTHERS it is much *larger*; but in *Women with Child*, several small *Ducts* or *Vesicles* open among the RUGÆ, which discharge a *Glutinous Liquor* to close and seal up this *Orifice*, till the Time of *BIRTH*.

*THE Substance* of the WOMB is *Solid* and *Muscular*, composed of a various PLEXUS, or *Web* of fleshy *Fibres*, woven like a NET, with the *Interposition* of innumerable *Vessels*, of ARTERIES, VEINS, NERVES, &c. *Without*, it is surrounded with a *Thin* and *Smooth Membrane* from the PERITONÆUM; and *within* its *Cavity*, furnished with a *Thick*, *Porous*, and *Nervous one*, call'd the proper *Membrane* of the WOMB.

*THE Veins* and *Arteries* of the WOMB, proceed from the *Spermatick Vessels*, and HYPOGASTRICKS; which *Vessels* are all inserted in the proper *Membrane*. The *Arteries* convey the BLOOD for its *Nourishment*; which accumulating and abounding there in *great Quantity*, at *Maturity* of Years (when no *more* is requir'd for the *Encrease* or *Growth* of the Body) it distends the *Vessels*, and distills into the Bottom of the WOMB: Whence proceeds the *Blood* which nourisheth the FOETUS in the *Pregnant Woman*, and the *Monthly Terms* or MENSTRUA in the *Woman not with Child*; which *Evacuation*, MEN Themselves are also subject to in a great Measure;

(notwithstanding their inconsiderate *Detractions* and vain *Talk* on this Head) save only that in THEM the *Redundant Humour* passes off a different Way by *Urine*, by the *Nose*, and sometimes by the *Hemorrhoidal Veins*, &c.

THE VEINS Serve only to reconduct to the *Heart*, the BLOOD which is neither wholly evacuated nor consum'd, as I observed more at large *Before*. But the NERVES arise from the *Intercostals*, and those of the OS SACRUM; remarkable *Branches* of which run along the Back of the *Clitoris*, from whence this *Part* is susceptible of the very slightest *Impression*.

THERE are moreover other small *Vessels*, springing one from another, which tend to this *Orifice*, and serve in *Plethorick Women* with *CHILD*, to carry off the Superfluity of the *Humours*. And, in short, prudent *Nature*, seems to have so ordered *These* to prevent *ABORTION*, which might easily happen, if the *pregnant WOMB* was too much expos'd, or was to open itself for this Purpose.

THE Seminal or *Spermatick Vessels* are *Four*, like as they are computed to be also in MEN, and differ only in being *shorter*. The *Blood Vessels* are very winding; and the *Spermatick Arteries* arising with a narrow Origin from the *Aorta*, form various *Plexus's*, and *Inosculation*s, as *These* do: And the *Spermatick Veins* (tho' without *Valves*) have the like *Inosculation*s with the *Arteries*, which however in *These* are more conspicuous.

THE OVARIA, or *TESTICLES*, are *Two Bodies*, on each Side *One*, annexed to the Bottom of the *WOMB*, at about Two *Fingers Distance*, near the *broad Ligaments*: They are fixed to the PERITONÆUM at the *ILIA*, nigh the *Spermatick Vessels*: Their *Figure* is almost *Oval*, a little depressed on the *Upper Part*, where the SPERMATICKS enter.

THEIR SIZE is generally about half as *Big* as MEN's are; but *this* differs according to the *Age* and *Constitution* of Persons: Their *Surface* is smooth, and even in *Virgins*; but wrinkled, uneven, and dry in *old Women*: They are encompass'd with a proper strong *Membrane*, deriving its *Original* from the PERITONÆUM; which also covers all the *Spermatick Vessels*.

THEIR Substance is Membranous and Fibrous, interwoven with a vast Number of *Vessels*; among which are some round *Vesicles*, containing a viscous HUMOUR, when boil'd, of the *Colour*,

*Consistence*, and *Taste* of the boil'd *White of an Egg*: From whence they are call'd *EGGS*, because of this *Analogy*. *These* also differ in *Size* and *Number*, according to *Age* and *Constitution*, although (ordinarily) the *Biggest* of them scarcely equals a *PEA*; and there are in *some* Persons 10 or 12 of them, in *others* (perhaps) but *One* or *Two* discernible.

*THE TUBÆ FALLOPIANÆ*, are *Two winding Canals*, resembling *Two Trumpets*, situated on the *Right* and *Left Side* of the *WOMB*, annexed close to its *Bottom*, by their double *Membrane*; which is only a *Continuation* of the *exterior* and *interior Membranes* of the *WOMB*: They in *SIZE* equal a little *Finger* about the *Middle*; tho' the *Cavity* opening into the *WOMB*, will scarce admit a *Hog's Bristle*; but the *other Extremity*, floating loose in the *ABDOMEN*, will admit the *Point* or *Tip* of a little *Finger*: They are of a *Membranous* and *Cavernous Substance*, about 5 or 6 *Inches* long, and have the same *Veins*, *Arteries*, and *Nerves*, as the *OVARIA*.

*THESE Tubes*, to be brief, (in time of *COITION*) are erected by a copious *Influx* of *Blood* and *Spirits*; which also, by the Assistance of their *muscular Fringes*, embrace the *OVARIUM*, transmit the *prolifick Masculine SEED*, afterwards receive the *impregnated EGG*, and at last convey it thence into the *WOMB*. In fine, these are all the *internal Parts*, as I conceive, tending to *GENERATION*. But more particularly, to proceed to



## **CHAP. VII.** ***Of the PELVIS.***

*THIS* being that *Cavity* in which the *WOMB* is placed, and through which the *INFANT* passes in time of *BIRTH*; it is my *Opinion* that a distinct *Knowledge* of it is highly necessary for all *MIDWIVES* to accomplish their *Practice*: For without that *Qualification*, they cannot help committing a great many *Blunders*, and being guilty of innumerable *Mistakes*; since they must proceed upon gross *Uncertainties*, and use their *Hands* like *MEN* groping in the *Dark*, as hereafter will more plainly appear.

*THIS* is that *Cavity* betwixt the *OSSA INNOMINATA* and *Os SACRUM*; which join themselves in the *Posterior Part* of it on each side, by *Cartilages* and *Ligaments*: so that they, forming there a strong and firm *Juncture*, compose this *Cavity* of the *PELVIS*, which is vulgarly call'd the *Bason* of the *WOMB*.

*THE* upper Part of the *OSSA PUBIS* forms the *Borders* of this *CAVITY* before, and the Hanging forwards or bending down of the *Os SACRUM* makes *Those* of it behind; as the *OSSA ILIA* compose the same on each side.

*THESE* *OSSA ILIA* are (by some) call'd the *Wings* and *Bounds* of the *PELVIS*; but they are mightily mistaken, who imagine that they surround or encompass the *PELVIS*: For they are only annexed to it on *each side*, and more extended towards the *Back* than the *Forepart*. As they are also very much in the *wrong*, who think that the *Cavity* of the *PELVIS* extends in its *Length*, according to the *Length* of the *BACK-BONE*: since it rises from the *Bottom* obliquely, ascending *Forwards*, and so proceeds, as if a Person might, through its *Passage*, easily touch the *NAVEL*.

*IN* fine, it is here Remarkable also, that we do not always find the largest *PELVIS* in *Women* of the largest *SIZE*, but often the quite contrary; for it differs as the *INFANT* does in *Bulk*, exactly

answering to the *Bigness* of its HEAD: And in some *Women* it is *Deeper*, in some *Larger*, in some *Broader*, in some *Flatter*, in some more *Oval*, and in some at last *Rounder*. From whence arise sundry *Observations* both useful and necessary, for the better *Information* of *MIDWIVES*.

## **CHAP. VIII.**

### ***Of the BONES of the PELVIS.***

I Doubt not in the least but *This* and the *proceeding Chapter* will seem needless, and appear superfluous to some Persons, in the *Practice* of *MIDWIFERY*; namely, to such as know not the *New Improvements* of this *ART*: But especially to such as are accustom'd to the *Use* of *INSTRUMENTS*, they'll appear altogether *Useless* and *Vain*; since such *Practitioners* can easily (upon any *Occasion*, without the curious *Anatomical Knowledge* of *these Parts*) first slay the *INFANT*, and then either *deliver* or *kill* the *WOMAN*, as *Chance* may *direct* their *SHARPS*.

*BUT* for my *Part*, because I have no *Notion* of such sort of *WEAPONS*, I shall endeavour to acquit my self more *honourably*, and teach my *Followers* another way, and *That* without *BLOOD-SHED*; as I hope will hereafter more amply appear.

*AND FIRST* therefore in speaking of the *Bones* of the *PELVIS*, I shall begin with the *OSSA Innominata*; which are *two* large *Bones* joined to the *Sides* of the *OS SACRUM*. *They* are compos'd of *Three* distinct *Pieces*, each of which has its respective *Name*: The *FIRST* and *superior* is call'd *Os ILIUM*; because the *Guts ILIA* lie upon it directly. It is *Large* and almost of a *Semicircular Figure*, a little *Convex* and *Uneven* on its *External Side*; as it is *Concave* and *Smooth* on the *Internal*. In short, it is join'd to the *Sides* of the *three Superior VERTEBRÆ* of the *OS SACRUM*, and is *Larger* in *WOMEN* than in *MEN*.

*THE SECOND* and *Anterior* is call'd *Os PUBIS*; which is united in the *Forepart* to its *Fellow-BONE* of the *other Side*, by an intervening *Cartilage*: By the *Extension* of which *Cartilage*, the *OSSA PUBIS* in *Young Women*, sometimes recede a little from *One another*, to facilitate a difficult *BIRTH*.

*THE THIRD* is the *Inferiour* and *Posteriour*, call'd *Os ISCHIUM*, or *COXENDIX*, which has a large *Cavity* call'd *Acetabulum Coxendicis*; and This receives the *Head* of the *Os FEMORIS*; the *Supercilium* or *Top* of which *Cavity* joins the *Os PUBIS*.

*THESE Three Bones*, until the *Age of Puberty*, may be seen distinctly, tho' afterwards they grow together, and become *one BONE*, without leaving any *Mark of Division*. They adhere on each *side* to the *Os SACRUM* by *two Strong Ligaments*; the *Upper* of which passes from the *Posteriour Acute Process* of the *ISCHIUM* to the *SACRUM*; as the *Lower* joins the *Tuberculum ISCHII* to the *SACRUM*.

*THESE Bones* in *WOMEN* are more distant or separated from *One another*, and are *smaller* than in *MEN*; especially the *Os PUBIS*, to the end that the *Cavity* of the *PELVIS*, and the *Angle* betwixt the *Os PUBIS* and *ISCHIUM*, may be the *Larger*, for the more commodious *Bearing* of the *INFANT*, and the more easy *Exclusion* of it in *BIRTH*. But from hence I would no ways infer, that the *OSSA PUBIS* and *ILIA* sever themselves in time of *LABOUR*; (notwithstanding the *Opinion* of *some Authors*) for I am fully satisfied of the *contrary*: Because I have conducted more than one *Woman* in my Time, upon walking out of *one Chamber* into *another*, immediately after *DELIVERY*; which could never have happen'd in *Case* of such a distant or dislocated *Separation*.

*THESE Bones* call'd *Innominata* are of wonderful *Use* and *Service*: For besides that they form the *PELVIS*, and defend every *Part* of its *Contents*, they also give *Connexion* and *Juncture* of the rest of the *Body*, to the *Thigh-Bones*; as they likewise give *Rise* and *Origin* to many *MUSCLES*, and are the *Basis* of *Support* of the *SPINE* of the *Back*, as well as of all the *Superior Parts*. Whence I come à *propos* to descant a little upon this particular *Part*, as far as concerns our present *Purpose*.

*THE SPINE* then is that *Bony Column* or *Ridge*, which extends itself down the *Back* from the *HEAD* to the *Fundament*, containing the *Spinal Marrow*, and resembling the *Letter S* in figure.

*IN* This *SPINA* therefore we must consider its *Fivefold Division*; namely, into *NECK*, *BACK*, *LOINS*, *Os SACRUM*, and *Os COCCYGIS*. The *First Three* consist of 24 *VERTEBRÆ*; whereof the *Neck* has 7, the *Back* 12, and 5 belong to the *Loins*. Those of the *NECK* bend *inwards*; those of the *BACK* *outwards*, for enlarging the *Cavity* of the *THORAX*;

*Those of the LOINS bend inwards again; and Those of the Os SACRUM outwards, to enlarge the Cavity of the PELVIS.*

*THE VERTEBRÆ of the two last concern us most in this Place; wherefore I shall say no more of the rest, save only by the By, or coincidentally, as they fall in my way. Those of the LOINS then are the Thickest and Broadest, and the Last of them is the Largest of all the VERTEBRÆ; as their Cartilages are thicker and stronger than any of the Others, and their Acute Processes are at a greater Distance from one another. From whence it comes to pass, that the greatest Motion of the BACK is perform'd by the VERTEBRÆ of the LOINS.*

*THE VERTEBRÆ of the Os SACRUM grow so close together in Adults, that they make but one large solid BONE, of a Triangular Figure; and yet not without the Mark of a four or five-fold Division: As in CHILDREN, it consists of many more Pieces or Divisions. However, its Basis is tyed to the last VERTEBRÆ of the LOINS, and the Upper part of its Sides to the ILIA; as its Point is to the Os COCCYGIS.*

*THE Os COCCYGIS is also in Adults, for the most part, but one entire BONE; tho' in younger Persons it is compos'd of 3 or 4 small Divisions; Of which the Lower is still less than the Upper; till the Last ends in a small Cartilage. It is join'd in its Glenoide Cavity to the Extremity of the Os SACRUM; being short and bent inwards: It supports the INTESTINUM RECTUM, and yields to the Pressure of the INFANT in Travail: But MIDWIVES ought not to thrust it back or repel it with Violence; No, they should rather handle it gently, if they would prevent dangerous Consequences, as well as great Pain to the Woman in LABOUR.*

*FROM hence it is manifest, that they are mistaken who imagine that the Opening and Enlargement of the PELVIS, in making way for the INFANT, does depend upon the Separation of the OSSA PUBIS: For it much more depends upon the yielding of the Os SACRUM, or its giving way naturally; especially This Part of it call'd Os COCCYGIS. Neither doth the Straitness of the Upper Part of the PELVIS so much occasion a difficult BIRTH, as the small Distance that is betwixt the Points of the OSSA PUBIS, call'd OSSA SEDENTARIA or Seat-Bones, and the Os COCCYGIS: No indeed, neither of These can be any great Hindrance to the Passage of the INFANT; since all BONES, never so closely knit together with LIGAMENTS, may be moved extensively upon occasion, by carefully and gently stretching the said*

LIGAMENTS. But, in short, it most commonly happens, that the *Ill Position* of the INFANT itself, or the bad *Condition* and *Situation* of the WOMB, or *Both*, occasion a difficult or preternatural BIRTH.

*BUT* I would here farther observe yet, that as these BONES differ frequently both in *Form* and *Size*, according to the different *Constitution* of the Body; so neither are *they* always of the same *Substance*: For in *some Women*, we find a great many *Nervous* and *Cartilaginous* LIGAMENTS, which penetrate into the *solid Substance* of the BONES themselves; in which the LIGAMENTS are so fast bound together, that it is hard to distinguish whether they are *One* or *More* BONES. From whence, however, it will hereafter appear, that *One Woman* is more easily delivered than *Another*; the BONES in *One* being more firm and immoveable, altogether resisting any *Relaxation*; which in *Another* are more loose and pliable, easily give way and yield freely to the *Force* of the Endeavouring and Struggling INFANT.

*THE Contents* of this SECTION will appear more evident, by looking curiously upon a *Female SKELETON*: In which (for Distinction's sake I recite *This*) that the lower Parts of the *Seat-Bones*, are generally more *distant*, and not so much bent *inwards*, down towards the Point of the Os COCCYGIS, as in a *Male SKELETON*. Which Difference, in short, the Omniscient CREATOR has so order'd, for preventing difficult *BIRTHS*; and yet, notwithstanding all this wise Provision of Nature, they happen too often in the World. However, having thus, in fine, described the PELVIS and its BONES, as far as is requisite for *MIDWIVES*, I come next, more particularly to describe that astonishing *Piece* of GOD's *Handy-work*, to which all the afore-mention'd *Parts* are ordain'd to *minister*, and that both *conjunctly* and *severally*, without any *Exception*: viz.

## **CHAP. IX.** ***Of the WOMB.***

I Say this is that *Body*, which the *Learned Great Men* of all Ages have esteem'd and look'd upon as the most wonderful *MIRACLE* of *Nature*, not only because of its singular *Substance* and *Structure*, but also of its peculiar *Qualities* and *Faculties*.

*AS* to the *Substance* and *Structure*, I have before observed in *Chap. 6.* of this *SECTION*, that it is singularly composed, of an innumerable Multitude of *Fibrous Vessels* and *Muscular Parts*; which being *All* most curiously interwoven, are admirably form'd together in its *Constitution*.

*BUT* how particular soever I have been on this *Head*, in *Chap. 5.* and *6.* I must resume this *Topick* here, and add, that the *WOMB*, and its *Vagina* or *Neck*, are closely join'd together: For it terminates in a *POINT* near its *Orifice*, intrudes itself into the *Vagina*, and hangs so down, that in *Women not with CHILD*, and sometimes also in the first Months of *Pregnancy*, This sharp *POINT* may be perceiv'd by the *Touch*.

*AND* how closely soever this *Orifice* of the *WOMB* is shut after *Conception* or during *Pregnancy*; yet in a *BIRTH* it is so expanded, that the *WOMB* and *Vagina* both seem to have but *One* and the *same Cavity*, like a *BAG* of equal *Dimensions*; there being then no *Difference* perceivable between that *Orifice* and the *Vagina*, excepting that the *VAGINA* is *Softer* and *Thinner*.

*THE WOMB* may be otherwise aptly compar'd to the *EARTH*; because the same *Degree of Affinity* that the *EARTH* has to the *Seed of Plants*, the *WOMB* bears to the *Seed of Men*: It being the very *Secondary Cause* in the *Constitution* of the *Human Conception*; not indeed the *Instrumental* only, but also the *Active Cause*: For whereas the *Instrument* takes *Motion* from, and *operates* by *Virtue*

of *Another*, the WOMB only *acts of itself* and *operates* by Virtue of its own *Active Faculties*.

*BUT* more particularly, the *WOMB* has sundry proper *Actions* in this *Constitution*, which are peculiarly dependent of, and accordingly discharged by *ITSELF* only; and therefore it is not the sole or pure *Instrumental Agent*. But the Reason that I call it the *Secondary* or *Disponent*, not the *Primary Cause*, in constituting the *FOETUS*, is, because the *Actions* of the *WOMB* do not precisely terminate in this *Constitution*, but chiefly in disposing the *Causes* constituting the *MAN*. And as (I think) there are *Eight* such *Actions* belonging to the *WOMB*, I shall undertake to define them all particularly in a few Words. And,

I. *THE FIRST* Action of the *WOMB* is, that by its *attractive Faculty*, it may allure the *Masculine Seed* infus'd by Coition into the *FUND* of its *Capacity*, after the same manner as a *famishing Stomach* snatches at the *Victuals* by the *Gullet* from the *Mouth* of the *Eater*.

II. *THE SECOND* is like unto the *FIRST*, and consists in *attracting* (after the same manner) the *Muliebrian SEED* from the *Vessels* of the *TESTICLES*, into the same *Cavity*.

III. *THE THIRD* Function of the *WOMB*, is the *Copulation* and mutual *Conjunction* of the *SEEDS* of both *Parents*; which it prepares and perfects by its innate *Power*, constricting itself in all *Parts*: And this *Action*, I do not (in this place) call a *Permision* of these *SEEDS*, as it is generally term'd, because a *Mixture* is properly perform'd only by the concurring *Qualities* and mutual *Actions* of two or more miscible *Copulatives*, without any *Assistance* of the *Thing Containing*.

IV. *THE FOURTH* Office of the *WOMB*, is an *Effusion* of the *Menstruous Blood* upon the aggregated *Seed*, from a *Relaxation* of the little *Orifices* of the *VEINS* terminating in its interior *Surface*.

V. *THE FIFTH* Action of the *WOMB*, is, the *Retention* of those three conjoin'd *Bodies*; to effect which *Work*, the *WOMB* contracts itself on all sides, and shuts up all its *Orifices*, even to the sensible *Animadversion* of the *WOMAN*.

VI. *THE SIXTH* Function of the *WOMB*, is to excite the *Virtue* of the *Torpent Lifeless SEED*, and rouze it up from *Idleness* to *Activity*;



as the latent Virtue of PHYSICK in the Body is *excited* to Operation by the *natural Heat* of the VISCERA.

VII. *THE SEVENTH Office* of the WOMB, is (after the FOETUS is Form'd and Organiz'd) the *Attraction* of the BLOOD from the *Maternal Veins*, into the *Umbilical Vessels*, for its *Nutrication* and Growth.

VIII. *THE EIGHTH* and last *Function* of the WOMB, is *Birth*, which I shall remember to speak more particularly of in its proper Place.

*FROM* all which we may easily collect the sundry proper *Uses* of the WOMB, and readily comprehend that it is not only destin'd by *Nature* to admit the SEED, and receive the *impregnated* EGG from the OVARIUM and the *Fallopian Tube*; but also to contain the *Organizing Matter*, and 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 FOETUS: Which FOETUS it surrounds and defends from external *Accidents*, by its Substantial *Corpulency*; containing and nourishing the INFANT, about the Space of 9 or 10 *Months*, by its Faculties of *Extension* and *Attraction*; and at last forcing it into the World, by *that* of *Expulsion*.

*UPON* which Occasion, that the *MIDWIFE* may the better discharge her *Duty*, and assist the *Labouring Woman* more effectually, without Fear or Danger, and without committing any Blunder or Mistake; as I have already taught her in what *Place* the WOMB is seated, to what *Parts* it tends, and how it is *annexed*, &c; so I shall now proceed to describe its *Qualities* and *Faculties*, so far as is necessary, and absolutely requisite in the *Practice* of *MIDWIFERY*. And, *FIRST*, then——

## **CHAP. X.**

### ***Of the Extensive Faculty of the WOMB.***

*NATURE* has endued the WOMB with this *Faculty*, to the end that it may (in *Pregnancy*) extend and dilate itself Day by Day, in *Proportion* to the *Growth* of the *INFANT*, *Secundine*, and *Humours*.

*NOW* the WOMB in its *lower Part* being straitly tied to the *Intestinum Rectum* and *Bladder*; it is to be understood that the *Distention* happens mostly in its superiour Part or *Bottom*: Which is not only most *Free* and at greatest *Liberty*, but also *Thickest* and aptest for *Dilatation*.

*THIS* will appear more evident, when we consider how the *INFANT* adheres to that Part, the *Bottom*, by means of the *Secundine*: How the *INFANT* also as it grows, begins to separate the *Humours* in the *Secundine*, which (of consequence) encrease as the *Infant* does: And how again the Encrease of the *Humours* fill up the *Chinks* and *VACUUMS*, as I may call them, which the *INFANT* cannot possess. From hence it is that the WOMB extends itself in the *Form* of a *PEAR*, only a little *Plainer* at Both Ends.

*THUS* the *Secundine* adhering<sup>[155]</sup> to the *Bottom* of the WOMB, by its *thicker Part* (call'd the *PLACENTA*,) thence it is that the WOMB encreases and extends itself more in its *Bottom*, than in any *inferiour Part*.

*WHEREFORE* the WOMB being most extended in its upper Part, call'd the *Bottom*; and both the *Bladder* and *RECTUM* below being soft loose *Parts*, it necessarily follows, that the WOMB may freely *ascend* and *descend* upon Occasion, as we often find it in the *Cavity* of the *Belly*; which, however, does not happen to All *Women* alike.

*BUT*, in short, these *extensive* and *ascensive Faculties* of the WOMB, chiefly residing in its *Bottom*; I would have it laid down for a certain *Maxim* of Truth, that *These* exert themselves, without any the

least *Extenuation* to the *Uterine Substance*: Which Position leads me directly to consider—

## **CHAP. XI.**

### ***Of the Substantial Density of the WOMB.***

*TOUCHING* the *Thickness* of the *Pregnant WOMB*, *Authors* have differ'd extremely: *Some* thinking, that as the *WOMB* grows *Larger*, it grows *Thicker*; and *Others* the *Reverse*, that as it *extends*, it grows *Thinner*.

*NOW* these *Opinions* being both diametrically opposite *One* to the *Other*, as *Both* (perhaps) may be contrary to *Truth*, I shall freely and ingenuously offer my *Sentiments* in a few *Words*; not that I vainly desire to engage myself in any *Controversy*: Save only, because the true *Knowledge* of this *Point*, is so *Material* and *Consequential* for all *MIDWIVES*, especially in *Cases* of difficult and preternatural *BIRTHS*, that I cannot well excuse myself, should I pass it by with *Silence* in this *Place*.

*MR. MAURICEAU*, in his *Book* of the *Diseases* of *Women*, contradicting the *Authority* of *Riolanus*, *Bartholinus*, and the whole *Body* of the most *Renown'd* and *Ingenious Anatomists*, both *Ancient* and *Modern*, is at great *Pains* to make us believe, that the *impregnated WOMB* is (like the *Bladder*) in this *Case*; *the more it is extended, the thinner it grows*.

*BUT* as his quoted *Authority* of *Galen* and *Carol. Stephanus* cannot be sufficient against so many good *Authors* of the *contrary Opinion*; so neither will his *Demonstrations* of *WAX*, nor *Comparisons* with the *WOMBS* of *Animals*, be sufficient to make out his *Argument*, against confirm'd *Experience*, common *Sense*, and current *Reason*. Which *Point* of *Experience* I judge this *Author* to have been deficient in, otherwise he would certainly have given us some *particular Instance* or other of it, and not had *Recourse* to *Inconsistencies* for supporting his new-fashion'd unreceiv'd *Notion*. For what *Comparison* can there be betwixt an *Animate* and *Inanimate Body*? Or what *Affinity* betwixt the *WOMB* of *Animals*

and that of *Women*, who are form'd after the *Image* of *GOD*, and (by a *Prerogative* above all other *Creatures*) are furnished with a *WOMB* very *different* from them?

I ingenuously acknowledge, when I first met with this *Author's Works*, not daring then to be too *Positive* in this *Point*, I was put into some *Suspence* of Judgment; which made me not only consult with the best of *Authors* and *Professors* of *ANATOMY*, but also induc'd me to embrace every Opportunity of satisfying myself otherways to a full *Conviction*.

*WHEREFORE* at all *Dissections* of *pregnant Women*, where I have been present, I carefully observed and took notice of this particular *Point*; upon which I must needs affirm, that I always found the *WOMB* (however *Big* or *Little*) of its *natural Thickness*, and rather *thicker* than *thinner*: For tho' *It* is expanded by the *growing Infant*, &c. yet *it* may (most probably) be equally condensed, by the Imbibition of the *fluent Humours*, which consolidate into *itself* by the *Pores* of its *Plexus Body*. Nay, I have not only satisfy'd myself in *dead*, but also in *living Bodies*, with respect to this Matter; for by passing *One Hand* into the *WOMB* to take away the *Secundine*, when the *Other* laid upon the *BELLY*, I clearly discerned the *Truth* by *SENSE*, and have sometimes found the *WOMB* not only incredibly *Thick*, but also *RIGID* withal: And in this Matter, I have not been singular; for I find the *ingenious Daventer* writes to the same purpose, upon this *Head*, in his *Book of Midwifery*. Having therefore thus, in short, perceiv'd the *Thickness* of the *WOMB*, both with my *Hands* and *Eyes*, I must trust my *SENSES*, and prefer my *Experience* before any *Man's bare Conjecture*; for tho' I often *see not* those Things which I *believe*, yet I must still *believe* those Things which I *see*.

*WHENCE* I conclude, that the *WOMB*, tho' of a different *Bigness* from the *Conception* to the *BIRTH*, is always, at least, of one *Thickness* with the *unconceiv'd WOMB*: Which the *Divine Wisdom* (no doubt) has so ordered for the *Preservation* of the *MOTHER* and *INFANT*; for if the *WOMB* in Time of *Pregnancy* did grow *Thinner*, according to its *Extension*, it must of Consequence grow *Weaker*, and, in that *Case* the *INFANT* would be liable to perforate it with *Foot* or *Hand*, which would infallibly terminate in the *Loss* of both their *LIVES*.

*BUT* besides, if the *WOMB* was so *Thin* and *Weak* as Mr. *Mauriceau* imagines; as the *Pregnant Woman* would be liable to imminent *Danger* every *Moment Before*, as well as *In Time* of *LABOUR*; so the *MIDWIFE* would be expos'd to the greatest of *Difficulties*: For who then durst, without *Horror*, offer to turn the *INFANT*, so closely compress'd in those *thin Membranes* of the *WOMB*? Or who could have *Resolution* enough to separate and pull away the *AFTER-BIRTH*?

*HOWEVER*, I could produce innumerable *Instances* of most *Learned* and *Ingenious Men* to support my above-mentioned *Opinion*; but I shall content myself now with *ONE*, who (I think) is of sufficient *Authority*: For hearing lately that Mr. *Mauriceau's* mention'd Book (which I had only read before in its *Original French*) was translated by Dr. *Chamberlain*, I doubted not but I should fully discover that *Eminent TRANSLATOR'S Sentiment* upon this single *Point*; whereupon this most famous *Physician* and *Boethogynist* marks by way of *Observation* or a *Bene Notandum*, that his *Charity* for his *Author* makes him believe that *French-Women* differ in this *Point* from *Our English*, with whom it is apparently otherwise order'd. And in the farther *Explication* of his *Author's Opinion* on this *Head*, he adds, That *Experience* will convince any inquisitive *Person* of the *Contrary*.

*TO* which I reply, in short, with all due *Submission*, that the *French-Women* do not differ one *Jot* in this respect from *Ours*, nor *Ours* from any *Others*: Which (no doubt) the worthy *Doctor* was very sensible of, notwithstanding his great *Complaisance* to his *Author*.

## **CHAP. XII.**

### ***Of the various Local Motion of the WOMB.***

*ALTHOUGH* the *Ligaments* are fixed to the *WOMB* on each side, under the *Tubes*, near the *Bottom*, on purpose to keep it duly in the *Middle*, from falling to either *Side*; yet we may easily perceive, **FIRST**, That the *Pregnant WOMB*, as it dilates and extends itself most (in the *Bottom*) above the *Ligaments*, so it rises *Highest* and becomes *Heaviest* in that Part; by which means it cannot always be contained in the *narrow Compass* of the *PELVIS*, and the *Larger* the *INFANT* is, the *Higher* the *WOMB* rises (above the *Ligaments*) in the *BELLY*. Insomuch that when the *Cavity* of the *PELVIS* is not sufficient to contain a large *WOMB*, fill'd with *One* or *more* well-grown *INFANTS*, together with the *Secundines* and *Humours*, it must (of necessity) ascend into the *Cavity* of the *BELLY*; as is evident from *Chap. 10*.

*SECONDLY*, The *WOMB* being in Form of a *PEAR*, much larger *above* than *below* the *Ligaments*, and that *superiour Bulk* being only sustain'd at the *lower Part* by subtile *Ligaments* apt to extend, as well as supported near the *Orifice* by the *Bladder* and *RECTUM*, which are soft, loose, and *extensive Parts*: Hence, I say, we may easily conceive, that as *These* are not sufficient to hinder a large *WOMB* from ascending above the *Borders* of the *PELVIS* into the *Cavity* of the *BELLY*; so neither are *they* able to keep it from leaning or inclining *this* or *that way*, by reason of its *Weight* in the *Bottom*, which is always the farther distant from the *Ligaments*, the more it is *extended*: And the *extended WOMB* being not of the same *Firmness* and *Solidity* with *THAT* in a *natural State*, is the more apt and ready to move *aside*, either on the *Right* or the *Left Hand*.

*NOW* this various *Motion* of the *WOMB*, in short, will appear more manifestly *Probable*, when we consider how variously *Women* with *CHILD* move their *Bodies*, bending them every way for *Relief*, when

oppress'd with *Pain*; both *sitting* and *lying* in different *Postures*: All which may easily give the WOMB a *Tendency* this or that way, sliding either *Forwards* or *Backwards*, to the right or the left *Side* of the Person.



## **CHAP. XIII.**

### ***Of the Oblique Situation of the WOMB.***

I Doubt not in the least but among the *Many*, some will reject *this* THESIS as *False* or *New-fangled*; but *They* who are *Ignorant* of it, are meer blind *Novices* in the *Art* of MIDWIFERY: For repeated *Experience* has taught *Myself* and many *Others* the *Certainty* of this *Truth*; as will more amply appear from the following Discourse.

*THE* Womb having then ascended into the *Cavity* of the BELLY, if its *pointed Parts* tend perpendicularly into the PELVIS, so as that its *Orifice* may be easily touch'd on every *Side* with the *Fingers*, its *Bottom* is placed about the *NAVEL*; and *This* I call a right or *natural Situation*: But when otherways, the *Posture* is changed, inclining *this* or *that way*, and the *Orifice* suspended so *High*, that it can scarce or not at all be touch'd, I call *That* a wrong and *preternatural Position*, or *oblique Situation* of the WOMB; which may not only be occasion'd (as is said) by the *Weight* and *Bulk* of its *Bottom*, above the extended and relaxed *Ligaments*, but also by many other different *Causes*; such as an obdurate *Gland*, a *Cicatrix*, an *Ulcer*, an *Obstruction* of the *Vessels* in the *Ligaments* or adjacent *Parts*, &c.

*HENCE* it is that the *wrong Positions* of the WOMB are manifold, which would be very tedious to enumerate exactly here; but only, that I may not pass by what is so *material*, I shall reduce them to a *Four-fold Difference*; as the *Ancients* did the *Winds*, because of the *Four Regions* or *Limits* of the Heavens. And *Those Four* will (I hope) comprehend all other *wrong Situations* of the WOMB, not very improperly or *mal-à-propos*, as *Ovid*<sup>[156]</sup> has comprehended *These* in the following elegant *Verses*, viz.

*“Eurus ad Auroram Nabathæaq; regna recessit,  
“Persidâq; & radiis Juga subdita matutinis.  
“Vesper & Occiduo quæ littora sole tepescunt,  
“Proxima sunt Zephyro, Scythiam septémque triones*

*“Horriſer invaſit Boreas. Contraria Tellus  
“Nubibus aſſiduis, pluvióq; madescit ab Austro.*

*THE first bad Position* of which is, when the *Bottom* of the *WOMB* is placed on the *left Side* of the *Woman*, a little raised or depress'd; the *Orifice* being turn'd towards the *SPINE* of the right *Os ILIUM* or *Os PUBIS*, against which the *INFANT* in time of *BIRTH* commonly pushes its *Head*, beats out its *Brains*, and sticks there to *Death*: Or else passing the said *SPINE*, it lies *a-thwart* the *PELVIS*.

*THE Second ill Position* of the *WOMB* is, when the *Bottom* is seated on the *right Side*; the *Orifice* being turn'd towards the *left Part* of the *PELVIS*, directly opposite to the *other Position*, and attended with the same *Inconveniencies*.

*THE Third* is, when, in *Women* having large *Bellies*, the *WOMB* hangs too much *Forwards*; the *Orifice* being turn'd towards the *Os SACRUM*: So that the *INFANT* falls down by the *Head* into the *Bent*, or crooked *Cavity* of the *Os COCCYGIS*, where it fatally sticks fast.

*THE fourth Oblique Situation* of the *WOMB* is, when its *Bottom* is press'd too near the *DIAPHRAGMA*, and its *Body* too near the *VERTEBRÆ* of the *Loins*; the *Orifice* being elevated, is thereby turned too near the *OS PUBIS*, where the *INFANT* striking its *Head* against these *Bones*, remains immoveable and perishes: Or, (which is worse) sliding with its *Head* upon the *OSSA PUBIS*, it is turn'd on one or other *Side* or *Backwards*; when (commonly with *Hand* or *Arm* out of the *Body*) it lies *a-thwart* the *Passage*, and infallibly occasions its *OWN* or its *MOTHER'S Death*, or *Both*; unless (as in the *three preceding Cases*) it be in due time prevented by the *Assistance* of some very skilful *HAND*.

*THOSE* are the *Four* most difficult and principal wrong, or chief *preternatural Situations*, of the *WOMB*; from whence we may easily frame a competent *Conjecture* of the *Rest*; to wit, when the *Bottom* of the *WOMB* is more or less turn'd to the *right*, or the *left Side*, or *forwards*, or *backwards*: Since as *that* differs more or less from the *natural Position*, so the *BIRTH* in like manner is (of consequence) the more or less *Difficult*, as will hereafter manifestly appear.

## **CHAP. XIV.**

### ***Of TOUCHING or HANDLING the Woman.***

*THE* Midwife ought to have a special *Knowledge* in *This* Matter, since a Thing of so much Moment as *LIFE* itself often depends upon it; yea, and *this Knowledge* is of absolute Necessity to all Persons practising MIDWIFERY, because many different Points of the greatest *Importance*, are thereby plainly discover'd: But before I enter upon these Things, I would have it rightly understood, that nothing else is meant here by the *Performance* of the TOUCH, than (upon having first pared the *Nails* short, equal, and smooth) *passing the two Fore-fingers of either Hand, (previously well anointed with Fat or Butter, when proper Oils are not to be had) through the VULVA into the VAGINA, in order to reach the Orifice of the WOMB, and to discern its FORM, by feeling it on each Side.*

*AND* it is not only requisite that the Woman in *LABOUR* be *touched*, before her *Pains* come on, because then the *Membrane* containing the *Humours* being loose, the *INFANT's Posture* may be the better distinguish'd; but the same TOUCH also is to be continued during the *Force* of the *Pains*, the better to know their *Nature* and *Effects*; whether the *INFANT* continues still at the *Passage* or not; and whether the *Humours* are contracted *length-ways*, or press'd into a *Flat Form*, and the like. For after the *Pains* are over, it is easily to be perceiv'd, whether they have *promoted* the *BIRTH* or *Not*.

*BUT* during this *Performance* of the TOUCH, great Care must be taken not to handle the *Membranes* containing the *Humours* too roughly, lest they should break in the Action.

*NOW* that the *MIDWIFE* may the more readily perform her TOUCH, she must take good Heed to what is said of the *Cavity* of the <sup>[157]</sup> *PELVIS*: for as it rises from the *Bottom* obliquely, ascending forwards; so, upon this Occasion, in seeking for the *Orifice* of the *WOMB*, she must not thrust her *Fingers* streight along according to the *Length* of

the Body, towards the bending of the Os SACRUM; but guide them *upwards* from the *Bottom*, as if thro' the VAGINA, she would touch the *Navel*: For Thus her *Hand* being turn'd inward, and her *Fingers* tending towards the *Navel*, the *Orifice* of the WOMB lying directly in the way, she meets with it readily at first. Whereas they who go otherways to work, seek it in vain, and find it with Difficulty.

*THIS* Observation I thought the more requisite in this Place, because *MIDWIVES* not accurately understanding the *Situation* of the *Bones* of the *PELVIS*, think that the WOMB and its *Neck* or VAGINA reach according to the *Length* of the Woman, and make use of their *Hands* accordingly: First hurting the VAGINA and RECTUM in the Bending of the SACRUM; and then finding no farther *Passage* for their *Fingers*; but being altogether ignorant of the above-mentioned Method of finding the said *Orifice*, they are very often surpriz'd, fall into great *Confusion* for want of better *Instruction*. Whence I proceed to—

**CHAP. XV.**  
***Of the various Uses and Advantages of the***  
***TOUCH.***

*BY* the TOUCH then, to be brief, the *MIDWIFE* gains the certain *Knowledge* of the following important *Heads*: viz.

*FIRST*, Whether a *Woman* be with *CHILD* or not: For I must needs own, that some of the most certain *Signs of Pregnancy* are discover'd by the *TOUCH*; since the *WOMB* shuts itself close up, immediately after *CONCEPTION*, and its *Orifice* becomes more *pointed, hard, and solid*, resembling (according to *Mauriceau's* just Comparison) the *Mouth* of a *Puppy* newly pupp'd.

*BUT* in time of the *INFANT's* ripening, this *Orifice* begins to *swell*, and becomes *softer, smoother, and thinner* than it was Before.

*SECONDLY*, The *MIDWIFE* discovers by the *TOUCH*, whether the Time of *BIRTH* is near at hand, and how near it is. However, in speaking to this Point, I desire to be rightly understood, not meaning *Miscarriages, or Illegitimate BIRTHS*, but only such as are intirely *Legitimate*.

*AS* then the *INFANT* advances in *Maturation*, so the *Orifice* of the *WOMB* from the *Third Month*, grows *smoother, thinner, and softer*; and consequently the more *smooth, thin, and soft* it appears at any time afterwards to the *TOUCH*, so much the *nearer* draws on the *Time of BIRTH*.

*IN some Women*, this *ORIFICE* begins to open two or three *Months* before *BIRTH*; and this *Aperture* enlarging itself by degrees, becomes soon as wide as a *Shilling-Piece*, when the *Motion* of the *INFANT* may be distinctly perceiv'd: And in *others* it is so much more enlarged, that one single *Pain* or two accomplishes the *BIRTH*.

*BUT* as all *Women* are not *alike*, so this *RULE* will admit of sundry *Exceptions*; for *strong-body'd Women, Women of their First Child,*

and those somewhat in Years, their WOMBS continue generally shut up to the last, and open not without the severest *Pains*: And not only so, but the *Orifice* of the WOMB differs also, in all difficult and *Preternatural Cases*, as well by reason of its own *oblique Situation*, as of the *INFANT's* ill Posture. For this Reason it is, that an Experienced and Judicious *Hand* is most requisite upon such Occasions; since such an *One* can clearly distinguish, what *Another* cannot so much as guess at.

*THIRDLY*, The *MIDWIFE* immediately knows by the *TOUCH*, whether the Woman be taken with the real and genuine *LABOUR-PAINS* or *Not*. Which is a Point of the *greatest Moment*; since as it is of bad Consequence to *delay* the *BIRTH*, when the Woman is so taken, especially if the *WOMB* and *INFANT* be *Both* well situated, lest the *Pains* should vanish, and the Opportunity of *DELIVERY* should thereby be lost: so, on the other hand, to force a Woman to *LABOUR*, unseasonably, when but seiz'd with *Bastard-Pains*, is a most pernicious Thing.

*BUT* both these *Cases* too often happen, even to the *Hazard*, if not the *Loss* also of both *LIVES*; especially the *Latter*, when the *MIDWIFE* does not know how to distinguish these *False Pains*, either the *Cholick*, or other *Gripes*, from the *genuine Pains* by the *TOUCH*: As will be more fully and amply explain'd in the next following *Chapter*.

*GIVE* me Leave to say then, that *BIRTH* is not to be provok'd by any Means, until the *MIDWIFE*, by touching the *Orifice* of the WOMB, is certain, that the Woman labours under the *True Pains*; which is not to be judiciously suppos'd to happen before the *Seventh Month* at soonest.

*BIRTH* at that Time approaching, the Woman is afflicted with great *PAINS* in her *Groin*, *Loins*, and about the *Navel*, tending downwards with a depressing Force upon the WOMB and other *Private Parts*. But these *PAINS* are not continual, for they only go-off and come-on by *turns*; at which Time, by their violent *Depressure*, the *MIDWIFE* finds the *Orifice* of the WOMB *open*, or at least *opening*, and upon Renewal of the *PAIN*, she finds it more and more dilated and relaxed: whereas, on the other hand, when the *PAINS* are *Spurious*, they disperse themselves through the whole *Body*, as well

as the *Abdomen*; and then the WOMB (as if it were securing itself) is found more closely *contracted*.

*FOURTHLY*, It is likewise well known by the *TOUCH*, whether the BIRTH will be *Easy* and *Speedy*, or *Difficult* and *Lingring*, on several Occasions: 1. When the *MIDWIFE* finds the *Head* of the INFANT and the lower Part of the WOMB fallen into the *Cavity* of the PELVIS, so that *She* can touch it in the Confines of the VAGINA: 2. When the *Orifice* of the WOMB is very soft, thin, and wide-open, so that (through it) she finds the *Head* of the INFANT foremost, without any Obstruction by the *Arms* or *Umbilical Vessels* in the way, between the *Head* of the INFANT, and *Orifice* of the WOMB; as often happens: And, 3. When the *Humours*, by the *right Situation* of the WOMB and the INFANT, are found compressed into a *Flat Form*. I say, when Matters are found so (by the *TOUCH*) in this *Natural Posture*, there is no great doubt (under GOD) of a *Speedy* and *Easy* DELIVERY.

*WHEREAS*, on the contrary, when the *Orifice* is found by Experience *higher*, *little* or not at all *open*; *sharp*, *hard*, and *thick*, with the *Humours* pressed up length-ways: *Then* the Case is quite revers'd, and the *MIDWIFE*, if she *understands* her Business, must resolve to *sweat at her Work*.

*NOW* the Reason of such *Difficult* BIRTHS commonly proceeds, either from the *wrong Situation* of the INFANT, or *That* of the WOMB; the *latter* of which always occasions the greater *Difficulty*, especially when it is accidentally join'd with the *First*, to a vast Degree of *Aggravation*: Of which, as follows of course.

*FIFTHLY*, Another *Advantage* of the *TOUCH*, is the truly Knowing whether the INFANT be in a *Natural*, or *Preternatural Posture*. For the *MIDWIFE* finding the *Orifice* of the WOMB so *open*, that it admits one or two *Fingers*, she may distinctly feel the *Chin* of the INFANT in a *Natural Position*, lying forwards on its *Breast*, and the *Neck* in the *Middle* of the *Orifice*, or streight *Before* it; so that the *Head* being foremost and lowest within the Borders of the *Orifice*, the *Fingers* cannot pass any *Farther*.

*HOWEVER*, supposing the *Clunes*, *Knee*, or *Elbow*, to present themselves *First* in the *ORIFICE*; It is true, they have their *Roundness*, but then they are easily distinguished from the *Head*: For the *Globular Part* of it is much *broader* and *smoother*, than either *Knee* or *Elbow*, and *harder* than the *Buttocks*; which *Fleshy*

*Part* is soon distinguished from the *Bones*, or the *soft Membrane* betwixt the *Bones* of the *HEAD*.

*BUT* as a capable *MIDWIFE* can hereby distinguish all *These* with Facility, even before the *Waters* begin to flow; so I need not mention the *Hands*, which distinguish themselves by the *Fingers*, as the *Feet* do, by the *Toes* or *Heels*; and the *Navel-string* discovers itself by its *Softness*, *Thinness*, and *Roundness*: All which, however yet, are more easily known when the *Membrane* is broke, and the *Waters* have actually flown. For the *Parts*, which were before covered with this *Membrane*, lie now naked in the *ORIFICE*: Hence it often unluckily happens, that *few MIDWIVES* make an exact *Scrutiny*, about the *Situation* of the *INFANT*, till this Time of *FLOODING*; erroneously thinking they are then *soon* enough, which is an unaccountable Mistake; as will hereafter abundantly appear.

*SIXTHLY*, It is perfectly known by the *TOUCH*, whether the *WOMB* be in a *Natural* or *Preternatural Posture*, as is plainly taught more at large in the foregoing *Chapter*.

*FINALLY*, in short, we most assuredly know by the *TOUCH*, what is proper to be done in all *Preternatural Cases*, upon giving *Assistance* both to the *MOTHER* and *INFANT*; as hereafter will fully appear by a more copious *Dissertation* to that Purpose.



**CHAP. XVI.**  
***Of the Genuine and Spurious LABOUR-  
PAINS.***

*THE* sole Reason I add this *Chapter*, is, because our common *MIDWIVES* are so often mistaken, and do so frequently err in this *Point*, having no thorough-pac'd *Knowledge* of either sort of these *PAINS*: For when she comes to a Woman, taken ill with severe *PAINS* in the *Belly* or *Loins*, being ignorant of the accurate Nicety of the *TOUCH*, she presently concludes *These* to be the true *labouring PAINS*, because they indeed often resemble them very much; and she farther finding perhaps the *ORIFICE* a little *relax'd* and *open*, expects it to enlarge to her Satisfaction. Which, however, not answering her Hopes, nor the *PAINS* encreasing; she endeavours by *stimulating Medicines* and other *sinistrous Means*, conformable to the *perverse Rules* of her *PRACTICE*, to raise and provoke *Them*: So that this, in short, is the *Cause*, not only of many an *untimely BIRTH*, but also too commonly of many an *untimely DEATH*.

*NOW* the *Wind-Cholick*, either in the Lower or Upper Part of the *Belly*, occasions frequent racking *PAINS*, as do also the *HUMOURS* by Virtue of their *Acidity*, corroding the *Intestines*; and these *Mordacious PAINS* are generally attended with a subsequent *Looseness*. In which *Cases*, I always use proper *mitigating* and *repelling MEANS*, (such as a *Carminative* and *Emollient Clyster*, &c: upon extreme Occasions); which proper *Means* infallibly answer my Ends in either Condition. For if the *PAINS* that afflict the Woman are *Spurious*, They are thereby suddenly *laid* and repressed; and if *Genuine*, These very self-same *Means* most effectually promote and advance *them* to *BIRTH*.

*BUT* again, some *Women* are taken with a mix'd Complication of *Genuine* and *Spurious*, or *Real* and *False PAINS*, that are properly called *Tergiversant*; which one Moment seem to *depress* the *BIRTH*,

and *encourage* the Woman to LABOUR; and the next convert themselves into scatter'd CRAMPS, and other contracting PAINS: And these dispersed *Bastard-Pains* are always more pernicious to the Woman, than the most severe *natural* LABOUR-PAINS: *This Case* is also easily distinguished by the TOUCH; which done, the *false wandring Pains* are first to be assuag'd or carry'd off, before the BIRTH can well succeed.

NOW, as to the real *Natural* and *Genuine Pains*, They are, (methinks) in short, easily to be judged of by the *Manner* in which they always seize the *Woman*; viz.

I. FROM the *Navel* downwards to the *Groin*, reflecting towards the *Loins*, with a depressing and bearing down upon the WOMB and PRIVITIES, as occasionally mentioned in the preceding *Chapter*: And tho' *These* are intermitting (not *continual*) PAINS, yet their Severity and Violence extenuate the *Umbilical*, and protuberate the *Genital Parts*, opening and distending the *Passages*. But besides, as the *Blood* is exagitated and fermented, it excites a Velocity of PULSE, and a *Redness of Face*; whilst the BELLY waxes *Fiery-hot*, and a *Feverish Shivering* or *Trembling-Fit* invades the *whole Woman*, especially the inferiour LIMBS, but without any *Frigidity*.

II. THE *Membranes*, with their *Contents*, which MIDWIVES commonly call the *Gathering of the Waters*, now present themselves at the *Orifice* before the *Head* of the INFANT, resembling (to the TOUCH) *Abortive Eggs* without any SHELL: upon *These* breaking, the *Waters* begin to flow; at first more *Sparingly*, but by and by more *profusely*, and at last a *waterish Blood* follows, when a GIRL is to be born; or a *pure-colour'd Blood*, when a BOY: But I also farther distinguish the BIRTH of an approaching BOY from *that* of a GIRL, by the *Labour-Pains*; for in the *first Case*, these are far more severe and penetrating, and accordingly the BIRTH much more expeditious, than in *Case* of a GIRL: In which (however) the PAINS are more constant and regular.

III. AND now, at last, the OSSA COCCYGIS and COXENDICIS begin to yield, and give way; while the *Bottom* contracts, the *Orifice* of the WOMB opens, and the VAGINA dilates itself fully: So that *now*, and not *before*, most of the abovesaid *Signs* evidently appear, I give my patient *Woman* the WORD to *Labour her best*; because if she

begins *sooner*, she too much debilitates both *Herself* and fatigues the *CHILD* before its due Time.

*MOREOVER*, I have seen *some Women* in *LABOUR* taken with a sudden *Vomiting*, that I suppose proceeded from the *natural Sympathy*, which the *STOMACH* bears to the *WOMB*: Whereupon it discharges a certain *Viscous Matter*, which I have always observ'd, upon its turning *Bloody*, to presage an easy *LABOUR*, and an expeditious *DELIVERY*.

*FARTHER* yet, the *MIDWIFE* must always remember, that when the commenced *real PAINS* of *Labour* chance to cease, the *Woman's Labouring Efforts* must also terminate with them in *Course*: And as this *Case* denotes a *Debility* of the *Expulsive Faculty*; so if it be not both *Timely* and *Judiciously* assisted, It may prove of the worst of *Consequences*. In a word, so much I have thought previously *necessary* to my *Purpose*, before I enter upon—

## **CHAP. XVII.**

### ***Of the True Method of LAYING the Woman.***

UPON this Occasion, the *MIDWIFE* ought, in the *first place*, carefully to observe the *CONTENTS* of the foregoing *Chapter*; and, *Secondly*, To follow this general *RULE*, which I lay down out of absolute *Necessity*: viz. *That the Woman be delivered, and the Child brought forth into the World as soon as possible after FLOODING*; and *that* because the *WOMB* immediately, after *This* is over, falls, shrinks, and contracts itself again, and of Consequence compresses the *BIRTH* very closely.

*BUT* in order to effect *this* Matter, as much depends upon the right *Situation* or *Placing* of the *WOMAN*; so I advise, in the first place, that, as soon as the *WATERS* begin to flow, *She* be commodiously *placed* either in a *BED*, *CHAIR*, or *STOOL*, properly adapted for that Purpose, and *laid* with great Skill and Judgment, not too *Supine*, nor altogether *Upright*; but (as it were) between a *standing* and *lying Posture*: having her *Back* a little erected for the freer *Respiration*, and the better *LABOUR*; with her *Thighs* at a due Liberty and Distance, only separated as much as possibly they may; her *Knees* a little elevated; her *Feet* stayed against something *Firm*, and her *Heels* bending *Backwards*.

*HOWEVER* I must farther observe in this place, that the *POSITIONS* of *parturient Women* are very various and different; some doing this *Work* (as above) in a *Bed*, others in a *Stool*, and some again I have seen deliver'd *standing*, and *leaning* only a little *Forwards* upon the *Bed-stead*. Hence, I say, that the *POSTURES* in time of *LABOUR*, differ not only according to the *Necessity*, but also sometimes (in *Natural Easy Cases*) according to the *Custom* of the *WOMAN*.

*BE* that as it will, I would advise all *Labouring Women*, *FIRST* to make *Choice* of a dextrous and ingenious *MIDWIFE* to attend them

at that *critical Juncture*, since the poetical *Proverb* (*Accidit in puncto, quod non speratur in Anno*) holds as True in *BIRTH* as in any *Case* I know; for some *Women* after having sundry repeated Natural easy *BIRTHS*, come at last to suffer by some difficult or *preternatural Accident*, which may happen in a *Moment of Time*.

*SECONDLY*, I would advise all *parturient Women*, to give themselves over into the Hands of such a *MIDWIFE*, to be universally *advised* and *entirely* directed by her Conduct: And thus being under the watchful *Eye* and diligent *Care* of the prudent and skilful *MIDWIFE*, the good *Woman in her Travail* has Nothing else to do (besides following *Instruction*) but only to assume *Courage* and *Resolution* to assist her own *PAINS* as she feels them coming on, by *drawing* and *holding* her *BREATH*, as if she was to *sob* or *sigh*, by contracting the *MUSCLES* of her *Belly*, as much as possible; insomuch that the forcible *Impression* may bear alike upon each side of the *WOMB*, and depress the *Diaphragma*, which (of Consequence) suppresses the *WOMB*. But then again in this *Case* I would observe briefly, that she is strictly to regard the *TIME* of a *right true Travail*, as at that *Juncture* only to use *these* her best and strongest *Endeavours*.

*BUT* now to return to the *Duty* of the attending *MIDWIFE*; as occasion requires, She is to direct her *WOMAN*, either to *lie*, *sit*, *stand*, or *walk*, keeping her always *Warm*, and as close *cover'd* in Time of *TOUCHING* as possible; for the least *Breath* almost of *Cold Air* may occasion *Convulsions*, and *other* most dangerous *Accidents*.

*BECAUSE* I have often observ'd *Women* to be *Costive* and bound in their *Bellys* upon this Occasion, which is of dangerous Consequence, I would therefore advise in this *Case* to adhibite a gentle *Emollient Clyster*; not only that (by the *RECTUM* being so emptied) there may be the more *Room* for the necessary *Dilatation* of the *PARTS*, but also that the unfortunate *Effects* of *COSTIVENESS* may be timely prevented: And the same *Means* I would use, in *Case* of *Heavy*, *Dull*, or *Languid PAINS*; ordering the *Clyster* only in this *Case* to be made a little more *Carminative*; as mentioned in the preceding *Chapter*.

*BUT* this however I would have done in the *Beginning* of the *Travail*, and reiterated (if need so require) before the *CHILD* be advanced too far *Forwards*.

NOW the MIDWIFE finding all things in a *Natural Posture*, and the CHILD in a *Forward way*, is to advance her *Hand* skilfully, (which at every individual TOUCH ought to be fresh-anointed with the *Oil* of white *Lillies*, *Roses*, &c. or *Fresh-Butter*, *Hogs-Lard*, or whatsoever of this Nature is readiest at Hand) entering the ORIFICE with the *Fingers-Ends*, dilating it by opening *them* gently as the PAINS come on: Thrusting gradually the *Sides* of the ORIFICE towards the OCCIPUT or Hinder part of the CHILD'S Head, and moistening these *Passages* also with what she uses for her *Hands*.

WHEN the VERTEX, or *Crown of the Head*, appears without the *Privities*, the MIDWIFE most commonly calls out or says the CHILD is in the *Passage*; and the *parturient Woman* then finding these Parts (as it were) scratch'd or prick'd with PINS, often groundlessly imagines that her MIDWIFE deals roughly by *Her* with *Nails* and *Fingers*; whereas that *Pungency* is only occasioned by a violent *Distension*, or perhaps a *Laceration*, sometimes inevitably made, by the BULK of the *Head* of the INFANT.

HOWEVER that be, and whatever the *Woman* may think or say, the MIDWIFE is only to mind her own *Business*, and discharge her *Duty* faithfully upon this CRISIS; in order to which, it is now High Time that she also place herself in a convenient *Posture* to receive the BIRTH: Which (when advanced as far as the *EARS*, or *thereabouts*) she is to take gentle hold of, by *both Sides* of the HEAD with *both Hands*; so that by this *Means* she may be ready and able, against the first *Onset* of the next good PAIN, to draw forth the CHILD. In doing whereof, she must take special *Care* that the NAVEL-STRING be not entangled about the *Neck*, or any other *Part*, lest the *Secundine* or the *Womb* itself thereby suffer *Violence*, and consequently cause either *Flooding*, or break the *String*, which may render the *Case* dangerous and the BIRTH difficult.

BUT in thus attracting the INFANT, the MIDWIFE must carefully observe, not to draw the HEAD straight-forwards, but move it gently from *Side to Side*, that the *Shoulders* may the more readily and easily take Place: For *these* must immediately follow the HEAD without *Loss of Time*, otherways the BIRTH may be strangled in the *Passage* by the WOMB shutting upon its *Neck*: To prevent which *Tragical Catastrophe*, the *Cunning Expert MIDWIFE* directly slides in her

*Fingers* under the *Arm-Pitts*, and then draws discreetly the *BODY* forth without any Difficulty or Danger.

*THUS*, in fine, We have discreetly deliver'd our good *WOMAN*, in *Case* of a *Natural Easy Birth*; but on the other Side, in difficult and *Preternatural Cases*, the several Conditions and Circumstances will mightily differ from the Beginning; because in *these* the *PAINS* are not always sufficient to produce the *BIRTH*. Hence it is sometimes more convenient for the *WOMAN* to be *Passive*, rather than *Active*; especially when the *POSITION* of either the *Womb*, or the *Infant* is *Preternatural*: For then it is the *MIDWIFE's* whole Business to *labour* more than the *WOMAN*; then her ingenious *TOUCH* is of infinite Service to the *PARTURIENT*, since by that only she can distinguish the Degree of the *Ill Situation* whether of the *CHILD* or the *WOMB*. Which being dextrously done, *She* is in the next Place, prudently to consider what kind of *POSTURE*, *Sitting* or *Lying*, is most convenient, that she may the *better* discharge her own good *Office* and *Duty*: Of which I shall treat more particularly in the following respective *Chapters*; since it still remains here, by the way, that we also deliver our above-mentioned *Woman* of her *AFTER-BIRTH*, &c.

**CHAP. XVIII.**  
***Of the Method of Extracting the SECUNDINE,***

&c.

*AFTER* all, to perfect or finish the *Woman's DELIVERY*, it still remains that *She* be freed of her *AFTER-BIRTH*, or *SECUNDINE*. Now this I advise to be done with all imaginable *Speed*, after the *CHILD* is *born*, even before the *NAVEL-STRING* is cut: Because the *WOMB* immediately *contracts* itself, so that *This* cannot be accomplish'd afterwards without great *Difficulty*.

*HOWEVER*, I know beforehand, that my *Method* of performing this *Work*, which I am about to lay down, will be thought a strange *Innovation* in *Midwifery*; but without any regard to that, in speaking to this *Point*, I shall *First* suppose this *Body* to be already loosen'd from the *WOMB*; in which *Case* the *MIDWIFE* has nothing to do, but to draw the *STRING* gently, which she holds in *One Hand*, twisted twice or thrice around one or more of her *Fingers*, while she passes the *Other Hand* into the *WOMB*, following always the *STRING* (as her *Guide*) to the *Place* where the *BURTHEN* lies: And where, as in this *Case*, it naturally presents itself to the *ORIFICE*, *She* stretches her *Hand* up length-ways, taking hold of it betwixt her *Fingers*; and thus, by the Assistance of the *other Hand* always attracting softly the *STRING*, she brings it at last most commodiously away.

*SECONDLY*, I shall suppose, in the mean *Time*, this *Body* to continue *fixed* to the *WOMB*, either in *Part* or in *Whole*: In which *Case*, if in *Part*, the *MIDWIFE* finding by the *TOUCH* the other *Loose Part*, moves her *Hand thither* betwixt *That* and the *WOMB*, shaking or stirring it gently *backwards* and *forwards*, until such time as it is entirely *loosen'd*, when she proceeds as *Before*: But if in *whole*, and that it sticks very *Fast*, then the *MIDWIFE* places her *Hindmost Fingers* on its *Exteriour Part* against the *WOMB*, and her *Fore-*



*Fingers* against the *Inside*; so that thus by pulling softly on all *Sides* quite round, it is easily *loosen'd* and *extracted* as Above.

*THIRDLY*, I shall suppose this *SECUNDINE* also (tho' loosen'd successfully) to be so very *Large*, that it cannot pass through the *ORIFICE*: In this *Case*, I only desire my *deliver'd Woman* to concur with me, and behave herself as if she was forcing or expelling the *CHILD*; for then whilst I at the same time gently attract the *STRING*, it immediately follows.

I very well know that Mr. *Mauriceau* and all *others* either *in* and *before* his *Time*, teach quite different *Methods* of extruding the *AFTER-BIRTH*; such as are by the *WOMAN's blowing in her Fist*, *putting her Finger in her Throat*, and *the like*; which when the *poor Patient* has done, and stood them All out *ineffectually*, together with their many other various *uncertain Experiments* to no *Purpose*, and none of them have succeeded (as it has often happen'd): Then at last, and not till then, they direct the aforesaid *Method* of the *HAND* to be used. But now-a-days, we know better *Things* than to run such indiscreet *Risques*, when we may go a safer *Way* to work; or to make use of *Uncertainties*, when we know more *Infallible Means*. As I shall, I hope, make this *Method* plainly appear to be; notwithstanding all the great *Cautions* of those *Authors* publish'd, and the *Difficulties* they make of it in our *Practice* of *MIDWIFERY*: And that I will endeavour to do from the following *Considerations*, viz.

I. *IF* after the *BIRTH* of the *INFANT*, the *Hand* be presently pass'd into the *WOMB*, it slips in together with Part of the *Arm*, as far as is needful, without the least *Trouble* or *Inconvenience* to the *WOMAN*; the *WOMB* as well as its *ORIFICE* continuing always, so long as *this* may be done, sufficiently *Open*: And thus the *BIRTH* maybe skilfully accomplished or perfected, as it were, in an *Instant*; while *others* (trying their vain *Projects*) spend many trifling *Hours* about it, and it is *ten to one*, if at last they succeed.

II. *BY* these means, moreover, I presently know whether there be *One*, *Another*, or *More INFANTS* to follow; whether there be a *dead CHILD*, *false CONCEPTION*, or any *Foreign Body* whatsoever, lodged in the *WOMB*; whether any *Part*, or *Pieces* of the *SECUNDINE*, or *Membranes*, or *Lumps* of *Clotted Blood*, be left behind and retain'd: All which I propose to bring away either *before*, or *after* the

SECUNDINE, as Occasion serves, with the greatest *Safety* as well as *Expedition*.

III. *AFTER* having thoroughly searched on all *Sides*, and thus duly cleans'd the WOMB, by continuing my *Hand* in it, until it contracts about that *Hand*, first *above* towards the *Bottom*, and then *below* towards the *Orifice*, which happens very quickly: I find myself *then*, by great Experience, able to rectify all *Oblique* and *Preternatural Situations* of the WOMB; as in *Case* of a PROLAPSUS, (or *Falling down*) I can hereby move it carefully *Up* again: If it lies too much *Backwards*, by elevating it while it gradually contracts, I can easily bring it *Forwards*, to its *Natural Position*: If it hangs too much *Forwards*, I can quickly reduce it *Backwards*: If it tends to *either Side*, I can directly move it to its Center. And thus, in short, I hope I may be allow'd gently and gradually to restore the WOMB to its *Natural Place* and *Posture*, how *Preternaturally* and *Obliquely* soever its *Situation* may happen to be disorder'd.

*NOW* This being so successfully done, I can, in fine, assure and secure any *Lying-in-Woman*, that her WOMB is both duly *purg'd*, and naturally *shut* again as it ought to be; which I take to be the greatest *Satisfaction* the CHILD-BED-WOMAN can conceive in her Condition. Whereas,

IV. *THEY* who leave all these Things to mere NATURE, risque their PATIENT's future *Welfare*, and very often her *Life* too, as innumerable *Tragical Examples* witness: For NATURE itself most particularly requires our special *Assistance* in this *Case*. But (according to their indifferent *Notions*) it is *Time* enough to assist NATURE, when it is found *Deficient*; and then, in *Case* of EXTREMITY, they unanimously agree that there is no other way to help or save the *Woman's LIFE*, but by this METHOD of *Manual Operation*. To which I answer, that NATURE operates not in an *Instant*, but (in all *Cases*) requires a competent *Time*, to discharge its respective *Functions*; and being left too long to itself, for want of Help, is many a-time (by intervening *Accidents*) found at last *Incapable*: Upon which, then *They*, beginning their Endeavours to *second it*, generally come too late. For if the *Case* does not prove to be past all *Remedy*, it is at least (by this *Protraction of Time*) often rendred not only *difficult*, but also *desperate*; as will evidently appear in the *Case in hand*, from what follows, *viz.*

I. *WHILE They* (conformable to the general and universal *Practice* of common *MIDWIVES*) expect the *Performance* of *NATURE*, or the *Success* of their *trifling Means*, in the mean time, the *Orifice* of the *WOMB* is so *closely shut up*, that in the space of an Hour or two, it cannot be *penetrated*, without renovating the most severe racking *PAINS* to the *Woman*, who (perhaps) has been sufficiently spent before, by the *DELIVERY* of her *INFANT*, and is *now* consequently incapable of standing out the renew'd *PANGS*: whereby of course *She* must succumb at last, and *give up* the *Ghost*, for want of *Timely Help*; as innumerable *Instances* confirm for an undeniable Truth. But,

II. *SUPPOSING* the *Woman* to be able to undergo the *PAINS*, yet the *WOMB* is however contracted, and the *SECUNDINE* bound so close up, that this *Body*, which before adher'd *Cake-ways* to its *Bottom* in a *smooth* and *broad Form*, is now so squeez'd into a *small* and *long Figure*, that it is even now a *Difficulty* next to Impossible, to reach the *Bottom* of the *WOMB*, and still a *harder Task* to extract an entire *Secundine*, without prejudicing the *WOMB*.

III. *THEY* who altogether neglect *Manual Operation*, may (I confess) sometimes *deliver* their *WOMAN*, when *Success* accidentally answers their *WISH*: But without this *Mean*, they cannot possibly restore a *prolaps'd, fallen-down*, or an *obliquely situated WOMB*, to its *natural Position*. No, to the Contrary, Nothing is more common among ignorant unwary *MIDWIVES*, than to *invert* and *draw down* the *Bottom* of the *WOMB* itself, by pulling the *Navel-String*, as they foolishly intend by *means* of it only to extract the *SECUNDINE*. Neither does the *Mischief* always end here, but mistaking this *Body*, when so found by their *TOUCH*, they immediately imagine it to be the *Head* of another *INFANT*; and persevering in this *false Conjecture*, they manifestly expose the poor *WOMAN* to the Hazard of her *Life*. Neither,

IV. *POSSIBLY* can *They*, without the *Use* of the *HAND*, so cleanse the *WOMB* of the *Reliques* of the *SECUNDINE*, which may stick up and down to the *WOMB*; or of the *Pieces* or *Parts* of the *Membranes*, which may remain there; or of the *clotted Blood*, which commonly stays behind. From hence therefore it necessarily follows, that (without the *Means* of the *HAND*) *They* cannot be *Positive* or *Certain* in any *Circumstance*, relating to the *True State of the Woman*. *They*

can neither assure Herself, nor those concern'd, that her WOMB is duly purged; if (perchance) of the *SECUNDINE*, which they may guess at by the *Sight*, yet not of the *Fragments* of the *Membranes*, nor of the *clotted Blood*, which they can never be certain of, but by this *METHOD*. I mention these *Things*, because the *least Part* of *EITHER* being retain'd, or left *Behind* in the WOMB, may cost the WOMAN her *Life*, as innumerable *Precedents* do testify. Nor,

V. *CAN* they possibly secure the *Woman*, that her WOMB is *duly shut and contracted*; much less can they (without these *Means*) affirm that it is orderly *situated* in its *proper natural CENTER*: By the Neglect or Fault of which *Condition*, she is not only rendred *Barren* afterwards, but also most infirm all the *Days* of her *Life*.

*BUT* notwithstanding how *plain* and *easy* soever, I have endeavour'd to make out the above-mention'd *METHOD*, I would over and above recommend *It* only to the *judicious* and *well-qualify'd MIDWIFE*; by no *Means* to those that are *ignorant* in the *Parts* of *GENERATION*, nor to any *stiff clumsy-fisted Person*: And that for the *Two following Reasons*; viz.

I. *LEST* the *STRING* (by some *Accident* or other) should break, and she, missing this *Guide* to the *SECUNDINE*, should take *One Part* for *Another*, and consequently *dislodge* the WOMB instead of the *AFTER-BIRTH*; which has undoubtedly often happen'd by such blind *DOINGS*, notwithstanding this very remarkable *Difference* between *Them*, that the *SECUNDINE* distinguishes itself from the *Other*, by a great many little *Inequalities* on the *Outside*, occasion'd by the *ROOTS* of the *Umbilical Vessels*. And,

II. *LEST* she should unwarily either *break, tear, or scratch* the WOMB, with her *thick, fleshy, rough, and rigid HAND*, or with her *stiff and crooked FINGERS*: *Either* of which *Accidents*, may give *ORIGIN* to various *Misfortunes*; such as a *PROLAPSUS*, or *Falling-down*, a *preternatural Flooding*, an *Inflammation*, or *Gangrene*, &c.

*BUT* we will now, in fine, suppose that the *Ingenuous MIDWIFE* has after *All* discharged her faithful *Duty* in these *Respects*, with *Care, Lenity*, and good *Conduct*, as well as with great *Art* and *Judgment*: In which *Case*, it only remains, that *she* take the necessary and usual *Care* of the *CHILD-BED-WOMAN* and *INFANT*; as hereafter will be directed in the respective *Chapters* of *SECTION* VIth, to come.

*IN* the mean Time, these curious *Things* being thus amply premised in this Place, the READER has no more superfluous *Repetitions* to expect concerning *them* in the following *Performance*: And therefore with these *Preliminaries* I conclude my *Fourth SECTION*.

## **SECT. V.**

### **CHAP. I. Of BIRTH.**

*MAN*'s appointed Time may as reasonably allude to his *BIRTH*, as to his *DEATH*: His *Days* and his *Months* (mentioned by holy *JOB*<sup>[158]</sup>) being as much determin'd, *naturally* speaking, in the *One*, as in the *other Case*.

*THE INFANT* thus being thoroughly ripen'd, and arrived to full *Perfection* of *MATURITY*, the *Hour* approaches, in which it scorns any longer *Confinement* to such narrow Bounds. For the *Animal Spirits* being discontented, for want of due *Liberty* and free *Motion*; the *Vitals*, for want of *Refrigeration* and *Refreshment*; and the *Natural Spirits*, for want of sufficient *Respiration* and *Nutrition*: *They* all concur to make a *Commotion*, and (as it were) a victorious *Revolt* or an *Effort* pushing for *CONQUEST*.

*THE INFANT* being thus irritated, immediately shakes off its *Fetters*, breaks the *Ligaments*, rents the *Membranes*, thrusts through the *Enclosures*, and makes its most vigorous *Attempts* to enlarge itself from the *Prison* of the *WOMB*, into that of the *WORLD*.

*WHICH Enlargement* depends very much indeed upon *NATURE*, but more particularly on the *Strength* and *Vigour* of the *INFANT*, seconded by a peculiar *Faculty* of the *WOMB*, that by degrees is drawn-in to *Consent*, and *Endeavour* to dislodge and expel its troublesome and obstreperous *GUEST*.

NOW the *INFANT*, during the whole Time of *Gestation*, adhering to the *WOMB*, by the *Umbilicals*, as the *Fruit* does to the *TREE* by the *Stalks*, upon this Occasion distends the *WOMB*, and having valiantly turn'd itself, breaks the *Membranes*, and dissolves the *Acetabula*: When also the *Orifice* of the *WOMB* is competently open'd; and *That* (in *Avicenna's* memorable Words<sup>[159]</sup>) at the Command of the great *GOD*. Upon This the *Waters* flow; the *Umbilicals* parting from the *WOMB* and their proper *Vessels*, and the *Veins* and *Arteries* of the *SECUNDINE* severing themselves, in like manner; As ripe *Fruit*, or the *Leaves* of *TREES* in *Autumn* fall-off naturally, or break from their proper *Stalks*.

THUS the *WOMB*, exerting its extensive and expulsive *Faculties*, excludes the Legitimate *INFANT*: To which great *Work* also, the *Painful Labours*, and *Labouring Pangs* of the *MOTHER* (in the manner they happen with the contracted *Spirits*, depress'd *Midriff*, and compress'd *Muscles* of the *ABDOMEN*) contribute not a little *Help*. And, in short, this stupendous *Work* or *Action* is called *BIRTH*; and is nothing else, but an *Exclusion* of the *mature CHILD*.

WHICH *BIRTH* proceeds either from *Causes* of the *INFANT*, or from *Causes* of the *WOMB*: Of the *INFANT*, because through the strict *Confinement* of a narrow Place, and Defect<sup>[160]</sup> of *Aliment*, and *Refrigeration*, It kicks and spurns for its *EXIT*: Of the *WOMB*, because about that *Time*, being overloaded and aggrieved by the *Bulk* and *Weight* of the *CHILD*, it endeavours, by its own expulsive *Faculty*, to disburthen itself, and propel or drive it forth to the utmost of its *Power*. For—

AS it is the proper *Function* of the *STOMACH*, to eject the *noxious Humours* by *Vomit*, and deject the *Natural Excrements* into the *INTESTINES*; as it is also the *Office* of the *RECTUM* to evacuate the *Fæces*; as likewise the *Profusion of the Urine* is the *Action* of the *BLADDER*; as again the *Extrusion* of all *fuliginous Matters* is the *Work* of the *HEART* and *LUNGS*; and as, at last, the *Effusion* of the *Genital SEED* (in *Venery*) is the *Operation* of the *Virile TESTICLES*: So the *Exclusion* of the *Mature FOETUS* is the *Eighth*<sup>[161]</sup> and last proper *Action* of the *WOMB*; which is justly deem'd the only *Primary Agent* and *Active Cause* of *BIRTH*, as the excluded *FOETUS* is the *Passive*.

*BUT* this *BIRTH* is not always *Uniform*; for as it differs in *Time*, so it does also in *Manner*: From hence we have with respect to the *TIME*, *Legitimate* and *Illegitimate BIRTHS*, which being already discuss'd<sup>[162]</sup>, I shall resume nothing by way of *Repetition* in this Place: And with respect to the *MANNER*, we have also two general *SORTS*, namely, *Natural* and *Preternatural BIRTHS*; which together with their particular *Branches*, I am now to enter upon, without any farther Digression.



## **CHAP. II.**

### ***Of Natural BIRTHS.***

*BY* a *Natural BIRTH*, I mean nothing else, but that which is perform'd without any *ART* or *Artificial Means*; which *BIRTH* (of itself) strictly observes the Order and Appointment of *Nature*: That is, in the *INFANT*'s coming *Head foremost, Face downwards, Arms following, extended (along the Sides) strait upwards, towards the Thighs.*

*HIPPOCRATES*'s Reason<sup>[163]</sup>, in short, for the *CHILD*'s thus turning and presenting itself, is very good; *viz.* Because of all the *Parts*, the *HEAD* is the Heaviest about the Time of *BIRTH*, as appears more at large from *Sect. I. Chap. 10.*

*BUT* besides this Argument, I believe *Wise Nature* has also order'd it *thus*; because *This* indubitably is the most *safe* and *easy Manner* of *EXITION* both for the *Mother* and *Infant*: Insomuch that by all other *Methods* of *EXTRACTION*, *One* or the *Other*, and sometimes *Both Lives* are, or may be, endanger'd, if not very dextrously perform'd, according to the best *Laws* of *Art* and *Judgment*, as by and by will more manifestly appear.

*BUT* because I have generally observ'd most *Authors* to treat promiscuously of *BIRTHS*, not only accounting some, which are really *Natural*, to be *Preternatural*; but also both handling and writing of them as *such*, only because attended with some difficult *Circumstances*: I shall (in this place) take Leave to make an agreeable *Distinction* betwixt the *different Sorts* of *Natural BIRTHS*, in order to make every thing the more clear and obvious to the *Conception* of the *READER*. Upon which Account therefore, I shall reduce *These* to *two Heads*, and that under the *TITLES* of *Natural Easy*, and *Natural Difficult BIRTHS*.

*THE FIRST* of which I include in this *Chapter*; but because in this *Case* (which I call a *Natural Easy BIRTH*), *Nature* alone always

performs the *Work*, without any Help of *ART* or *Artful Means*; and because also the MIDWIFE (upon this Occasion) has but little or nothing to do, save only to observe the concluding *Chapters* of the last preceding SECTION; and upon receiving the CHILD, immediately to manage and provide both for the MOTHER and the INFANT according to their several *Necessities*, as hereafter shall be inculcated in the respective *Chapters* of the next following SECTION: I say, for these *Reasons*, I have no Room here to insist farther on this present HEAD; wherefore I proceed in course to the *SECOND Sort* of these *BIRTHS*. Namely—

### **CHAP. III.**

## ***Of Natural Difficult BIRTHS.***

*THO'* indeed every *difficult Expulsion* of the *INFANT*, from whatsoever *Cause* it may proceed, is verily a *Difficult BIRTH*; yet I shall here distinguish a *difficult One* from a *preternatural BIRTH*; not only that I may thereby, the better avoid the *Confusion* which others have led themselves into, by treating of *BOTH* promiscuously, but also that my *Method* may tend the more to the peculiar *Benefit* and *Advantage* of the *Ingenious READER*.

*WHEREFORE* I call that a *Difficult BIRTH*; where, notwithstanding the *Figure* and *Dimensions* of the *CHILD*, answer in all respects to its proper *natural Posture*, in a *Perpendicular WOMB*, duly situated, yet the *Exclusion* of the *INFANT*, is retarded, by some certain *Opposition* or *Difficulty*. From hence proceeds the real *Difference* between *This* and the *Natural Easy BIRTH*, forasmuch as *This* always requires *less* or *more* skilful *Assistance*, according to various *Circumstances*, and *That* but *Little* or *none at all*.

*NOW* the *Causes* of *Difficult BIRTHS* are very various, and according to the *Nature* of them, *This* sometimes proves equally as dangerous as the *Preternatural*; but when so it happens, I have commonly observed the *Fault* to be, for the most Part wholly owing to the arrogant *MIDWIFE*, who either knew not how to remove the *Cause* and facilitate the *BIRTH herself*, or delay'd applying betimes to some *Abler Person*, for the *Relief* and *Safety* of her *Labouring WOMAN*.

*HENCE* arises a *Fundamental MAXIM*, which I would lay down for a memorable *Rule* to all such *IGNORANTS*; that no *MIDWIFE* ought to keep a *WOMAN* in this *Condition* under her *Hands* (especially in a *Place* where extraordinary *Help* is to be had) any *longer*, than she finds the *Advances* of *BIRTH* answer to the *Proportion* of *Time* spent

about it: But forthwith she ought to deliver her up to the *Care* of the more Skilful and Judicious *Practiser* in this ART. In which *Case*, of *Compliance* and *Condescension*, she is to be highly commended for her tender *Care*, and cautious *Concern*; whereas upon acting contrary to this good *Rule* out of *Pride* or *Obstinacy*, and the *fatal Accident* ensuing, I have known the *MIDWIFE* to have been try'd for her *Life* in the City of *Venice*.

*BUT* that I may render every thing *Plain* and *Easy* to the *Apprehension* of the weakest *READER*, by reason that the *Causes* of *Difficult BIRTHS* are both *different* and *numerous*, I shall again reduce them to *Two CLASSES*; namely, *External* and *Internal*: The *External*, I shall include in the next following *Chapter*; but the *Internal Causes*, requiring a more *Curious* and *Extensive Dilucidation*, may (I hope) be pertinently divided into a *Three-fold Difference*; viz. *Causes* of the *MOTHER*, of the *INFANT*, and of the *PASSAGES*; which I propose to handle particularly, all in their due *Order*. But *First*,

**CHAP. IV.**  
***Of Difficult BIRTHS, proceeding from***  
***External Causes.***

*IN* all difficult Cases, the CURE or Remedy chiefly depends upon the certain Knowledge of the Nature of the Case, and the Cause of the Difficulty: Since (according to Celsus<sup>[164]</sup>, that noble Roman Physician) it is not to be suppos'd that *He* should know how to remedy Diseases, who knows not their Original Causes.

FOR as in other Cases, so also in MIDWIFERY, the Cause being known, the Difficulty is easily remov'd; but especially when it only proceeds from External Causes, it requires no great ART, save only the MIDWIFE'S particular Notice and discreet Animadversion.

AS, FIRST, for Instance, in Case of any Difficulty, occasion'd by an Intemperature, or inclement Constitution of WEATHER and AIR; the more adverse or inclement the WEATHER is, the more tender Care ought to be taken of the Labouring Woman: Namely, in SUMMER, when the Heat scorches so much as to dissipate the Woman's Strength, she ought to LABOUR in a Ground-Chamber backwards, which may be strewed (for the Purpose) with Vine or Willow-Leaves, Rose-Water, and a little Vinegar; as it is customary in hot Countries.

IN WINTER, when the Cold pinches so as to condense and astringe the WOMB and the Passages, she ought to LABOUR in an Upper-Room, kept moderately warm with one continued Fire; the MIDWIFE rubbing gently the Hypogastrick and Ischiatick Regions every now and then with hot Cloathes.

IN SPRING and FALL, when parching dry Weather, with North and East Winds most abound, the MIDWIFE ought not only to rub these Inferiour Regions with hot Cloaths; but also to qualify the Influences of the Siccid AIR, by anointing the Passages with proper Unguents.

A SECOND *External Cause* may proceed from the *Passions* of the Will or Mind, as it often does from *Fear* and *Despair*, *Dejection* and *Pusillanimity*: In which *Case*, it is the *MIDWIFE*'s Duty to encourage her *WOMAN* by the Hopes of a *Speedy DELIVERY*, and doing well under *GOD*'s Blessing. When the Cause arises from *Anger* or *Sorrow*, these are to be assuaged by the repeated *Christian Exhortations*, and *Friendly Admonitions* of the *MIDWIFE* and *GOSSIPS*. When it comes from *Pride* and *Obstinacy*, as has been the *Case* of some *Lofty Women*; who (deeming themselves too good, to be treated after the *common Course* of Mankind) have refused to undergo or permit the proper *Means*, absolutely necessary for their own *Relief*; THIS ought to be severely check'd by the *Company*, especially by the *nearest Friends*; the *MIDWIFE* (by proper *Remonstrances*) convincing her to her Shame of her obstinate *SIN*. When it proceeds, in fine, from *Bashfulness* or too strict a *Modesty*, she may be justly reprehended of *Folly*; for no *Woman* of good *SENSE* (how *Modest* and *Virtuous* soever) will expose her own *Life* or her *INFANT*'s to *Danger*, for the trifling *Fancies* or *Caprices* of her own vain *Imagination*, especially in a *Case* where *like things happen to All* equally of *Flesh* and *Blood*.

*BUT* when it happens to proceed from the *Woman*'s being ill-affected, or owing a private *Grudge* or *Hatred* to any in the *Company*, (as I once knew it to be the *Cause* of a difficult and lingring *BIRTH*) *She* ought to speak her Mind freely, at least to her *MIDWIFE*; who ought to give the *Person* civil Notice to retire forthwith, for certain Reasons, &c.

A THIRD *External Cause* of a *difficult BIRTH* may proceed from a *wrong Position*, or other *sinistrous Methods* taken to assist the *WOMAN*: In which *Case*, such *Inconveniencies* are to be alter'd, and better *Measures* practis'd; for *thus* the *Cause* being removed, the *BIRTH* differs in Nothing from *That* of the *Natural Easy Case*.

*WHENCE* I come, in the next Place, to speak of *Difficult BIRTHS*, proceeding from *Internal Causes*; and because they are *Three-fold*, as has been before observed, I shall assign them as many respective *Chapters*, treating of *Each* in their due Order, as mentioned.

**CHAP. V.**  
***Of Difficult BIRTHS, proceeding from Causes  
of the MOTHER.***

*IN this (as in the former Case) the MIDWIFE must use her most acute and nicest Judgment, to find out the particular Cause of the Difficulty. Which being done,*

I. *IF She finds it arises from the WOMAN's being too Young, or too Old, of her first Child, or too Lean at last; she is to anoint the Passages with proper Unguents, which ought to be done some time before, as well as in the Hour of LABOUR: When she is likewise to employ her subtle Hand, in assisting and augmenting the Dilatation of the Orifice; as is requisite also in Case of the WOMAN being too Fat or Gross.*

II. *IF the WOMAN be too small, short, crooked, or misshaped, not having a Breast strong enough to forward and bear down her PAINS; or if she be over tender, sensible, and apprehensive of PAIN; or too weak, and not able to contribute or assist by her own forcing Endeavours; or short-winded, and not capable to constrain her Spirits downwards: In all these Cases she is to be kept upright, for the more free Respiration, as well as for encreasing her PAINS, standing or walking about the Room, according to her Strength, being supported under her Arms, and not put to BED until at least the WATERS are broke. But, in the mean Time, the weak and tender WOMAN ought to be now and then comforted and refreshed with fresh soft Eggs, good Broths, Jellies, a little Wine and Toast, a little Wine and Water, or such like convenient Things, as well as with the Hopes of a speedy DELIVERY.*

III. *WHEN the PAINS are not Natural or Genuine; but Spurious, Faint and Languid; or Shifting and Tergiversant; such are to be assuaged by proper Lenitives and Anodynes; which being regularly*

done, the *Genuine Pains* may be excited by proper *Clysters*, and divers other Means. But I would advise none to a *Profuse Use* of *MEDICINES* in such Cases, since I well know that many a *WOMAN* has lost her *Life* by using *dolorifick Medicines*, prescribed by imprudent *MIDWIVES*, without considering, or so much as knowing the true Circumstances of the *Condition*: Whereas in most Cases, by the ingenious *Motion* of an *Experienc'd Hand* only, the *PAINS* may be sufficiently awaken'd, and the *BIRTH* safely promoted.

IV. *WHEN* the *Difficulty* proceeds from the *Debility* of the *WOMB*, or its *Expulsive Faculty*, not being able or capable to *Exclude* the *INFANT*, because of a more strong and valid *Retentive Power*: In this *Condition*, if there be no evident *External Cause* to be obviated, it depends chiefly upon the *Subtile Hand* of the *MIDWIFE*, to assist the *WOMB* in its *Function*; and otherways the *PATIENT* is only to be treated as in the *Case* of the *weak* and *tender WOMAN* above-mentioned.

V. *WHEN* the *WOMAN* is taken with any *Acute Disease*, the *BIRTH* is to be prompted by all safe *Means*; and if a *Natural DELIVERY* does not presently succeed, an *Artificial* one must (without Loss of *Time*) be undertaken. As in the *Case* of immoderate and continual *Floodings*, with concomitant *Convulsions*, which always proceed from the Separation of the *SECUNDINE* (either in whole or in part) from the *WOMB*, and happen many different ways, as already mentioned at large<sup>[165]</sup>.

*IN* these Cases, especially if the *SECUNDINE* is found (by the *TOUCH*) at the *Orifice*, there is no Hope of *Stopping* them by any other *Means*, than by *delivering* the *WOMAN*; which now the sooner done, the *better* (for saving two *Lives*) and *that* whether at full time of *Reckoning* or not. But this *Operation*, I conceive, is to be most discreetly *Undertaken* in the manner following, *viz.*

*THE Woman* is to be placed in *BED*, with the *Upper* and *Lower* Part of her *Body* almost *equal*, then the *MIDWIFE* is gently and gradually to introduce her *Fingers* into the *Orifice*, dilating it cautiously with *one* or *two*, until she can enter them *All*; when opening the *MATRIX* by Degrees, she gets in her *Whole Hand*, and thereby *first* carefully tears the *Membrane* with her *Nails*, if the *WATERS* are not previously broke: Then she puts her *Hand* in the same *Membrane* to the *INFANT's Feet*, seeking them in their *Place*,



where they are to be found, when they don't present themselves at *First*: Because, the *Hold* by the *FEET* being *Better*, it is more easy to *deliver* by *Them*, in this Case, than by the *HEAD*, or any *other Part*. After *this* the *FEET* being found, the *CHILD* is easily *turn'd*, as long as the *WOMB* is loose and slippery, and the *Humours* not quite flown off; which being nicely done, the *FEET* are to be drawn out *both together*, if possible; but if otherways, *they* must be drawn down *separately*, with *great Caution*: And so being conjoin'd or held fast together, they are to be drawn forward with *one Hand*, whilst the *other* is circumspectly thrust towards the *Knees* or *Buttocks* of the *CHILD*, in order thereby to turn also the whole *Body* of the *INFANT*, so that its *Face*, *Belly*, and *Toes* may tend downwards towards the *RECTUM*.

*IN* this *Posture* the *CHILD* may be gently and gradually extracted with *Ease*; next the *SECUNDINE* must be fetch'd away in its *Turn*, and lastly the *WOMB* is to be thoroughly cleans'd of all *heterogeneous Bodies*, as formerly directed<sup>[166]</sup>. And thus the *WOMB* (having yielded up its *Contents*) immediately contracts, by which *MEANS* of divine Appointment, the *Vessels* close and shut firmly, and consequently the *FLUX* ceases, together with all the concomitant *SYMPTOMS*.

*BUT* it is to be well remembered, that this *Operation* ought to be *timely* perform'd; that is, before the *WOMAN* has lost too much *Blood*, or is too much spent; in which *Condition* such a painful Attempt would but accelerate her *Death*. As to her *Regimen* next, upon this melancholy Occasion, *She* must be duly provided for *beforehand*, that she may be able to undergo and stand out such an extream difficult *DELIVERY*; and afterwards, that she may recruit her *Spirits*, and retrieve her exhausted *Strength*: For which Purposes, she ought to be supplied from time to time with some good *Broths*, *Jellys*, and a little generous *Wine*, smelling continually *Rose-Vinegar*, and applying repeated warm *Toasts* dipt in *Wine* (in which *Cinnamon* has been infus'd or boil'd) to the *Region* of her *HEART*, as also *Napkins* dipt in a Mixture of *Water* and *Vinegar* about her *REINS*, in order for turning the *Course* of the *FLUX*.

*THESE* Things being all duly and artfully perform'd, the *PATIENT* (under God) will soon *recover* and be *in Statu quo*. Now *These*, in short, are all the *principal* and most common *Causes* of *difficult*

BIRTHS proceeding from the part of the MOTHER; which being thus discussed with all Brevity, I go on to—

**CHAP. VI.**  
***Of Difficult BIRTHS proceeding from Causes  
of the INFANT.***

*IT* sometimes also happens, that the *Difficulty* in LABOUR arises from the INFANT: And *that FIRST* when *Two* or *More* strive for *Priority* in *BIRTH*.

*NOW* this *Condition* the MIDWIFE can no otherways distinguish or discover, but by the TOUCH; and when the *one* is more *forward* than the *other*, 'tis not to be done or known, until she has even *touch'd* the very *Fund* of the WOMB: Because sometimes it so happens, that *One* CHILD has its *Hands* and *Feet* so intermix'd, that whatever way *She* turns her *Hand*, she finds *Legs* or *Arms*, *Hands* or *Feet*, which often deceives MIDWIVES, believing there are *TWINS*. But in this perplex'd *Case* the most sure and only certain *Sign*, is, when she feels *two Heads* or *two Backs*; for then she cannot be Mistaken, since *one Body* cannot have *two Heads*, unless it be a MONSTER, which may be soon discover'd by feeling if the *double Head* be fix'd to *one* and the *same Body*.

*BUT* in the *Case* of *TWINS* or *more Children* (as long as they come right) the DELIVERY is perform'd, as if the *Woman* had but *ONE*, in the *Natural Case* already Stated; so that I shall repeat or recapitulate Nothing of what I have said, only that the AFTER-BIRTH, or BIRTHS are not to be *touch'd*, until all the *CHILDREN* are Born: Upon which drawing gently the *Navel Strings* (in their Turns) with the *One Hand*, the *Other* brings them forth easily and orderly; as is set forth more fully in SECT. IV. *Chap.* 18.

A *SECOND difficult LABOUR* may proceed from the *Weakness* and *Debility* of the INFANT, or from its being too *Small-grown*; in which *Case*, both the *WOMAN* and the MIDWIFE are to use their best mutual *Endeavours* to promote the *BIRTH*, since the *CHILD* can do

little or nothing for itself, and the *Less* it is, the less it is affected with the *THROWS* of the *Mother*, and the less *Impression* her Impulses make upon it: Whereupon *Nature* is to be assisted in this weak *Condition* by all convenient *Means*, whereof *THAT* of the *Agile* or *Nimble Hand* is the most effectual.

A *THIRD difficult BIRTH* may proceed from the *INFANT*'s being too *Big*; In which Place I must previously apprize the *READER*, that I no ways mean a *MONSTER* or *Hydropical CHILD*, but only *One full, well, or Big-grown*, which is only reckoned too *Big* in regard of the *Maternal Passages*, which may be too *Small* in Proportion.

*IN* this *Case*, there is an absolute Necessity for *Manual Assistance*, since the *PAINS* (however penetrating or forcible) cannot effect the *Work*. But and if the *INFANT* is fallen down (well turn'd) into the *PELVIS*, the *MIDWIFE* using her best and most skilful Endeavours to *dilate* the *Passages* below near the *Os Coccygis*, the *CHILD* may be easily brought forth (without any dangerous *Instrument*) by her dextrous *Hand* only accomplishing the *Work*. In the mean Time, however, it is to be minded always, that *This* is still more safely and commodiously done by the *FEET*, than by the *HEAD*, after carefully dilating the *Os Coccygis*, taking this Opportunity in the beginning of the *LABOUR*, before the *INFANT* is too much press'd down into the *PELVIS*.

*NOW* these are, in fine, the most common *Causes* on the Part of the *INFANT*, whence I come to touch upon *difficult BIRTHS*, proceeding from *Causes* of the *Passages*; which, because they are various, I subdivide into a *Fivefold Diversity*; viz. *Difficult BIRTHS*, proceeding from *Causes* of the *MEMBRANES*, from *Causes* of the *PELVIS*, from *Causes* of the *BONES* of the *PELVIS*, from *Causes* of the *BLADDER* and *RECTUM*, and from *Causes* of the *VAGINA*: And because all these require to be singularly explain'd, and particularly insisted upon, I shall assign them as many respective *Chapters*. And *First*—

**CHAP. VII.**  
***Of Difficult BIRTHS, proceeding from Causes  
of the MEMBRANES.***

*SUCH Difficulties* as These, in *BIRTH*, may arise, *FIRST* from the *Strength* and *Firmness* of the *MEMBRANES*; when they happen to be so *gross*, *callous*, or *thick*, that the *INFANT* cannot easily break through them.

In this *Case*, when the *MIDWIFE* finds the *Orifice* of the *WOMB* sufficiently dilated, for the *Circumference* of the *HEAD*, and the *CHILD* so forward in the *Passage*, that it is ready for *BIRTH*, and only impeded by the rigid or stiff *MEMBRANE*; then *she* has just Authority to break it gently with her *Nails* and *Fingers*; taking Care in the *ACT* not to draw the *MEMBRANE* towards *her*, because thereby the *SECUNDINE* (of which the *MEMBRANE*, tho' distinguish'd from the *PLACENTA*, is in Effect, but the *Thinner Part*) would be untimely separated from the *WOMB*, and the *INFANT* *undone*, unless presently *Born*.

*BUT* the *MIDWIFE*, after All, must always remember, not to attempt *This*, before these mentioned *Signs* are obvious to her *TOUCH*; otherways the *WATERS* being too soon discharged, the *CHILD* is left behind, the *Passages* grow dry, and *that* which might have been an *Easy* and *Speedy*, proves a *Difficult* and *Lingring BIRTH*.

*AND* the self-same *Consequences* arise from the *Weakness* and *Tenuity* of the *MEMBRANES*; when they are so *thin* and *soft*, that they break, and the *WATERS* (which are destin'd to lubricate and moisten the *Passages*) flow before their Time: In both which *Cases*, the *Office* of the *WATERS* must be supply'd by proper *Fomentations*, and *Oils*, which (however costly) falls far short of the *Effect* of what is so *Natural*. However, in short, neither of these *Conditions*, under the diligent *Hand* of the expert *MIDWIFE*, can differ far from the *Case* of

an *Easy BIRTH*, as already defin'd; wherefore I proceed regularly to

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**CHAP. VIII.**  
***Of Difficult BIRTHS, proceeding from the  
Causes of the PELVIS.***

*DIFFICULT BIRTHS* on part of the *Passages*, happen frequently, because of some perverse *Form* of the *PELVIS*, in these *Respects*; as by its being either too *Large*, too *Narrow*, or too *Smooth*. But that I may be the better understood in this *Matter*: *FIRST*, by a *PELVIS* too *large*, I mean such an *One*, as is so in comparison with the *WOMB* or *INFANT*; in which *Condition*, as the *Womb* can neither be firmly *fix'd*, compactly *inclos'd*, or duly supported, so neither can the *HEAD* of the *Infant* and the *WATERS* be exactly depressed upon the *Orifice*: Hence it often happens, that (besides the *MIDWIFE*'s careful *Hand*) the *Privities* are the best, if not the only *Defence*, against both the *WOMB* and the *CHILD*'s falling out of the *Body*.

*SECONDLY*, By a *PELVIS* too *small*, I mean, *such an One* as is so, in *Consideration* of the *SIZE* of the whole *Body*; in which *Condition*, the *INFANT* commonly answering to that *Proportion*, its *Head* can by no *Possibility* pass thro' the *PELVIS*, in a *WOMB* well seated, without great *Force*, by which *Means* the *WOMB* may be easily turn'd *obliquely*: And thus consequently the *Smallness* of the *PELVIS*, may sometimes prove the *Cause* of a *Preternatural*, as well as of a *Difficult BIRTH*; and not only so, but also the *Death* of both the *MOTHER* and *CHILD* may ensue thereupon, unless timely deliver'd by an *Artful Hand*.

*THIRDLY*, By a *PELVIS* too *smooth*, I mean such an *One*, whose *Distance* betwixt the *OSSA PUBIS* and the prominent Part of the *OS SACRUM* is too *narrow*; in which *Condition*, tho' the *WOMB* be well placed, it cannot admit the *Head* (especially if large and well-grown) without great *Difficulty*: And this *smooth PELVIS* may also very easily turn the *WOMB* (either way) *obliquely*, and consequently prove

of the same dangerous consequential *Effect* with the preceding *Case*.

*HENCE* (I think) it evidently appears, how necessary it is that all *MIDWIVES* should not only know the *Form* and *Size* of the *PELVIS*, but also the *Situation* and *Connexion* of its *BONES*, as already describ'd at large<sup>[167]</sup>, that *she* may thereby the better distinguish the *Circumstances* by plainly discerning the *Causes*, and judge accurately of the *Position* of both the *WOMB* and the *INFANT*; so that in the beginning of the *LABOUR*, she may immediately discover how the *PELVIS* and its *Entrance* is form'd, whether *Large* or *Narrow*, *Smooth* or *Round*.

*FOR* this Reason, the *first Thing* that the *MIDWIFE* ought to do, when she comes to a *Woman* in *LABOUR*, is to try by the *TOUCH*, how all is circumstantiated, with respect to these Things; and *This* is to be done before the *WOMB* and the *CHILD* are fallen down into the *PELVIS*, that she may contrive her *Work* accordingly. Because sometimes the *Exclusion* of the *INFANT*, is to be hoped for, from the *PAINS* only; sometimes *Nature* is to be prudently assisted; sometimes there is an absolute Necessity for *extracting* the *CHILD* (without loss of Time) by an *Artful Hand*, as will hereafter more clearly appear; and sometimes again the same Necessity obliges us to *protract* the *BIRTH*, than we may save *One* or *Both Lives*: As in the *Case* of a *smooth PELVIS*, the *OS PUBIS* and the *VERTEBRÆ* of the *SACRUM* being but little distant, the *CHILD's Head* is stopped; when if the *MOTHER* should labour much, or endeavour to force an expeditious *BIRTH*, its tender *Head* (of course) must suffer in proportion; Or perhaps the *BRAIN* may break, by so hard a *Pressure* against the *Bones*; or, finally (which is worse) it may be so closely squeez'd between the *Bones*, that both the *MOTHER* and the *INFANT* may peradventure die, before any *BIRTH* can possibly succeed or come happily into the *World*.

*BUT* in this critical *Condition*, the *WOMAN* is to *labour* gently, and bear her *PAINS* (how violent soever) patiently; the *MIDWIFE* always directing the *Head*, at the same time by her safe *Hand*, into the *larger Space*; by which *Means* at last, it passes gradually through that *narrow Passage* without the least *Danger*.

*THE* same also is the *Condition* when the *PELVIS* is too *small* or *narrow*; for by the *Woman's* labouring gently and deliberately, the



*Head* is depressed softly into an *oblique Figure*, and passes easily by Degrees: Whereas, on the other hand, if it is forced by *Violence*, it becomes *flat* and *broad*, and consequently incapable of *Passing*, if not also *dash'd to Pieces*, as aforesaid.

HENCE we clearly see, how easily *Ignorance* in this Point, may lead common MIDWIVES into the grossest of *Mistakes*; For what is more ordinary with them, even in all *Cases*, than to advise the WOMAN to *strong Labour*, and to force her to *violent Depressions*: Insomuch that SOME have *Arrogance* enough to carry their BOTTLES or POWDERS about them, of which they neither know the *Quality* nor *Virtue*; taking them only as they are told (by the confident QUACKS or *Mercenary Hands* which vend them) that they may encrease and promote the PAINS of Labour, and *This* without having any regard to the *Form* of the PELVIS, or the *Position* of either the WOMB, or the INFANT.

IN short, the mature *Consideration* of this very CASE, was not the least *Motive* which induced me to the WORK in Hand; since I cannot but heartily commiserate so many fine delicate WOMEN, as are *thus* every day miserably handled, tormented, and exhausted, by the *preposterous Management* of such indiscreet and imprudent MIDWIVES. I may well say *exhausted*, or *worn-out*; *This* being too evident, from the vast Number of most beautiful *Women*, who, by this ill-manag'd *Condition*, (notwithstanding they have all along heretofore, enjoy'd a good State of *Health*, together with the *Affluence* of other *Worldly Blessings*) have been more dejected and broken both in *Complexion* and *Constitution*, after *one* or *two BIRTHS*, than some *others* (judiciously and expertly *delivered*) have been after *Twenty*: Such is the great *Difference* betwixt the unskilful *Hands* or *Conduct* of common MIDWIVES, and those *Dextrous TOUCHES* or ingenious *Operations* of the more judicious *Andro-Boethogynists*. Whence I come in Course to——

**CHAP. IX.**  
***Of Difficult BIRTHS, proceeding from Causes  
of the Bones of the PELVIS.***

*THE* READER may easily conceive, by the way, that *these* are neither to be made *bigger* or *lesser* by ART; notwithstanding which, by using them *Skilfully*, and treating them *Judiciously*, many a *Difficult BIRTH* may not only be prevented, but also many a *LIFE* saved, as will manifestly appear from what follows.

*NOW* the *Bones*, upon which the Success of the *BIRTH* chiefly depends, are the Os COCCYGIS, and the Point of the SACRUM; which sometimes bend too much *inwards*, and thereby obstruct and render the *PASSAGE* so *narrow*, that no *BIRTH* can possibly succeed. And again, It sometimes happens, that the *INFANT* falling down into the *PELVIS*, and presenting itself *Head foremost*, is oppos'd and stopped there by the Os COCCYGIS: As it also sometimes falls out, that the *Shoulders* stick fast against the *Edge* of these BONES; or the *Buttocks* falling down and offering themselves *first*, may be so fastened or affixed to them, that they can never be *extracted*.

*THESE* Misfortunes may proceed from *Either* of these two different *Causes*; viz. Either from the *Grossness* or large *Size* of these *Parts* of the *INFANT*, or from the *Narrowness* of the *PELVIS*, occasion'd by an ill *Position* of its *Bones*, particularly of the Os COCCYGIS; which *Bone* when the *Head* cannot make it yield or move, neither can it then possibly reach the *Orifice* of the *WOMB*, to dilate it sufficiently: And, in short, if the *Head* cannot effect this *essential Point*, much less can the *Buttocks*, or any other *Part* be supposed capable of doing it.

*BUT* in all the above-mentioned *Cases*, I am sensible, that most *MIDWIVES* (not knowing better) ascribe the whole *Difficulty* to the *Orifice* of the *WOMB* and the *VAGINA*; upon which they ignorantly fall

atearing and dilating both the *One* and the *Other*, (never minding the *Point* of the SACRUM); and finding *these Orifices* but little *open'd*, notwithstanding the frequent *Repetition* of very severe *PAINS*, they imagine that their substantial *Hardness* or *Thickness* is the only CAUSE: So that therefore (without regarding any *adjacent Part*) they go on violently dilacerating sometimes the *Mouth* of the WOMB, and sometimes *That* of the *PRIVITIES*, (as I have found it by Experience) quite to the RECTUM. For such is their *Stupidity* in this Condition of LIFE (as *Daventer* well observes) that whilst they *thus* tear and rend the WOMAN to *Pieces* in a manner, they allow her to sit over and above with the *Point* of the Os SACRUM, upon her *Seat* or *Bed*; or in some other wrong *Posture*, which so presses and confines the Os COCCYGIS at the same Time, that neither of *these* can move: Not minding at all that the chief *Pressures* and *Impulses* of the HEAD, must first bear upon the Os COCCYGIS in order to remove it, before it can effect the *Dilatation* of the *Orifice* or *Mouth* of the WOMB. Thus they spend the WOMAN's *Strength* in vain, break her *Spirits*, and ruin her *Constitution* thro' Ignorance; whilst a capable *Person*, administring seasonable and judicious *Help*, according to the Circumstances of the *Case*, refreshes *Nature*, renews *Strength*, gives *Courage*, and fills the (otherways languishing and despairing) WOMAN, with *Hopes* and *Assurances* of a happy DELIVERY.

IN short, the True *Method* of *Delivering* and helping the WOMAN conveniently, in the different *Conditions* contain'd in this *Chapter*, depends entirely upon *repelling* or thrusting back the *Point* of the Os SACRUM, together with the Os COCCYGIS. I say (therefore) the whole *Point* of the Os SACRUM, and that *Fleshy Part* lying about it, is to be *thrust back* and *dilated*, so that the *Passage* may be sufficiently opened for the INFANT to pass through; which patent *Dilatation* is to be promoted by *pressing* also *back* the Os COCCYGIS. Now these Things, in short, may be all done cautiously without creating any intense *Pain*, or the least *Damage*; and *thus* the obstructed *Passage* being clear'd and open'd, the BIRTH advances regularly of Course, and the CHILD is born with the greatest *Ease*, in the Space of a few Minutes: Whereas otherways (without the Use of these *Means*) both its *Own* and the MOTHER's *Destiny* may be precarious or uncertain after some *Days* LABOUR.

*THUS* it is certain, that by assisting a *Woman* in *LABOUR* seasonably and skilfully, her *PAINS* are happily excited and encreased; whereas, on the contrary, by *imprudent Treatment* they unhappily cease and vanish, to her great Prejudice. Moreover, daily *Experience* teaches us, that the very *different TOUCHING* of Things, occasions different *Sensations*; and from thence it is, that the *dextrous MIDWIFE* knows by *one* way of *TOUCHING*, how to promote the *PAINS* of *Labour*; and by *another*, how to retard or put them off according as the *Necessity* of the *Case* requires; which hereafter will appear more at large.

*BUT* that we may more particularly satisfy such *MIDWIVES*, of our *Method* of repressing these *BONES*, and *Delivering* the *WOMAN* in the abovesaid *Cases*; I must add, that, after placing the *PATIENT* in the most convenient *Posture* for a *WOMAN* in *Labour*, as before fully enjoin'd<sup>[168]</sup>, I would direct *Her* to be *supported* by two *Women*, and mov'd so far off the *BED* or *COUCH*, that the *Point* of the *Os SACRUM* may be free to yield or give way *backwards*, without any the least *Impediment*: Then I would pass my whole *Hand* at once (being first well anointed or dipp'd in *Oil*) into the *VAGINA*, and from thence (if the *Head* will admit it) into the *WOMB*, as occasion should require: where, upon opening my *Hand broad*, that it may press equally every where, I turn the *PALM upwards*, and the *BACK downwards* against the *RECTUM*, and the *OS SACRUM*: Thus I extend my *Fingers* as far as possible to the *Head*, thrusting it a little *backwards*, rather than hinder my *Hand* from being firmly placed against the *Os COCCYGIS*: Upon my *Hand* being thus properly placed, as soon as the *PAIN* begins to threaten (which I commonly perceive before the *WOMAN*) I advise her, to make good Use of the approaching *Pains*, in order to *Labour* mutually, and depress with all her Power, promising her my most faithful *Assistance*: By which Time, as soon as the *PAINS* have seiz'd her, and she doing her *Part*, I press my *HAND backwards*, first *softly*, and by degrees more *strongly*, against the *Point* of the *SACRUM*, bringing it at the same time gradually *downwards*, that I may thereby make Room for the *Head* sliding the same way; so that the more *severe* the *PAINS* are, the more I depress still, and the *harder* I press down with *Effectual PAIN*, the more vigorously and successfully the *WOMAN* is able to *Labour*.

*THUS* I enlarge the *Passage* with great Moderation, so that the *INFANT's Head* succeeds or follows my *Hand*, as I bring it by little and little *back* again; and this adviseable *Method* I would reiterate as often as the *Case* should require, always encouraging my *WOMAN*, by the most obliging Words: Upon which *She* suffering no *PAIN* in vain, finds immediate *Relief*, recovers her *Strength*, recollects her *Spirits*, and by jointly *labouring* her *Best* with all her Force and Might, at last produces her *CHILD* with Comfort and Satisfaction, whilst I congratulate her upon the Success of being a *joyful MOTHER*.

*BUT* supposing by the way, that the *INFANT* offers its *Buttocks* first, they being neither so *round* nor *hard* as the *HEAD*, I would then intrude all my *Fingers* into the *WOMB* more easily; some of which (or sometimes *All*) I would pass into the *Orifice* of the *WOMB* under the *Buttocks* as before into the *VAGINA*. Now my *HAND* being placed there, I intently observe the *PAINS* as they come on; then inviting the *Woman* to *Labour*, I gradually press *backwards* as hard as I can conveniently, drawing my *HAND downwards* as before: But if in attracting it so, the *HAND* should slide too much out of the *WOMB*, (which however I endeavour to prevent) while the *PAINS* are yet upon her; then as soon as they are over, I pass it up again, that I may be ready against their *Return*. And *this* I would reiterate upon every *PAIN*, so that the *CHILD* (guided by my *HAND*) may slide down at every Turn, until at last the *Passage* is so dilated, that it may advance gradually with *ease* into the World.

*BY* these judicious *Means*; forcing back the *OS COCCYGIS* by the *Pressure* of the *HAND*, as the *PAINS* come on, I may not only dilate the *Passage*, and enlarge the *Orifice* of the *WOMB*; but also upon retracting the *HAND* by degrees, I can gradually attract the *CHILD* out of the *WOMB*, through the *Narrowness* of the *PELVIS*: And thus, by this curious *ART*, (which I take to be one of the chief *Points* belonging to *MIDWIFERY*) I do fairly *deliver* the *WOMAN*, who by no other *Means* whatsoever, could be preserved, together with her *INFANT*, in all Probability.

*HOWEVER*, tho' I have candidly laid down this *Method*, (conformable to the Doctrine of the most excellent and ingenious *Instructors*) yet I would not advise every coarse *Clumsy HAND* to undertake it, nor *such* as are not thoroughly acquainted with the

*Parts of Generation: For this Performance requires Judgment and Prudence, as well as ART and Experience. But however yet in Case of Necessity, where no Extraordinary Person's Assistance can be had, as it often happens in the Country, the Ordinary MIDWIFE ought not to neglect her Duty: nevertheless, before she offers to attempt this piece of extraordinary Skill, she ought to be very certain that these BONES are the great Impediment and Difficulty of the Delivery.*

**CHAP. X.**  
***Of Difficult BIRTHS, proceeding from Causes  
of the BLADDER and RECTUM.***

*DIFFICULTY* in *BIRTH* may also proceed from the *BLADDER*, as (in like manner) it may from the *RECTUM* or *Strait Gut*.

I. *FROM* the *BLADDER*, when affected with *Tumours, Ulcers, or Glands*, obstructing the *Passages*; which however is more frequently occasioned by *Stones* lodged in the *BLADDER*, or in its *Neck*: In either of which *Conditions*, the *MIDWIFE*, by dilating the *Passage* with a subtile *HAND*, must repel the *OS COCCYGIS* according to *ART* (as taught in the preceeding *Chapter*) that the *HEAD* in falling down, may the less offend the *BLADDER*.

II. *THE* same *Difficulty* may arise from the *RECTUM*, when it happens in the same *Manner*, to be affected with such obdurate *Glands, Tumours, &c.* for the *Consequence* is the same in shutting up the *Passages*: In which *Case* the *MIDWIFE* is to depress gently such *Excrescences*, of what kind soever, with her cautious *HAND*, and consequently to dilate the *Passages* by degrees (how much soever obstructed) for receiving the *Head* of the *INFANT*; always having a respect to the *affected Parts*, and bearing no harder upon them than *Necessity* requires.

*MOREOVER* sometimes it happens, that the only *Difficulty* in *LABOUR* proceeds from *hardened Excrements* in this *Gut*, which may as effectually stop or shut up the *Passage*, as any thing else, until duly voided and evacuated by *one or more* proper *CLYSTERS*, as *Occasion* directs.

*BUT* sometimes it also happens, that such *Difficulties* arise from the falling out of the *Fundament* by the strong and violent *THROWS* that the *Woman* Suffers in *LABOUR*: In which *Condition*, if the *CHILD* is very forward in the *Passage*, before it happens, it may be

prevented by dissuading or hindering the WOMAN from *Labouring* so vehemently; but if it happen'd before that time, it must be left so until the *BIRTH* be accomplished; after which time, it is to be put up exactly, and reduced to its proper *Place*, in the same manner as the WOMB might be (in Case of its *Prolapse*, as mentioned in the following *Chapter*) after duly *fomenting* and *bathing* it with proper *Applicatives*: advertising always to use no *CLYSTERS*, in time of CHILD-BED; because such Means would readily excite it again to a slippery *Relapse*.



**CHAP. XI.**  
***Of Difficult BIRTHS proceeding from the  
Causes of the VAGINA.***

*DIFFICULTY* likewise in *LABOUR* may also arise from the *VAGINA*, or *Neck* of the *WOMB*; this *Part* being no less liable to the Affection of *Tumours, Glands, Ulcers, &c.* than any *Other* before-mentioned: In *Either* of which *Cases*, my above-mentioned *Method* in the foregoing *Chapter*, shall suffice for the *MIDWIFE's Instruction*; as also in *Case* of an *Inflation* or *Inflammation* of the *Pudendum*.

*BUT* sometimes also this *Difficulty* happens from the falling down of the *VAGINA*; which *Accident* may as well precede as follow after the *BIRTH*, and *that* by the *Orifice* of the *WOMB* pressing *hard* into that of the *Privities*: So that sometimes, when the *MEMBRANE* is *broke*, the *Head* of the *INFANT*, as well as the *Orifice* of the *WOMB*, slides down so far, as to hang out of the *Body*; whereby the stressed *Ligaments* (being too much relaxed) give way to the falling down not only of the *VAGINA*, but also of the *WOMB* it self.

*IN* this sad *Condition* the *WOMAN* must keep her *BED*, and her *Body* equally situated, that either the fallen *VAGINA* or *WOMB*, may recover and be immediately restored to its *proper Place*; which being done, other *Matters* may be easily prevented by the *Care* and *Diligence* of the prudent *MIDWIFE*, stopping and restraining the *Orifice* of the *WOMB* before it comes so far to that *Extremity*: Wherefore *she* ought to keep it up in the *VAGINA* (as much as possible) with her *HANDS*, until the *WOMAN* has happily extruded both the *CHILD* and the *AFTER-BIRTH*.

*UPON* This afterwards, *she* is to use her best *Endeavours*, to restore both the *WOMB* and *VAGINA* to their due *Situation*; laying the *Wrinkles Smooth* in their proper *Order*, not one upon another, then placing the *WOMAN* conveniently in *BED*, with her *Head* and

*Shoulders* declining, *Exsiccant* or *drying MEDICINES* are to be judiciously applied, and *Strengthening* or *Astringent Fomentations* often used; whereby (in good Time) *both* may be again confirmed in their proper Natural *Places*.

NOW having thus, in fine, candidly explained the *Different Causes* of all *Difficult BIRTHS*, and carefully laid down the *genuine Methods* of correcting and removing them, and consequently of *Delivering* the good WOMAN successfully in all such nice *Cases*, it remains now in Course that I proceed to——

## **CHAP. XII.**

### ***Of Preternatural BIRTHS.***

*SUCH BIRTHS*, (properly speaking) are only *Preternatural*, which degenerate from the *Natural*, in respect either to the *Situation* of the *INFANT*, or the *WOMB*, or of *both* these jointly: Such (I say) may be well call'd *Preternatural*, because of the imminent Danger that (in these *Conditions*) threatens both the *MOTHER* and the *CHILD*.

*HENCE* we find the Difference between *This* and the *Natural BIRTH*; in as much as the *One* depends entirely upon *ART*, and the *Other* merely upon *NATURE*: In *That* the *INFANT* is artificially extracted by the *Hand*, but in *this* it is naturally extruded by the *PAINS*.

*HIPPOCRATES* gives<sup>[169]</sup> us a *Two-fold-Cause* or Reason of a *Preternatural BIRTH*; to wit, the *Amplitude* of the *WOMB*, and the *inordinate Motion* of the Woman about the Time of *LABOUR*: Who, because of her afflicting *PAINS* and great *Ailments*, keeps her Body in a restless and unsteady *Posture*, throwing herself sometimes *here*, and sometimes *there*, sometimes on *One side*, and sometimes on *Another* through *Uneasiness*. By which means it cannot be otherways, but that the *INFANT* may be easily turn'd into some *Preternatural Situation*.

*AND* to *These Causes*, *Senertus*, *Rodericus à Castro*, &c. add the *Two* following; namely, the *Solidity* of the *MEMBRANES*, and the *Debility* of the *Head* of the *CHILD*: Because (as they well observe) when *This* is not strong enough to break through *Those*, the *INFANT* endeavouring it otherways, (with *Feet* or *Hands*) may readily fall into some *Preternatural Position*.

*BUT* because I find, that *Preternatural BIRTHS* deviate in different Degrees, and vary in many respects from the *Natural*, and *that* also according to a great Variety of *CAUSES* (no ways known to those most *Learned Authors*) but only of late discovered; I shall now

again reduce the different *Species of Preternatural BIRTHS* to four *Classes*; namely, *Preternatural BIRTHS* on Part of the *INFANT*, on Part of the *WOMB*, on Part of *Both* those jointly, and lastly on Part of some *intervening Accidents*.

*IN* treating of which, I shall according to my best Judgment, *state* these respective *HEADS* in due Order, and assign each its proper *Branches*; which I shall particularly discuss in brief *Terms*, for the Facility and Benefit of the *Candid READER*, whether *MAN* or *Woman-Midwife*; That they may (by this plain and easy Method) be enabled the more readily to judge of, and distinguish the several Circumstances, and consequently the better discharge their Duties (upon Occasion) to the Comfort and Satisfaction of those *PATIENTS* concerned, and the Honour of their own ingenious *Profession*.

*BUT* before I enter upon *These*, I would willingly in this place, previously subjoin a Word or two of *Advice* (by way of *Precaution*) to the Young *Andro-Boethogynist*: Which, in short, consists in this *Point*, that as it is the too common *Practice* here in *England*, for an obstinate *SET* of *Women* to keep their *Labouring PATIENTS* so long under their own Hands only, until the very last *Extremity*; so I would not counsel him at that Time, when sent for, upon such a ticklish Occasion, to go *Head-long* to such a *Work*, nor to undertake the *DELIVERY* of such a *Woman*, before He makes some requisite *Observations*: And *that* I mean no ways because of any Danger of the *Preternatural BIRTH* which she labours under, how difficult soever it may be; but merely, on account of the *Woman's* exhausted *Strength* and *Ability*, to undergo the respective *Operation* in her weaken'd *Condition*; which I would very much question in most *Women*, after *One, Two, or Three Hours* strong *LABOUR*, and that in *SOME* far sooner, notwithstanding that *others* have been known to stand it out, and struggle a much *longer Time*.

*HOWEVER*, be this as it will, I commonly guess at the *Woman's State of Ability*, not only by her *PULSE*, if *strong* or *weak, unequal* or *intermitting*; by her *EYES*, if *dejected*; by her *SPEECH*, if *faint*; by touching the *EXTREMITIES* of her *Body*, if *frigid*: but also by some other *SYMPTOMS*, which infallibly appear, if the *Woman* be too far spent, such as *Cold Sweats, Swoonings, Convulsions, Loss of Sense, &c.* Whereupon I say in these *Cases*, it is more adviseable to let alone or decline the *Office*, than to undertake such a precarious uncertain

Piece of *Work*; because if the *Woman* happens to die under his *Hand*, He may perhaps be (however unjustly) blam'd for the errant *Midwife's* Faults, or at least He will scarce avoid the CENSURE of the *Ignorant* and *Malevolous*.

*YET* this *Advice* (however wholesome and prudent) is, I confess, what I would but seldom have Recourse to, or follow myself, notwithstanding the worst *Consequences* of the *Case*; since as long as there is *Life*, there is *Hope* with me, by the Blessing of GOD: Which tho' never so *little*, I should think myself obliged in Conscience to do what both ART and NATURE command, and rather in all *Conditions* of LIFE to attempt an uncertain CURE<sup>[170]</sup>, than abandon the *Distressed* to certain DEATH, as some *Politicians* in *Physical* Affairs commonly do, who prize their vain *Reputation* above the LIFE of their Neighbour. But *thus*, in short, (for my own Part) I would chuse to *act*, because I have often seen, and known NATURE to have perform'd, and recover'd a weak spent parturient PATIENT, even beyond all human Probability.

*NOT* but that I would take the proper *Precautions* along with me, before putting my *Hand* to the critical *Work*, upon any such desperate or dangerous *Occasion*, by giving my ingenuous *PROGNOSTICK* to the nearest *Friends* and *By-standers* of the extreme *Danger* that both *LIVES* may be in: Whereupon after thoroughly examining all *Circumstances*, with respect to the CHILD, whether *One* or *More*, *Dead* or *Alive*, &c. I would chearfully begin my *Endeavours* to relieve the afflicted *Woman*, encouraging and exhorting her in the first Place, for GOD's-sake, as well as *her own*, and the tender INFANT's *Life*, to put herself entirely into my HANDS, to undergo her LABOUR patiently, and contribute what she can to the DELIVERY.

*BUT* to return from this pardonable *Digression* to what is here proposed; as I come first to speak of *Preternatural BIRTHS* on the part of the INFANT, I would observe that all ill *Postures* of the CHILD, in a WOMB well situated, are the only *Causes* (meant in this place) of *Preternatural BIRTHS* on its *own Part*: Which *Postures* being very various and different, and each requiring a different peculiar *Operation*; I shall *state* them particularly (as above-mentioned) and *that* in their respective *Chapters*, after the manner following: *viz.*—

**CHAP. XIII.**  
***Of Præternatural BIRTHS, by the FACE's  
being turn'd upwards; or bent forwards, and  
the CROWN backwards.***

*AMONG* the many various *Preternatural Positions* of the *INFANT*, I cannot but reckon *THIS One*: *FIRST* when, tho' the *CHILD* offers itself *Head foremost*, yet the *FACE* is turn'd upwards; and *that* because the *INFANT* in such a *Posture* can never be commodiously bent and adapted to the *Form* of the *PELVIS*.

*IN* this *Case*, the *MIDWIFE* ought to take special *Care*, that the *HEAD* fall down directly and safely, without being hurt, whilst she endeavours to bring it forward: For this Purpose, she is to enlarge the *Passage* as much as possible, dilating the *Privities*, and depressing the *Os COCCYGIS*; which however must be done, without lifting the *HEAD* with her *Hand*, for fear of bruising the *FACE* against the *Os PUBIS*. By this Method the *BIRTH* (how *Preternatural* soever) may be pretty well and easily perform'd.

*BUT* because the *CHILD* can only be said to be well turn'd, when it comes with its *CHIN* leaning upon its *Breast*, and its *Top* or *Crown* of the *HEAD* tending directly to the *Orifice*; I reckon *THIS another Preternatural Position*, when the *INFANT* presents itself with the *CROWN* bent backwards, and consequently with the *FACE* forwards: By reason that in this *Case*, the *Orifice* itself and all the rest of the *Passage* must be much more dilated, than in the *natural Condition*; and the *HEAD* (being thus bent backwards) requires more severe *PAINS* and hard *LABOUR*, to make it slide through the *Passages*.

*IN* which *Case*, the *MIDWIFE*, having timely discover'd this *Situation* by the *TOUCH*, ought immediately (upon the flowing of the *Waters*) to bend the *HEAD* gently forwards to the *BREAST*, all the while adverting to handle the *FACE*, especially the *Nose* and *Eyes*,

very tenderly: And to this End, the *Woman* may be laid down on her *Back*, with her *Head* low; by no means *labouring* with the *PAINS*, before the *HEAD* of the *CHILD* is so conveniently turned: which may be thus most properly perform'd; *viz.* By laying the *Palm* of the *Hand* on the *INFANT's* *Breast*, near its *Throat*, pressing it entirely *back* towards the *Fund* of the *WOMB*; by which means the *HEAD* falls *forwards* of its own Accord upon the *MIDWIFE's* *Arm*, and *she* withdrawing her *Hand*, will find the *HEAD well turn'd*.

*BUT* supposing the *HEAD* to be very strictly bent or pressed *back*, then the *MIDWIFE* is to attract it gently *forwards* by her *Thumb*, or *Fore-Finger* thrust into its *MOUTH*; or by the *Points* of all *Four* thrust betwixt the *WOMB* and the *back Part* of the *HEAD*. And thus, in fine, the *HEAD* being *well Turned*, and dextrously brought into the *Passage*; the *Woman* is then to be placed commodiously for *BIRTH*, and to labour her *Best* as in other *Cases*.

*HOWEVER* to this *Case*, I must add, by way of *Remark* for the *MIDWIFE's* farther Information and better Government, that, if the *HEAD* is not brought into the *Passage*, as soon as the *Waters* have flow'd, it commonly happens, that the *HANDS* offer themselves *first*; which if she do not instantly repel, the *HEAD* is turn'd up *forwards* with the *FACE*, near the *Chin*, upon the *Os PUBIS*; in which *Condition*, by reason of the *Siccity* and *Contraction* of the *WOMB*, the only Expedient is to *thrust back* the *ARMS*, and so passing the *Hand* under the *CHILD'S* *Breast*, to take hold of, and extract it by the *FEET*.

**CHAP. XIV.**  
***Of Præternatural BIRTHS, by the Hand,  
Elbow, Shoulder, Knees, or Buttocks  
presenting first.***

*THE CHILD* also sometimes offers itself *preternaturally* to the *Orifice*, with its *HAND*, *ELBOW*, *SHOULDER*, *KNEES*, or *BUTTOCKS* *first*: In which *Condition*, the *HAND* always gives an easier *BIRTH* than the *ELBOW*, the *ELBOW* than the *SHOULDER*, the *SHOULDER* than the *KNEES*, and the *KNEES* than the *BUTTOCKS*: For the *HAND* being commonly placed near the *Head*, it is no great Wonder, if it presents itself *before*, or *along* with it; as sometimes (after *Flooding*) the *HAND* may slide together with the *Head* obliquely to either *Side*, and thereby either *ELBOW* or *SHOULDER* unfortunately fall into the *Passage*.

*THIS* is one great Reason, why I have before inculcated, that the *MIDWIFE* ought to be diligent and accurate in *Touching* her Woman, even before the *MEMBRANE* breaks, that she may thereby discover and prevent this *Case*: Which is easily perform'd, either by *repelling* the *HANDS*, or by pinching the *INFANT* sensibly by the *Fingers*, and then it soon retracts them; for thus, in short, by moving my own *Hand* seasonably, the *HEAD* (of its own accord) slips of course down into the *Passage*. But and if it happens otherways, 'tis no difficult Matter to *turn* and bring it down, by directing my *Fingers* beyond the *FACE* to the *CHILD*'s *Forehead*; which however must be done immediately after *FLOODING*: Whereas, if *This* be neglected until the *dry* *WOMB* is contracted, *THEN*, and in that *Condition*, the *FEET* may be looked for, which (in such a *Posture*) are soon found, with the *KNEES* next the *Belly*; and the *INFANT* may be readily drawn out by them. But



*WHEN* it so happens, that the *CHILD* comes with its *KNEES* foremost, it commonly has its *LEGS* folded towards the *BUTTOCKS*; by which means many a *MIDWIFE* has been deceiv'd, especially when *she* feels but one *KNEE*, mistaking it for the *HEAD*, because of its *Hardness* and *Roundness*.

*IN* this *preternatural Condition*, the *INFANT* must be stopped and hindered from advancing farther; wherefore having placed the *Woman* aright, I would gently repel the *KNEES*, that I may the more commodiously *unfold* the complicated *LEGS*, one after another; which I commonly do by directing *one* or *more Fingers* under the *HAM*, gradually along behind the *LEG*, until I come to the *FOOT*; drawing always a little *obliquely*, that I may come the easier to its *Extremity*: And thus, in short, having disengaged the *One*, I accordingly manage the *Other* after the same manner; and by bringing both *FEET* at last together, I finish my *Work*, as if the *Child* had come *FEET* foremost, of which in course.

*MOREOVER* again it also happens sometimes, that the *CHILD* falls with its *BUTTOCKS* forwards; in which *preternatural Condition*, the *MIDWIFE* must industriously prevent it from coming *too low* in the *PASSAGE*, before it be duly corrected or rectify'd; since the *INFANT* cannot possibly come, after this manner, into the *World*; unless it be very *small*, and the *PASSAGE*, on the other hand, very *large*. Wherefore in this *Case*, after the *Woman* is decently laid upon her *Back*, with her *Head* declining, I would advise to thrust back the *BUTTOCKS* as well as possible; then passing up my *Hand* along the *THIGHS* to the *Legs*, I would take hold of the *FEET*, and bring them gently, and one by one, forth gradually; which being done, I would attract them by the *HEELS* towards the *Side* as far as the Length of the *BUTTOCKS*; and then at last taking good *Hold* under the *HIPS*, I would easily and softly with the greatest *Deliberation*, draw out the whole *Body* successively.

**CHAP. XV.**  
***Of Preternatural BIRTHS, by the Breast,  
Belly, or Back, presenting first; and the  
INFANT's lying transverse.***

*SOMETIMES* likewise the *CHILD* offers its *BREAST* or *BELLY* *first*, along with the *Navel-string*; which *Preternatural Figure* is most dangerous for the *BIRTH*, because of the *Body's bending backwards*.

*IN* this difficult *Case*, the attentive *MIDWIFE* places her *Woman* conveniently, as soon as the *Waters* have flow'd, and sliding her *Hand* into the *WOMB*, removes the *String*, and endeavours to bring the *HEAD* *forwards* into the *PASSAGE*; which she easily performs, as long as the *INFANT* is suspended on high, and its *Back* not too much *bent*, by putting-in her *Hand* gently up to the *hinder Part* of the *CHILD'S Head*, attracting it gradually *downwards*. But if in this *Condition* the *BIRTH* be fallen too *far down*, it is more adviseable *first* to attract the *FEET* considerately.

I say *considerately*, because it is not sufficient to penetrate with the *Hand* to the *FEET*; which however yet, in this *Posture* is pretty difficult: But also to know exactly in what manner they are to be *drawn down*; since it is no indifferent Matter to understand how that is to be rightly perform'd with Success. Wherefore I shall in this place take upon me to set forth *two different Ways of Turning the INFANT* in this *Condition*; viz.

I. I would *either* *FIRST* pass my *Right Hand* to the *Left Thigh* of the *CHILD*, and taking hold of it near the *KNEE*, push it *upwards* with my *Thumb*, drawing it at the same time *downwards* with my *Fingers* placed behind: *Thus* I would bring *down one KNEE* to the *Passage*, leaving the *FOOT* yet above, and then the *other KNEE* in its Turn; which being done, I would change my *Hand*, and put the *Left* up to the *INFANT's Belly* or *Breast*; where, as I *thrust back* its *Body*

*upwards*, there is presently *Room* enough: then I would take hold again of *one* or *both KNEES*, to move the *CHILD higher*, that so the *FEET* may be more conveniently brought into the *Passage* one by one, if not *Both* at once: Or, upon the *LEGS* being bent with the *Right Hand*, and the *KNEES* brought into the *Passage* (as above) I would take hold of them below the *HAM*, and bring them past the *Orifice* of the *WOMB*, till the *FEET* are before the *Passage*; whereupon I would then readily endeavour to extract the *INFANT* by the *FEET*. Or, *SECONDLY*,

II. I would put my *Right Hand* up along the *Belly* to either *THIGH*, or *KNEE*, having at the same time a thin *Bandage* doubled and dipp'd in *Oil*, upon my *Fingers' Ends*, in order to be put about the *KNEE*, that I may attract it gently thereby; which I would draw out again by the *Right Hand*, whilst my *Left* holds the *Ends* of the *Bandage*, that they may not move out of their *Place*: Then I would take the *Extremities* of the *Bandage* in my *Right Hand*, attracting it softly thereby, whilst I pass up my *Left* into the *WOMB*, to thrust the *CHILD's Belly upwards*. By which ingenious and regular *Means*, I think, *Dr. Daventer* first moved the *upper Part* of the *BODY upwards*, and the *FEET downwards*, because the *KNEES* are thereby brought nearer to the *Orifice*. Now these, in short, are the only safe, and proper *Methods* to be taken in this present *Case*, or nice *Conjuncture*; because, by all *other* inconsiderate and temerarious *Means*, the *INFANT's LOINS* may be *twisted*, its *HIPS* or *KNEES* *disjointed*, its *FEET* *lamed*, and itself at last quite lost or destroy'd.

*IN* like manner it happens not very seldom, that the *INFANT* comes with its *BACK forwards* into the *Passage*; and in this *Posture* the *NAVEL-STRING* falls commonly down *there*, so that besides *itself*, nothing else is to be felt by the *TOUCH*: In this *Case*, the *MIDWIFE* is to observe well the *FLOODING*; immediately upon which, *she* is to seek for the *FEET*, which are more easily come at than the *HEAD*, tho' the same is even also a very difficult *TASK*, by reason that the *CHILD's Back* takes up the whole *Space* of *Room*; which, notwithstanding, must be cautiously done, and the *INFANT* discreetly extracted by *them*.

*BUT* again sometimes, the *BIRTH* lies also *Transverse*, or a-cross the *WOMB*; in which dangerous *Case*, I confess the *MIDWIFE* cannot well perceive, so as to distinguish *Matters* by the *Touch*, before

*Flooding*: Because the *INFANT* (swimming in the *Waters*) is as yet seated high, and then moving its *HANDS* and *FEET* variously, *she* sometimes feels *one*, and sometimes *another Member* at the *Orifice*; or, one Moment she finds *Something*, and another *Nothing* at all there. However, in fine, *she* may perceive the *Humours* most commonly compressed into an *acuminated* or *oblong Form*.

*WHEREFORE* in this difficult *Preternatural Condition*, the *MIDWIFE* ought primarily and chiefly to consider and discover the *Posture* of the *WOMB*, whether it be *direct* or *oblique*; since according to *THAT she* must proceed in assisting her *Woman* with true Discretion. As for *Example*, if *she* finds it in a streight or *natural State*, and the *Waters* sufficiently exuberant, extended *length-ways*, &c. as aforesaid, *She* must, without *Loss of Time*, break the *MEMBRANE*, and presently, removing all *Impediments* of *HAND*, *FOOT*, or *NAVEL-STRING*, judiciously direct the *HEAD* into the *Passage*; which may be very easily and safely done immediately upon the *FLOODING*. Whereas if *this Method* be delay'd, or not taken in *due Time*, and consequently the *HANDS* (as the readiest) present themselves to the *Orifice first*: In this *Condition*, I would lay the *Woman* discreetly upon her *Back*, with the *upper Part* of her Body *lowest*; after which, I would move the *INFANT's Hands* back with my *own*; whereby at the same time bringing its *FEET* into the *Passage*, I would in the next Place gently extract the whole Body with all possible *Conduct* and *Success*.

**CHAP. XVI.**  
***Of Preternatural BIRTHS, by the Feet  
presenting first.***

*IN* like manner again, it often happens, that the *CHILD* offers its *FEET* foremost; which next to a *Natural BIRTH* is the most easy and safe *Position*, however I have been oblig'd to postpone it to the *rest*, for *Method's* sake: In this *Case*, the *MIDWIFE*, observing *one FOOT* presenting itself in the *Passage* after *FLOODING*, ought to stop and retain it *there*, that it may not slide through, until *she* meets with the *other*. In order to which *Performance*, *she* must immediately seek for *it*, with either *Hand*, according as she perceives the *INFANT's* great *Toe* situated, since it is only to be sought for along its *Side*; and being found, it is to be gently *drawn down*, and placed near its *Fellow* in the *Passage*.

*BUT* it falls out sometimes, that the *MIDWIFE* comes too late, and finds *one LEG* so far through, that the *BUTTOCKS* are strictly confin'd: In this *Condition*, I would advise to lay the *Woman* conveniently upon her *Back*, with her *Head* low, that both the *WOMB* and the *CHILD* may *retreat* a little; then taking hold of the *right LEG* with my *Right Hand*, I would thrust the *INFANT* back, till the whole *FOOT* (or at least the *KNEE*) is brought back into the *Orifice* of the *WOMB*, in order that I may have the more *Room* for passing my *Hand* along the *LEG*: By which means I get hold of the *other FOOT*; and bringing it also into the *Passage*, I place it along with the *other*, that both may come forth successfully together.

*WHICH* Thing, happening so when it will, that *both FEET* are excluded, whether done *spontaneously* or by *ART*, they are never to be *repell'd* or *thrust back* again; but, on the contrary, the way is to be duly cleared for their *PASSAGE*; *This* being a very commodious *Situation*, provided the *CHILD* be *well turned*, I mean, with *HEELS* and *BUTTOCKS* upwards, and *TOES* and *BELLY* downwards:

Whereas, if otherways, the *CHIN* may be easily hooked upon the *OSSA PUBIS*; which (if not so happily *turned* at first) I commonly prevent in the most adviseable manner following; *viz.*

*UPON* attracting the *INFANT*, I *turn* it cautiously at the same time, using *both Hands* in the ensuing *Method*; namely, The *One* I put up under its *Body* as far as possible, whilst with the *Other* I hold both *FEET* together: Insomuch that by this Means I gradually *turn*, not only the *FEET* and the *LEGS*, but also the *whole Body*; bringing it always *forwards* in the Interim, till at last it lies with its *BELLY downwards*, and is *out* above half way: Upon this I then give my *Woman* the Motion, to begin her *LABOUR* and endeavour her *Best*; because the *HEAD* and *ARMS* must necessarily pass through *All at once*. For notwithstanding the contrary Opinion of most *Authors*, who teach us to draw down the *ARMS one by one*, and place them upon the *Body*, I cannot but agree with *Daventer*, and positively advise in *this* and all such *other like Cases*, to leave the *ARMS* about the *HEAD*, that they may be excluded along with it: Because, as he says, tho' the *Woman* in so doing, is obliged to force her *INFANT forwards* with all possible Endeavours, yet like a small transient *CLOUD*, it is soon over.

*WHEREFORE* I commonly make it my Business to prevent the *Woman's PAINS*, until I have brought the *CHILD* this *Length*; when allowing her a little Time to rest, I heartily encourage and positively promise *Her*, that, she performing her *Part* effectually, (by using all her *Strength*, and behaving herself as if the *PAINS* were most really *pressing* upon her, whether so or not) the *BIRTH* will immediately succeed: And upon this *Promise*, with the *PATIENT's* mutual Assistancess concurring, I never yet fail'd; neither will any *Persons* who faithfully and ingeniously follow this *Method*, in comfortably helping the *Woman* upon such an Occasion, by drawing the *CHILD* cautiously *downwards*, with whatsoever judicious *Force*: I mean not *downwards*, according to the *Woman's LENGTH*, but *downwards* towards the *strait Gut*. And as I every Moment insinuate to the *MOTHER*, that her *BABE's Life* depends entirely upon her vigorous confederate *LABOUR*; so *she* mutually concurring with me, in endeavouring to do our *Best*, the *AGRIPPA INFANT* is presently *brought forth* to the great Satisfaction of *Both*.

*BY* these *Means* and *Methods*, we prevent the *Tragical Consequences*, which Mr. *Portal* and many *others* confess they have often met with in their *Practice*; viz. That the *HEAD* has been sometimes pulled-off from the *SHOULDERS*, or that the *CHILD* has been frequently *stifled*, by the *WOMB*'s contracting and shutting-up about the *NECK*: Which was altogether owing to the injudicious *Method* of their *Practice*, in drawing down the *ARMS* awkwardly (as mentioned above) along the *SIDES* of the *Body*.

**CHAP. XVII.**  
***Of Preternatural BIRTHS, by Two, or more  
INFANTS presenting themselves ill-Turn'd.***

*THIS* Case also happens sometimes remarkably; upon which, if *Both* or *All* are contain'd in *one* and the *same SECUNDINE*, or when the *MEMBRANES* are broken, *then* the right *VERSION* is very difficult; not so much for want of *Room*, as because their *HANDS* and *FEET* are commonly interwoven and twisted together: In which *preternatural Condition*, when so complicated and entangled, they are to be unfolded and cleared off *one another* with the nicest Circumspection and Judgment.

*BUT* besides, farther, they are otherways, only to be treated in this difficult Point, as if there was but *one CHILD*; for *turning* them always *One by One* duly, I would bring all their *FEET* into the *Passage*, and consequently handle them, as if they had offer'd themselves so at *first*. The *first CHILD* being born, I would give it to the next capable *Person* to tie and cut its *STRING*; whilst I directly repass up my *Hand*, to seek for the *other's* *FEET*, by which I would also *draw it forth*, after breaking its proper *MEMBRANES*, in Case the *second FLOODING* is not yet over, and *that* notwithstanding the *HEAD* should present itself *First*.

*BUT* and if it happens, that *each CHILD* has its own proper and *distinct SECUNDINE*, and *That* of the *INFANT* already *brought forth* chance to be loose and separated from the *WOMB*; In that *Case*, I would presently fetch it away, and then extract the *other INFANT*, as long as there is *any* yet left behind, and *that* also by the *FEET*, as aforesaid: Whereas otherwise, the *BIRTHS*, together with the *Constriction* of their *UMBILICALS*, are to be previously accomplished.



*IN* fine, having *thus* accounted for all the *Preternatural BIRTHS* whatsoever, which may or can occur on the *Part* of the *INFANT*, and *that* conformable to the most nice and polite *Rules* of *ART*; It remains now in the next place, that I acquit myself in a consonant manner, with respect to *Those* proceeding from the *Part* of the *WOMB*. Of which *First* in general—

**CHAP. XVIII.**  
***Of Preternatural BIRTHS, proceeding from  
Causes of the WOMB.***

*MOST*, if not all, *Authors* having hitherto imagin'd, that all *Preternatural BIRTHS* took their sole *Rise* and *Origin* from the wrong *Positions* of the *INFANTS* only; I come in this place, with all due *Submission*, not only to affirm a quite contrary *Opinion*, but also to lay down a directly opposite *MAXIM*: Namely, that the most difficult and dangerous *Preternatural BIRTHS* proceed merely from the ill *Situation* of the *WOMB*; which I take to be the most common *Cause* of the *CHILD*'s wrong *Posture*. The *Truth* of which I hope to make evidently appear, to all such, who know and will consider, that this *Noble Part* is no less subject to various *Accidents* and different *Diseases*, than the *Rest* of the *BODY*; which springing from divers *Sources*, may rationally be suppos'd to occasion *Preternatural BIRTHS*, and *those* more or less dangerous, according to the *Nature* of the *EFFICIENT*: as for *Instance*,

*IN Case* of an *Inflammation*, *Exulceration*, *Putrefaction*, or the *WOMB*'s being *Schirrous*, *Callous*, or *Hard*; affected with a *CARCINOMA* or *Cancer*; an obdurate *Gland*, *Cicatrix*, or any *carnous Excrescence*; or in *Case* of the *WOMB*'s being *Dry* and *Rigid*, and the *Orifice*'s being *Hard* and *Thick*, as commonly happens to *WOMEN* in *Years*, especially of their *First CHILD*; I say, from either of *these*, or any such like *Causes*, a *Preternatural BIRTH* may ensue, and *that* even tho' the *PELVIS* and *PASSAGE* be *larger*, but much more if *those* be *narrower*, and the *Point* of the *OS SACRUM* bent *Inwards*.

I. *IN* the *Larger PELVIS*, the greatest *Difficulty* of this *BIRTH* proceeds from too great a *Descent* of the *WOMB*; which relaxes the *Ligaments* and *Fibres* of the *VAGINA*, and so much depresses the *Bladder*, that an *Incontinency* of *URINE* presently follows, which in this *Case* is commonly succeeded by a *Falling Down* of the *WOMB* or

VAGINA, as already observ'd in *Chap. XI.* where the Diligent MIDWIFE will find the due *Method* of preventing such growing *Mischiefs*, and of opening the *Orifice* of the WOMB both safely and readily, and consequently *Delivering* her *Woman* more easily and expeditiously, with good Success as well as Security.

II. *IN* the narrower PELVIS, the MIDWIFE needs no ways fear the above-named *Accident*, and therefore is not to be at so much Pains in *retaining* the ORIFICE in its proper Place, whatever Trouble she may have in *opening* it; which would be no easy TASK, was not the Os COCCYGIS to be *thrust back*, (as set forth, *Chap. IX.*) And which I must (for this Reason) recommend once more to all Careful MIDWIVES, as the best and most effectual METHOD of performing this happy *Apertion*.

*FROM* what is said here therefore, we may now conclude, that a great *Variety* of CAUSES may subject the WOMB to a Diversity of ACCIDENTS, and *those* of sundry *Degrees*, which may more or less affect its *Motion* and *Situation*, as already set forth<sup>[171]</sup>.

*AND* hence it is that we have so many *Degrees* of *Preternatural BIRTHS* on *Part* of the WOMB, *All* which to enumerate particularly in this Place, would be a WORK as *Superfluous* as *Tedious*: wherefore, to be brief, I shall here also reduce them to the FOUR following, (as before mentioned, SECT. IV. *Chap. 13.*) viz. *Preternatural BIRTHS*, proceeding from an *oblique Situation* of the WOMB inclining *Forwards*, or *Backwards*, or to (either *Side*) *Right* or *Left*: which fourfold *Situation* of the WOMB may be rightly and properly compar'd to the *Four Cardinal Points* of the COMPASS, as the rest of its *oblique Positions* may be analogously adequated to the *Collateral* and *Middle Points*: For because, as they decline from the *Meridian*, and derive themselves from EAST, WEST, NORTH, and SOUTH, as formerly observ'd<sup>[172]</sup>; so *those* 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*. In all which *Cases*, the *INFANT* must absolutely be *Turned*; which *Performance* in any *oblique* WOMB, requires a competent solid *Knowledge* and sound *Judgment*, as well as the best adapted and experienced *Hands*. But of *those*, more particularly hereafter; and *First*, accordingly—

**CHAP. XIX.**  
***Of Preternatural BIRTHS, from the WOMB's  
inclining Forwards.***

*IN* speaking to this critical *Point*, I shall *first* give the *Reason* of such a *BIRTH*, occasion'd by this *Position*; to wit, The *WOMB* hanging much *forwards*, especially in *Women* carrying it too *low* in the *ABDOMEN*, the *INFANT* (betwixt the *Pains*) must needs be forced upon the *Os SACRUM*, or the *VERTEBRÆ* bending *inwards*; which stops the *HEAD* that it cannot conveniently or without *Obstruction* fall into the *PELVIS*.

*HOWEVER*, in this *Condition* we suppose the *INFANT* to be *well turn'd*, I mean (both *here* and *elsewhere*) *well turn'd* in respect of the *WOMB*, with the *Crown* of the *HEAD* lying against the *Orifice*; than which nothing can be more *Right* or *Natural* in regard of the *WOMB* itself, nor more *Wrong* and *Preternatural* in respect of the *PELVIS* and *Vagina* of the *WOMB*, in this *forward Situation*: Because by reason of this *Posture*, the *INFANT* falls *transverse* upon the *OSSA PELVIS*, especially upon the *Os SACRUM* or *hindmost VERTEBRÆ*; upon which it commonly offers itself with the *FACE prone* or *turn'd Downwards*, tho' it is not brought forth, but with the *FACE Supine* or *Upwards*. For as it passes, it must be *turn'd round*, partly in a *Circle*, with its *HEAD prone*, and *FEET* drawn up under it; which happens not in the *WOMB*, but only as it passes the *Orifice* into the *PELVIS* or *VAGINA*.

*NOW* what I mean is more plainly *This*, that as soon as the *INFANT* comes into the *Turning* (which it must pass) it necessarily *bends* and *crooks* itself, as it finds its *PASSAGE bent* or *crooked*; by which means the *FACE* is sometimes *turn'd down*, and sometimes *upwards*: And *This proceeds* from *THAT*, in short, as soon as the *HEAD* begins to enter the *Orifice*, it presently fixes upon (and sticks fast to) the last *VERTEBRÆ* of the *Loins* standing *forwards*, or to the *Os SACRUM*; so

that it cannot naturally or possibly go *forwards*, except the HEAD is *bent downwards*, and the Neck and whole *Body* be accommodated to that BENDING.

HENCE it is, that *THAT* which just now was *situated prone* upon its BELLY in the *WOMB*, now passing through the *VAGINA*, is *bent upwards supine* upon its *BACK*; and from thence it's evident, that *That Inversion* is not properly in the *WOMB*, but in the *VAGINA*, or (if you please) in the *Confines* of BOTH: And, in fine, this *forward Inversion* (as it happens) occasions a most difficult *Preternatural BIRTH*.

BUT this, in short, happens to the *Woman* with *CHILD*, because her *WOMB* hangs forward, or is *resupin'd*, according to the *Depression* made on the *WOMB* by the *Intestines*, forcing it *this* or *that way*; or to either *Side*, as will by and by more fully appear<sup>[173]</sup>. But—

SINCE it is most requisite to know presently in the *Beginning* of *LABOUR*, whether the *WOMB* be placed *forwards*, in order that the Means of Help may be taken accordingly; I shall in the *second place* add the *SIGNS*, or *Tokens*, by which the *MIDWIFE* may know this *Position* of the *WOMB*, and what *she* has best to do in such a nice ticklish *STATE* of Affairs.

FIRST then, *She* may know it, principally, by the *Hanging forwards* and *Thickness* of the BELLY, or perhaps by the good *Woman's Information* of the *PLACE*, where she chiefly feels the *INFANT* stirring; for it cannot *move* but where 'tis *placed*.

HOWEVER yet a prudent *MIDWIFE* will have no great regard to such *Uncertainties*, but betake herself immediately to *that* which cannot fail her, the *TOUCH*; which (in this *Case*) affords her the following certain *SIGNS*; viz.

I. *THE Orifice* of the *WOMB* is suspended *higher* than usual; which *she* cannot *Touch*, by reaching, without a great deal of *Difficulty*.

II. *SHE* can only *Touch* the lower *Border* of the *Orifice*, and that only as the *WOMB* hangs more or less *forwards*; and by no means the *upper Edge*, except the *Orifice* has begun to *fall down*.

III. *SHE* cannot at all, or very hardly, get her *Finger* into the opening of the *Orifice*, and because of that *Difficulty*, it must then also be *crooked* or *bent*.

IV. *SHE* will find the *Orifice* opposite to the *bending* of the last VERTEBRÆ or the OS SACRUM, and feel it so strongly pressed against the said VERTEBRÆ, when the *Pains* come on, that it cannot *fall down*: and lastly, she'll feel the WATERS (if they hang over the *Passage*) in a thin *slender Form*.

UPON *This* the Skilfull *MIDWIFE* finding these concurring *SIGNS*, she may be assur'd that the *WOMB* hangs too much *forwards*; which *Condition* requires the immediate *Help* of *Ingenuity* and *ART* to correct this ill untoward *Position*, and to promote the *BIRTH* expeditiously. But then *these Things* are to be carefully perceived and distinguished in the *Beginning* of *LABOUR*, before the *PAINS* have either closed up, or too much depressed the *Orifice*; yea, in short, even before it sensibly *opens*: since afterwards all those *SIGNS* are variously chang'd and alter'd, till at last they entirely *vanish*.

WHEREFORE let it be deem'd as a certain *Rule*, that the true *Posture* of the *WOMB* is always best discover'd by the *TOUCH* in the *Beginning* of the *LABOUR*: At which time may the *Orifice* be suspended never so *high*, the *MIDWIFE* ought to penetrate so far, until she *reaches* it; if not sufficiently with her *FINGERS*, the *whole Hand* is to be judiciously used, and passed up that *Length*, because this particular *TOUCH* is absolutely *Necessary* for that good *End*: Insomuch that if any *Labouring Woman* be against this *manual Operation* or opposes it, she thereby debars her *MIDWIFE* of an infallible *Method*, of discovering the true *Posture* of her *WOMB*, and consequently of taking the most immediate proper *MEANS* for *Her own* as well as her *INFANT's Relief*.

BUT now supposing, after all, the *MIDWIFE* to be certain that the *WOMB hanging too much forwards*, in a prominent *BELLY* bearing pretty much out, is deeper depressed than it ought to be; *She* is obliged then in this *Circumstance* to consider accordingly how to correct this *Preternatural Situation*, and assist both the *MOTHER* and *INFANT* for the best: To which *End*, *She* ought *FIRST* to endeavour that the *HEAD* may *fall down* into the *PELVIS*, even to the *bending* of the OS COCCYGIS; and then, *SECONDLY*, *She* is thence to advance the *HEAD* gradually, that the *Exclusion* of the *CHILD* may be expedited and intirely perfected at last.

NOW in order that the *HEAD*, together with the *Orifice* of the *WOMB*, may be so discreetly brought *forwards* into the *PELVIS*, the

*Woman* is to be placed with the *upper part of her Body lower than the inferiour*; I mean, with *Head and Shoulders bending downwards*, and the *Buttocks upwards*; by which Means, the *Bottom* of the WOMB is elevated, and gives the *Orifice* an Opportunity of being brought more easily into the PELVIS.

*THEN* the parturient *Woman being so placed*, the *MIDWIFE* (using both *Hands*) ought to clear the WOMB, together with the *Head* of the *INFANT*, by putting the *one* up, as far as there's occasion, into the *VAGINA*, and laying the *other* upon the *Woman's BELLY*, in manner following: *viz.*—

*THE Hand* in the *VAGINA* is (by having two or three of its *Fingers Ends* extended to the upper Border of the *Orifice* of the WOMB) to move it a little beyond the *Head* of the *CHILD*, and to direct it into the *Mouth* of the PELVIS, so that it may fall the more readily down into the design'd Place. But in this critical Juncture the *MIDWIFE* must always take special *Care* not to squeeze or press the *Top* of the *HEAD* too much, nor to handle it too hard, lest *She* should thereby *wound*, if not also *kill* the *INFANT*.

*AGAIN* the Business of the *other Hand*, used externally, is to *drive back* the WOMB, by pressing the *Abdomen*; which must be perform'd also with great *Caution* and *Judgement*, not by drawing the *HAND* from *above downwards*, but pressing as much as the *Woman* can bear it, from *below upwards*; so that (if possible) the WOMB may be thereby *resupin'd* or turn'd *backwards*. Minding always, by the way, that

*THIS Pressure* of the WOMB is not to be attempted, before the *one Hand* is first conveniently placed *within*. But if all *This Menage* should not yet succeed the *first time* according to *Wish*, then it may be safely repeated again by turns so often, until the *MIDWIFE* feels the *Crown* of the *HEAD*; that is to say, till *She* feels the *Borders* of the *Orifice* quite round about *hanging over the Entrance* of the PELVIS. Upon which happy *Discovery*, she may with reason rejoice in her *Labour*, and be heartily glad of her good *Success*: Because now the *Force* of good depressing *PAINS* only will effectually perfect the *Work*.

*BUT* before Matters are happily brought this prepared *Length*, the *bearing Woman* is upon no account to begin her *LABOUR*; since *That* would not only be in *vain*, and otherways debilitate the *Strength* of her *Body*; but also be of great *Hindrance* to the *MIDWIFE*

(to whom all the *LABOUR* hitherto belongs) who, as *she* feels the *PAINS* growing and rushing in upon the *Woman*, before their proper Time, ought to charge her strictly, to forbear *working* along with them, and as much as possible to abstain from any *co-operating Depression*. And in fine, as the *MIDWIFE* by having her *Hand* diligently apply'd to the *Orifice* of the *WOMB*, by strict Attention, may most commonly observe, and previously discern the approaching *PAINS*, before the Patient *Woman* herself can be sensible of them: So she ought also for her *own helping Part, ex Officio*, to be quiet and attempt nothing till *Then*, but take her convenient *Opportunities*, always as soon as the *PAINS* are over.

*THUS* by seasonably lending *NATURE* an artificial *helping Hand*, *BOTH jointly* may easily effect, what *neither* can do *separately*: For as it sometimes happens, that the *MIDWIFE* ought to *cease*, while she perceives (by the *PAINS*) that *Nature* is a working, and therefore ought to *work* only when the *PAINS* are past; so it also falls out often, upon other Occasions, that *she* is to *work* along with the *PAINS*, and when those are *past*, to *cease*. And thus, in fine, according to different *Circumstances*, the discreet *MIDWIFE* knows always the *NEEDFULL*, *what's to be done*, or *let alone*.

*BUT* in this Place, I doubt not, many *MIDWIVES* will object, and say, How is it possible for *Us* to perceive the *PAINS* coming on before the parturient *Woman herself*? To which I ingenuously *answer*, that *This* also is one of the many Advantages of the *TOUCH*; since by *That*, I can presently feel a kind of *subtile Motion, Contraction, or Compression* beginning in the *Orifice* of the *WOMB*; which is only observable as the *Muscles* are affected with a *New Sense*, excited by a *New Influx* of the *SPIRITS*; occasioning a *New Force* or *Impression* upon the *WOMB*, which we commonly call a *PANG*: So that, in short, by distinguishing *this Motion* from *others*, I am always able to foretell or advise the *Woman* of what is a-coming, and to admonish her accordingly of her bounden *DUTY*, as the *Case* requires.

*MATTERS* now being fairly brought thus far, that the *Orifice* and the *HEAD* begin to slide down into the *PELVIS*; the *MIDWIFE* is at this Time to study how to succour and assist the *CHILD*, by rendring its *Passage* easy. In order to which, *she* must first observe to raise the *upper Part* of the *Woman's Body* a little, and give her some short *Respite*, before she offers to bring the *Orifice* into the *PELVIS*;



because the *Posture* above-directed, occasions considerable *Pain* as well as great Inconveniency: Which being done, the *Woman* for the future is to *sympathize* with every *PAIN*, and *Labour* as much as possible, co-operating mutually with them; since now the *PAINS* (by the Assistance of the *HEAD*) begin to open the *Orifice*, and gradually force the *INFANT* forward to its *Birth*.

*HOWEVER* yet the *MIDWIFE* ought in this *Case*, to be very careful in sustaining, and nice in keeping up the *Orifice* of the *Womb*, lest it should *fall down* together with the *Vertex* or *Crown* of the *HEAD* into the *Sinus Sacri*; which is a *Point* so curious and critical, tho' an *Accident* too common, that I dare well say, not one in *Fifty Practitioners* in *MIDWIFERY* understands it thoroughly; otherways I am confident, and morally certain, that many *fine Women* would have been *living Monuments* of their *Ingenuity*, who are at this day only the *Dead Remains* of their *Ignorance*.

*THIS* I think is past all *Contradiction*, when we consider, how some *Practisers* sacrifice the *INFANT*, first by *opening*, and (as they call it) *braining* the *HEAD*, and then by drawing it forth with their *Instrument* call'd *FORCEPS*: How *others* also esteem themselves *Masters* of the greatest *ARCANUM*, boasting that they can, without so much as *braining* the *HEAD*, extract the *INFANT* by their *Tool* call'd an *EDUCTOR*: How a *Third Set* again pretending themselves to be the only *genuine Sons* of *APOLLO*, come sily to correct the *Rest*, by fixing only a couple of *HOOKS* in the *Eyes*, *Ears*, or somewhere else in the *Child's HEAD*; by which means they as wretchedly produce the *innocent dead Babe* as any of the *others*: For it can no more be suppos'd to *survive* this cruel *Treatment*, than the other mentioned *Barbarities*; not to speak of the *Anguish* and *Perplexity* over and above, besides the real *Danger* all the while brought upon the *distressed Mother*.

*UPON* this grand *Affair* of *Life* and *Death*, the *Desidious* and *Capricious MIDWIFE* cries at length, *GOD* knows I have taken all the *Pains* and *Care* I could, but to no *Purpose*, for this or that trifling *Reason*, falsely alledged. The *SURGEON* (if he don't pretend the *CHILD* to be already *Dead*) says, Come, it is better to dispense with *one Life* than *Two*; *One must go*, &c. In consequence of which, he prepares his *FORCEPS*, *EDUCTOR*, *KNIVES*, *HOOKS*, &c. to draw out the *INFANT* *Dead*, or *Alive*, *Whole* or in *Pieces*, by such

disingenuous and barbarous *Means* to save the *MOTHER*. Thus behold the excellent *Art* of *MIDWIFERY* ignorantly perverted! O Deplorable Woman! O Miserable Babe! How much abused! when there is no *other Mean* left to rescue the tender *Life* of the poor *Mother*, but by the massacrous *Death* of her dearest *CHILD*! This *Case* indeed would be very *Melancholy*, but Glory be to *GOD* who has neither left the *One* nor the *Other* to perish at this untimely or inhuman *Rate*, excepting it be by *Ignorance*, or *Wilfulness*, &c. as aforesaid: No, on the contrary he has provided an *EXPEDIENT* for every *Extremity*, and a *REMEDY* for every *Malady*, as in the present *Case* will appear farther by what follows, *Viz.*—

*THAT* such *Tragical Events* may be prudently prevented, I use my constant and unwearied Endeavours to sustain the *Orifice*, that it may not come below its proper *Place*; and that having clear'd the *HEAD* of the *WOMB*, I may only bring *it* alone down; which I can much more easily do, than if it was cover'd about with the *WOMB*, sticking fast (as above) in the *SINUS SACRI*. And supposing the *MEMBRANE* to press strongly instead of the *HEAD*, I treat it all one as if it was the *HEAD*, taking always *Care* not to *break* it, tho' the *forming* of the *WATERS* is not to be obstructed; for which Cause, I upon all Occasions stretch out my *Fingers* wide, applying them only to the *Edges* of the *Orifice*, not to the *Membrane*: And this I continue doing, until the *MEMBRANE* spontaneously *breaks*; upon which I manage the *Head* as aforesaid.

*THUS* the *Infant's HEAD* being excluded with the *Crown* foremost, there is no more Occasion to be at any Pains in *keeping up the Orifice*; wherefore I now suffer it, together with the *HEAD*, to *fall down* past the *Bending* of the *OS SACRUM*; which now also, the *major Part* of it being bare, more easily happens, than it possibly could whilst it was cover'd with the *Orifice*. Upon this, that the *CHILD* may be farther relieved and brought out, I now again make use of both *Hands*, the *one* inwardly, the other *outwardly*, as before: But as the *Condition* is now much *alter'd* from what it was at that time, I at present proceed after a quite *different Manner*, and work along with the *PAINS*, *resting* only as their *Force* ceases: For thus I not only observe the *PAINS* my self, but also at the same time encourage my *Woman* to *Labour*, and to persist in her *LABOUR* with all her *Strength*; and by Turns, as the *PAINS* come on, to conjoin their

*Force* with her own and my mutual *Endeavours*, in the manner following: namely,

*HAVING One Hand* in the *Vagina*, with its *Back* turn'd towards the *RECTUM*, I thrust very cautiously the *Points* of my *Fingers* as far as I can under the *HEAD*, where I hold that *Hand* constantly, until the *PAIN* comes on; laying the *other Hand* upon the *Belly*, about that Part where the *Bottom* of the *WOMB* lies: Then as I perceive the *PAINS* come on, I begin to work with both *Hands*; to wit, by pressing the *internal Hand* gently *downwards*, against the *Point* of the *SACRUM* to remove it *back* out of the way; whilst by the *external Hand*, I gently raise the *WOMB* into a *resupine Posture*, pressing it also softly *downwards*: I mean *softly* in *Proportion* (howsoever) to the *Force* of the *PAIN*: for as it gradually *encreases*, and more and more excites strong *LABOUR*; so I also by degrees *press down more strongly*.

*HOWEVER* yet the *External Depression* ought always to be *Moderate*, as the *Internal* ought to be *Strong* and *Vigorous*: Whereupon *Matters* being carefully well observ'd, (as laid down in *Chap. 9.*) no *MIDWIFE* needs be afraid of *hurting* her *Patient Woman* in the least; no rather, on the contrary, the more *Strength* I use now, the more grateful and agreeable I prove to *Her* being thus circumstantiated. And, in fine, the *upper Part* of the *CHILD*'s *Body* being once past that *Sinuous Bending* above, it presently breaks out all together, and comes away so happily into the *World*. After which the *MIDWIFE* is only farther to behave herself with respect to both the *MOTHER* and the *CHILD*, as in the *Natural Case*<sup>[174]</sup>, carefully cleansing, restoring, contracting, and shutting the *WOMB* as *Before*. In a *Word*, with so great *Success* at last the *BIRTH* is accomplished, provided these *Precepts* be carefully and timely observed.

*BUT* that the *Ingenious* may be at no *Loss* in this momentous *Affair* upon any *Occasion*, we shall now particularly *state* the *CASE*, in which the ordinary *MIDWIFE* has thro' *Ignorance* or *Negligence*, let *Matters* come so far, that the *acuminated* or *lower Part* of the *WOMB* is fallen into the *PELVIS*; and the *Orifice*, together with the *HEAD*, is broken thro' into the *crooked Sinus* of the *Os SACRUM*, and is fixed-up there; that the *MEMBRANE* is *broke*; that the *Infant's HEAD* is but a little *bare*; that the poor *Woman* (after the *Fatigues* of a strong or long *Travail*) is quite spent and tired; and *finally*, that all these

Things have *happen'd* before the extraordinary *MIDWIFE* is perhaps sent for, or at least before He can conveniently be with the *Woman*.

*IN* this Pitiful *Case*, the *HEAD* being yet but a little *bared*, and sticking fast in the *Sinus* of the *Os COCCYGIS* (as abovesaid) the *CHILD* cannot possibly make any *Impression* upon the *Orifice*, so as to open it; and therefore the *Situation* of the *WOMB* is to be alter'd: In order to which, I first place the *Woman* on a commodious *Seat* adapted to the Purpose, such as upon a *Pallet*, or *Low Bed*, or some *Pillows* laid on the *Ground*; that she may lie with her *FACE downwards upon her Knees*, with her *Head low*; her *Arms* being supported with so many *Pillows* as are requisite to sustain her *Body* (leaning upon them) without moving.

*NOW* I doubt not but some *People* will think this a *strange helpless Posture*; but as strange as it is, it is certainly the most *effectual*, and the *absolute best One*, which can be devis'd for the *Woman's* desir'd *Relief* in this desperate *Condition*: For by the Help and Means of it, the *WOMB* is carried down into the *lowest Part of the Belly*, through its own *Weight* only; and consequently releases itself out of the foremention'd *crooked SINUS*; which that it may the sooner and more commodiously do, I put my *Fingers* into the *VAGINA* behind, betwixt the *RECTUM* and the *HEAD* of the *Infant*, where I press down the *WOMB*, till the *Orifice* is so far *forced back*, that there is *Room* enough to hold it up, in order that it may not relapse; and also that there may be *Room* for the *HEAD* to be depressed into, and open the *Orifice*. Thus the *WOMB* and the *CHILD* being at last *forced so far back*, by an expert *Hand*, the *BIRTH* may be successfully perfected by the above-prescrib'd *Means* and *Method*; provided always that the *Woman* has sufficient *Strength* and *PAINS* to carry her through the fatiguing *Tryal*.

*BUT* we will now suppose, for better *Instruction-sake*, her *Strength* to be quite spent, and the *PAINS* to be deficient; in this *CASE* the happy *Issue* of the *BIRTH* is most dubious; but however, then I place the *Woman* again as before, and depress the *WOMB* as much as I can, until I reduce the *Orifice* farther up into the *larger Space* of the *PELVIS*, that I may the more conveniently *open* it by the Help of an *inward Hand*; and by *that* also moving aside the *Child's HEAD*, I then seek for, until I find, the *FEET*; which, upon the *INFANT's* being right turn'd, with its *TOES downwards* towards the

*Mother's* RECTUM, I bring into the *Passage*. Now the FEET being thus in the *Passage*, the *Woman* needs not lie any longer in the abovesaid *Posture*; but, turning herself, may now lie with her FACE *upwards*: When I also give her previous *Notice* to prepare herself to *depress* vigorously; I mean as much as she can possibly, when occasion requires.

IN the Interim, holding the FEET all the while with my *internal Hand*, I attract them gently *outwards*, until the *BUTTOCKS* and the *BELLY* are excluded: Then taking fast hold of the *CHILD* by *one Hand* under the *BELLY*, and the *other* upon its *BACK*; I advise the good *Woman*, in *Case* she feels no *PAIN*, to behave herself as if the *PAINS* were most pressing upon *Her*, and to contribute by *forcing downwards* what lies in her *Power*; whilst I continually *attract*, and gently *draw* the *INFANT* towards me, until by this discreet *Management* the *HEAD* is totally excluded, together with the *ARMS* into the *World*. And *thus* at length the *Distressed Woman* may be happily delivered in all these different *Cases*, and difficult *Conditions* of *Life*. Whence I come to——

**CHAP. XX.**  
***Of Preternatural BIRTHS, from the WOMB's  
inclining backwards.***

*Experience* teaches us, that the *WOMB* may be also too much *resupin'd*; or tending with its *Bottom backwards*, may be pressed too much towards the *SPINE*: So that its *Orifice* is not only raised *too high* in the *BELLY*, but is also so *obliquely seated*, that it no more answers to the *VAGINA* in a *right Line*, varying more or less, according to the Proportion of this *Tendency* to the *BACK-BONE*.

*FROM* this *Posture* of the *WOMB* now, it necessarily follows, that the *HEAD* (tho' never so well *turned*) falls upon, and is violently forced against the *OSSA PUBIS*; where the tender *HEAD* sticking, often happens by its own *Struggles* and the *Mother's PAINS*, to be grievously squeez'd and gradually crush'd, so that, until it is removed and brought into the *PELVIS*, the *Woman* can by no means bring forth her *INFANT*. Wherefore the diligent and careful *MIDWIFE* must (by due *Attention*) make it her *Business* to discern at the *first TOUCH* this *ill Position* of the *WOMB*, and presently upon the *first Pang* of *LABOUR*, try to help both the *MOTHER* and the *CHILD*.

*WHEREAS* otherwise the slothful and ignorant *MIDWIFE*, may continue the poor *Woman* in an irregular *LABOUR* perhaps some *Days*, without perceiving the *HEAD* to be fixed upon *these Bones*, always erroneously imagining the *INFANT* only to be situated *too high*, (because it lies out of the reach of her *shallow TOUCH*) and that it must in due *Time fall down lower* within her *Ken*. Or peradventure otherwise, when by the *TOUCH*, *she* feels a kind of *Roundness* or *Hardness*, thro' the *WOMB*, mistaking *This* for the *HEAD*, *she* thinks the *INFANT* is well turned, and wants only *strong PAINS* to drive it forwards with *Success*.

*THIS Ignorance* is chiefly owing to her own *Stupidity*, in that *she* cannot clearly distinguish between the WOMB and the VAGINA by the TOUCH; nor the *Orifice* of the WOMB from the *Parts* of the CHILD, or MEMBRANE; which (in this *Case*) frequently occasions the *Death* of many a *Dear MOTHER* and *INFANT*.

*BUT* here it is to be moreover noted of this difficult *Situation* of the WOMB, that the *MIDWIFE* (how skilful soever) perhaps can either not *touch* the ORIFICE at all, or but very little, except it lies *wide open*, when she may *touch* at least some Part of the CIRCLE of the *Border*: For the HEAD being fixed upon the PUBIS above, the whole *upper Part* of the *Edges* of the ORIFICE can no ways peradventure be *touched* with the *Fingers*, which may only reach the *lower Part* that is *Open*.

*UPON* which, these *Fingers* are cautiously and prudently to be thrust in farther betwixt the *Neck* of the BLADDER, and the *Orifice* of the WOMB: Then being so near the Neck of the Bladder, a discerning *MIDWIFE* will feel a sort of a *Circular Border*, namely, that of the *Orifice* of the WOMB; which if she penetrates with her *Fingers*, she will also find the hard Part of the HEAD, which is *Smooth* and *Globular*, or the opening of the VERTEX; whence she may be certain, that the *INFANT*, as well as the *WOMB*, is too close to the SPINE of the *Back*. Whereupon she ought, without loss of Time, to assist and help the *CHILD* in the following *Manner*; viz.

*SHE* is to hinder the *Woman* from *labouring* all this while, advising her to bear and put by her *PAINS*, until this *Posture* of the *INFANT* can be duly corrected: In order to which, I would FIRST order the *Woman* to *make Water*, if she can, that the BLADDER being thereby emptied, may not be hurt by the *Pressure* of the *MIDWIFE'S Hand*, or the *CHILD'S Head*: SECONDLY, if the MEMBRANE is not yet broken, and the *PAINS* but *few* and *faint*, I would prescribe a gentle CLYSTER, not only to awaken *These*, but also to remove all *Inconveniencies* of the *RECTUM*: THIRDLY, I would then advise to lay the *Woman* in a convenient manner, upon her *BACK* with the *superior* Part of her Body lower than the *inferiour*, that both the WOMB and the *INFANT* may the more easily recede or *give way back*.

*THEN* taking cautiously Hold of the *Border* of the ORIFICE with the *Fingers* of *either Hand*, I would press and draw it *back* towards the *RECTUM*, whilst I employ'd my *other Hand* outwardly upon the

*ABDOMEN*, a little above the *OS PUBIS*: I mean, that the *Child's HEAD* ought to be *thrust back* a little with the *Hand on the outside*, pressing it discreetly *down*; as the *ORIFICE* is to be drawn *back* towards the *RECTUM*, and at the same time also *downwards*, with the *internal Hand*.

*IN* the next Place, as I feel the *HEAD* and the *WOMB* mov'd a little *downwards*, so I would also advise the good *Woman* to raise the *upper Part* of her *Body*, yet so as not to stir the *Lower*, and to *bend* herself as much as possible *Forwards*, sitting as if she was going to *Stool*: Because by this *Posture*, she raises both the *INFANT* and the *WOMB behind*, and consequently drives them *BOTH Forwards*, whilst I would in the *Interim* keep my *HANDS* very fast placed as aforesaid, ready to depress the *HEAD before*, that it may fall directly into the *PELVIS*. In short, the *HEAD* being thus disengag'd, I would now advise the *Woman* to observe her *PAINS*, and mutually *labour* with them what she can, with her *Body* mostly still in a *Sitting Posture*, or kneeling with her *Arms* conveniently supported.

*BUT* supposing the *INFANT* to stick very fast upon the *PUBIS* (which commonly happens by *Loss of Time*, or by misimproving a critical *Minute*;) and that the capable *MIDWIFE* finds both the *MOTHER* and the *CHILD* in this miserable *Condition*, thro' the *Neglect* and *Ignorance of Another*: In this *Case* I would lay the *Woman* altogether upon her *BACK*, with her *HEAD low*, and her *BODY* a little *elevated*; then by the abovesaid *Method* I would try to depress the *Infant's HEAD*, observing however yet not only to press it *down* from *above*, but also first to *thrust it back*, and *depressing* it at the same *Time*: By thus *repelling* it, I would save the tender *HEAD* from being hurt by the *Depression*; since otherways these *BONES* would leave a *Dent* or an *Impression* upon it, if not also wound it over and above.

*MOREOVER*, supposing that the *MEMBRANE* should break by *Chance*, and that by enlarging the *Orifice*, the *HEAD* should be much *bared*: Then I would let the *Border* of the *WOMB* alone, and endeavour to thrust my *FINGERS* betwixt the *HEAD* (towards its *Upper Part*) and the *OSSA PUBIS*; by which means One may most probably draw the *HEAD downwards*, along with the *Orifice*. However, in fine, this *Case*, (as well as all other *preternatural BIRTHS*) absolutely requires a sound *Judgment*, a quick



*Comprehension, a good Conduct, an easy soft Hand, and a dextrous gentle Method of treating the parturient and patient WOMAN. But, farther—*

*WE* will again in the next Place *state* the *CASE* thus, that suppose the *HEAD* is too Big, and the *CHILD* so much compressed, that it cannot be brought into the *PELVIS* without great Trouble and Difficulty: In this *Condition*, before *Matters* come to an Extremity, I would (without Loss of Time) find out the *FEET*; in order to which, the *Orifice* (which is now commonly less *open*) ought to be cautiously *open'd* with a gentle *Force*, by thrusting first *one*, and then more *FINGERS upwards*, which are to be gradually *distended*, until at last the whole *HAND* is entered up to the *Wrist*: Whereby (after prudently breaking the *MEMBRANE*) I would now and then *thrust back* the *HEAD*, and put it upon one *Side*, as much as possible by *ART*.

*BUT* upon *This* here it must be carefully observ'd by the way, that I would pass my *Hand* close up along the *INFANT's Body* from the *Orifice* to the *Fund* of the *WOMB*, or to the *FEET*, that it may not come between the *SECUNDINE* and the *WOMB*, but betwixt the *MEMBRANE* and the *CHILD*: By this *Method* I shall neither hurt the *WOMB*, nor the *INFANT*; but the *HAND* distinguishing clearly all the *Parts* of the *CHILD*, I cannot miss finding the *Feet* with the greatest Certainty. Tho' I must acknowledge by the *By*, this to be the *Work* of a very strong and agile *HAND*, as well as of a sound and ready *Judgment*; because of the immense *Labour* and Difficulty, first in opening the *narrow ORIFICE*, and then in penetrating through it to the *Bottom* of the *WOMB*, as the *INFANT* obstructs the *Way*: not to mention the great *Inconveniencies* also besides, which arise from the *Turnings* and *Windings*, as well as from the *Length* and *Constriction* of the *Passage*. However yet—

*THUS* having found *one* or *both FEET*, I would draw them down *both together*, if possible, always turning the *TOES* towards the *FACE*. Whereas if only *ONE* can be found to be conveniently *attracted*, as it often happens, I make it fast by a running *Knot on a broad Ribband*, or by a certain *Bandage*, called *MITRA*, or with a soft *Linnen Rag* about four Inches broad; which I *twist* together, and hold in the *Hand without the Body*, as I pass the *other* up along this *LEG*, duly observing whether it is the *Right* or the *Left*, that I may know which of my *HANDS* will most commodiously find out the

*other LEG; and that HAND having reached the CHILD's Belly or Buttocks, I slide it along the THIGH to the other LEG: So that the FOOT being thus found, I bring it also down into the PASSAGE, according to the POSTURE of the INFANT.*

*BOTH FEET being now thus brought down, if they chance to be ill-turned, that is, with TOES up and HEELS downwards, I discreetly turn the CHILD, whilst I gradually draw forth the FEET. These, together with the BELLY, being fairly excluded, I hold the FEET with one Hand, whilst I put the other under the BELLY and BREAST, as far as possible: Or, resting the FEET in my Lap, with one Hand above, and another below, I take good hold of the BODY, attracting it gently. Upon this I advise and encourage my Woman now to labour her best, and that whether she feels any PAINS or not, since they are now no longer to be waited for with the Impatience of a happy Delivery.*

*BY this regular Method, in fine, the HEAD and both ARMS pass thro' the Orifice at once, and that without the least Danger; because the Smoothness of the TEMPLES affords always sufficient Room for the ARMS, as the Orifice relaxes and dilates, as has been already observed<sup>[175]</sup>. Now this, in short, I take, with Submission, to be the only genuine METHOD of perfecting a successful DELIVERY in the present preternatural Condition, whether the BIRTH be Dead or Alive: So that hence I proceed in course to——*

**CHAP. XXI.**  
***Of Præternatural BIRTHS, from the WOMB's  
inclining to either Side.***

*THO'* the *WOMB* may be *obliquated* (as has been said) either to the *right* or *left Side*; yet, to abbreviate this Work, I shall contract *both Situations* into *one*; and because the ingenious *Reader* may easily apply what is said of the *one* to the *other*, I shall only treat of that inclining to the *right Side*.

*THE* most difficult *Posture* of this kind is, when the *Bottom* of the *WOMB* is placed deeper in the *right Side* towards the *LOINS*, tending more to the *Back* than the *Forepart*. Which the *MIDWIFE* may know to distinguish by the following *Signs*; namely, 1. By the *Place* where the Woman feels the *INFANT* move most. 2. By that part of the *Belly* which is most pointed and hard on the *Outside*. 3. By trying the Woman in the beginning of the *Labour*, before the *Pains* have moved the *WOMB* out of its *Place*, she will find the *Orifice* of the *WOMB* suspended higher, compressed to the *Spine* of the left *OS PUBIS* or *COXENDICIS*; by which means the said *Orifice* cannot be *touched* without *Difficulty*; and by no means the *whole* of it, but only the *lower Border*. 4. She will find the *INFANT's Head* thro' the *WOMB* and *VAGINA* (tho' not bare) laid *a-cross* the *PELVIS*, but cannot come at the *lower Part* of it; only with one or more *Fingers*, she may sometimes penetrate betwixt the *Spine* of the said *Bones*, and touch the *VERTEX*.

*BY* these *Signs* the *MIDWIFE* soon finds her *Task* most heavy and perplexed; for from thence proceeds the following *Difficulties*.

I. *IN* this *Posture* the *INFANT's Head* (as soon as it makes the lead *Apertion* of the *Orifice*) is fixed upon the *Spine* of the left *OS PUBIS* or *COXENDICIS*; and the *Head* thus fixed cannot pass forwards, because those *Bones* cannot give way: From hence arise the *Aquæ*

*Furtivæ*, or a flowing of the *Waters* by Stealth, or as it were, by *Distillation*; the *Orifice* as well as the *INFANT's Head* being shut up by the said *Bones*, so that neither the *Head* nor the *Humours* can open it; save only a little on the *lower Side*: Where the *Waters*, by pressing the *Membranes* downwards in an *acute Form*, break thro' that *acuminated Part* as they also force the *Head* upwards, near to the *Border* of the said *BONES*.

II. *IT* often happens, by these means, that the *right Arm* is excluded, and falls down to the *Shoulder* in the *PASSAGE*, the *INFANT* being left dry by the unseasonable flowing of the *Waters*: And the *Arm* being thus thrust forwards into the *PASSAGE*, the *Head* is more and more forced-back *upwards*, so that the *Neck* of Consequence is so bent, that it may easily break; and the *Crown* of the *HEAD* (falling against the *Spine* of the *PUBIS* or *COXENDICIS*) is so pressed upon it by the violent *Pains*, that the *BRAIN* may be readily affringed, and consequently the *INFANT* die before *BIRTH*.

III. *THE* most deplorable *Condition* of all is when, after all *Pains* and *Labours* suffered in vain, the *MOTHER* herself expires, without bringing forth her *Child*; as it too often happens, that after a long continued and miserable *Torment*, the *BIRTH* is not a Jot advanced, whereby of course the wretched *Woman* must undoubtedly *yield up the Ghost* for want of effectual *Help*. I say for want of *Help*, because the *Help* of such *MIDWIVES* as are ignorant of the various *Postures* of the *WOMB*, and the *Method* of correcting them; and of such as do not thorowly understand the *TOUCH*, but place all their *Hopes* in *Nature* and *Divine Mercy*; is as nothing, and of no *Effect* upon this *critical Occasion*: Since the audacious *Ignorance* of such *Creatures* serves only to tempt *GOD* and his *Providence*.

*HAVING* thus defin'd and laid down the fatal *Inconveniences* of this *Preternatural Situation*, I come now to shew *People* concern'd how to correct it and dispatch a happy *BIRTH*: In order to which, the *præliminary Articles* are the *MIDWIFE'S* indefatigable *Industry*, and accurate *Attention* to the *Circumstances* of Things.

*THEN* supposing an *INFANT* to be brought forth *HEAD foremost*; the *Woman* is to be placed with the upper part of her *Body* a little elevated, the *MIDWIFE* then finding (by the *TOUCH*) the *Orifice* to be but moderately press'd upon the *Left OS PUBIS*, or *COXENDICIS*; in this *Case*, she is to be laid down full upon the *right Side* a little

obliquely, that the WOMB may fall back by its own Weight, and not relapse against those *Bones*.

*NEXT* after this I would endeavour to get my *right Hand-Fingers* above the upper Border of the *Orifice*, and thereby remove it a little, and bring it down nearer the *Cavity* of the *PELVIS*. To facilitate which *Work*, I would order some of the *By-Standing Women* to raise her *right Side* a little, which of Consequence raises the WOMB itself; and thus I would, by raising and letting it down by Degrees, move it *forwards* into the *PELVIS*: However, always taking special Care, that the WOMB, together with the *Head*, do not slip down too far into the crooked *Sinus* of the *OS SACRUM*, so as to stick there, (as has been already precaution'd in the preceding *Chapter*;) to prevent which unlucky *Accident*, I would advise to apply all possible Care and Pains in the Beginning, to sustain and keep up the *Orifice*, and to bare the *HEAD* sufficiently before its Descent; observing also the same Management in point of the *Humours*, until the *Membrane* breaks; which being broken, I would treat the *Head* in Manner as aforesaid.

*NOW* tho' the *HEAD* in this *Posture* offers itself as if it were *bent aside*, because of the *lateral Distorsion* of the WOMB, I would first bring it to a right *Position*, and then manage it as if it had presented itself *directly*: And besides, the *HEAD* being thus directed into the *PELVIS*, I would always take care that the *Woman's Body* be bent a little towards the *left Side*, that the *CHILD* may the more readily be carried down by its own *Weight* into the *PELVIS*. But, in short, as to the farther Exclusion of the *INFANT*, and *After-Birth*, as well as the *Cleansing* and *Contraction* of the WOMB; These Things are to be perform'd, as directed by the foregoing *Chapter*.

*HOWEVER*, we will now state the *Case*, and suppose that the *Woman* is spent and tired out with continual hard *Labour*, before the capable *MIDWIFE* is sent for: Upon this *Condition* the *BIRTH* is to be hastened by all possible prudent Means. In order to which, I would (without Loss of Time) endeavour to *turn* the *INFANT*, and extract it by the *Feet*; Because to direct it otherways into the *PELVIS*, would be too tedious upon this Juncture. For to bring it *Head foremost*, would create vehement *Pains*, which infallibly would expose *both Lives* to extream Danger. But now, in fine, having thus at large insisted upon the various *Cases* of *Preternatural Births*, arising from the four extream *oblique Situations* of the WOMB; It

remains yet still, that I also subjoin a few Words, upon such *Preternatural Cases*, as may proceed from the less *oblique Positions of the same Body*; and that briefly in manner following—

**CHAP. XXII.**  
***Of Præternatural BIRTHS, proceeding from  
the Median oblique Situations of the WOMB.***

AS the three preceeding *Chapters* concern only the Extremities of an *obliquated* WOMB, so they necessarily lead me in this Place to offer a short *Hint* Upon the *Median* or *Less oblique Uterine Positions*. Which notwithstanding their great *Variety*, according to the just Comparison formerly made<sup>[176]</sup>, I shall for Brevity-sake comprehend in *One*, and treat of in general *Terms* as subsequently follows.

I. I observe that however conspicuous and remarkable the *Difference* of these *Preternatural Postures* may be, especially *That* betwixt the *Four* mention'd *Extremes* and the *Natural Situation* of the WOMB; yet I fear, that there is too much Reason to suspect, that this *Difference* is but little known to the generality of *Practitioners* in *MIDWIFERY*, otherways I am sure *Patience* would not be so much cry'd up, or at least *Time* would not be so much trifled away, (at every difficult *LABOUR*) by the *Ordinary Boethogynists*, neither would the Use of *SHARPS* be so much practis'd by the *Extraordinary MIDWIFE*.

II. I observe, that tho' a WOMB *less oblique*, occasions a *less Difficult*, or more easy *BIRTH*, than any of the *Extremes*, yet the least Degree of an *oblique uterine Posture*, may be of great Hindrance, and imminent Danger to the *Woman*, whose attending *MIDWIFE* is ignorant of it, as well as of the exact *Method* of restoring it to its *Natural State*.

III. I would observe by the way, that as the fatal *Consequences* of such Ignorance, have already been sufficiently precaution'd in the preceeding *Chapters*; so it would be *supervacaneous*, and altogether needless to re-assume or repeat them in *This*: Wherefore I shall only farther, once for all, exhort and adjure such *MIDWIVES*, as have any

regard for their own *Conscienc*es, and the *Lives* of their Neighbours, 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 *essential Qualifications* of her PROFESSION, but the great *GOD* rather (to whom the Glory of all Things is due) perpetually compleated his own *Gifts*, and crown'd the *Labour* of her Hands with desirable *Success*.

*FOR* as the *Husband-Man*, who never sowed, can never expect to reap; or as the *Gardener*, who never *planted*, can never hope to gather; so neither can the *MIDWIFE* who was never regularly qualified, ever justly hope or expect to effect a happy *DELIVERY*; especially not in *Cases* of Difficult and *Preternatural BIRTHS*: Neither can the *Consequences* of her Mistakes or Ignorance on the other Hand, ever detract from, or lessen, the *Divine Power*, which is still the *SAME*, and *can always do all Things that it will, but will not always do all that it can*. Besides *HE*, who has been pleased to lay such *Burthens* upon us, to try the *Patience* and *Constancy* of *One*, and to exercise the *Industry* and *Charity* of *another*; *HE*, I say, often executes his *Judgments* upon *some*, for the *Sins* of *both Offenders*, that all Things may the more manifestly tend to his own eternal Glory.

IV. I come now in the *fourth* Place by certain *Demonstration*, to explain the Nature of a *WOMB* less *obliquated*, and to lay down the genuine Method of correcting any *Preternatural Situation* whatsoever of the disorder'd or distorted *WOMB*.

*IN* order to which, I would previously observe, that all such *Postures* of the *WOMB*, whether more or less, either tending *aside*, or *prone*, or *supine*, are only best discover'd by the *TOUCH*: Because the *Orifice* always answering in a *strait Line* to the opposite *Situation* of the *Bottom* of the *WOMB*, can never fail to shew its *Posture* to the judicious *MIDWIFE*.

*HENCE* if the *MIDWIFE* does but know exactly the *Natural Position* of the *ORIFICE*, she may thence easily conceive by how much it differs in an *obliquated* *WOMB*, and accordingly thereby readily judge whereabouts the *Bottom* is seated: Which *Situations* of *Bottom* and *Orifice* being known, she can consequently be at no loss to comprehend the *Disposition* of the whole *Uterine Body*. And if she



now remembers or recollects what has been said of *restoring* and *replacing* the most *extream*, or most *oblique* WOMB, she will have no Difficulty in restoring any WOMB *less oblique* to its *Natural Posture*; This depending entirely upon that Method, to which I refer<sup>[177]</sup>, for Brevity's sake.

*IN* short, I shall here only add, that if the *INFANT* offers itself *well turn'd*, in this *less oblique* WOMB; the *MIDWIFE*, having restored the WOMB to its right Place and natural *Posture*, will find nothing more to do, but to take Care to facilitate and enlarge the *Passage*, and receive the *CHILD* tenderly with the *Head foremost*. Whereas in *Case* the *INFANT* presents itself *ill-turn'd* in this WOMB, it is to be very circumspectly extracted by the Feet; as by and by will more amply appear from what ensues, *Viz.*—

**CHAP. XXIII.**  
***Of Preternatural BIRTHS, proceeding from  
complicated Causes, of both the INFANT and  
the WOMB.***

BY this sort of *BIRTHS*, I mean such as are *Preternatural*, both in respect of the *Situation* of the *CHILD*, and of the *WOMB*. Which complicated *Preternatural BIRTH* is (of all *others*) the most dangerous; because of an *Indefinity* of Accidents and Difficulties with which it is always attended, according to the many various *Postures* in which both the *INFANT* and the *WOMB* are found: All which to enumerate here, and to guard particularly against them, as I have done in the preceding *Cases*, would not only augment the *Bulk* and *Charge* of this *WORK*, but also be in some respect altogether *Needless*: Because if I was to content my self to treat this *Chapter* in *general* (without descending to *particular*) *TERMS*, I would not doubt but that the ingenious *Reader* would even thence readily form a clear *IDEA* of all such *BIRTHS*, from the many different *Cases* already stated and discussed; which if thoroughly well understood, the Rest cannot but be easily comprehended.

*HOWEVER*, that I may not leave the weaker *Capacity*, or the doubtful *MIDWIFE* to the Uncertainties of her own scrupulous *Judgement*, I shall propose and resolve some of the most difficult and dangerous *Cases* belonging to this *preternatural Subject*, and *that* as far as is really requisite, in manner following; *viz.*—

I. *WE* Shall suppose that the *INFANT* is ill-turned, and presents itself *preternaturally*, with *FACE*, *CHIN*, *HAND*, *ELBOW*, *SHOULDER*, *BREAST*, *BACK*, *BELLY*, *SIDE*, *BUTTOCK*, *KNEE*, *FOOT*, or any *other Part* or *Member* first, in a *WOMB* tending *obliquely forwards*. In this *Condition*, I shall *first* show the *MIDWIFE* how, and by what *Signs*, she may know and discover such perverse *Postures*; and *secondly*

how, and by what Means, *These* may be rectify'd, the *CHILD* extricated, and the *MOTHER* reliev'd in Life.

*THEN* as to the *First Point*, I would have it minded, that the *TOUCH* is the only *Expedient*, by which the *Situation* of the *INFANT* in any *WOMB*, whether *Oblique* or *Direct*, is to be discover'd and perfectly known. Which when the *MIDWIFE* finds to be *preternatural*, she needs not much trouble herself about what *precise Part* offers or comes *first* in the *PASSAGE*: Because of this short *Rule*, which I would not have her to forget; namely, That, when the *HEAD* does not present itself *first* in this complicated *Case*, the *CHILD* is to be drawn out by the *FEET*. For in this ill *Position* of both the *INFANT* and the *WOMB*, the *Version* of the *CHILD* succeeds more easily than if the *HEAD* was *foremost*: Wherefore I would lose no Time, but as Soon as I had discover'd all *Circumstances* aright, I would commence my Business upon this Occasion, before either the *MOTHER* or the *INFANT* are much spent, that I may perform my *Work*, while they both can mutually concur with me towards their own *Relief*; That is, while the *WOMB* is yet suspended in the *upper Part* of the *PELVIS*, and the *Membrane* not yet broken.

*IN* order to this *Second Point*, the *Woman* being commodiously placed, the *MIDWIFE* is to pass up her *Hand* into the *VAGINA*, and dispose the *Orifice* of the *WOMB* to open, which is now sooner done than if the *HEAD* came *first*: *This* being done dextrously, she is to put first *one* or *two Fingers*, then *all* of them successively into the *Aperture*; and when that is sufficiently enlarged, she is to penetrate into the *WOMB*, and either break the *MEMBRANE*, or wait its *spontaneous Breaking*, as she judges best by occurring *Circumstances*. In the next place, she is to look for and find the *FEET*; and, the *TOES* being always turn'd towards the *RECTUM*, they are to be forthwith brought into the *PASSAGE*: proceeding still farther in the due and regular *Method* of extracting the *CHILD*, as already taught<sup>[178]</sup> and dilucidated.

II. *WE* will suppose moreover, that the *INFANT* is *ill-seated*, and presents itself *preternaturally* with any of the aforementioned *Members first*, in a *WOMB* hanging *obliquely to either Side*. In this *Case*, I would sincerely advise the *MIDWIFE*, to lose no Time in opening the *WOMB*, breaking the *MEMBRANE*, turning the *CHILD*, and extracting it by the *FEET*: Because in this *Posture* of both the *BIRTH*

and the *WOMB*, Experience has taught me that nothing can be safer and less dangerous than this *Method*, when ingeniously and presently perform'd with *Dexterity*.

*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 *Motion*, nor suspecting its *oblique Situation*; erroneously imagining all *preternatural BIRTHS* to proceed merely from the ill *Version* of the *INFANT*: In which *Circumstance* however, when it happens so, I confess they are so far in the right, that the *HEAD* is to be *first* brought into the *PASSAGE*, and the *CHILD* excluded by it with all possible *Expedition*.

*BUT* that I may farther elucidate the true *State* of this *Case*, as it becomes me to speak the *Truth* ingenuously, it is my candid *Opinion* that, in any *oblique Posture* of the *WOMB*, it is the safest, quickest, and most convenient *Method* to extract the *INFANT* by the *FEET*, and that presently in the *Beginning* of the *LABOUR*, either before or at least presently after *FLOODING*, as occasion requires. For this very *Reason*, and to this *Purpose*, I hope, I may farther justly lay down *one certain Rule*; namely, that all *BIRTHS ill-turn'd*, in a *WOMB ill-seated*, are to be rightly *turn'd* again, and drawn out by the *FEET*. Which *Rule*, if duly observed, will, I am positive, save a *World of Women and Children*, that otherwise must inevitably perish; since as for my part, I know no *Situation* of the *INFANT* in an *oblique WOMB*, more difficult or dangerous than the *HEAD's offering itself first*; and *that* because the *BIRTH* cannot be then *turned* without the greatest *Difficulty* and most extreme *Pains*.

*THIS*, in short, will be readily granted by *All*, who do consider or conceive that the *WOMB* (being fixed by *Ligaments* on both sides) is always more inclinable to *fall Forwards* or *Backwards*, than to either *Side*, and first most commonly *bends back* before it comes to any *lateral Posture*; and that from hence of consequence, the *WOMB* is *distorted* as well as *obliquely situated*. By reason of which *Distortion*, if the *CHILD* comes *Head foremost*, it falls down in the *PELVIS obliquely*; and tho' a judicious *MIDWIFE* may bring the *HEAD* directly into the *PELVIS*, yet the *Shoulders* following, must needs fall

upon the PELVIS *a-cross*, in its narrower Part; whereby of reasonable Consequence the INFANT must be distorted in the *Passage*.

NOW in this Case, no PAINS, how violent soever, can avail to force forwards the BIRTH so fixed upon these Bones; wherefore (I say) when the WOMB is thus seated, it is most safe in the Beginning of the LABOUR, to open its Orifice, break the Membrane, turn the CHILD, and take it out by the FEET; since by the HEAD's coming now foremost, both Lives are at Stake and in great Jeopardy.

HOWEVER yet it may be again objected, that I have already prescribed another Method in Chap. 21; viz. of bringing the Orifice together with the HEAD into the PELVIS, and promoting the BIRTH in that Manner: To this I answer, that my Reason for so doing, was not only to convince some People, that I know their Method as well as my own; but also to whet or assist the Judgment of such good MIDWIVES as cannot forsake their own old By-Paths; Not that I ever design'd to recommend it to any, tho' I must however acknowledge, that sometimes it may effect the desirable Ends; but according to the Rules of irrefragable Truth, and sound Judgment, we find that, in this Position of the WOMB, let the BIRTH offer itself as it will, the only laudable Method is without Loss of Time to extract the INFANT, and deliver the Woman as above-directed.

III. I observe upon the whole, that as the immediate present Case is applicable to either (*right or left*) Side; so what is said of the foregoing Condition, with respect to the WOMB's *inclining forwards*, may be easily apply'd to the Case of its *tending backwards*: Only with this considerable Difference, that the *oblique forward Posture* of the WOMB, is the most commodious of the Four mentioned Extremes, and consequently admits of a more easy Exclusion of the BIRTH by the Head, than any of the rest mentioned.

NOT but that either of these grand or complicated *preternatural BIRTHS* imply and prognosticate imminent Danger to the MOTHER, or the CHILD, or Both; as well as incredible Labour and Fatigue to the faithful MIDWIFE; who, in such Cases, can less distinctly feel, less commodiously handle, and more difficultly come at the Matter, so as to dispose the INFANT'S Members for Attraction, than in any other Condition of BIRTH: Hence it is, in short, that so many MIDWIVES are liable to the most egregious Mistakes, and unaccountable Deceptions upon these unlucky Occasions. But—

AGAIN farther, I hope I may freely speak my Mind, and openly avow, that the most of these BIRTHS proceed merely from want of seasonable and skilful Assistance in the beginning of the LABOUR: Because the BIRTH (however well seated then) by reason of the *bad Situation* of the WOMB, cannot possibly pass thro' the PELVIS of itself; and not being judiciously assisted at that nice Juncture, behold, from a *Natural*, it falls on a sudden also into a *Preternatural Posture*. From hence we have this extreme difficult and most dangerous sort of *Preternatural BIRTHS*, as will more conspicuously appear from a deliberate *Reflection* upon the preceding *Chapters*. And This much (I hope) may finally suffice any intelligent *Reader*, to conceive the different *Circumstances* of all *complicated Preternatural BIRTHS* whatsoever. Whence I go on to the *Fourth* and last Sort of *Preternatural BIRTHS* proposed; namely, *Those* proceeding from intervening *accidental Causes*; which because they are also different, I shall handle briefly and separately in the ensuing Manner; *viz.*—

## CHAP. XXIV.

### *Of Preternatural BIRTHS, proceeding from the NAVEL-STRING's coming first, and that either alone, or with some other Member.*

AMONG the various unhappy *Accidents*, which may happen in or about the Time of *LABOUR*, the present *Case* is none of the most auspicious; in as much as it may, in sundry *Respects*, occasion a very difficult *Preternatural BIRTH*, according to the Difference of Circumstances: For the *NAVEL-STRING* having fallen down and come *first* in the *Passage*, may be variously turn'd, and consequently cause several and sundry *Inconveniencies*, as follow, *viz.*—

I. *WHEN* the *Umbilical Vessel* falls down alone into the *PASSAGE*, without any other *Part*, the *BIRTH* is then commonly situated across in the *WOMB*; and in this *Condition*, *BACK* or *BELLY*, *HAND* or *FOOT*, may be probably expected to come *first*: Wherefore the active *MIDWIFE* ought to discover the *real Posture* by the *TOUCH*, and *that* at least before all the *Waters* are yet flow'd off and evacuated; and then betimes to fetch away the *CHILD* by the *FEET*, unless the *HEAD* be more convenient or pat for the Purpose. But these *Cases* being already particularly discussed<sup>[179]</sup>, I shall add nothing farther upon them in this Place.

II. *THE String* may fall down *double*, and so swell with *Cold*, as to obstruct the *Passage*, which however is but the smallest Consideration in this *Condition*, because by its hanging down *double*, it may be so shortned, that the *CHILD* may be detain'd, appending by it in the *Orifice*, until the *BLOOD* of the *Umbilicals* coagulating either by *Cold*, or by *Compression* in the *Passage*, the due *Circulation* is obstructed, and the *INFANT* expos'd to the greatest of *Dangers*, if a very speedy *DELIVERY* does not prevent the fatal Accident.

*THE* Prudent *MIDWIFE* ought always to be very solicitous about this *Case*, making it her particular *Care* from the beginning of the *LABOUR*, as soon as perceiv'd by the *TOUCH*, and before the *Waters* break, to avert or hinder its either coming *before*, or *along with the HEAD*, by removing it judiciously according to *Art*. But supposing she comes too late to prevent the *Mischief*, and that the *STRING* is already in the *Passage*; then it is to be *put back behind the HEAD* immediately, and kept there until the *HEAD* be fully directed into and lodg'd in the *Passage*. However it sometimes happens that it cannot be kept-up so *long*, and that the *MIDWIFE*, whatever *Pains* she may take, cannot hinder it from extruding itself at every *PANG*: In this *Condition*, I would advise her (without delay) to extract the *BIRTH* by the *FEET*, and that notwithstanding the *HEAD* should be *foremost*.

III. *IT* also happens sometimes, that the *STRING* without hanging down, is variously compress'd betwixt the *HEAD* and the *Bones* of the *PELVIS*, which (stopping or impeding the *Motion* of the *BLOOD*) soon occasions the *INFANT*'s inevitable *Death*.

*IN* which *Case*, if pressed against the *OSSA PUBIS*, having laid the *Woman* on her *Back* with her *Head low*, and the *lower Part* of her *Body raised*, I would press *back* the *INFANT*'s *Head*, and put the *STRING* as much as possible behind it; upon which, then I would bring the *Head* forthwith into the *PELVIS*, unless it be more convenient to *turn* and *extract* it by the *FEET*.

*AS* also, tho' seldom, it may happen, that the *Umbilical* may be *pressed back* by the *HEAD* against the *Os SACRUM*: In which *State* of *Affairs*, I would turn the *Woman*, if *Strength* may permit, upon her *KNEES*, whilst I employ either *Hand* on the *Back Part*, in order to remove the *HEAD*, how firmly soever fixed: Whereas if the *Patient* be weak, I would lay her upon either *Side*, drawing up one *Foot* to her *Belly*, for the *Advantage* of obtaining more *Room*, in order to effect the same *Thing*; which, tho' difficult, is no impossible *Task* for the expert *MIDWIFE*.

*BUT* if it chances to be pressed against either of the *OSSA ILIA*, having laid the *Woman* on the contrary *Side*, with the *lower Part* of her *Body* elevated, I would remove the *HEAD* with the opposite *Hand*, and free the *STRING*; proceeding otherways as in the former *Cases*, with *HEAD* or *FEET*, as I should find most convenient.



IV. *AGAIN*, it also sometimes comes to pass, that the *STRING* is found lying upon the *Forehead*, which is indeed most *dangerous*; but it is easily removed with good Judgement to the *Temples* of the *HEAD*, which I take to be a safe *Position*, because there the *Pressure* is much less aggravated.

V. *MOREOVER* it likewise sometimes happens, that the *STRING* comes along with the *Shoulder, Elbow, Hand, Foot, &c.* without touching the *HEAD*: Upon this then as soon as the *Humours* have flow'd, I would pass my *Hand* quickly up, and bring the *CHILD, Head or Feet foremost* into the *Passage*, according to its *Situation*, always detaining or stopping the *STRING* from coming out before the *BIRTH*: Whereas if the *STRING* be already excluded along with the *Foot* or the *Arm*, it is to be *repelled* with all necessary *Speed, Conduct, and Caution*, and then the *INFANT* ought to be dextrously drawn out by the *Feet*.

VI. I have also seen the *CHILD* brought forth by the *HEAD*, with the *Umbilical* circumvolv'd, or turn'd twice or thrice round the *NECK*; by which means of the *STRING's* being so much shortned, the *BIRTH* was stopped or retained in the *Passage*: Upon this Occasion, I endeavour'd to slacken the *STRING*, and so bring it over the *HEAD*, but finding it too *strait* and *short* to be so ordered, I *tied* it in two places (at about two or three *Inches* distance) and then *cut it in two* betwixt the *Ligatures*: That being done, it was my *Business* to lose no *Time* in attracting the *INFANT* and delivering the *WOMAN*; otherways in this *Condition*, it would have soon expired.

**CHAP. XXV.**  
***Of Preternatural BIRTHS, from the AFTER-  
BIRTH's coming first into the PASSAGE.***

*ANOTHER* Preternatural Accident to which the *BIRTH* is also sometimes liable, is the *Falling down of the PLACENTA* into the *Orifice* of the *WOMB*; which of course must needs obstruct the *Passage*, and prevent the timely *Egress* of the *INFANT*.

*NOW* tho' the ignorant *MIDWIFE* often occasions this untoward *Accident* by her own unskilful and imprudent *Treatment*, or rough and indecent *Usage*; yet the Ingenious *MIDWIFE* discovers this *Case* in time by *two* certain different *Ways*: Namely, *FIRST*, by the *TOUCH*, when she can neither feel the *MEMBRANE*, nor the naked *HEAD*; but (on the contrary) perceives a thick, soft, fleshy, boneless *Substance*: *SECONDLY*, by a *Bloody Flooding*, which constantly attends this *Condition*; whereby both the *MOTHER* and the *CHILD* are imminently endangered, as is already more abundantly set forth<sup>[180]</sup>: Unless the skilful *MIDWIFE* can prevent the fatal *Consequence*, by accelerating the *BIRTH*; which, however yet, is not to be rashly attempted without due *Circumspection*.

*BUT* notwithstanding the daring *Difficulties*, and time-serving *Precautions*, mentioned by most *Authors* of my reading and revolving, in this *Case*; I can conceive no extraordinary *Perplexity* which can attend it, if the *DELIVERY* be but *timely* or *seasonably* undertaken, before the *Woman's Strength* and *Blood* be too much exhausted. I know *Daventer*, *Peu*, and some *others*, make long *Ambages* or *Circumlocutions* upon this *Head*; for *some* are at great *Pains* to teach us how to perforate the *SECUNDINE* with a *Hair-Needle* instead of our *Fingers*, and *others* how to keep it back, until the *INFANT* be first born: But for my part, as I already foresee sundry *Difficulties* that will arise in these *Practices*, so I shall be loth to come into them, and that because—

*FIRST*, in penetrating the PLACENTA with any *acute Instrument*, the *CHILD* (if not the *MOTHER* also) may be easily wounded: *SECONDLY*, supposing it to be done with the *FINGERS*, the *Hole* must be dilated in proportion to the *Aperture* of the Mouth of the *WOMB*, and then *this* mangled *MASS* must be dispersed to *all Sides* of the *Orifice*; by which Means, *Daventer* himself acknowledges, that it often perfectly *congeals* with *BLOOD*, and sticks so fast to the *WOMB* or *VAGINA*, that the *Ignorant* would not only take them to be *grown together*, but also believe them rather to be *one and the same Body*: Which consequently must require both great *Pains* and *Difficulty* to be separated, and at last a very diligent *Scrutiny* must be made, that no *Fragment* be left any where *Behind*, since in this *Condition* no just *Conjecture* can be made by the *Eye*: *THIRDLY*, by retaining the *SECUNDINE* in the *WOMB*, when its heaviest and most bulky *Part* (the *PLACENTA*) is fallen down into the *Entrance*, let it be never so judiciously managed and moved, it possesses a considerable deal of *Room*, and consequently obstructs the *Operation* of the *MIDWIFE'S Hand*, lying as a cross thwarting *Impediment* in her way, which at the same *Time* *blockades* or totally shuts up the *Passage* of the *CHILD*.

*WHEREFORE*, and considering that this *Body*, when so loosened and separated from the *WOMB*, can never possibly be any more *serviceable*; but, on the contrary, highly *detrimental* to both the *MOTHER* and the *INFANT*, as aforesaid; I cannot but be of *Opinion*, that it is both the safest and shortest *Way*, to extract the *SECUNDINE* *first*; by which expeditious *Step*, the *MIDWIFE* not only gains more *Room* to turn the *CHILD*, but also (this being done) she can much more commodiously draw it out by the *HEELS*: Animadverting always by the way, that in this critical *Condition*, the *BIRTH* must immediately follow the *SECUNDINE*, without the *Loss* of one *Moment's Time*, and *that* especially for stopping the *Floodings*, which would otherways not only soon suffocate the weak *INFANT*, but also in a short *Space of Time* effect the certain *Death* of the tender *MOTHER*.

**CHAP. XXVI.**  
***Of Preternatural BIRTHS, proceeding from  
the Death of the INFANT.***

*AMONG* the many *Preternatural BIRTHS* mentioned, I think *that* of a *Dead CHILD*, may now at last justly take place.

*BUT* because this *Case* is too commonly mistaken, and that the *Live INFANT* is too often taken for *Dead*, and consequently the wretched innocent *Creature* treated accordingly; I think it may not be amiss, before I enter upon this *DELIVERY*, that I make a few previous requisite *Remarks*; by which the extraordinary *MIDWIFE*, who is commonly sent for too late, may perfectly know whether the *BIRTH* be *dead* or *alive*; to the End that, so also in *Case of Necessity*, it may be accordingly managed: Since in this fatal *Condition* I have known *several Persons* to have been grossly deceiv'd, who have depended upon the *Relation* of the sick *WOMAN*, or taken it upon the *Credit* of the ignorant attending *MIDWIFE*.

*FIRST* then I know it to be *ALIVE*, if, by laying my *Hand* on the *MOTHER's Belly*, I find it *stir* or *move*: Or, *SECONDLY*, If I have not full *Satisfaction* this way, I would convey my *Hand* into the *WOMB*, as soon as the *Waters* break, to feel the *Pulsation* of the *NAVEL-STRING*; which the nearer I feel to the *CHILD's Belly*, the stronger I find it *beat*, if *ALIVE*: Or, *THIRDLY*, I would put my *Finger* into the *INFANT's Mouth* to feel its *Tongue*, which (if *ALIVE*) I should perceive it to *stir*, as if it would *suck*.

*WHEREAS*, on the contrary, we may know it to be *DEAD*, when a certain nauseous and cadaverous *Humour* flows from the *WOMB*: Or, when the *Woman* feels a great ponderous *Weight* in her *BELLY*, tumbling always towards that *Side*, which she inclines to, or lies upon: As also when we find the *CHILD cold* in the *WOMB*; or the *Umbilical Vessel* without *PULSE*; or the *TONGUE immoveable*: Or

lastly, when I perceive the *Dissolution of the Cuticle* on the Top of the HEAD, I am then positive that the FOETUS is DEAD; because, as *this* is not easily *dissolved*, neither does it happen immediately, but some Space of time after DEATH.

*IN* this Case then of a *dead CHILD*, the *Labour* is commonly lingring and dangerous, because of the few, faint, and slow *PAINS* which seize the *Woman*; so that *Nature*, being half overthrown by the *Death* of the *INFANT*, which now can no ways help itself, absolutely requires to be assisted by the most expeditious ART: And *that* best, in my humble Opinion, by the *Means* and *Method* following, *viz.*—

*FIRST* I would endeavour to awaken and promote the *PAINS*, by one or more sharp and strong *Clysters*: But *SECONDLY*, if *these* do not succeed so expeditiously as necessary, I would introduce my *Hand* into the *WOMB*, sliding it all along under the *BELLY* towards the *FEET*; and so, with *Face* and *Breast* downwards, I would gently extract it by them; in the same manner, as if it was *ALIVE*. Only, in this *Case*, great *Care* must be taken, that the *HEAD* may not unhappily *sever* itself from the *Body*, and consequently *stay behind* in the *WOMB*; which Accident may easily happen in the *Passage*, especially if the *BIRTH* is any ways *putrefy'd*.

*HOWEVER*, after all, in *Case* of such an untoward *Occurrence*, I would still excuse myself from the *Use* of an *EDUCTOR*, and debar myself from the *Practice* of any *Instrument* whatsoever, save only that of my own natural *HAND*; which, I think, in all *Conditions* of *BIRTHS*, whether *Natural* or *Preternatural*, *Dead* or *Alive*, is solely *obliged*, and only best serves, according to the *Rules* of my *Profession*, to discharge the *Duty* of all the *INSTRUMENTS* in the *Surgeon's Shop*; excepting only in the *Case* of a *MONSTER* or a very *Hydropical CHILD*.

*BUT* in the present *Circumstance* of the *HEAD's* being separated from the *Body*, as soon as I have extracted the *CARCASE*, as above; I would instantly convey back my *Hand* into the *WOMB*, and put one or two of its *Fingers* into the *Mouth* of the *HEAD*, placing my *Thumb* under the *Chin*: For by *thus* taking Hold of it by the *Jaw*, I would extract it gently, and *that* with the greatest *Ease* and *Safety* to the *PATIENT Woman*.

*NOW* having thus, in fine, both particularly and at large, treated of the several *Sorts of Natural, Difficult, and Preternatural BIRTHS*: And having also for the common *Good of Mankind*, without any Affectation, Hesitation, or Reservation, candidly laid down, and ingenuously set forth the most *certain, brief, plain, easy, and unprejudiced INSTRUCTIONS*, which perhaps have ever yet been committed to PRINT, upon the excellent *Subject of MIDWIFERY*: And having likewise, in a Word *lastly*, for the true *Direction* and good *Government* of all *MIDWIVES*, fairly laid (as it were) and faithfully *delivered* the *big-belly'd Woman*, in every relative *Case or Condition of BIRTH*, which may or can happen to her: It now only remains, I would modestly think, that I should (in the next place) come to take all the necessary *Care*, and make the most requisite *Provision* possible for the perfect *Recovery* of my *CHILD-BED-WOMAN*; and *that* in the ensuing *Method*.

## **SECT. VI.**

### **CHAP. I.**

#### ***Of the DIET and REGIMEN of the Puerperial or Child-Bed-Woman.***

*THE Good Woman* being now delivered, and laid in *CHILD-BED*, may rightly be compared to a *SHIP*, which, after a dangerous nine or ten Months *Voyage*, rides at *Anchor* in her *PORT*; where, tho' arriv'd with great *Security*, yet if not well *moor'd* against sudden *Winds* and *Storms*, she may perhaps at last drive from her *Anchors* and suffer *SHIPWRECK*: So in like manner if both the *MOTHER* and the *CHILD* be not duly taken *Care* of after the *BIRTH*, *Both* may be still expos'd to the Danger of *DEATH*. Wherefore, to prevent all such melancholy *Accidents*, I shall first point out the proper *REGIMEN* of the *One*, and then successively direct *THAT* of the *Other*, in the following Manner; *viz.*—

I. *THEN*, immediately after the *BIRTH*, a soft gentle *Closure* may be apply'd to the *WOMB* for repelling of the *cold Air*; of which we must be now very cautious, if we will *avert* the fatal *Consequences* that may thereby happen: As also a small *Plaister* of *GALBANUM* with a little *Civet* in its Center, may be applied to the *NAVEL* for attracting, or rather retaining the *WOMB* in its proper Place, where the *MIDWIFE*'s careful *Hand* has fixed it after the *DELIVERY*.

II. *THE Patient* having her *Body* wrap'd about with a *warm Cloth*, and her *Hips* girt round with the same, is to be placed conveniently

in a *warm* BED; that is, directly upon her *Back-Bone*, with her *Head* and *Body* a little elevated, for her *breathing* and *cleansing* the Better; as her *Thighs* and *Legs* also are to be stretched down close together: Whereupon *now*, if not *before*, she ought to have a little good *Chicken* or *Pullet-Broth* for her Refreshment; which being done, all *Doors* and *Windows* are to be shut, and the *Bed-Curtains* drawn close, that she may rest and sleep quietly.

III. *IN* the next place, the *Closures* are to be remov'd, and the *clotted* BLOOD taken away; which being diligently done, the *BELLY*, *LOINS*, and *PRIVITIES* are to be anointed with the Oil of *sweet Almonds*, or *white Lillies*, mixed with a little warm *Wine*, which may be repeated at pleasure, for allaying the *PAINS* of these *Parts*: And as the *Woman* is to be carefully kept always very *warm*, as well as disposed to *Rest* and *Sleep*; so every now and then, she is to be comforted with some small Matter of any convenient *FOOD*; abstaining however chiefly from *strong Meats*, as well as from all *hot* or *strong Liquors*.

IV. A *DECOCTION* of *Barley*, *Linseed*, and *Chervil*, or *Marsh-Mallows* and *Violet-Leaves*, with a little *Honey* of *Roses*, may be afterwards used *Milk-warm* three or four times a *Day*, by way of *Fomentation* for the first five or six *Days* of *CHILD-BED*: Or, instead of these Things, fresh *warm Milk*, or *Barley-Water* only may be properly used; always remembering that the *Parts* be duly cleansed from the *clotted* BLOOD, &c.

V. *IN* the mean time, the *Woman's* *BREASTS* are all along to be kept very close and warm-cover'd with soft *Cloaths*, that the *MILK* may not *curdle*; which however is no ways yet in the beginning fit for the *CHILD's* *Nourishment*, until the *Conflux* of the *MILK* and the *Humours* is over; which, upon the first days after *DELIVERY*, run in abundance to the *BREASTS*.

VI. *SPECIAL* Care also must be taken, when the *Woman* is resolv'd not to *Nurse* the *CHILD* herself, that the *LOCHIA* or *Child-Bed-Evacuations* flow-off plentifully, in order that thereby the *Shock* of the *BLOOD* may be averted from the *BREASTS*; which if not sufficient to prevent that *Inconveniency*, they may be properly anointed with the Oil of *ROSES* and a little *Vinegar* beat-up together; or a *CATAPLASM* of the Meal of *Beans* and *Vetches* mixed



with *Oxymel* may be applied to the *BREASTS*; or they may be fomented with a *Decoction* of the Leaves of *Mint*, *Dill*, or *Parsley*.

VII. *IN* the time of *Cleansing*, all Noise and Clamour about the *Woman* ought to be suppressed; and as she herself ought not to talk much, or *aloud*, neither ought any Person about her to be *obstreperous*: Because her *Repose* is not only thereby disturb'd, but also her *Spirits* exagitated; which violent Commotion of *Humours* may readily stop the *natural Course*. And as for the same Reason, all *Passions* of the Mind are to be suppressed; so the *Woman* is to keep herself as much as she conveniently can upon her *Back*, carefully avoiding frequent *TURNINGS* to either Side.

VIII. *AFTER* ten or twelve Days, proper Measures may be taken to fortify and strengthen the *Members*; and after she has fully done cleansing (which may be about the 20th *Day*, sooner or later after *DELIVERY*, according to the *PATIENT'S Constitution*, or her way of *Living*) some proper *Astringent Medicines* may be discreetly made use of, for corroborating and reconsolidating the *Parts*.

IX. *AS* to her *DIET*, during this Time, she ought to be very regular, and live *abstemiously* (especially the *first Days*) as if she had a *FEVER*, using only good *Broths*, *Jellies*, fresh-laid *Eggs*, *Ale-soup* made with fresh *Butter*, or the like; after which, she may begin by degrees to eat a little *Chicken*, *Pullet*, *Capon*, *Veal*, *Mutton*, or any thing else of good *Nutrition* and easy *Concoction*.

*AS* to her *DRINK*, if she has no *Fever*, she may use besides her *Cawdles*, small *White-Wine* and *Water* for Variety's sake; but in case of a *Fever*, *Water* boil'd with a little *Cinnamon*, or *Coriander-Seed*; or a *Ptisan* of *Liquorish*, *Figs*, and *Aniseeds* boil'd in *Water*; or small *Ale* a little butter'd, as the *Woman* pleases, are far more convenient; observing always carefully that her *DRINK*, of whatsoever sort, be at all times a little *warmed*.

X. *FINALLY*, as the *Child-Bed-Woman's* Body is always to be kept open, if not otherways naturally so, by a proper gentle *CLYSTER*, repeated as often as Necessity requires, until the *Course* of the *LOCHIA* is quite over; so afterwards she ought to take one or more proper gentle *PURGES*, for cleansing the *Stomach* and the *Bowels* of such vitious *Humours*, as *Nature* could not otherways evacuate: Upon which, a repeated Strengthening *BATH* may be most pertinently used, as also, in order that she may again the more

successfully *begin upon a new Score*, other proper Measures may be prudently taken.

*THUS* we suppose that all things have succeeded well with our *Puerperial Woman*; in which Condition the above-mention'd is her only requisite *REGIMEN*: But in Case of any *Preternatural Accident*, we must come to her *Assistance*, according as the Nature of *Circumstances* does require: Of all which in their Order, as they most commonly happen to the *Woman* in her present *Condition*; and **FIRST**—

## **CHAP. II.**

### ***Of the AFTER-PAINS.***

*THESE* PAINS, which usually accompany or follow after the *BIRTH*, are common to all *Child-Bed-Women*; and in that *Natural Sense*, as they proceed only from the quantity of *BLOOD* abounding in the relaxed *Womb*, distending its *MEMBRANES*, or arise from its *Acrimony*; so they gradually cease, and in two or three days quite vanish: Wherefore I am not to insist upon *Those*, which only affect the debilitated *WOMB*.

*BUT* it often and too commonly also happens, that another Sort, justly call'd *Preternatural AFTER-PAINS*, afflict the *Woman*; which she sometimes feels about her *Loins* and her *Groins*, sometimes about the *Navel*, sometimes all over the *Belly*, and sometimes in the *WOMB* only, and that sometimes with a little, and sometimes without any *Intermission*.

*THE* most common *Cause* of which *PAINS* is generally one of the *Five* following; *Viz.* 1. The *External AIR*, especially the more *frigid*, which easily penetrates into the *WOMB*, if not carefully prevented: 2. *Clotted BLOOD*, or some other *foreign Body* left behind in the *WOMB*: 3. Some *Acrid*, and *Mordacious BLOOD* adhering to the *WOMB*, which excites and stimulates *Excretion*: 4. The *SERUM* vellicating or twitching the *excoriated* part of the *WOMB*: Or, 5. *WINDS* elevated from the *Humours* fermenting in its *Substance*; which, together with those turgent *Humours*, tear its tender *TUNICKS*.

*NOW* because these *PAINS* often excruciate the *Woman* as much as the *real LABOUR-PAINS* do, and since they are not always without *Danger*, *Necessity* demands that they should be either *cured*, or at least *mitigated*: Which may be most properly done, by convenient relaxing and attenuating *Medicines* outwardly applied, as well as

inwardly taken, when the *Case* does not require the *Hand-Cure*, or manual Operation.

*HOWEVER*, yet more particularly, in respect of the PAINS, from what *Cause* soever they may proceed, *CLYSTERS* of *Milk* with the *Yolks of Eggs* are proper; as are also emollient *Fomentations* mix'd with attenuating and *Uterine Medicines*; a *Fumigation* of *BRANDY*; a *Decoction* of the *Recrements* of the *Regulus of Antimony*; such things being of a *sulphurous Nature*: And moreover, in fine, all *AFTER-PAINS* are eased by *Aromatick* and *Carminative Remedies*; such as *Seeds of Anise, Carway, Cummin, Fennel, Penny-Royal, Roman-Camomil, &c.* infus'd or boil'd in *Wine* or *Water*, adding thereto a very little *Mace* and *Saffron*.

**CHAP. III.**  
***Of the Suppression of the LOCHIA, or Child-  
Bed-Purgations.***

*THE LOCHIA* are nothing else, but the ignobler part of the *Blood* and congested *Humours*, which after the *BIRTH* Nature evacuates and discharges out of the *Uterine Vessels*, in consequence of the *Divulsion* and *Separation* of the *PLACENTA* from the *WOMB*. Which *LOCHIA* however differ always according to the *Constitution* and *Disposition* of the *Woman*, and that not only in *Quantity*, but also in *Quality*: For if the *PATIENT* be otherways *Healthy*, and *Well-disposed*, *these* are at first of a *florid rosy Colour*, degenerating day by day into a *Pale-dye*; Whereas if otherways, they are sometimes *Aqueous*, and sometimes *Bilous*, *Melancholick*, &c. And, according also to the usual *Habit* of *Body*, and *Way of Living*, *some Women flood* more plentifully, *others* more sparingly; *some* a longer, and *others* a shorter *Time*: as for Instance—

A *Woman* given to *Ease*, and *high Living*, being delivered of a *MALE*, may *cleanse* from twenty to thirty *Days*; and if of a *FEMALE*, from thirty to forty-two *Days* at most, however still declining in *Quantity* from *Day* to *Day*: Whereas *another* given to *Exercise*, may *flood* only from eight to fifteen *Days*; and *that* also perhaps more *sparingly*, or by *Intervals* of one or two *Days*. But it oftentimes happens, that this *Evacuation* is either suppressed in *Whole*, or in *Part*; of which *Suppression* or *Preternatural Retention*, I am now about to speak.—

*FIRST* then, the *Cause* of this *EVIL*, proceeds either from an *Obstruction* of the *Uterine Vessels*, occasion'd by *thick BLOOD* stopping the *Passages*: Or, *SECONDLY*, from a *Constriction* or *Compression* of the same *Vessels*, occasioned by an *oblique Situation* of the *WOMB*, or by cold *Air*, cold *Drink*, or the like, which readily constrict their *Orifices*, as well as contract the *WOMB* itself: Or,

THIRDLY and lastly, the *Cause* may proceed from the *BLOOD*'s being retracted and converted to some *other Part* of the *Body*; which is most commonly occasion'd by some *Passion* or *Perturbation* of *Mind*, that may not only turn the *Shock* of the *BLOOD* to the *BREASTS*, but also retard the *Motion*, and thicken the *MASS* of the same *BLOOD*.

*THE DIAGNOSTICKS* however of this *Distemper* are manifest; for either no *BLOOD* is voided at all, or too small a *Quantity*, in respect to the *Size*, *Temperament*, and *Constitution* of the *PATIENT*: But besides, it may be also known by the following *Symptoms*; viz. a *SWELLING* of the *BELLY*, upon the Retention of the *Humours* that ought to be evacuated; a *Difficulty of Breathing* arises; *PAINS* seize the *Abdomen*, as also the *Loins* and the *Groins*; a *Fever* and *Tremblings* follow; as *Faintings* do upon a weak, quick and unequal *Pulse*; something *fuliginous* appears in the *Urine*; and a livid, black, grumous, or nauseous *Matter* is excreted.

*HENCE* proceed various *PROGNOSTICKS*; viz. *Fevers*, *Spitting* or *Vomiting* of *BLOOD*, *Melancholy*, *Inflammations* of the *Liver*, *Quincy*, *Pleurisy*, *Frenzy*, *Dropsy*, *Apoplexy*, and *Madness* itself: The *least* of which may prove of fatal *Consequence*, wherefore *Delays* in this *Condition* are most dangerous; because when any of *these* heavy *SYMPTOMS* has befallen the *Woman*, there is scarce any *Hope* left for her *Recovery*; whereas *before*, they may be artfully prevented, and the *Cure* duly perfected by convenient *DIET*, *Venæsections*, *Revulsive Medicines*, &c.

*BUT* more particularly the *Cure* ought to vary, according to the *difference* of the co-incident *SYMPTOMS*: For since continual *Fevers* and *Inflammatory Diseases* most commonly follow upon this *Suppression* or *Diminution* of the *LOCHIA*, we must take great *Care* that, endeavouring to promote the *FLUX*, and to open the *Uterine Vessels*, we do not augment the *FEVER* and *Inflammation*; which will certainly happen, (if without distinction) we use the *hot Medicines* prescribed by many *AUTHORS*.

*WHEREFORE* in this *Case* repeated *Venæsections* sometimes in the *Ankle*, and sometimes in the *Arm*; and *cupping Glasses* applied to the *Thighs* and *Shins*; as also *Rubbing* of the *Legs* and *Thighs* well, are generally sufficient *Remedies*; especially if followed with one or more *Cleansing*, or partly opening, partly cooling, and

Emollient *CLYSTERS*, of a *Decoction* of *Mallows*, *Pellitory*, or the like; in which strain'd *Liquor*, the *Pulp* of *CASSIA* with a Dram of *Nitre*, and *Sugar*, and *Honey* may be dissolved: As also *Fomentations* and *Fumigations* of Emollient and Aperient *Medicines* that are not sharp, may be very pertinently used. Finally, the *Infusion* of *JESUITS-BARK* in *Water*, may be properly given three or four Times a day; and purging *PTISANS*, after the *first days*, are of good *Service* in the present *Case*.

## **CHAP. IV.**

### ***Of the immoderate Flux of the LOCHIA.***

*THE* too copious and long lasting, or immoderate FLUX of the *Child-Bed Purgations*, is no less *Preternatural*, than the former *Case* of their being altogether *suppressed*, or in part *diminished*. Tho' it is however to be observ'd, that there can be no certain *Quantity* of flowing BLOOD, nor any certain *Time of Duration* of this FLUX prefix'd or determin'd to the *Puerperial Woman*, as aforesaid: Wherefore the *Excess* of this *Evacuation* is best known by the *Loss of Strength*, *sinking of the SPIRITS*, and the great *Uneasiness* of the PATIENT.

*THE Cause* of this *Distemper* is, either *1st*, a too great *Plenty* of the abounding BLOOD; or *2dly*, its *Tenuity* and *Acrimony* stimulating Nature to *Excretion*; or *3dly*, too great an *Apertion* of the *Uterine Vessels*; or *4thly* and lastly, a violent *Extraction* of the *AFTER-BIRTH*: For the *Flux of the LOCHIA* proceeding meerly from the *Separation* of the PLACENTA from the WOMB, the more strong and violent this *Separation* or *Divulsion* is, the more the *Vessels* in the *Concave Part* of the WOMB are torn or dilacerated; and so being either too much *opened*, or too difficult to *reconsolidate*, they discharge BLOOD immoderately.

*HENCE*, I say, this immoderate *FLOODING*, is not only known by the great *Quantities* of BLOOD voided, by its *Continuance*, or by coming away in *Clods*, and much at a time; but also by the *Loss of Strength*, and a *Defect* of *SPIRITS*; upon which follows a low, debilitated and frequent *PULSE*; Loathing of *VICTUALS*; *PAINS* in the *Hypochondriacks*, with a *Twisting* of the *GUTS*, and *Gripping* of the *BELLY*; a *Dimness* of *SIGHT*; a *Hissing* of the *EARS*; and at last *Swoonings* or *Convulsions*, proceeding from the *Depauperation* of the BLOOD: Which after an immoderate *FLUX* always disorders the



*SPIRITS*, because when the *MASS* of it is much lessened, it cannot keep its due *Mixture* and *Disposition*.

*IN* this *Case* the true *PROGNOSTICK* is, that, if all immoderate *Hæmorrhagies* are dangerous; because by them, the *Treasure* of *LIFE* (the *natural Heat*) is exhausted: *Then*, without *Controversy*, the immoderate *Flux* of the *LOCHIA*, whether after *LABOUR*, or after a *MISCARRIAGE*, is full of *Danger*; as coming upon the *PATIENT* at a most unseasonable time, when her *Strength* is already spent.

*THE Cure* of this *Distemper* ought to be well-weigh'd, and very cautiously perform'd, because the definite *Quantity* of *BLOOD* to be evacuated cannot be well or certainly known: And because if any *Part* of *That* be stopped, which ought to be ejected, it of course flows to some *other Part*, and excites *Inflammations* or other heavy *SYMPTOMS*. Wherefore this is only, in the *Beginning*, to be corrected by proper *DIET*, and some other convenient light *Means*: But afterwards by repeated *Venæ-Sections* in the *ARMS*, if *Strength* will permit; and proper *Astringents* inwardly taken, as well as outwardly applied; continuing always a *Thickening*, *Cooling*, and *Astringent DIET*: But farther yet, as the *Patient* grows *weaker*, she ought also to have some *corroborative Remedies*, to enable her to stand out the *Cure*. *Fomentations* for the *lower Belly* of *OXYCRAT*, or an astringent *Decoction*; *Fumigations* of the same *Decoction*, or of hot *OXYCRAT*, are very convenient and helpful on this *Occasion*, as are also *astringent Injections*.

*BUT* however sometimes, and not seldom, it happens, that this *Case* proceeds from the negligent or ignorant *MIDWIFE*, by her not duly *cleansing* the *WOMB*; by which *Means*, some part (how small soever) of the *SECUNDINE* or *Membrane*, or some *clotted BLOOD*, or perhaps a *MOLE*, miscall'd a *false Conception*, may be left behind in the *WOMB*; which distending that *Body*, occasions not only an immoderate *FLUX*, but also stirs up violent *PAINS*, not unlike to *those* of *LABOUR*: In this pitiful *Condition*, all possible *Diligence* must be prudently used to fetch away and remove this *Cause*, which is only most effectually to be done by the *Hand-Cure*, in the manner already abundantly set forth.

*AFTER* which, the *PATIENT* is to be treated as *before*, laying her *equally flat upon her Back*, and keeping her very *still* and *quiet* in *BED*; which *BED* may however in this *Case* be kept a little *Cool*, as

well as her *Chamber*, lest HEAT should provoke and continue the *Course* of the FLUX.

*MOREOVER*, in fine, it also sometimes happens, that immoderate *Purgations* proceed from some gross *Excrements* contain'd in the RECTUM antecedent to the Time of LABOUR; which, as they puff up the *Belly*, so they also commonly occasion severe CHOLICKS; but these being discreetly evacuated by a pretty strong emollient CLYSTER, the FLOODING immediately ceases.

**CHAP. V.**  
***Of the Acute Distempers incident to CHILD-  
BED-WOMEN.***

*WE* are in this place only to consider the *Acute Distempers* of the *Puerperial Woman*, because the Time of *lying-in* is not of such a long *Continuance* as to admit of *Chronick Diseases*: And these *Acute Ones*, in short, which they are most commonly subject to, are continual *FEVERS*, (Either, 1. *Essential*, that is, *FEVERS* proceeding first from the *BLOOD*; or, 2. *Symptomack* *FEVERS*, that is, such as follow upon the internal *Inflammations*, which often attend the *Child-Bed-Woman*;) as also *Frenzies*, *Watchings*, *Lethargies*, *Convulsions*, *Epilepsies*, &c.—

*BUT* more especially there is *one* particular kind of *FEVER*, which invades almost all labouring *Women* the third or fourth Day after the *BIRTH*, and is commonly call'd the *MILK-FEVER*; because about that time, the *MILK* begins to generate more plentifully in the *BREASTS*, taking its *Rise* from the Motion and Agitation of the *BLOOD*, which converts it from the *WOMB* to the *BREASTS*. This *Distemper*, resolving itself about the ninth Day by *SWEAT*, is of no dangerous *Consequence*; provided the *PATIENT* observes a good and proper *DIET*, and duly prevents all *Cold*, that might readily stop the *SWEAT*, and carefully preserves the *MILK* from *coagulating* or *putrefying* in her *BREASTS*, whence the *Symptomack FEVERS* commonly arise: Wherefore, I say, this *MILK-FEVER*, being of the extended *Ephemerick* Sort, and ceasing of itself, requires no great *Cure*.

*ONLY* in this *Case*, it is a vulgar *Error* among the *good Women*, that because this *FEVER* lasts only four or five Days at most, coming on about the fourth, and ending about the ninth Day after the *BIRTH*, they take all *Fevers* in this time, for the *MILK-FEVER*; and consequently thro' this *Mistake*, neglecting, or not regarding duly the true *Condition*, the *PATIENT* is very often endanger'd: Which *Mistake*,

that they may for the future diligently avoid, I shall subjoin here some certain SIGNS of *Distinction* in due Course. But previously—

*THE Causes* of all *FEVERS* incident to the *Child-Bed-Woman*, are either the *Suppression* of the *LOCHIA* in whole or in part; or the vitious *Quality* of the *Humours* accumulated in *Gestation*, and exasperated in the *BIRTH*; or a vitious irregular *DIET* in the time of *lying-in*; or the cold *AIR*, or any such *Accident* by bad Management, may readily convert the *MILK-FEVER* into a putrid and dangerous one; as a latent *CACOCHYMY* may also easily dispose it to *Corruption*.

*THE true DIAGNOSTICKS*, in my Opinion, are as follow, *viz.* *FIRST*, the *MILK-FEVER* is known from hence, that it always begins about the *Fourth Day*, when the *BREASTS* begin to fill with *MILK*; and then the *LOCHIA* flowing regularly, the *Woman* finds a certain *Gravity* or *Weight* in her *Back* and *Shoulders*.

*BUT*, *SECONDLY*, when the *LOCHIA* are *suppressed*, whether in whole, or in part, 'tis then certain that the present *FEVER* proceeds from thence; the *BELLY* thereby swells and is puffed up, as also it is *pained* when *touched*; and the *Humours*, at last, putrefying in the *WOMB*, it ejects a certain *foetid* or *corrupt Matter*.

*WHEREAS*, *THIRDLY*, if the *FEVER* neither proceeds from the *MILK*, nor from any Irregularity of the *LOCHIA*, why then it must necessarily either proceed from the *vitious Quality* and Preparation of the *Humours*; or from a *Cacochymical Habit* of Body; or from an *irregular Way of Living* in time of *GESTATION*.

*THE most certain PROGNOSTICKS* are as follow, *viz.* *FIRST*, All *Acute Diseases* in *Child-bed Women*, whose *Strength* is impaired by their *LABOUR*, are much more dangerous than in any *Others*. *SECONDLY*, These which proceed from the *Suppression* of the *LOCHIA* are most dangerous; because the *Humours* putrefying in the *WOMB*, occasion most severe *SYMPTOMS*, yea and too commonly *DEATH* itself, unless a lucky *Diarrhæa*, or a timely *Ejection* of the corrupted Matter, prevents the *Misfortune*. *THIRDLY*, The self-same is the unfortunate *Consequence*, when the *Distemper* proceeds from the vitious *HUMOURS*; for *Nature* then not being able to expurgate their abounding Superfluity by the *LOCHIA*, the *PATIENT* must needs be greatly endanger'd, if not overwhelm'd.

*THE* most adviseable *Cure*, *FIRST*, as to the *MILK-FEVER*, is only to be committed to *Nature*, the *Woman* using always a proper *DIET*, and carefully animadverting, that the *SWEAT*, in which it commonly terminates, be no ways checked, impeded, or obstructed.

*SECONDLY*, As to the *Watchings*, *Deliria's*, *Epilepsies*, &c. which the *PATIENT* is subject to in this Condition; as they proceed only from *Vapours* of the *BLOOD* and *Humours*, ascending to the *Head*, when the *LOCHIA* do not flow regularly, or when the *Woman* is *Feverish*: So the *Cure* of these distemper'd *Cases* depends (at first) chiefly upon retracting the *HUMOURS* from the *Head* to the inferiour Parts, and correcting the *Course* of the *LOCHIA*: Because, if these flow orderly, and the vitious *Humours*, from which such depraved *Vapours* as affect the *Head*, be removed and evacuated, all such *SYMPTOMS* quickly cease and vanish of their own Accord.

*THIRDLY*, in the other above-mentioned *Cases*, the *PATIENT* ought always to be treated according to the various Circumstances of her *Condition*; I mean, according to the attending *SYMPTOMS*, conformable also to which the ingenious *Physician* will always judiciously take his prudent Measures: Since the *Cure* does not always depend upon the same *Method*; especially when a *symptomick*, or concomitant *FEVER*, joins the *first*, as it very often happens, by an *Inflammation* of some *particular Part*, proceeding from something of the vitious *HUMOURS* enforcing itself upon the same very *Part*.

*NOW*, in short, tho' such *Inflammations* may affect any *Part* of the *Body*, yet (I think) the most common *Case* is, that which affects the *PLEURA*; and from hence (the *Pleurisy* joining the *FEVER*) the *Woman* labours under both these complicated *Acute Diseases* at once. The *Cure* of which difficult and dangerous *Condition* belongs only to the ablest *Physician*, to whom I should be justly censured, in impertinently offering any *Instruction* upon this Subject. Finally, in a word, from what has been said in the *Chapter* of the *Acute Diseases* of *Women* with *CHILD*<sup>[181]</sup>, we may more fully gather what is to be prudently done to *Women* in *CHILD-BED*, afflicted with the like *Distempers*.

**CHAP. VI.**  
***Of the various other Accidents incident to the***  
***CHILD-BED-WOMAN.***

*FIRST* then, Because these *accidental* Distempers are very many and numerous, as well as various and different in *Kind*: *SECONDLY*, Because *some* of them have been already treated, or occasionally discoursed upon at large: And, *THIRDLY*, because *others* are only to be named in this Place; I shall take leave to include and comprehend them all, for *Brevity's* sake, in this present *Chapter*.

*IN* order to which, I may first observe, that most (if not All) of these unfortunate *Accidents*, depend entirely upon the indiscreet *Conduct* of the *MIDWIFE* in time of *LABOUR*, or the *ill Management* of the *Woman* after the *BIRTH*: Since by the prudent and judicious *Means* of the expert *MIDWIFE*, many *Accidents* may be prevented, which otherways must necessarily happen, especially in difficult or *preternatural BIRTHS*; as also, on the other hand, by treating the *Woman* orderly, and guiding her carefully, many *Distempers* may be totally averted, which otherways will inevitably seize the *PATIENT*. As for Instance—

*IT* sometimes happens, that she is troubled with a *Prolapse*, or bearing down of the *WOMB*, or *Vagina*, or *Both*; as also sometimes with a *Falling out of the FUNDAMENT*: In all which unhappy *Conditions* the industrious *MIDWIFE* will find her *Instructions*, not only with respect to the *Cure*, but also with respect to the *Prevention* (which concerns her most) particularly set down and accounted for in *SECT. V. Chap. 10*, and *11*. as she will also, upon *Perusal*, find the *Method* of preventing that deplorable *Accident*, of making a *Rupture* in, or renting the *Perinæum*, in *Chap. 9*.

*BUT* in case of *Contusions*, or *Smaller Rents* in the *VULVA*, or *Vagina*, which sometimes cannot be well prevented, especially in the

*First BIRTHS; such are by no means to be neglected, lest they degenerate into malignant ULCERS: Wherefore they ought to be cured, as soon as possible, after the Woman's DELIVERY; which Cure is easily performed, when taken in hand betimes, by proper Fomentations, and convenient CATAPLASMS.*

*SOMETIMES again, the WOMB, the Belly, and the Feet swell much after the BIRTH; which SYMPTOMS commonly proceed from some Cold, or from drinking too much, or from either a Suppression or Diminution of the LOCHIA, or from any irregular way of Living during the time of GESTATION: By which means the vitious HUMOURS, resolving themselves into Flatulencies, swell and puff up both the WOMB and the ABDOMEN; and these Winds descending, have the same Effect upon the Legs. But the Cure, however, of all such SYMPTOMS, is readily accomplished by convenient DIET, proper Fomentations, and discutient Medicines.*

*HENCE I might orderly descend to an Indefinity of Particulars, deriving from the following general Heads, which I Shall only name at this time; viz. the various Diseases of the PUDENDUM and Vagina, as well as of the MATRIX itself, together with their coincident SYMPTOMS; as also the divers Distempers, and different SYMPTOMS of the Woman's BREASTS. But These Subjects being as different as numerous (which I have already hinted) I must refer them to another Opportunity; being resolved to keep the present Work, for the common Good, within the Purchase of all sorts of People as far as possible; and until such time as something on these Heads appears more judicious or elaborate, either from my own, or some more capable Hand, I hope English Women can be at no great Loss for good Instruction, or ready Assistance; especially not in this famous City of LONDON, which is, by the Divine Mercy, abundantly well-stock'd, and singularly well provided, with some of the most excellent Physicians of the Age, as well as with some very ingenious Practisers in the Art of MIDWIFERY.*

*AND, thus, in fine, having piloted the good Woman (as it were) thro' the three Gulphs of GESTATION; BIRTH, and CHILD-BED, and at last brought her into safe Harbour; we may now (I hope) securely leave her there, to refit for the same prosperous Voyage again; whilst we, in the next Place, undertake to provide for the*

*Safety* of her *CARGO*, or direct the *Regimen* and *Nursing* of the *CHILD*. And FIRST—



**CHAP. VII.**  
***Of the Constriction of the NAVEL-STRING,  
and the Swaddling of the Infant.***

*IF* after the *Torrents* of Difficulties and *Oceans* of Danger that the *MOTHER* has painfully gone through, and narrowly evaded, the *CHILD* should at last be lost; the *Comfort* of her *Burden* would be but small, and the *Reward* of her *Sufferings* but very little: Wherefore special *Care* ought to be taken to prevent such melancholy *Events*; in order to which, we are not only to remedy such *Indispositions* as it (too often) brings with it into the *World*, but also to defend it from the many periculouſ *Contingencies*, to which the *Tenderness* of its *Body*, and the *Debility* of its *Age* expose it.

*THE* first *Duty* then, that the *INFANT* requires of us after *BIRTH*, whether born by the *Head*, or extracted by the *Feet*, is the *tying* and *cutting* of the *Umbilical Vein*, or *NAVEL-STRING*; which being a thing generally well known, I shall have no *Occasion* to insist upon it, especially since tho' the common *GOSSIPS* may differ in the *Performance*, yet they always agree in the *Fact*.

*HOWEVER*, that we may not pass this *essential Point* by in *Silence*, in case a notable *Word* may drop by the *By*, I would,—

I. *OBSERVE*, that, until the *STRING* be cut, the *CHILD* is to be carefully laid on *one Side*, not on its *Back*, for fear that the *HUMOURS*, running to its *Mouth* or *Nose*, may choke it, for want of free *Evacuation*.

II. I would take notice, that, if need require, while the *MIDWIFE* is busy about the *Mother*, in extracting the *AFTER-BIRTH*, cleansing the *WOMB*, &c. the most capable of the *GOSSIPS* should *tie* and *cut* the *STRING*, especially if the *INFANT* is weak or ill; otherways it may be deferred until the *Woman* be entirely *delivered*, and fairly *laid*. Then,—

III. *AS* to the *Performance* of this Matter, it may be *tied* with a good strong *Thread*, laid four or five-fold, according to its Strength; and the *KNOT* tied close within *two Inches* of the *CHILD*'s Body: Tho', I say, that the *KNOT* is to be *tied* close, yet it must not be so strictly *tied* as to cut asunder the *STRING*; which might easily happen, especially to the *INFANTS* of a tenderer Constitution. And the Reason that I would have the *Constriction* made *two Inches* from the Body, is this, That in case any *Blood* should happen to drop out afterwards (as it often happens) there may be *room* enough to *tie* it again nearer the *NAVEL*.

IV. *THE STRING* is not to be *cut off* close to the *KNOT*, but also *two or three Inches* from it; so that, if it happens to swell with *Wind* (as is very common) after being *tied*, it may be *loosed* again, the *Wind* discharged, and itself conveniently *retied*. But the far better and preferable way is, to tie this *VEIN* in *two Places*, and cut it asunder betwixt the *Ligatures*; being thereby secure from losing *BLOOD*. Some (I know) will not have the *VEIN* to be *tied* before the *CHILD* cries or makes *Water*; but, however, long *Delays* in this *Case* are no ways convenient, nor without Danger.

V. *THIS VEIN* or *STRING* being *cut*, must be wrapped up in a *three* or *fourfold Rag*, to defend the *BABE* from Cold or Pains of the *Belly*; which otherways might ensue from the *naked VEIN*'s lying upon its Body: Which being done, this Part of the *STRING* is to be laid on the *upper Part of the Belly*, with a small *Boulster* on the Top of it; and then swathed with a *Linnen Swath* of about *four Inches* broad, to keep it firm and steady.

VI. *THE* first time that the *CHILD* is *unswathed*, a new *KNOT* ought to be made or *tied*, and that to prevent all *Danger* by Loss of *BLOOD*, which may readily happen by the first *KNOT*'s relaxing, as the *STRING* begins to wither away or contract.

*THIS* being so duly taken care of, it remains only in general, that the Infant be presently *washed*, cleansed, and examined all over, and at last orderly *swaddled*. All which if the *MIDWIFE* does not perform with her own Hands, she ought at least to see it carefully accomplished: Upon which she may then say, she has faithfully discharged her *Duty* to both the *MOTHER* and the *CHILD*.

VII. *BUT* more particularly, in the *seventh Place*, I must take notice, that as soon as the *NAVEL-STRING* is thus duly handled and

provided for, the *INFANT* is to be tenderly cleansed of the adhering *Excrements*, and washed all over in a little warm *Wine, Milk, or Ale*; especially its *Head, Arm-Pits, Groins, Cods, or Privities, &c.* are to be softly cleansed and gently bathed with a soft *Spunge or Rag*, dipt in the same *Liquors*: But if the *viscous Matter* sticks too fast or close to the tender *Body*, a little *Oil of sweet Almonds, or fresh Butter*, may be added to either of the foresaid *Liquors*. As also the *Ears* and *Nostrils* ought to be well cleansed and unstopped with small *Tents* of *fine Rags* wet therein; and the *Eyes* wiped with a soft dry *Cloth*; as the *Mouth, Tongue, and Jaws* may be cleans'd by the *Finger*.

VIII. *THESE* things being all very carefully and tenderly performed, every Part of the *Body* ought to be diligently searched, in case of a *Dislocation*, or any other *Accident*, happened by *Violence* in the *BIRTH*, or otherways; that present *Remedies* may be used, according to the Nature of the *Circumstances*: And especially the two *Conduits* of the *URINE* and *ORDURE* are to be examined; since it sometimes falls out that *these* are not perforated, and consequently that the *Meconium* cannot be voided, which inevitably proves fatal, unless timely *Care* be taken.

IX. *AS* to the *URINE*, all *Children* discharge it as soon as born, at least as soon as they feel the *Heat* of the *Fire*; when if the *Excrements*, properly called *MECONIUM*, tho' improperly *COLLOSTRO* by the *Italians*, do not follow a little after; I mean within an *Hour or two*; then a small *Suppository* may be used, such as a *sugar'd Almond* anointed with a little boiled *Honey*; or a *Piece of Venice-Soap* anointed with fresh *Butter*; as also a little *Syrup* of *Roses* or *Violets*, mixed with the *Oil of sweet Almonds* by *Expression*, that is, drawn without *Fire*, may be given in the *Mouth*, anointing the *Belly* with the same *Oil*, or with fresh *Butter*; in like manner as a small *Clyster* (upon occasion) may be discreetly used and managed to purpose.

X. *THE INFANT* being in these respects *provided* for, it is now to be duly dressed and swaddled in its *Swathing-Cloathes*; and beginning with the *HEAD*, a *Compress* of a three or fourfold fine *Linnen Rag*, about *four Inches broad*, is to be applied to the *MOULD*, for defending the (yet open) *BRAIN* from *Cold, &c.* which *Compress* is to be carefully covered with, and pinned to the ordinary *CAPS* made on purpose. Next then, some small soft *RAGS* are to be

laid behind the *Ears*, upon the *Breast*, in the *Arm-Pits*, and the *Groins*; after which the *BABE* is to be wrapped softly up in *warm Blankets*, and discreetly *swathed*; not too strait, especially not about the *Breast* and *Stomach*, that it may *breathe* the freer, and the better retain the *MILK* it sucks. The *ARMS* are to be stretched along the *Sides*, and the *LEGS* equally *streight*, with a little of the *Bed* betwixt them; and the *HEAD* is always to be kept steady, as the whole *CHILD* is to be preserved *thus* warmly wrapped up, and judiciously appointed. But now because the *INFANT* is commonly committed to the *Nurse's Care*, I shall, in the next Place, enter upon the *Description* of the proper *Person* for that purpose.

**CHAP. VIII.**  
***Of the NURSE and her Regimen, together  
with the requisite Qualities of her MILK.***

*THO'* the *BABE* may be brought up by the Hand only, without *Suckling*, as many Instances of very thriving *Children* testify; yet because the most natural, common, and commendable way is to *suckle* it, I come now to touch upon the proper *NURSE*, her *Milk*, and *Diet*. Upon which I first observe, that the prime and chief *Quality* of a good *NURSE* is, that she be the *Mother* of the *Fosterling INFANT* herself; and that because her *MILK*, being generated of the same *Blood*, of which the *CHILD* is formed, and has hitherto been nourished, is of a nearer *Affinity* with the Nature of her *BABE*, than the *MILK* of any *other strange Woman* whatsoever; which can differ no less from the *Maternal Milk*, than the own *Mother*, and the *other* differ in *Constitution* and *Temperament* of Body, *Regimen*, and *Method of Living*, &c. All which affect the *INFANT* in no small Degree; for as the *BLOOD* is generated of the *Chyle*, and the *Spirits* of the *BLOOD*, so the *CHILD* imbibes the very *Manners* and *Disposition*, as well as the gross *Humours* and *Qualities* of the *NURSE* with her *Milk*.

*AS* a *Lamb* sucking a *Goat*, changes not only its *Nature*, but even its *Skin* and *Wool* into the *GOAT-Kind*; so it is also among the *rational Creatures*: From hence we have justly the *old Proverb*, touching an *ill-natured Person*, that some *Brute* or other has been his *NURSE*. And hence it is that *Romulus* and *Remus*, the Sons of *MARS* (without any Reality) are said to have been nursed by a *WOLF*<sup>[182]</sup>; *Pelias*, the Son of *Neptune*, by a *MARE*; *Telephus*, the Son of *Hercules*, by a *HIND*, &c. Not that they ever actually sucked such *Creatures*, only their *NURSES* were of such *Tempers* and *Natures*, which they were thus supposed to have by the *BREAST* infused into them.

AND, in short, daily *Experience*, as well as many *Learned Authorities*, may sufficiently convince us, that CHILDREN really *suck* in the several *vitious Inclinations* and *depraved Passions* of their NURSES; such as *Anger, Malice, Fear, Melancholy, &c.* Agreeable to which Opinion, *Diodorus* says<sup>[183]</sup>, that *Nero* the Emperor's NURSE was very much addicted to *Drinking*; which Habit *Nero* imbibed from *her*, to such a Degree, that the People took notice of it, and from thence instead of *CLAUDIUS TIBERIUS NERO*, call'd him *Caldius Biberius Mero*. The same Author relates of *Caligula*, that his NURSE used frequently to moisten her *Nipples* with *BLOOD*, that he might take the better hold of them; which (says the same *Diodorus*) was the *Cause* of his being so cruel and *Blood-thirsty* all the Days of his Life; that he not only committed frequent *Murders* by his own Hand, but even wished that all humane Race was but one NECK, that he might have the pleasure to *cut it off*.

IN short, *honest Parents* perceiving their *Children* to incline variously, *one* to *Thieving*, *another* to *Drinking*; *one* to *Stupidity*, *another* to *Barbarity*; are amazed at such *Degeneracies* of Mankind, not knowing after whom the *Child* can take those Propensions. But abstracting from *this*, how many fine *Children* do we daily see thrown into *Fits, Rickets, Consumptions, &c.* merely by *sucking* their imprudent NURSES, when enraged, or otherways in a Passion? If then the *Case* stands thus, that every *Disorder* of the NURSE is a real *Detriment* to the INFANT, surely, upon this Account, all *Parents* ought to know HER well, to whom they entrust these *Dear Pledges* of their sacred and natural Desires.

MOREOVER yet, besides all these Things, the tender *Care*, as well as the *Love* and *Affection* of the MOTHER to her own CHILD, by far surpasses that of any *mercenary NURSE* whatsoever. Wherefore the MOTHER, tho' perhaps not the best NURSE in other respects, is always preferable to a STRANGER: Which if People of *Probity* and *Honour* would more observe, I sincerely believe that there would not be so many graceless, disobedient, and undutiful CHILDREN of our Age. I do not think what I have read of *Scipio Africanus* to be any singular *Instance*; namely, that He esteemed *Her* more for his MOTHER, who nursed him two Years after his *Birth*, than HER who brought him forth, and then forsook him in the World. Agreeable to which, and most à propos, was the Answer of the Philosopher,

*Favorinus*<sup>[184]</sup>, to the MOTHER of a certain *Noble-woman* in *CHILD-BED*, who was dissuading her *Daughter* to nurse the *CHILD* she had born; *viz. I entreat thee Woman* (says he) *suffer her to be the whole and entire Mother of her own Son*. And verily, SHE only can be properly so called, who carefully *nurses* as well as *brings forth* her own *CHILDREN*. Hence it is that the *Earth* is called the MOTHER of all Things, not so much because she produces all Things, as because she *maintains* and *nurses* what she produces.

ALL which, notwithstanding, there is sometimes a *Necessity* (on account of sundry Reasons) to provide another *NURSE* for the *CHILD*; wherefore I come now briefly to describe the most proper *Person* for this *TRUST*, and to set forth the *Qualities* of the most convenient *MILK*, for the wholesome Nourishment of the *INFANT*.

FIRST then, the *NURSE* ought to be a *Woman* between the 20th and 35th *Year of her Age*, perfectly graced with the *Blessings* and *Ornaments of Nature*; and a *Person of Probity* and *Reputation* in her *Rank*, endued with *Love, Pity, and Tender-heartedness*: As she also ought to be *sound and healthy*, of a good *Habit* and *Disposition* of *Body* and *Mind*, of a *sanguine Complexion*, and *rosy Colour*; of a *middle Stature*, having *black or brown Hair*, a *lively Eye*, *sweet Breath*, *sound and white Teeth*, with an agreeable chearful *Countenance*. In short, she ought also to be a *well-mannered, modest, and sober Person*, having *middle-sized, well shaped, not flabby nor hanging down, but solid fleshy BREASTS*, with elegant, firm, and well perforated *Nipples*.

SECONDLY, As to her *MILK*, it ought neither to be too *new*, nor too *old*; but at any time from the *Puerperial Flux*, until the 6th or 8th *Month* thereafter, it is not to be rejected; especially if it be of a good *Consistence*, neither too *thick* nor too *thin*, of a pure *white Colour*, an agreeable pleasant *Smell*, and a perfect sweet *Taste*.

BUT it sometimes however happens, that the *Milk* of a *NURSE*, otherways a very *proper Person*, degenerates from some of the abovesaid *Qualities*: In which *Case* it is no ways convenient to change the *NURSE*, especially if it so happen to the MOTHER; only the *MILK* is to be corrected according to *Art*, which may be easily performed by proper *Medicinal Means*, and that as well with respect to its *Quality* as *Quantity*: However, as *this Case* belongs to the *SYMPTOMS* of the *Breasts*, which I have already declined speaking

to, as in the foregoing *Chapter*, so I shall no ways enter upon it in this Place. But again—

*THIRDLY* as to her *Regimen*, such a NURSE is to make use of, and enjoy a good and convenient *Diet*; abstaining carefully from all *salt* and *sharp Victuals*, as well as from high-spiced *Meats*, and strong or spirituous *Liquors*. In short, as she ought to avoid all Sorts of *intemperate Air*, and keep herself clean both in *Person* and *Cloaths*; so she ought always to exercise herself by some light *Labour*, and keep herself in a moderate active Motion; prudently suppressing, at all Times and upon all Occasions, the various *Passions of the Mind*: By which means, any *Woman* as above described, may make a very good *NURSE*, and that even without abstaining altogether either from the moderate Use of *Wine*, or of *Conjugal Conversation*; notwithstanding the contrary Opinion of most *Authors*, provided only that she does not give the *CHILD* suck for an Hour or two after *Copulation*.



**CHAP. IX.**  
***Of the Diet and Ablactation, together with  
the farther Regimen of the CHILD.***

*BESIDES* the *external* and *internal Excrements* mention'd in the foregoing *Chapter*, the *INFANT* in a few days after *BIRTH*, pukes up a certain Sort of *viscid Phlegm*; for which Reason it ought to have no *SUCK* until this *Humour* be evacuated, lest the *MILK* incorporating with that Matter, *both* should corrupt: To prevent which Inconveniency, *some* order a little *Oil of sweet Almonds by Expression*, and a small Quantity of *Sugar-Candy*, or a little fresh *Butter* and *Honey* mixed.

INSTEAD of which, however, I have seen some *Jewish Matrons* give also the new-born *CHILD* for the first Thing, a little *SALT* dissolv'd and mix'd in a Spoonful of *Hysop*, or *Saxifrage-Water*; which (tho' no improper *Prescription* in itself) yet I conceive their chief Reason for it to proceed from *Ezek. 16. 4.* where the *LORD* summing up the Duty of the *MIDWIFE*, says, *Thou wast not salted at all, &c.* Again farther—

THE Learned *Arnoldus de Villa Nova*, advises us to give the *CHILD*, for the first Thing, half a Scruple of fine *pulverized Coral* in a little of the *Woman's MILK*; and that (says he) to prevent *FITS*, to which new-born *Children* are very subject.

*ALL* which may be indifferently us'd, according to Pleasure, tho' I take a small Spoonful of *Sugar'd Wine*, given twice or thrice a day, for the first four or five days running, to be the most preferable *Remedy* for Prevention: By reason that the *Wine* cuts and loosens the *Acid Humour*, preparing afterwards by *Concoction* and *Digestion* what remains, as the *Sugar* temperates and helps to expurge the *Acrimony*: Which being duly done, I would order the *INFANT* always to rest, laying it not on its *Back*, but on its *Side*, that this *morbifick*

*Matter* may be the more commodiously voided by the *Mouth*, as already precautioned in *Chap. 7.*—

THIS *Humour* being then thus prepared and discharg'd, the *Breast* of some other clean and sound *Woman* may be given the *CHILD*, until the *Mother's Milk* be purified for its proper *Use*; which it can scarce be supposed to be, before the *Dissolution* of the *MILK-FEVER*, that is before the *ninth day* after *DELIVERY*: From which time, it is to be maintain'd and nourish'd for the first three or four *Months* by *BREAST-MILK* only; augmenting however its *Allowance* from day to day, in proportion to its *Age* and *Strength*, that the weak *Stomach* may never be overloaded, so as to occasion *Vomiting*, or (which is worse) a *DIARRHÆA*: To prevent which *Inconveniency*, let the *INFANT* rather *suck often*, and a *little at a Time*, than too much at once.

*AFTER* these first *Months* are over, a little thin *PAP* may be given it every *Morning*, and in time twice a day; which is commonly made of *Flower* and *Milk*, or *Ale*, with a little *Sugar* and *Butter*: But because *FLOWER* is of itself *humid* and *viscid*, and may not only occasion *Pains* and *Obstructions*, but also, engender *Gravel* and *Worms*, it ought to be first well *dried* in a new or clean earthen *Pot* in an *Oven*; or, what is better, the *PAP* may be made of the *Crumb* of a *Loaf*: Which Diet is properly observ'd, until the time of *Teething*, laying it still, a little after its *Meal*, to rest upon its *Side*, or now and then upon its *Back*, with the *Head* a little rais'd; however not in the *Bed* with the *NURSE*, for fear of overlaying it, but in a *CRADLE* close by her *Bed-side*; always very carefully covering the *CHILD'S Face*, that the *Light* may not offend its tender *Eyes*, and render them any ways *distorted* or *goggled*: And as the *INFANT* may be brought up by the *Hand* without *Suckling*, so it may easily be accustomed to *Sleep* without *Rocking*. But be that as it will, as soon as the *CHILD* is furnish'd with *TEETH*, it is proper by degrees to use it to a little more solid *Food*, such as *Bread* and tender *Meats* or *Fleshes*, however, a little chewed by the *NURSE*: In the mean time no *Crude*, or *Meats* of hard *Digestion*, are to be allow'd it, because *such Things* produce a *Corruption* of *Humours*, whence *Worms* engender, and other various, grievous, and irregular *Symptoms* arise.

*BUT* before I proceed farther, I ought to observe, that the *Duty* of the *Nurse* does not consist entirely in the abovesaid *Conditions*; for

the *BABE* must be as duly *washed* and *shifted*, *unswaddled* and *reswaddled* as *FED*: Wherefore from the *BIRTH*, until the third or fourth *Month*, it ought to be *loosed* and *washed* all over in *warm Water* twice or thrice a day, before the warm *Fire*; as also in the night time if necessary, that the *Acrimony* of the *Excrements* may not offend it: Upon which at every singular *Occasion*, the *NURSE* may also *rub* its tender *Body* gently, not only for the better *Concoction* of its *Aliment*, but also for strengthening and consolidating its *Members*; which *Offices* being all carefully and affectionately done, the *INFANT* is to be *shifted* *toties quoties*, and orderly reswaddled in clean, dry and warm *Clouts* and *Blankets*. However yet, from the third *Month* until the *Teething-Time*, the *Body* needs only be *washed* *once a day*, or (if you please) every other day; as from thence forward it may only be *twice a Week*.

*MOREOVER*, when the *CHILD* begins to use its *Hands* and *Feet*, if it moves briskly from place to place, it is a good *Sign* of a strong and lively *Constitution*; as it is the *Reverse*, when it sits torpidly or drowsily still and unactive. Which notwithstanding, these *brisk INFANTS* are not to be allow'd such *Motions* too soon, I mean not to use their *Feet* prematurely or too fast, as many ignorant *Nurses* commonly encourage them to do: Because by these means, their tender *Legs* may be easily distorted or become crooked. Whereas when they are more firm and well-grown, they may be learned to walk by the help of the *NURSE'S Hand*, or of a *Leading-String*; as afterwards they may be inur'd to walk of themselves, by the means of a small *Vehicle* or *Chariot*, as is generally well known in populous *Places*.

*AS* to the time of *Ablactation*, or weaning the *CHILD* from the *Breast*, it is not always the same; *some* being more robust and lively than *others*, and consequently may be sooner *wean'd*; but *others* are more weak and tender, and accordingly require longer time of the *Breast*. However this be, the *INFANT* ought not to be wean'd before it has its compleat *Sett of Teeth*; because if sooner, it can no ways duly prepare its *VICTUALS* by the *Mouth*, for *Concoction* in the *STOMACH*, which may be of very bad *Consequence*; Besides, in the time of *Teething*, especially about the *Eruption* of those call'd the *DOG-TEETH*, the *CHILD* is subject to *Fevers*, *Pains* of the *Gums*, and

various other *Symptoms*, which would certainly be of more *Danger* by far, if it was at that *Juncture* to be deprived of the *BREAST*.

*OTHERWAYS*, I take the due and proper Time for *Weaning* the *INFANT*, to be about the 18th or 24th *Month*, rather longer than shorter; because it surely finds the Benefit of this proper and benign *Aliment* all the Days of its Life. Yet at what time soever it happens to be done, the *CHILD* is not on a sudden to be accustomed to *different sorts* of *VICTUALS*, but rather, while it yet *Sucks*, to be gradually brought to the *Use* of what is most convenient for its *Nutrition*, such as *Hen* or *Chicken-Broth*, or the *Soup* of other Meats, mix'd with a little *Crumb of Bread*; or a *Soup* made of Ale, and *Crumbs*, with a little *Fresh-Butter*, which is of excellent *Nourishment*: As before, or about the Time that the *INFANT* is to be *Wean'd*, a little half *chew'd Meat* of any Sort, provided *sweet* and *fresh*, may be given it for a good *weaning Repast*.

*UPON* this Head, I shall only farther observe, that the *ABLACTATION*, or *Weaning*, always happens more conveniently in the *Spring* or *Autumn*, than in the *Summer* or *Winter*, and *that* more auspiciously with the *encreasing* than with the *decreasing Moon*: And *this*, because otherways, besides the *Alteration* which happens to the *CHILD* from the Change of its *Diet* and *Aliment*, another may easily affect it from the *Calidity* or *Frigidity* of the *Ambient Air*.

*BUT* besides, in short, that the *INFANT* may be the better and the more readily *Wean'd*, the *NURSE'S Nipples* may be anointed with the fresh *Juice of Wormwood*; or with a *Liniment* of the same *Juice*, *Honey* and *Aloes*; or any other proper *Ingredients*, discreetly us'd, that its tender *Lips* or *Gums* may not be inflam'd, nor the weak *Stomach* hurt or offended. However, the better way is, that the *NURSE* withdraw herself from the *CHILD'S Presence*; upon which it is to be plentifully *fed*, as already advis'd, allowing it a little *Ale*, but no *Wine*, for its Drink.

*NOW* as to the *DIET* and *Regimen* of *Children* from *ABLACTATION* to the first *Seventh Year of their Age*, I would farther observe, that it differs yet altogether from that of more *adult Persons*, since their infirm *Habits* and tender *Bodies* can no way tolerate, or withstand the consequential *Effects* of an irregular *DIET*, or an *Erroneous Regimen*: Besides this Age requires *VICTUALS* frequently, and *that* not only what is sufficient for *Nutrimment*, but also for *Growth*: And

moreover they ought still to be now and then *bathed* or *washed* at Times.

*BUT* touching the *Affections* and *Passions* of their Minds, great *Care* must be taken, that they be not provoked to *Wrath* or *Anger*, nor frightened with fearful *Notions* or *Phantasms*; since such Things make strong *Impressions* upon their soft Bodies, and frequently give *ORIGIN* to *Convulsions*, *Epilepsies*, &c. However, as *Children* are naturally more prone to *Evil* than to *Good*, and to *Vice* rather than to *Virtue*, they are not to be too much indulged; but from their *Infancy* upwards, all such perverse *Faculties* and *Passions* of Mind are to be so curbed and moderated, that they may become subservient and obedient to *Reason*; and *that* because this very *Age* is the proper Time to lay the *Foundation* of their future good *Qualities* and *Disposition*, agreeable to the *Rules* and *Præscripts* of a right rational *OECONOMY*.

I know *This* is sometimes accounted a hard *Task*, but if we consider that the *WHELPS* of Savage *Bears* and *Lions* may be so tamed, as to obey the *MOTIONS* of their *KEEPER*, how much more easily may the *Sons* of *MEN* be inur'd to follow the *Laws* of right *Reason*? Their *Passion* first discover themselves most commonly by *Crying* and *Tears*, tho' sometimes also otherways; wherefore such *FITS* of *Anger* or *Passion* ought to be prudently reprehended in them; and when neither *Admonitions* nor *Commands* may prevail, then *Threats* ought to take place, that all *Frowardness* and *Obstinacy* may be stifled in the *BUD*; for the Mind of *Youth* may be justly compar'd to a *Mass* of *WAX* or *CLAY*, on which we may readily *stamp* what *Impression* we please to make.

*FOR* these *Reasons*, their *Attendants*, or such other Persons as may be occasionally about *Children*, ought carefully to avoid *doing* or *saying* any *mean*, *base* or *vile Thing*, especially in their Presence or to their Knowledge; since here the *old Proverb* holds most true, that, *we are drawn by Precept, but led by Example*. Wherefore to moderate and mitigate their *Passions*, *CHILDREN* ought to be allowed proper *Diversions*, and such *Exercises* of Body as their *Age* and *Constitution* will permit; and *that* also, because if they were to be brought up lazily or sluggishly, without *Motion* or *Exercise*, their *VICTUALS* which is now commonly given them both plentifully and

frequently, could not possibly *disperse* itself nor *digest*, upon which the *innate Heat* would infallibly suffer a sensible *Decay*.

*THESE* Things being duly observed, it now only farther remains, that the *CHILD* be well train'd up, and carefully educated; instilling all along into its Mind the *Principles* of *Humanity* and *Morality*, and instructing it gradually in the Knowledge of *Arts* and *Sciences*; which it will even at this tender Age be found capable of Conceiving: For the *Human Mind* being naturally adapted to attain to the *Cognition* of all sublunary Things, may be thus endued and furnished with the most laudable *Arts*, before it can distinguish the *USE* of them; since according to the *Philosopher's* wise saying<sup>[185]</sup>, *Nostrum scire nihil aliud est, quam Reminsisci*. Because (I say) the *Mind of Man* perceives and comprehends the Notion and Knowledge of all temporal Things in it self, notwithstanding that it cannot easily display it self, by reason of the burthensome Oppression of the *Body* and its gross *Humours*: Like as a *FIRE*, overlaid with *Ashes*, must be raised up and fomented, before its engender'd or retain'd *Sparkles* can exert themselves with any *Lustre*; so it is even with us, before the *Light* and *Instinct* of our Natures can shine forth: For as some *ROOTS* cast no *Smell*, or breathe no *Fragrancy* of themselves, unless they be softly touched or squeezed with the *Hand*; so neither do our *Natural Powers* and *Faculties* exert or show themselves, unless they be diligently exercised and cultivated.

*THUS* we have now guided and conducted the *CHILD* from its *BIRTH*, to the *Seventh Year of his Age*; which being only meant by the *INFANT*, that was safely *Born*, and continued all along in *Health*; I come now in the next place, to hint upon what is farther *Requisite* towards the *rearing of such CHILDREN*, whole *Misfortune* it may be, either to come into the World with *Infirmities*, or to be afterwards subjected to them in their *Cradles*. And *FIRST*,

**CHAP. X.**  
***Of the various Symptoms and Indispositions  
wherewith the CHILD may be Born.***

*SINCE* some only, not *all* CHILDREN, happen to bring *Infirmities* with them into the World; and because such *Indispositions* as are chiefly meant here, discover themselves presently at the Time of *BIRTH*, and require immediate *Cure*; I shall concisely enter upon, and briefly comprehend them All here, as they most commonly fall out, in this present *Chapter*.

*IN* order to which, I shall previously observe, that such *Inconveniencies* happening to the *INFANT*, may have a double *Origin*, and proceed either from a *Defect* in Nature, or the *Effect* of a difficult *BIRTH*: The *First* may take Rise from various Causes, such as of the *Parental Seed*, the *Forming Faculty*, the *Maternal* or *Uterine Constitution*, an *illegitimate Time* of *BIRTH*, and the like; as the *Latter* may also arrive, not only from a *Difficult*, or *Preternatural LABOUR*, &c. but also from the ignorant, rough Usage, or barbarous Treatment of the *MIDWIFE*. However, not to insist too long on these Things, it very often, and too commonly happens.

I. *THAT*, The *CHILD* suffers so much in the *Birth*, that (when born) it is hard to know, whether it be *dead* or *alive*, not one part of the Body being perceiv'd to *move*; which however may be *thus* well known, *viz.* by laying my *Hand* upon its *Breast*, I shall feel the Motion of the *Heart*, if *alive*, tho' never so weak; as I shall also perceive a small *Pulsation* of the *Arteries*, by touching the *NAVEL-STRING* near the *Belly*.

*IN* which *Case*, I would immediately order the *INFANT* to be laid in a *Warm Bed* or *Blanket*, and quickly carried to the *FIRE*; where its *Mouth* is to be open'd, as its *Nose* is to be clean'd and unstopp'd with small *TENTS* dipp'd in warm *White-Wine*, and *Linnen* wet with the

same applied to its *Breast* and *Belly*; spurting always in the mean time, a little of the same *Wine* into its *Mouth* and *Nose*, until it begin to stir: Or then I would distil a drop of *Aqua-Vitæ*, from time to time upon its *Tongue*, bathing its *Pulses* and *Nostrils* with the same, while I anointed its *Mouth* with *Honey*.

II. *IT* sometimes only happens, that the tender *FACE* is bruised *Black* or *Blew*, *Pale* or *Livid*; which may also as well proceed from the *Bones* of the *PELVIS*, or from the *CHILD*'s being Born *Face-upwards*, as from the *MIDWIFE*'s hard Usage. In this *Condition*, I would only order it to be frequently anointed with the *Oil of Sweet Almonds*, drawn without *FIRE*, that is, by *Expression*; upon which it soon recovers its *Natural Colour*.

III. *AGAIN* sometimes the *INFANT* is born with a *KNOB* or *TUMOUR* on the *Crown of its Head*, occasion'd by its hard *Pressure* against the *ORIFICE*, or by its strict *Compression* in the same: In which *Condition*, I would immediately foment it with *warm Wine* or *Aqua-Vitæ*, and apply a *COMPRESS* to it, either wet in the *same*, or in the *Oil of Roses* and *Wine* beat together; and the same *Fomentation* and *Compress* may serve for any other Part of the *Body*, which may be swell'd by *rough Usage*, or otherways, in a *difficult BIRTH*. But in *Case of Suppuration*, it must be open'd in a proper place with a *LANCET*, applying afterwards a *Plaister of Betony*. As also in *Case of a Fracture*, or any sort of *Dislocation*, the *Parts* must be join'd and reunited, and duly retain'd in their *Natural Position* by convenient *Boulsters* or *Splinters*, until they be firmly closed and reconjoin'd. Moreover

IV. *IN Difficult BIRTHS*, it very commonly falls out that the *HEAD* is pressed into an *oblong Form* by the *Bones* of the *Pelvis*, because the *SCULL* not being made of one piece, is not equally *hard* or *firm*; the *Sutures* being only surrounded with *Membranes*, especially the *Top* of the *HEAD* is so *Membranous* and soft, that the *Bones* forming the *SCULL* may be easily pressed one upon another; from whence we have this *oblong Figure* of the *HEAD*. However, in short, this may be corrected and reduced to its *Natural Shape*, by frequent, but cautious and skilful, *Handling*.

V. *WEAK CHILDREN*, and such as come *præmaturely*, or before their *Time*, into the *World*, have the *Mould* and *Sutures* very open, and the *Bones* far distant: In which *Condition* they are only to be



softly bound about with a small *Cross-Cloth*, committing the rest to *Nature*; which in time, and by degrees, will close up and consolidate these *Sutures*; and sooner or later, according to the *innate Heat* and *Moisture* of the *INFANT*, unite and join the *Bones* of the *HEAD*.

VI. *SOMETIMES* also it happens that the Child is *Tongue-ty'd*, by the too strait *Astriction* of its *BRIDLE*; so that this *Member* cannot freely extend or move itself, thro' the *Capacity* of the *MOUTH*; which in the *Infancy* impedes or hinders its *Sucking*, as in riper Years it does the *Faculty* of *SPEAKING*: In this *Case*, the *TONGUE*, being supported or held up, on each side of the String, by a small forked *Instrument*, ought to be *cut a-cross* by sharp *SCISSORS* as much as is needful; which however must be done with *Caution*, not to hurt the *Veins* under the *TONGUE*.

VII. *THE INFANT* is also sometimes troubled with a small round *Tumour* under the *TONGUE*, fill'd with *vitious Blood*, or *pituitous Matter*; which *Aëtius* and *Paulus Ægineta* call'd *RANULA LINGUÆ*; Which *Case* may be managed, and the *Tumour* dissolved by a little *Ammoniac Salt*, or such other proper *Remedies*; but if *Occasion* require, the same may be open'd by a *Lancet*.

VIII. *IT* also happens, tho' but seldom, that the *CHILD* is born with a close *Fundament*; and *that* sometimes shut up by the single *SKIN*, and sometimes by a *fleshy Substance*: In the first *Condition*, there appear some *livid Marks* of the *MECONIUM* thro' the *Skin*, which feels soft to the *Touch*. Upon which occasion, an *Apertion* must be made with a small *Incision-Knife*, a-cross, not long-ways, that it may the better receive a *round Form*, and not so easily grow again together; which however must be done with great *Caution*, that the *SPHINCTER* of the *Rectum* may not be hurt: And the *Meconium* being afterwards voided, whether by a *Suppository*, *Clyster*, or otherways; the *Orifice* is to be stopp'd up with a *Linnen-Tent*, anointed at the beginning with *ROSE-HONEY*, but afterwards with some drying and cicatrizing *Ointment*, such as *UNGUENTUM-ALEUM*, *POMPHOLYX*, &c. Dressing it always as often, and as soon, as the *Excrements* are evacuated, lest the *Apertion* should turn to an *ULCER*.

*BUT* in the other *Case*, where the *FUNDAMENT* is stopped up with *Flesh*, that neither any *Mark* nor *Appearance* of the *RECTUM* is seen or felt, whereby its true *Situation* may be known, or the proper place where the *Aperture* ought to be made; The *Operation* is much more

difficult, and the *INFANT* but seldom escapes the fatal Consequence of this *Misfortune*: Which Difficulty notwithstanding, we are diligently to do our Best upon such Occasions; to which End, an *Apertion* must be made within *half* an Inch of the *CHILD'S Rump*, being the certain place of the *RECTUM*; which in the *interim* must be perform'd with the greatest Care and Judgment by a small *Incision-Knife* with one Edge, turning the *Back upwards*, and thrusting it so forward, until the *Aperture* be made big enough for the *Excrements* to pass thro', always prudently regarding the *SPHINCTER* as above; upon which the *Wound*, &c. are to be dressed and order'd, as in the preceding *Case*.

IX. *IN* like manner, it also may happen that the *INFANT* is born with its *Urinary Passage* shut up; upon which Occasion, a convenient *Apertion* must also be made with a proper *LANCET*: Which *Operation* must likewise be perform'd with great Prudence and Ingenuity.

X. *MOREOVER*, It also sometimes falls out, that the *CHILD* is infected with the *Venereal Lues*, from the Predominancy of that *Distemper* in the *MOTHER*; which Case easily discovers itself by many *Pustules* and *Ulcers* appearing at the *BIRTH* in diverse Parts of its Body, especially about the *HEAD*, *BELLY*, *THIGHS* and *CLUNES*: Upon which the *Cure* may be pertinently protracted to a more advanced Age, tho' prudent *Measures* may be taken, to keep the *Distemper under*, but if the *Condition* be Malignant, the *Remedy* is commonly prevented by *DEATH*.

XI. *FINALLY* as to the small or puny *Faults* of *NATURE*, such as a distorted or wry *Mouth*, 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*, or the *Potter's Clay*, These may be Judiciously corrected and Ingeniously amended, and a more Delectable and Amiable *FORM* given to<sup>[186]</sup> every *Part*; as in *Case* of any *Blemish* of the *EYES*, whether they be Discoloured, or Sparkling, Dim or Short-sighted, Squint or Goggle, Rolling or Goat-eyed; a Lovely *black Colour*, and a *graceful Beauty*, may be also artfully given them<sup>[187]</sup>.

*NOW* (I think) These are all the most common *Symptoms* or *Indispositions* which the *CHILD* brings with it into the World; which being thus briefly discuss'd, I come at length to---

**CHAP. XI.**  
***Of the Sundry Symptoms and Diseases,***  
***peculiarly incident to the INFANT after its***  
***BIRTH.***

*NOTWITHSTANDING* that the *CHILD* may be born free from all apparent *Symptoms* of any *Indisposition*, and however careful the Honest Nurse may be of its *Diet* and *Regimen*; yet it seldom happens, but it undergoes some one or more of the *following subitaneous Inconveniencies*, viz.—

I. *GRIPES* or *Pains* of the *BELLY*, which may proceed either from the *MECONIUM*, its not being timely, or not fully evacuated; or from the *NURSE'S Milk*, its generating *Wind* and *acid Humours*, either by her using improper flatulent *FOOD*, or from the *BABE'S* sucking more *Milk* than its *Stomach* can digest: Or the same *Pains* and *Gripes* may also proceed from the *Effects* of cold *AIR*, or from *WORMS* in the *Intestines*, or from the *unseasonable use* of *PAP*, &c.

*THIS* Affection in general is known by the *Inquietude* and *Crying* of the *INFANT*, which is now (in a manner) averse to the *BREAST*, continually turning itself here and there, without Rest or Intermission of *Pain*; But more particularly, *This* proceeding from the *MECONIUM*, may be distinguished and known by the *Colour* of the *Excrements*, since the *MECONIUM* is always *black*, and as soon as it is altogether voided, the *STOOL* becomes *pale*; and *that* may be readily cured by the means already prescribed<sup>[188]</sup>. If this *Affection* proceeds from *WIND*, it may be known by the *CHILD'S* frequently *belching* and the *BELLY'S* *swelling*, if from *COLD*, the *use* of *PAP*, or from any *pituitous viscid Humour*, the *BELLY* is most commonly *bound*, and the *Cure* differs but little from the preceding *Case*. If from corrupted *MILK* or *acid Humours*, the *Condition* is most commonly attended with a *DIARRHÆA*, and the *Excrements* are of a

greenish or *Saffron Colour*: The *Cure* of which, depends upon proper *Abstergents* and Evacuations. If at last from *WORMS*, their proper *Diagnosticks* shew it, of which in their Place.

II. *SOMETIMES* an *Extension* or shooting forth of the *NAVEL* happens to the *CHILD*, and that frequently to the Bigness of an *EGG*, more or less; which *Case* is properly call'd an *EXOMPHALON*, and proceeds either from the continual *Cries*, or violent *Coughs* of the *INFANT*, or from a *Laxation* or *Rupture* of the *PERITONÆUM*, or sometimes from an *Exulceration* of the *NAVEL*.

*IN* this *Condition*, whatever the *Cause* may be, the sooner that the *Cure* is undertaken, the more easily it is perform'd; for which End, after removing the Causes of *Crying* or *Coughing*, the relaxed *PERITONÆUM* may be strengthened and astringed; as when bursten, it may be reunited and consolidated by proper *CATAPLASMS* and *SWATHS*; after replacing the *Intestines* (if fallen down) keeping the *CHILD* for the most part in *Bed*, with its *BELLY* always *loose*, and never *too full*.

III. *AND* the same is the Method of *Cure*, in *Case* of an *Intestinal RUPTURE*, otherwise call'd *ENTEROCELE*, i. e. *HERNIA*; only, That a *Truss* is now more convenient than a *SWATH*: However in this Place I would observe that all *Tumours* of the *SCROTUM*, are not to be mistaken for the present *Bursten Case*; because the same may also happen from a *Watry Humour* collected in that Part, which is more properly call'd an *HYDROCELE*, and is easily distinguish'd from the *ENTEROCELE*: Insomuch, that, in this *Condition* the *Tumour* is most commonly, in one part of the *SCROTUM*, I mean in its *Right* or *Left Side*; when also the fallen *Intestines* may be perceiv'd by the *Touch*; as the *RUPTURE* or *Hole* through which the *Intestines* are fallen, may be by the *Finger*: Whereas in the *Case* of an *HYDROCELE*, the *Tumour* is commonly in *both Sides*, and the *SCROTUM* is more puffed up, neither is there any *Hole* of a *RUPTURE* to be found in the *PERITONÆUM*. The *Cure* of which *Case* depends entirely upon proper *Absorbents*, or *Discutients*, for resolving and drying up the *WATER*, or dissipating the *WIND*, and afterwards upon *Corroboratives* for confirming the *Parts*. But after All, in the mean Time this *Tumour* is also sometimes, upon occasion, properly open'd by a *LANCET* to evacuate its *preternatural Contents*.

IV. *AN Inflammation or Exulceration of the NAVEL* may happen to the *CHILD*, by the *String's* falling off too soon, or before it be fully clos'd and *cicatriz'd*; which may proceed from any violent Agitation of the *BELLY*, by continual *Crying*, vehement *Coughing*, &c. as it also may from an unskilful *Ligature* of the *STRING*, or from cold *AIR*; upon which sometimes follows a great loss of *Blood*, and even *DEATH* itself, if not timely prevented.

*THIS Inflammation* is known by the *NAVEL's* swelling-up, being red and hard with *Heat* and *Pulsation*; In which *Case* after appeasing the *INFANT's* *Coughs*, or *Cries*, &c.—I would apply to it the *Unguentum refrigerans Galeni & Populeon*, each one half mix'd; or a small *Bolster* dip'd in the *Oil of Roses* with a little *Vinegar*.

*BUT*, and if the *NAVEL* continues *Ulcer'd* after the falling of the *STRING* from it; in that *Case* proper *Desiccative* and *Astringent Medicines* are to be apply'd, such as small *Rags* dipp'd in *Lime-Water*, but not too strong; or in *Plantane-Water*, wherein a little *ALUM* has been dissolved. If the *ULCER* be but small, a *Pledget* of *Dry Lint* will be sufficient; observing always to keep a good *Linnen Compress* on the *Top* of whatsoever *Remedy* is us'd, with a *SWATH* to keep all fast, until the *NAVEL* be perfectly heal'd and *cicatriz'd*; lest at the same time it should also force itself *outwards*, as in the foregoing *Case*.

V. *THE Child* is also very frequently troubled with the *APHTHÆ*, or *Ulcers of the Mouth*; commonly call'd the *THRUSH*: Proceeding either from vitious *Milk*, or from its *Corruption*, in the *STOMACH*; emitting sharp *Vapours*, which readily affect the tender *Skin* and *Superfice* of the *INFANT's* *Mouth*, and *that* the more easily, because the same *Tunick*, or *Skin*, which invests the *Mouth*, is common to the *Gullet*, which naturally communicates the *Affections* of the *VENTRICLE* to the *Jaws*. Hence it is that the *Nice Taste* of the *delicate TONGUE* so readily distinguishes all *Relishes*; and hence it is that the *Ingenious Physician*, by looking upon the *TONGUE* only, is able to judge of the prevailing *Intemperament* of the whole *Body*.

*THE Cure* of these *THRUSHES*, proceeding as aforesaid from the *acid Vapours* of bad *MILK*, or from its ill *Digestion*, depends properly and entirely upon defeating and obtunding the *ACRIMONY*, by *proper Absorbents*, and gentle *Purgatives*.

VI. *ANOTHER Symptom* not only familiar, but even *Natural*, to all *CHILDREN*, is their *Teething*; which tho' *This* be the mere Work of *NATURE*, yet because of the various *Distempers* and *Symptoms*, which commonly attend and conjoin this *DENTITION*, it is not improperly reckon'd in the *CATEGORY* of the *Diseases* of *INFANTS*: Which however is to be understood, not of the *Simple DENTITION*, but of the difficult *Breeding of Teeth*; Not but that the *CHILD* is furnished with *Teeth* even before *BIRTH*, tho' they lurk so long in their proper *Sockets*, being cover'd with the *GUMS*, until their due Time of *Eruption*<sup>[189]</sup>. Tho' in the *Interim*, it has been observed that some *CHILDREN* have brought eminent *TEETH* with them into the World<sup>[190]</sup>, as it is also for *Instance*, particularly reported of *LEWIS* the XIV of *France*.

*BUT* however the *TEETH* most commonly break out about the *Seventh Month*, and first those call'd *Dentes Incisores*, or the *four fore-TEETH*; which after a short *Interval*, are followed by the *two Dog-Teeth*, commonly call'd the *EYE-TEETH*; and at last succeeded by the eight *Cheek-Teeth* or *GRINDERS*, in each Jaw; the two last of the *Molares*, properly called *Dentes Sapientiæ*, springing only out about, or after the one and twentieth Year. Now as this *Eruption*, particularly *that* of the *DOG-TEETH*, because of their very deep *Root* and small *Nerve*, cannot happen without an *exquisite Sense*, and *intense Pain* to the *INFANT*; so, from the continual *Solution* of the *GUMS*, many præternatural *Affections* seize the *CHILD*, according to *Hippocrates's Catalogue*<sup>[191]</sup>; to which, in short, I must only refer: Because if I was to enter upon the particular *Detail* of all *These*, I should extend the *Limits* of this *WORK* beyond all measure; wherefore I shall endeavour to comprehend them all under the *one following general Head*; viz.—

## **CHAP. XII.**

### ***Of the Acute Diseases of INFANTS.***

*THE* very tender *Nature* and infirm *Constitution* of *CHILDREN*, subject them to many various and grievous *Symptoms*, besides those to which they are expos'd by a vast variety of *Procatarctick Causes*. But as I am not in this place to enter upon the *Detail* of these particular *Symptoms*, neither shall I enumerate their respective *Causes*: Which however is the less requisite, considering the *Regimen* and *Nursement* of the *CHILD* already prescribed in the foregoing *Chapters*; since the *least step*, degenerating from what is there inculcated, may prove an effectual *mediate Cause*; for all that indeed, according to the most Learned and Excellent Dr. *Harris*, the only *immediate Cause* of all *CHILDREN'S Diseases* is, an *Active* and *prevailing ACID*<sup>[192]</sup>.

*THIS Doctrine*, in as much as the *Constitution* of *INFANTS* is undeniably most *Humid*, appears also evident from *Hippocrates's* his own Words, saying, *the Rise of all Diseases is one and the same, the Place only makes the Difference*<sup>[193]</sup>. Hence we may justly conclude, *FIRST*, That, however the *Symptoms* may differ in *degree*, the *Diseases* of the *INFANT-State* are but very *few*: *SECONDLY*, That the *Cure* of *these* is far more *Safe* and *Easy*, than *those* of full grown *Persons*: *THIRDLY*, That the *Younger* the *Sick CHILD* is, the more easy still is the *Cure*: Because its tender *Body*, abounding with *Natural* and *acquired Moisture*, is soft and flexile, and consequently apt to receive any *Alteration*: And *FOURTHLY*, I observe that the *INFANT* easily falls into *Sickness*, or may be suddenly taken *Ill*, and as readily restored to *Health*, if but carefully and ingenuously *treated*: Because any *Impression* whatsoever, good or bad, is sooner received by a *Soft*, than by a *Hard Body*; tho', I confess, the same is more *Lasting*, if once strongly impressed upon the *Hard adult Constitution*.

NOW as to the *Diagnosticks* of *CHILDREN'S* Diseases, These depend chiefly upon the *Relation* of the *NURSES*; since all *Sentiments* taken from their unruly *PULSES*, or their (naturally) thick *URINES*, prove most *Uncertain*. However, as the *STOMACH* is always affected with an *Acid Distemper*, (whatever the reigning *Disease* may be, or howsoever it may be intitled by ingenious *Authors*) so it most commonly produces *Fastidy* or *Loathing* of *VICTUALS*, *Vomiting* of a thick *GELLY*, or a viscid and coagulated *PHLEGM*, sour *Belchings*, and *EXCREMENTS* of a sourish *Smell*, and a greenish *Colour*, especially in the *Beginning*. As afterwards—

*IF* the *Distemper* continues, the *PATIENT* turns gradually *Pale*, and its discoloured *FACE* is tinged a little *Green* or *Yellowish*; The *BELLY* swells with *Wind*, which breaks frequently *upwards*; one or more red *Pustules* (a certain sign of *Acidity*) commonly rise in the *FACE*, or upon some other *upper Part* of the *Body*; and the *INFANT* growing daily worse, *breathes high*, and *smells sour* or *ACID*.

*AGAIN*, As to the *Prognosticks* of these *Distempers*, of what kind soever they be, which afflict the *INFANT*; I cannot in short, but readily agree with the most Ingenious *Doctor* before-mentioned, who plainly tells us, that *These* depend chiefly upon the *Method of Cure*, and the *Conduct* of the *NURSE*; Wherefore I proceed to the *CURE*.

*AS* to this point then of the *Cure* of *CHILDREN'S* Diseases, I shall *FIRST* observe that, how *many* soever these *Distempers* are accounted, according to the *REGISTERS* of *Polite Authors*, by what Name soever they are denominated, and how learnedly soever defin'd, as they all proceed from one immediate *efficient Cause*, (which has been already hinted at) so the *Cure* of them all is the same, and depends, in like manner, upon *One only regular Method*.

*SECONDLY*, I observe that as this *Cause* is nothing else than an *Acid Humour*, abounding in the *Stomach*, and coagulating the *imbib'd Nourishment* of the *INFANT*, (as is evident from all the given *Diagnosticks*) so the proper *Method of Cure*, depends entirely upon obtunding that *Acidity*, dissolving those *Coagulations*, and eliminating the *peccant Matter*. But more particularly,

*HAVING* always a great and due regard to the *natural Debility*, and *tender Constitution* of the *Young PATIENT*, the *Acid* ought first to be prepared by prudent means, and then to be carried off by proper *Medicines*. I say *prepared* by prudent Means, because *this* is no



indifferent Matter; For if we should take the same Method with these tender *Creatures* in this *Case*, that we do with more *adult Persons* we would certainly *miscarry* in our Attempts; or if we should attempt this Preparation, by *Alexipharmacks*, *Cordials*, (improperly so call'd) *Causticks*, or *Sudorificks*; these Things being most prejudicial to the Nature of *young ONES*, would rather promote the *Crudity*, than the *Concoction* of the *HUMOURS*.

*THEREFORE* the ingenious Doctrine of the Excellent Doctor *HARRIS*, must certainly take place here, namely<sup>[194]</sup>, that *the most temperate Things most securely absorb the prevailing Acidity, and that the more Simple and Gentle the Remedies are, the more Safe and Certain the Cure is.*

*HENCE* the simple *Testaceous Medicines* mentioned by him, are not to be paralleled in the present *Case*; since they effectually mitigate all *Ebullitions*, and gradually become the most safe and powerful *Anodines*: Insomuch, that they, in a word, as certainly assuage all the *Pains, Gripes, Disquiets, Watchings, &c.* of *CHILDREN*; as *Narcoticks*, or *Opiats*, do allay those of older People.

*THE* Body being then alter'd by these means, and the *Humours* duly prepared, they are to be forthwith ejected, or timely purged off, even from the *youngest INFANTS*, as well as from those of riper Years: The *Doses* and *Quantities* of all sorts, being discreetly adapted to the *Age* and *Strength* of the *CHILD*, under what *Form* soever they may be given.

*UPON* this Head, I might indeed pretend to expatiate, but because, whatever *I*, or any *other ingenuous Person*, understanding the Matter in Hand, may attempt to offer, will only terminate in, and be consentaneous to, what my last quoted *Author* has plainly laid down, and concisely comprehended in a few *emphatick Words*; I shall here also, for Brevity's-sake, set Bounds to my *Progress*. And thus, in short, having at large, and in every particular Respect, faithfully discharged my *Duty*, both as *Physician* and *MIDWIFE*, to the *CHILD* as well as to the *MOTHER*; I now take leave of both the *one* and the *other*, and in the next place, come briefly to touch upon the *Reverse Cases*.

## **SECT. VII.**

### **CHAP. I. Of Præternatural CONCEPTIONS.**

*HAVING* particularly defin'd the *Natural Conception*, in Chap. I. Sect. III. and hitherto treated of its various different *Consequences*, both in *GESTATION*, *BIRTH* and *CHILD-BED*; I come in the next place (conformable to my promise before-mentioned) to treat of the opposite and *reverse Case*, commonly call'd (by the *Authors*) a vitious or depravated *CONCEPTION*: Which however, I shall distinguish by the general *TITLE* of *præternatural*, as I have one *Set* of *BIRTHS* under the same Denomination, contained in Sect. V. But —

*NOW*, because I judge all such *CONCEPTIONS* as well as *BIRTHS*, to be *præternatural*, which, tho' not according to the *ordinary Institution* of *NATURE*, are yet however not *repugnant* to *NATURE*: And because such *CONCEPTIONS*, as well as the *Præternatural BIRTHS* already defin'd, happen after many different ways and manners; I shall also reduce and divide them into *two CLASSES*, *viz.*—

*FIRST*, *Præternatural CONCEPTIONS* in respect of the *Number*; to which belong all *Superfætations*, and other Numerous *CONCEPTIONS*; And *SECONDLY*, *Præternatural CONCEPTIONS* in respect to the *Form* or *Substance*; to which belong all *false CONCEPTIONS*, *MOLES*, *MONSTERS*, &c. Of all which particularly and briefly in their due Order, and *FIRST*—

## CHAP. II.

### *Of SUPERFÆTATIONS.*

A *SUPERFÆTATION* is nothing else than a *Second* (after a *First*) *CONCEPTION*: Since if divers *INFANTS* may be *conceiv'd* at one *Embrace*, as will evidently appear from the following *Chapter*, we may easily believe, that *two, three, or more Embraces*, may most probably have the same *Effect*: Which is sufficiently confirm'd by the Experience of *Hippocrates*<sup>[195]</sup> himself, as well as by many other most Learned *Authors*<sup>[196]</sup>.

*WHEREFORE* I shall spend no time in reciting here any *Instances* I have met with of this *Nature*; only I refer the *Curious* to a very famous collected *History* of such *BIRTHS*, as in the *Margin*<sup>[197]</sup>. Whence the Certainty of *Superfætation* is not to be doubted, and much less to be disputed: And according to *Aristotle* the same may happen, after the *Second or Third Day*, from first *Conception*, as well as after so many *Months*<sup>[198]</sup>. But farther,—

*THE Cause* of all *Superfætations* is only an *Apertion* of the *Orifice* of the *WOMB*, at the *Effusion* of the *Virile SEED*. Which however (according to *Avicen*) only happens to such *Women*, as have plenty of *BLOOD*, or a *Calid WOMB*, desirous of *Copulation*, or to such as have their *MENSTRUA* after the *first CONCEPTION*.

*SUPERFÆTATIONS* however are not easily discover'd before *BIRTH*; at which time, *Avicen* advises to take Notice of the *NAVEL-STRING*; For (says He) *if it be without folds or wrinkles, there is but one CHILD; if otherways, there's a Child for every Wrinkle*: But I think the expert *MIDWIFE* using her *Hand*, as I have not unadvisedly inculcated<sup>[199]</sup>, will have but small Occasion for such *Observations*, and far less *Need* to trust to them.

*BUT* when more than *one CHILD* is found, they are distinguishable, (I mean *Superfætations*) from *These* *conceiv'd* at one time; *those* having each a *peculiar SECUNDINE*; *these ONE* only in Commune: As

the *one* is also less vital and more imperfect, than the *other*; according to the interval of Time betwixt their *CONCEPTIONS*.

*THE Cure* or Prevention of this *Case* is much the same with the following, *viz.*

### **CHAP. III.**

#### ***Of a Numerous CONCEPTION.***

A *Numerous CONCEPTION* may happen either with, or without *SUPERFÆTATION*: And *that without*, may be truly call'd *Monstrous*; as all *BIRTHS*, exceeding the Number of the *Woman's Breasts*, or the *SINUS'S* of her *WOMB*, may be justly accounted.

I could also give many Instances of this sort of *BIRTHS*, where 3, 4, 5, and more *CHILDREN* have been *born at once*, but shall satisfy myself with *This*, which I think is one of the most remarkable, *viz. That of the Countess Margaret*,<sup>[200]</sup> Daughter to *Florent IV. Earl of Holland*, and *SPOUSE* to *Count Herman of Heneberg*; who, on *Good-Friday*, in the Year of our *LORD* 1276, and of her *Age* 42, brought forth at one *BIRTH* 365 *INFANTS*; whereof 182, are said to have been *Males*, as many *Females*, and the odd one an *HERMAPHRODITE*: who were all *baptized*, *those* by the Name of *JOHN*, *these* by that of *ELIZABETH*, in two *Brazen Dishes*, by *Don William, Suffragan Bishop of Treves*. The *BASONS* are still to be seen in the *Village Church of Losdun*, where all *Strangers* go (on purpose) from the *Hague*, being reckon'd among the great *CURIOSITIES* of *Holland*. For farther and more instances of this Nature, I refer the Curious to a large collected *History* of such, by the *Author* mentioned in the *Margin*<sup>[201]</sup> From whence the Certainty of *Numerous CONCEPTIONS* will evidently appear.

*AGAIN* the Cause of such *Numerous CONCEPTIONS* is (according to *Avicenna's* just Opinion) the *Division* of the *SEED* in numerous *Portions*, or *Proportions*; which may happen, either because of the *WOMB*, or because of the *INJECTOR*: Because of the *WOMB*, when its *Cavity* is larger than ordinary; or when it too greedily *attracts* to all its *Parts*; or when the divided *SEED* adheres separately to the singular *Uterine Veins*: Insomuch, that if what has been recorded of the abovesaid *Countess* be true, it is not improbable that, there may be a

*CONCEPTION* for every *Orifice* of the *Uterine Veins*, and that every *Vessel* may attract its own distinct *share* of the *SEMINAL Matter*, and thereupon initiate a respective *CONCEPTION*, tho' it cannot possibly bring it to *Perfection*.

*MOREOVER* the same may also happen, because of an irregular *INJECTION*, namely, when *that* is perform'd by *stops* and *intervals*; then the *WOMB* attracting accordingly, may occasion different *CONCEPTIONS*, according to the different *Immissions* or *Divisions* of the *SEED*.

*BUT* these *CONCEPTIONS*, whether *two*, *three*, or *more*, are always annexed to, and contained in one common *SECUNDINE*. And tho' the *Woman*, by reason of her good Constitution of *Body* and *WOMB*, may do well in the time of *Gestation*, yet her *Præternatural Condition* in the *BIRTH*, always threatens *Danger*, as is already made out more manifestly<sup>[202]</sup>.

*NOW* as to the *Cure* or *Prevention* of both *this* and the *preceding Case*, I know but one only grateful Method of performing it; *viz.* by refrigerating and reducing the too *calid WOMB* to a convenient *Temperature*, and using a proper *Regimen* of *Health* and *DIET*; and *that* both before and after *CONCEPTION*.

## **CHAP. IV.**

### ***Of False CONCEPTIONS.***

*HAVING* already also particularly defin'd the *real* or *true CONCEPTION* in *Sect. III. Chap. I.* I come now in like manner to the *REVERSE* of that *Case*, properly call'd a *false CONCEPTION*. But that I may, in this Point, be well understood,—

A *False CONCEPTION*, in my Opinion, is nothing else, but a *Protuberancy* of the *Woman's BELLY*, attended with some, if not with most, of the *Symptoms* of the Months of *GESTATION*: which however, is no ways occasion'd by a humane *FOETUS*, but (on the contrary) either by *Water* and *Winds*, or *Wind* and *Water* vitiously mixed; which is also pertinently call'd a *Dropsy* of the *WOMB*: Or then, by a corrupted *Viscid*, or *pituitous Matter* collected in the *WOMB*; and that either proceeding from weak and vitious *SEED*, or from some extraordinary *Intemperature* of the *WOMB*, which may hinder the *Elaboration* of the *SEED* and *BLOOD*, and consequently the *Accomplishment* of the *CONCEPTION*: Or the same may also finally proceed from the *Impurity* of the *MENSTRUUA*, which may corrupt the *SEED*, and convert it to *Aqueous*, *purulent*, or *other HUMOURS*.

*THIS false CONCEPTION* is attended (besides the common *Symptoms* of a *true CONCEPTION*) with inordinate *FEVERS*, *PAINS* of the *Head*, *Neck*, *Loins*, *Groins*, *Back*, and *Belly*: Which *BELLY* swells sooner than in the *Condition* of *real CONCEPTION*; and which, if struck with the *Hand*, gives a *Sound* like a *DRUM* whence 'tis also call'd a *TYMPANY*: The whole *Body* is hence discoloured; the *Feet*, and sometimes the *Face* swells; and only a little (if any) *watery MILK* is found in the *Breasts*. *THE Cure* of the *Case* depends entirely upon proper *Evacuations*, peculiar to the *Quality* of what is to be evacuated. Whence I come to treat of the *Conception* of *MOLES*.

## CHAP. V. Of MOLES.

A *MOLE* is properly nothing else, than a *fleshy Mass* (instead of a *FOETUS*) engender'd, of an *imperfect CONCEPTION*, in the *WOMB*. And is so call'd, because (*quasi Lapis Molaris*) like a *MILL-STONE*, its *weight* infests the *Woman*.

*THERE* are two immediate *Causes* of this *CONCEPTION* of *MOLES*, *viz.* the *Superfluity* of Matter, and the *infirmary* of the *forming Faculty*. Which, I think, is agreeable to *Hippocrates* his meaning, saying, that *too much Menstruous Blood, or too little, weak, or insufficient SEED, is the only Cause of a MOLE*<sup>[203]</sup>.

I know, that besides these, there are many other various *Causes* given by diverse *Authors*; yea I know that the *MOLE* it self is variously accepted among them: But as I am not to insist upon the *quibbling* Notions of other Men, so I shall only here observe,——

*FIRST*, that there is a vast Variety and Difference in the *Substance*, as well as in the *Form* of *MOLES*: *SECONDLY*, That there is sometimes but *one*, and sometimes *two, three, or more MOLES*, contain'd in *One WOMB*; and *that*, sometimes with, and sometimes without the *Natural FOETUS* as also sometimes separately, and sometimes adhering the *One* to the *Other*: *THIRDLY*, That in this *Case*, if the *FOETUS* be not directly kill'd by the *Compression* of its tender Body, it is at least in *Danger* of being *misshaped*, or perhaps *monstrously formed*, according to the *Bulk, Weight, and Solidity* of what is contain'd with it in the *WOMB*.

*HOWEVER* in regard to the *FOETUS*, when we are certain of its *Existence*; tho' in the *WOMB*, with *one or more MOLES*, it may perhaps be very safe; Therefore I again observe, that, in this *Case*, as long as the *Woman* is no ways endangered, the *Exclusion* of *BOTH* ought to be *Natural*, and accordingly the *appointed Time* waited for: When according to all *Authors*, the *MOLE* comes sometimes before,



sometimes with, sometimes immediately after, and sometimes a few Days, or perhaps Weeks, after the *FOETUS*. But such *MIDWIVES* as follow my *Method*, already plainly laid down<sup>[204]</sup>, will scarce trust their *WOMAN* with the Charge of a *MOLE*, one moment after the *Birth* of the *INFANT* and *Secundine*: Because by such means, yea, even by a small *Clod* of *BLOOD*, which is a far less matter, retain'd after the *BIRTH*, Millions of Women have lost their pretious *Lives*.

*IN* the mean time, as *MOLES* are most commonly generated *alone*, without any *FOETUS*; I come now to indicate their peculiar *Diagnosticks*, which the *Reader* may take as follows, *viz.* *FIRST*, the *Woman's BELLY* swells equally in all its *Dimensions*; whereas in *Case* of a *Natural CONCEPTION*, it is raised, and as it were acuminated or pointed towards the *NAVEL*, and a little compressed on *both sides*.

*SECONDLY*, The *Orifice* of the *WOMB* never shuts in *this*, as it does in the *Natural, CONCEPTION*: And the *MOLE* may be distinctly felt by the *Touch*, like a *Globular Mass*, in the *Region* of the *WOMB* and *LOINS*.

*THIRDLY*, Any *expert Woman* may also distinguish this *Case*, by its *Motion*; which is very different from that of a *FOETUS*, as also from that occasion'd by a *false CONCEPTION* as above described: The *FOETUS* having not only a *total*, but also a *Partial Motion*; which always differs according to the *Part* or *Member* moved; and is consequently *first* perceived about the *fourth Month*: Whereas the *MOLE* has no distinct *Motion*; only, as the *Woman* turns to either *Side*, she may feel it (like a *STONE*) falling to the same *Side*; and in her walking, she may easily perceive its *suppressing dead WEIGHT*.

*FOURTHLY*, Her *Breasts* swell, but give seldom any manner of *MILK*, and about the 4th and 5th *Months*, when she, who has a *Natural Conception*, is commonly best in *Health*; then the *MOLE-BEARER* falls worse; Her *Limbs* and *Legs* extenuate; her *Face* and *Skin* are all over discoloured, as the whole *Body* languishes; *PAINS* of the *Back* and *Groins* follow of *Course*, together with a *Difficulty* of *Respiration*; as sometimes also, *Wind* and *Humours* break out of the *WOMB*.

*UPON* the whole, the *PROGNOSTICK* of this *Case* is, that as the *MOLE-BEARING Woman* must in all respects, be very much discommoded, and afflicted with heavy threatenng *Symptoms*, so she lives continually in *Danger* of her *Life*: And the longer she entertains

this unwieldy *GUEST*, the more rigid it grows, and the closer it sticks to her; so that consequently, the more difficult it is to dislodge or extract this *præternatural Body*: For as the *MOLE* has no *Secundine*, nor *Umbilical Vessels*, but adhering by its own gross *Substance* to the oppress'd *WOMB*, attracting its *Nourishment* directly from the *Uterine Vessels*; So it also fixes it self more and more strongly, and the longer the more firmly among them, to the great Prejudice and Damage of *NATURE*.

*NOW*, as to the *Cure*, or the *Delivery* of the *MOLE*, as has been said, the *sooner* it is undertaken, the easier it is performed: And in this *Case*, I know all *Authors* advise only, to endeavour its *Expulsion* by *Bleeding in the Feet*, by *proper Baths*, by *strong and Acrid Clysters*, &c. in order by such like *means*, to excite or stir up *THROWS* to open the *WOMB* and irritate the *expulsive Faculty*. But for my part, I would not too much afflict the *PATIENT* with these uncertain *means*, especially if the *Præternatural Body* be of any long standing; but rather at once betake my self, to that which cannot fail me, *that is the HAND-CURE*; after Bathing, relaxing and moistening the *PASSAGES* with *Oils* or *emollient Ointments*: And *This* I would undertake, and perform after the same manner, as in the *Condition* of a *Dead Child*, when the *PAINS* are altogether *Deficient*. Again farther—

I observe that, of all the *Countries* I know, there is none, whose *Women* are so subject to *MOLAR CONCEPTIONS*, as the *Provinces of Holland*: And moreover, by what I have diligently observ'd my self in those *Parts*, as well as by what I have comprehended from their most *Learned Men*, the *MOLES* generally conceived there, are very different from *Others* commonly conceived in *other Parts*; Insomuch that *Those* are of a strange, astonishing, deformed *shape*, having (as it were) something in them like the *Rudiments* of a *Work imperfectly begun*; such a *Piece*, as, for Example, a *Limner* may draw at the first *Draught*, with a rude *Pensil*; together with something of both *Life* and *Motion*: *LIVING* however only (as it were) *Vitâ Plantæ*, and moving but by *Palpitation*; as I have also seen and observ'd this *Body* to contract it self sensibly at the *Touch*, and immediately again dilate it self perceptibly. In the *interim* I must farther observe in this *Place*, that most commonly *NATURE* ejects these *Bodies* happily about the *fourth Month*; however yet, not always *all* at once, but most

frequently by *Piece-Meal* and in *Heaps*, not unlike as the *PUMP* does the *Bilge-Water* out of the *Ship*.

*BUT* here it may be *ask'd*, why the *Dutch good Women*, should be more subject to these *Præternatural Conceptions* than any *others*? To which I *answer*, according to the Sense and Sentiments of most of *their own greatest Men*; *FIRST*, that all over these *Provinces*, the very *Borders* of the *SEA* are inhabited, and a World of People live (as it were) in the very *Jaws* of the *OCEAN*; whose bellowing *Waves* and tumultuous *Surges*, are not only obvious to their *Eyes* all Day, but obnoxious also to their *Ears* all Night long; as they continually beat upon their *Coasts*, and sometimes too near their very *Doors*: From whence these *Women* cannot but be much affected and disturbed, if not also frightened in their very *Embraces*.

*HOWEVER* yet, I do not conceive *This* to be always the *CAUSE*, since *MOLAR CONCEPTIONS* are also very common in their greatest *Cities*; But as *those* happen there most frequently among the *Sea-faring Men's Wives*; so, I think, we may rationally account for them after this ensuing manner, *viz.* The *Sailers* arriving from their *Voyages*, and coming Home merrily with full Sail up to their very *Doors*, incontinently embrace their *WIVES*, without having any regard to their *Natural Course*, the *SILENT MOON*, or any other *Circumstance*; And the honest *WIVES*, having perhaps long wanted their *Husbands*, make no *Procrastination*, but eagerly fall to enjoying *One Another*; the good *Women* attracting as greedily the virile Benevolence, as *Nature* can prompt, or as *Cerberus* could snap at a *Piece*, or the *Hunger-starved* a *Bit of Bread*. Upon which, if no *Efluxion* happens in the Beginning, *NATURE* being incapable of *elaborating* such an *unapt confused Matter*, it is converted to a *MOLE*; which (as aforesaid) is frequently cast forth about the *fourth Month*, and call'd by them *een Manekindt*, as we for the same reason call it a *MOON-CALF*.

## **CHAP. VI.** **Of MONSTERS.**

*WHEN* the *Parts* destined to the *Generation of Man*, are in all respects well constituted, *NATURE* in the Beginning fabricates a fair and comely *Conception*, and at last produces a *Lovely Creature* of its own kind, absolutely perfected, and compleatly furnished with all its own graceful *Ornaments*: Whereas if any *Deficiency*, *Enormity*, *Fault* or *Blemish* be actually in *Those Parts*, then the *conglomerated Principles* of *GENERATION* are variously form'd into different Sorts of *prodigious CONCEPTIONS* and *Monstrous BIRTHS*. However—

*WITH* respect to the *Variety*, as well as the *Veracity* of this *SUBJECT*, that I may make short Work on't, I refer the *Curious Reader* to the *WORKS* of *Jacobus Ruffius*, *Cornelius Gamma*, &c. who have not only described at large, the various *Shapes* and *Figures* of the most remarkable *MONSTERS* which have been Born, but also particularly noted the *Times* and *Places* of their *BIRTHS*; which they have authentically collected from many creditable *Authors*.

*IN* the small *Conversation*, by the *By*, which I have had either at Home or Abroad with the *Learned*, I have met with none who have deny'd the *Truth* of this *POSITION* in *general*; tho' some of my *Superiors* in this Place, have been pleas'd to contradict in *particular*, what I am just now going (and chiefly for that very reason) about to publish to the World, in the next following *Chapter*.

*BUT* notwithstanding that we all agree as to the *FACT*, yet I have found but few ready to discuss the proper *Causes* of *Monstrous BIRTHS*: Only so far, that *some* would have them to proceed immediately from the *Commixture* of *Humane* with *Brutal SEED*; *others*, directly from the *INFLUX* of the *Stars*; *Some* again, from a vitious *Constitution*, or oblique *Situation* of the *WOMB*; *others* also, from a *Lascivious* and enormous *Act of Copulation*; and *some* at last, from the sordid and corrupted *SEMINAL Matter* of the *Persons*

*Copulating*. Which may be all indeed, in some respect, consentaneous to *Reason*; but notwithstanding, in speaking to such *Causes*, I think, we ought previously to consider the *Requisites* concurring to the *Production* of the *FOETUS*; what they naturally are, and how they ought to be *qualify'd*.

*THE FIRST* and chief of which is the *Forming Faculty*; 2ly. The *two Instruments*, by which this *Faculty* operates, *viz.* the *SPIRIT* or innate *Seminal Heat*, and the *Imagination*, 3ly. *The MATTER*, *viz.* both the *SEEDS*, and the *Menstruous Blood*; 4ly. And lastly, the *PLACE*, namely the *WOMB*: Whence I conclude that any *one*, or *more*, or (perhaps) all of *THESE*, degenerating from their *due state* or *natural Qualities*, may prove the *Cause* or *Causes* of a *MONSTROUS CONCEPTION*, or *Æquivocal GENERATION*.

*AS* to the *Forming Faculty*, it never errs or fails, but always performs its *Duty*, as far as depends upon it self, or its own *Intention*; tho' indeed it often happens to be frustrated by the *Instrumentary Causes*: As the most ingenious *Artificer* cannot finish his *Work*, however successfully begun, without a proportionable *Metal* to work upon, and corresponding *Instruments* to work by; So it is, in this *Case*, with the *Forming Faculty*: Hence it is that *MONSTERS* are also pertinently call'd, as they undeniably are, the *Works* of *NATURE*; however degenerating from its proper *END*, that it may effect something, even such a *MONSTER*, rather than that the indigested and unaltered *Matter* should remain in the *WOMB*, and turn either to a *MOLE* or a *STONE*, as has often happened<sup>[205]</sup>. Which being thus consider'd, we shall find the *Error* or *Fault* to ly either in the *Instruments*, in the *Matter*, or in the *Place*.

*FIRST* then, as to the *Instruments*, of the *two* above-mentioned, I take the *Imagination* to have the most prevalent *Power* in *CONCEPTION*; which I hope may be readily granted, considering how common a Thing it is, for the *MOTHER* to mark her *CHILD* with *Pears*, *Plums*, *Milk*, *Wine*, or any *thing else*, upon the least trifling *Accident* happening to her from thence; and *that* even in the latter ripening *Months*, after the *INFANT* is entirely formed, by the *Strength* of her *Imagination* only, as has been already manifestly set forth at large<sup>[206]</sup>.

*WHICH* if so, Pray, what wonder is it, if the *Woman* in time of *CONCEPTION* (which is by far the more *critical Juncture*) should by

the same reason *conceive*, and at last bring forth her *FOETUS* with a *Calf's*, *Lamb's*, *Dog's*, *Cat's-HEAD*, or the *Effigy* of any other 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 should imprudently set his Mind on such Objects, or employ his perverted *Imagination* that way. Now this absurd *Imagination* takes even place also among the very *BRUTES*, as *Lemnius* relates<sup>[207]</sup> of a *Sheep* with a *Seal's*, or *Sea-CALF'S HEAD*, having no doubt seen that Animal in the critical Time of *Conjunction* or *Conception*.

*IN* like manner, supposing such *Women* to conceive in their Minds, some deformed *SPIRIT* or *ANIMAL*, with *Horns*, *Snout*, *Wings*, *Cloven-Feet*, &c. (as has sometimes happen'd) What should hinder this *Woman* to produce a *BIRTH* with these *Monstrous Marks*? *THIS* is also therefore very possible, but more especially, when the *Disposition* of the *MATTER* acquiesces, which it certainly does when the *SEED* and *BLOOD* are impure: For, Is it not manifest to our *Eyes*, that some *CHILDREN* bring with them long *Hair* and *Nails* into the World, merely from the *Impurity* of these *material Substances*? Then supposing the *Force* of an absurd *Imagination* to have seconded the *Efficacy* of such *Sordid Stuff*, what a *MONSTER* might not *these* Jointly have produced? Wherefore I shall only add upon the whole of *This*, that as such impious and foolish *Imaginations* ought to be suppressed, so both the *SEED* and the *BLOOD* ought to be pure and temperate, to prevent such *præternatural Productions*.

*NOW*, as to the *Heat* and *Spirit* contain'd in the *SEED*, we may easily conceive its *Effects*, and such as have been in *Glass-Works*, and have seen *GLASSES*, made, may readily comprehend how *MONSTERS* are formed in the *WOMB*: For in modeling the *GLASS*, if the *Work-Man* blow the *PIPE* too much or too strongly, the *Stuff* is so extended, that the *GLASS* becomes both *longer* and *wider* than its due proportionable *FORM*; and so it may also happen in the *WOMB*, by an *immoderate Action*, or too great an *Extension* or *Diffusion* of the *SEMINAL SPIRIT*, which sometimes may only affect some *particular Part*, such as the *HEAD*, *NOSE*, *MOUTH*, *EARS*, &c. and sometimes the *whole FOETUS* disproportionably.

*SECONDLY*, Hence we may rationally conclude, that a *superfluity* of *SEED*, and *super-abundancy* of material *HUMOURS* may, in like manner, produce *duplicated Members*, such as *Two HEADS*, *Four HANDS*, *Four FEET*, *Six or more TOES* or *FINGERS*, &c. and *this* especially, in case of the *Woman's* strange *Imagination* concurring; which may easily happen, by fancying herself sometimes to *see double* with her *EYES*, which *Deception* may probably proceed from the *Concourse* of *HUMOURS*, gross *VAPOURS*, and confused or distracted *SPIRITS*. And *This* in short, it is evident, holds also good among the *other Creatures* (*IRRATIONALS*) as *Lemnius* writes<sup>[208]</sup> of himself, that He saw a *Sheep* and a *Calfe*, each with *two HEADS*, and a *Hen* with *four FEET* and as many *WINGS*.

*AGAIN*, as from the *Superabundance* of *MATTER*, *Geminated Members*, or *Superfluous Particles* may proceed; so from the *Scarcity* of these *MATTERS*, *Want* of requisite *Aliment*, or from any partial *Invalidity* of the *Natural Faculties*, some *Members* or certain *Particles* may be either maim'd and destitute of their *Natural Use*, or then (which is worse) be altogether *irregular*, *defective*, or *Unnatural*.

*LASTLY* as to the *Place*, I mean the *WOMB*, in which the *Conception* is made; It ought not only to be *perpendicularly seated* in the *PELVIS*, or in a *direct line* from the *VAGINA* upwards, but also to be well conform'd and proportion'd: Otherways, as an ugly or unshapely exterior *FORM* or *MOULD* of *Wax* or *Clay*, produces a corresponding deformed *IMAGE* cast therein; so the *WOMB* may as effectually be the *Cause* of a *Deform'd* or *Monstrous BIRTH*. And moreover not only so, but the *WOMB* ought also to be in its due *Temperament* and *Natural State*, free of all *Distempers* and *Inconveniencies*, such as obdurate *GLANDS*, *ULCERS*, *CICATRICES*, &c. Otherways, as a *TREE* planted in *Stony Ground*, its *ROOT* cannot diffuse or spread it self round every way, but being cramp'd and oppress'd, it *crooks* and *bends back*; So it is with the *FOETUS* in the *WOMB*, if oppos'd and resisted by the *Constriction* or *Coarctation of the Place*, or by any inherent *Præternatural Substance*, its *MEMBERS* cannot possibly be *articulately* and *distinctly form'd*, much less can they attain their *Natural GROWTH* and *FIGURE*.

*IN* short from what is here said, I think, the *Notions* of such Men, as will have *MONSTERS*, only and immediately to proceed from a

*Coition* with *BRUTES*, may evidently appear as *absurd* as *they* are verily *groundless*<sup>[209]</sup>: And for strengthening or backing of my *Authority*, I may add *Galen's* own Words<sup>[210]</sup>, saying, *Vel semen Humanum in Utero Equæ, vel Equinum in utero Muliebri, aut non admitti, aut admissum corrumpi*. Which is also farther confirm'd by Holy St. *Jerom*, saying,<sup>[211]</sup> *non minùs absurdum est, Animal construi ex Equo & Homine, quàm Vitem Olivæ insertam, simul vinum & oleum proserre*. Which *Doctrine* seems also most agreeable to *Truth*, in that there can be no *Affinity* or *Concord* betwixt these Specifically different *SEEDS*, neither in their *Natural Actions*, *Aliment*, *Maturation*, *Time*, or *Manner of Birth*, &c. to pass by all other *disconsonant* or *incongruous Circumstances*.

*IN FINE* therefore, for these *Reasons*, I believe Nothing of the many *fabulous Relations* extant, of the *Hippocentauri*, *Onocentauri*, *Minotauri*, &c. inhabiting the *LAND*, nor of the *Tritons*, *Nereids*, *Syrens*, &c. which are said to possess the *SEA*; tho' indeed both St. *Antony*<sup>[212]</sup>, and St. *Jerom*<sup>[213]</sup>, maintain the Existence of the *SATYRI* and *SYLVANI*: But be these Things as they will, I believe, that the *Production* of every *MONSTER*, concurs to the *Perfection* of the *UNIVERSE*, and that sometimes such *Prodigies*, or rather *Dæmonical Illusions*, may appear, as well as *Monstrous BIRTHS* happen, by the Will and Pleasure of the great *CREATOR*, who would thereby signify and portend something *extraordinary*, or more than *NATURAL* to us *Mortals*.



## **CHAP. VII.**

### ***Of various deformed CONCEPTIONS.***

*THE* particular *Description* of *MONSTROUS CONCEPTIONS* in the preceding *Chapter*, leads me, of Course, to treat of *another Sort*; which I shall comprehend under the *Title* of *Deformed CONCEPTIONS*. *This Sort* happening almost in *all Countries* promiscuously, tho' in *some* more frequently than in *others*, becomes almost in *all Parts* Daily obvious to our *Eyes*, so that we need be at no great Pains to prove the *Reality* of *deformed BIRTHS*, but rather inquire into the *Causes* of such uncouth *CONCEPTIONS*.

*IN* short therefore as to *these*, if we only look back and reflect on the three preceding *Chapters*, we will find the *Causes* of the *present Case* very evident and sufficiently manifest, if not particularly included in the *Latter*: Wherefore I have only farther here to observe, that all such *Præternatural CONCEPTIONS*, degenerate from the *Natural*, in proportion to the *Prevalency* of their *Cause* or *Causes*; So that the *Cause* being less considerable in *this*, than in the *foregoing Case*, instead of a *MONSTROUS*, we have only a *deformed BIRTH*: Such as a *Scurf-Head*, a *discolour'd Skin*, an *ugly Visage*, *disagreeable Features*, *distorted Mouth*, *crooked Nose*, *Legs*, or *Arms*, maim'd in *whole* or in *Part*, *Tumours*, *Pustules*, or *Bubos* about the *Groins*, &c. Which, tho' *these* and such like *Accidents* may verily proceed from either of the forementioned *Causes*; Yet I think, the most common and ordinary *One*, in all Countries, is an impure and unseasonable *COPULATION*: Such as is not only precisely forbid by the *Express Word* of God<sup>[214]</sup>, but also repugnant to right *Reason*, and even to common *Sense*.

*FOR* who can be so stupid as not to conceive, that this *Menstruous Contagion*, will naturally (tho' insensibly) creep into the *BLOOD*, invade the whole *Habit of the Body*, and tacitely infect the very *soundest Constitution*, even sometimes with the *Venereal Pox*, or

perhaps with an *Elephantiasis*, or the *Leprosy* it self? Nor does this *EVIL* end always here, but such *BIRTHS* are also generally as perverse in the *MIND*, as they are *Heterogeneous* in the *Person*; for like *BASTARDS* of *Nature*, they are commonly denudated, or destitute of all her laudable *Gifts* and *Graces*, which others, her *Legitimate SONS*, are happily born with and enjoy in Abundance.

*HENCE* it is, that, if they become not altogether *Jolt-Heads*, *Foolish*, or *Delirious*, they are most ordinarily otherways *Lewd*, *Vitious*, and *Licentious Persons*, if not also *envious Traducers*, and *crafty Cozeners* of Mankind: From hence likewise the *Italians* and *Germans* derive a memorable *PROVERB*, which they never forget upon dealing with such *Persons*, viz. to this purpose; *Take Care of Him whom GOD has marked*. For tho' some of *Them*, are capable of undertaking *Nothing* of any Moment, much less of accomplishing any laudable *Work*, *NATURE* it self thwarting their *Career* in every *Enterprize*, and the very *STARS* (as it were) concurring to their *Frustrations*: Yet others have subtile *WITT* enough to scrape together (*per Fas aut Nefas*) Heaps of contemptible *Dross*, much of affinity with their own vile *Substance*; which however, seldom prevents a base or ignominious *CATASTROPHE* to *themselves*, who are thus found established upon such a *præternatural BASIS* of *Pollution*.

*IF* then *these* be the direful *Consequences*, how unreasonably cruel are such *Parents*, who thus by Enterprising the Work of *PROCREATION* without *humane Decency*, and contrary to the very *Institution* of *NATURE*, involve their *Posterity*, in such miserable *Calamities*? But this sort of *BIRTHS*, I have also diligently observ'd, happens most frequently in *Holland*, and *that* chiefly for the *Reasons* and *Causes* mentioned in the foregoing *Chapter*. Which *Observation* leads me to the following *Matter of FACT*, which (without any intended *Reflection*, or *Reproach* upon any particular *Country*, or rather, as *this* would be, upon *Human Nature* it self) I shall ingenuously relate, not only to clear up the *MYSTERY* of a certain *Truth*, which I have found, to be *controverted* in this Place, and *that* even among some of the more *Learned* themselves; but also for *Morality* and *Instruction* sake to the *Reader* in particular, and for the *common Good* of *Mankind* in general, viz.—

*THAT* these *BIRTHS* in those *Parts*, are often attended and accompany'd with a *Monstrous little Animal*, the likest of any thing

in Shape and Size to a *MOODIWARP*; having a *hooked Snout*, *fiery sparkling Eyes*, a long *round Neck*, and an acuminated *short Tail*, of an extraordinary *Agility of FEET*. At first *sight* of the World's Light, it commonly *Yells* and *Shrieks* fearfully; and seeking for a *lurking Hole*, runs up and down like a *little Dæmon*, which indeed I took it for, the first time I saw it, and *that* for none of the *better Sort*. Moreover——

*THE* following *accidental Passage* is so remarkable, that I cannot pass it by, in order to satisfy and convince *others* of this admirable *TRUTH*; Namely, that, not many Years ago, in coming from *Germany* over East and West *Friesland*, to *Holland*, I took Passage in the ordinary *Fare-Vessel*, from the City of *Harlingen* for *Amsterdam*, over what they call the *Zuyder-Zee*; Which is commonly reckon'd a *Voyage* of 10 or 12, Hours, tho' at this Time we happen'd to be near 36 Hours on our *Passage*. Amongst the better Sort of the *Passengers*, who possess'd the *Cabine*, there happen'd to be a *Woman big with Child*, of a very creditable *Aspect*, who afterwards told me, that She was bound for *Amsterdam*, on purpose to buy some *Necessaries* for her *lying-in* at the easiest rate; when in the *interim*, the good *Provident Woman*, was taken all at once, aboard the *Ship*, with a sudden and surprizing *LABOUR*: Upon which occasion, in short I immediately lent her a *helping Hand*, and upon the *Membrane's* giving way, this forementioned *ANIMAL* made its wonderful *Egress*; filling my *Ears* with dismal *SHRIEKS*, and my *Mind* with greater *CONSTERNATION*.

*WHEN* not immediately recollecting what I had either heard or read of this *MONSTER*, I could not help continuing in my *Surprize*, until I heard some of our *Accidental Company* call it *de Suyger*, as they went about to kill it: Upon which I immediately laid the *Woman* of a pretty *plump GIRL*; who, notwithstanding all this, had no *Deformity* upon it, save only many *dark, livid SPOTS* all over its *Body*; which I prognosticated might turn to a *Universal SCURF*. In the mean time I order'd the *Express'd Oil* of *ALMONDS* to be diligently us'd, as soon as we landed.

*AFTERWARDS* I had occasion to talk with some of the most *learned Men*, of the several famous *Universities* in these *Provinces* upon this *Head*; who ingenuously told me, that it was so common a *Thing*, among the *Sea-faring*, and *meaner sort of People*, that scarce

*ONE* of these *Women* in *Three* escaped this kind of strange *BIRTH*; which my own small *Practice* among them afterwards also confirmed: Insomuch, that I always as much expected the Thing *de Suyger*, as the *CHILD* it self: And besides the *Women* in like manner, make a respective suitable *Preparation*, to receive it warmly, and throw it into the *Fire*; holding *Sheets* before the *Chimney*, that it may not get off; as it always endeavours to save it self, by getting into some *dark Hole* or *Corner*. They properly call it *de Suyger*, which is (in our Language) the *SUCKER*, because, like a *Leech*, it sucks up the *INFANT'S Blood* and *Aliment*.

*UPON* this *Head*, and to this *Purpose*, I might produce the *Authorities* of sundry good *Writers*, but shall content my self here at present with *ONE* of the same *Nation*, viz.<sup>[215]</sup> The most Learned and Eminent *Levinus Lemnius*, who gives us a very remarkable and particular Account at large, of a certain *BIRTH*, which began with a *MONSTROUS MOLE*, succeeded by the *SUCKER*, and ended with the *Production* of an excarnificated *MALE-CHILD*.

*THESE* things then being so, and proceeding merely from the immediate *Reasons* above-mentioned, ought to serve for a memorable *Caution* to all *PARENTS*, that, in their conjugal *Duties*, they behave themselves orderly and decently, not like insatiable *BRUTES*; but, like rational *Men*, to the end that their *Families* may be preserved, and their *Persons* succeeded, not by an opprobrious *RACE*, but, by a *univocal Generation* of hopeful *CHILDREN*, Men of *Probity* and *Integrity* both in *BODY* and *MIND*.

## **CHAP. VIII.**

### ***Of Imaginary CONCEPTIONS.***

*THERE* remains yet one Sort of *spurious CONCEPTION*, which happens without any *virile Help* or *Assistance*, merely by the Force of *Imaginary VENERY*: Especially among *Salacious Women*, a *Seminal Fluxion* may happen upon many coherent occasions; which joining and incorporating with the *MENSTRUOUS BLOOD*, may be so much fomented by the *Uterine Calidity*, and the other *Faculties* of the *WOMB*, that the *Rudiments* of an imperfect *ANIMAL* may be amassed and conceived. But——

*AS* the *Masculine SEED* (the *efficient Cause*) which ministers both *FORM* and *LIFE*, is wanting, it can assume neither of these Perfections: The *Maternal Matter* serving only to bring it to a rude indigested *Consistency*, or a confused fleshy *Substance* of a strange and uncommon *FIGURE*.

*THIS* in short, is no ways improbable, if we consider that *HENS*, without the *COCK*'s assistance, lay *Eggs*; however, of such a *Nature*, that whatever Pains the *HEN* is afterwards at to *sit* and *brood* upon them, the *Eggs* can never be animated so as to produce *CHICKENS*. Or, if we consider, that tho' *feminine Trees* or *Roots*, having of themselves less *Power* and *Strength*, as they are only imbued with a *frigid* and *infœcund Humidity*, may smile a little in their *SEASON*; yet, because of the natural *Deficiency* of *HEAT*, and their innate *Debility* or *Impotency*, they only yield an empty or imperfect *Rudiment* of either *FRUIT* or *SEED*, unless, by the *Vicinity* and delectable *Conjunction* of the *MALE*, they participate of its *Fœcundity*, as *Pliny* testifies<sup>[216]</sup> of the *PALM*.

*AGREEABLE* to this *Position*, the *Practical Observations* of many eminent *Physicians*, teach us, that *WOMEN* have and may conceive at this rate, without any *virile Energy* or *Concurrence*; of which *Dr. Burnet*<sup>[217]</sup> gives us a notable Instance, concerning a certain *Noble-*

*Woman*, a *Matron* of undoubted *VIRTUE*, who some Years after her *Course of Nature* had alter'd, in the 56th of her Age, brought forth several fleshy *MOLES*, as he calls them, and *that* attended with a great *Flooding*, and the most severe *Pains* of *LABOUR*, as if in the *Case* of a *Natural BIRTH*. Again moreover—

DO we not know, in fine, that the *necessitous*, and such as suffer *Want*, may be refreshed purely by the *SAVOUR* of our *Dishes*? And that the *Hunger-starved* may be satiated merely by the *ODOURS* of our *Kitchens*? As possibly thus may the *marriageable GIRL*, but more readily however the *WIDOW*, fill her self with her own odd *IMAGINATION*; and being debarr'd the *Enjoyment* of her *PARAMOUR*, hug him tacitely in her *Bosom*, and embrace him heartily, however *absent*, in her *Mind*. Which, if frequently done, may occasion a *Collection* and *Commixture* of gross *Humours* in the *WOMB*; whence a *deformed Concretion*, or *shapeless MASS*, may be engendred, and *that* only by *Imaginary VENERY*. To which *Case* and *Purpose*, I think, *Virgil*, very pertinently alludes,<sup>[218]</sup> saying—

*Scilicet ante omnes furor est insignis Equarum,  
Continuóque avidis ubi subdita flamma Medullis,  
Vere magis (quia vere calor redit ossibus) illæ  
Ore omnes versæ in Zephyrum stant rupibus altis,  
Exceptantque leves Auras, & sæpe sine ullis,  
Conjugiis vento gravidæ, mirabile dictu,  
Diffugiunt.—*

AND thus at last having particularly, treated of all the distinct and different *sorts* of *CONCEPTION*, to which the *Woman* can be subject; I come now in the *next place*, to address my self to *HER*, who was never yet capable of any *CONCEPTION*; and *that* in the *Chapter* and *Manner following*, viz.

## **CHAP. IX.**

### ***Of the STERILITY or BARRENNESS of WOMEN.***

AS *STERILITY* is in it self a *Præternatural Faculty*, so I cannot but think, that, in the *CLASS* of *Præternatural Conceptions*, that of a *NON-CONCEPTION* may at last pertinently take place.

NOW I remember the *Reader* was referred to this *Place*, by Sect. II. Chap. 5. where I promised to expound the unsuccessful *ACT* of *Copulation*; as I there briefly did the *Reverse-Case*: And after having all a long *thus* far forward, safely conducted the *Fertile* or *Fruitful WOMAN*, thro' the different *Trains* and *Consequences* of the successful *ACT*, I have left *Her* in a safe *Condition*, together with the *Dear PLEDGE* of her *Natural Fœcundity*; whilst in the next place, I come now to treat of the *Præternatural BARREN WOMAN*.

IN order to which, I *FIRST* observe, that the *Jews*, and almost all other *Nations*, deemed it the greatest *MARK* of *Infamy* imaginable, for a *WOMAN*, to *yield no Children*; as is evident from the *Scriptures*, how *HAGAR*, the *fruitful Chamber-Maid*,<sup>[219]</sup> despised *SARAH*, her *barren Mistress*, &c. But moreover—

*SECONDLY*, We may observe, that, upon every provoking *Occasion*, the *LORD* himself *threatned them with this Curse*; as *one* of the greatest *INSTANCES* of his heavy *Displeasure*, and *One* of the severest *Judgments*, that his *VENGEANCE* could inflict on them for their *Sins*, as is also manifest from repeated *INSTANCES* of *Scripture*, particularly from the Words of the *Holy Prophet*, saying,<sup>[220]</sup> *They sowe the Wind, and shall reap the Whirlwind: Their Glory shall fly away from the WOMB: Their Root is dryed up, they shall bear no Fruit, &c.*

*THIRDLY*, We may easily conclude that, such a *Sentence* passing from the Mouth of the most high *JUDGE*, the Supreme *Physician*, and *Omnipotent* himself, could never be revers'd by the *Art* or *Ingenuity* of *MAN*: But as *Christians* have no Reason to suspect

themselves to lay under this accursed *Sentence*, so they may well look nearer *Home*, and take a view of the many different mediate and immediate *Causes* of *STERILITY* or *NON-CONCEPTION* in them.

*FOURTHLY*, however, before I enter upon *these*, I would previously have it noted, that, sometimes the *Fault*, or *Cause* of the *Woman's not conceiving*, lies in the *MAN*; and may proceed from many diverse *Diseases* or *Symptoms* in him, as particularly mentioned, and treated of at large,<sup>[221]</sup> by the most Learned *Senertus*, to which we refer the *Curious*; Because we have nothing to do with the *MAN* in this place: Wherefore that I may return to the *WOMAN*, I say—

*THE* immediate *Causes* of *STERILITY* in her, are manifest from the very *Definition* of *CONCEPTION*: Which, according to *Galen*,<sup>[222]</sup> is nothing else, than a *Comprehension* of *SEED* in the *Womb*, for the *Generation* of *Man*. But here it may be requisite, to explain this general *Term* of *Comprehension*, which I would have understood to imply *four particular Qualities* of the *WOMB*, *viz.* *Attraction*, *Retention*, *Distribution*, and *Fomentation*. Hence it is that such *Women* must needs be *BARREN*, as cannot either *attract* the effused; or *retain* the attracted; or *distribute* and *alterate* the retain'd *SEED* through the *Parts* of the *WOMB*, and excite its latent *Virtue* to *ACTION*; or lastly, such as cannot duly foment and nourish the same *SEED*, when regularly *distributed*; and *These*, I think, are all the immediate *Causes* of *BARRENNESS*: As *Those*, for which the *SEED* either cannot be *attracted*, or *retained*, or *distributed*, or *fomented*, are the mediate *Causes* of *STERILITY*.

*NOW*, as to the *FIRST* of *These* then, the *Attraction*, or the *attractive Faculty*, may fail in its *Duty* *two ways*, *viz.* either because of its own *Debility*; or because of some *præternatural Impediment*. The *Debility* or *Imbecility* of this *Faculty* may proceed either from a *Defect* of *Spirits* in the *Seminal Vessels*; or from either of the *Intemperatures* of the *WOMB*, whether *Natural* or *Adventitious*: And *Impediments* may happen in *Attraction* many different ways, such as by a *læs'd* or *extinct Venereal Appetite*; by the *Woman's Aversion* or *Indifference* to her *MATE*; by the *perverse Affections* of the *Mind*, such as *Melancholy*, *Grief*, *Anger*, *Fear*, &c. by *Causes* of the *VAGINA*, or *Orifice* of the *WOMB*; by a *Coalescence*, *Ulcer*, *Membrane*, *Carnous* or *Scirrhous Substance*, or any other kind of *Tumours*; as



also by a *Constriction, Distortion, or Compression* of the *ORIFICE*; or at last by too much *FAT, &c.*<sup>[223]</sup>

*SECONDLY*, the *Retentive Faculty* may come short of its Duty *three different ways*; namely, either because of its own *Imbecillity*, or because of some *Præternatural Impediments*; or because of the *Object* it self. The *Imbecillity* or *Impotency* of this Faculty may proceed either from the *Intemperature* of the *WOMB*; or from the Abundance of some slimy *Mucous Humour* in the same: And its *Impediments* may happen from a *Prolapsus*, an *Inflammation*, an immoderate *Flux*, the *Whites*, a *Gonorrhæa*, *Worms*, *Scirrhus*, or other *Tumours, Ulcers*, or the *Cicatrix* of an old *Sore* in the Body of the *WOMB*; as also from the Amplitude or Laxity of the *ORIFICE*, whether *Natural* or *Adventitious*: Which *Accident* frequently happens even to *Child-bearing Women*, sometimes by an *ABORTION*, sometimes by a difficult *BIRTH*, and sometimes also by the rude *Usage* of an ignorant *MIDWIFE*, that they can *never more Conceive*, until they be duly *Cured*: Again, the *Cause* may be in the *OBJECT*, or *SEED* it self; when it is either *impure, acrid, vitious*, and disagreeable to the *WOMB*; or deprived of its natural *Heat* and *Spirits*.

*THIRDLY*, the *Distributive* or *Alterative Faculty* may be also impugned in its *Function*, *1st*, by its own *Debility*, occasion'd by either of the *Diseases, or Intemperatures* above-mentioned; or *2dly*, by the discording *Qualities* of the *Seminal Matter*; or *3dly*, by some certain Disproportion betwixt that *Matter* and the *WOMB* it self: Since as all *SEEDS* do not answer alike in *one Field*, some requiring a *Pinguid and Loose Soil*, others a *Lean and Slender Ground*; so it is with the *WOMB* and the injected *SEED*: For, however fruitful the *One* may be, if the *other* be not of a proportionable *Fœcundity*, no *CONCEPTION* can possibly follow: Hence it is that many *Women* have been accounted *BARREN* in their first *Marriage*, who have had several *Children* to a *second Husband*. Again, as some *SEEDS* perish and are quite lost in *moist, clayish, or marshy Ground*, and *others* decay and are burnt up in an *Acrid, Sandy, or Gravelly Field*; So it is also with the Human *SEED*: For, in the too *cold, or moist WOMB*, it is extinguished, and in the too *Hot or Dry WOMB* it is corrupted<sup>[224]</sup>.

*FOURTHLY*, the *Fomentation*, or the *Nutritive Faculty* may be deficient in its Office of *attracting sufficient Aliment* to foment and nourish the *SEED*; which however, is most commonly occasion'd by

Want, or Scarcity of *Blood* in the *WOMB*, proceeding from *perverse Evacuations, Penury* or *Necessity*, an *Atrophia, Consumption*, or the like, or then, in fine, by the *Impurity*, or *vicious quality* of the *BLOOD*.

*NOW* These, I think, are all the most common, as well as the most prevalent *Causes* of *STERILITY*: Tho', according to *Johannes Anglicus*, there are also several *external Causes*<sup>[225]</sup>; which however, I shall here pass by in Silence; lest, as some good *Women* are at great Pains to rectify their *barren Wombs*, *others* should thereby take Sinistrous Measures to suppress their *FERTILITY*. And in this *CLASS* may be included the *Medicines* call'd by the *Greeks* φθόνα, because they are endued with certain *occult Qualities*, which extinguish the *SEED* and obstruct the *CONCEPTION*<sup>[226]</sup>.

*HAVING* thus defin'd the mediate and immediate *Causes* of reputed *STERILITY*, I can scarce, because of either of *these*, call a *Woman* really *BARREN*; Since I have known some of the most difficult of *these Cases* to have been duly *cur'd*, and diverse *Women* to have conceiv'd, after many *Years BARRENNESS*, and prov'd the Joyful *MOTHERS* of hopeful *Children*; of which I could give some signal *Instances*, if I took Pleasure in swelling this *Work*: Hence it is, that the great Philosopher and Physician, *Daniel Senertus*, only dissuades the *Ingenuous* from undertaking this *Cure*, in the *Cases* of vicious *Hereditary Dispositions*, venenated *Constitutions*, or other heavy *Diseases*<sup>[227]</sup>.

*MOREOVER*, we find that the very best of the *Ancients* have been at great Pains, in distinguishing exactly the *curable*, from the *incurable BARREN WOMB*: Yea *Hippocrates, Galen, &c.* have given certain Directions, founded upon the solid *Truths* of their Immense Knowledge and Heavenly Wisdom, to try and discover the *One* from the *Other*; as *they* have also taught us to Judge of every particular *Cause* affecting the *Curable WOMB*. But to facilitate these Nice *Discoveries*, I shall subjoin some few *Diagnostick Signs*; because except we know the particular *Cause*, we can never pretend to remove it, and without removing the *Cause*, the *Effect* can never cease, or be *cured*. Not but that—

I *KNOW*, that the ingenious *Physician*, undertaking this *Cure*, requires none of my *Instructions*; which notwithstanding, I hope, He will allow me to prosecute my Method in treating of *this Case*, as I

have done of some *others*; and *that* the rather, considering it is generally well known, that sometimes *a Fool has put a Wise Man in the right way*. Wherefore I heartily wish that some Word may drop from my *Pen*, that may prove instrumental to wipe off the imputed *Blemishes*, and promote the real *Glory* of *WOMEN*; And *this* I could wish the more, because I am fully convinced that many are ignominiously branded with *BARRENNESS*, without any sufficient *Cause*: Insomuch, that I verily believe, that, upon an ingenuous *Tryal*, not one real or incurable *BARREN WOMB*, would be found in *Ten* of *those*, which are this Day so reputed. But *à propos*—

As I have reduced all the *Causes* of *STERILITY* to the above said *four CLASSES*, so I shall reduce the *Diagnosticks* to the same number; and thereby demonstrate how it may be easily discover'd, whether the *FAULT* lies in the *Attractive, Retentive, Alterative*, or in the *Nutritive Faculty* of the *WOMB*; and how every particular *Cause* in any of *these* may be plainly distinguished, &c. In order to which, then—

*TOUCHING* the *FIRST*, *inquirendum est primò, an ad Venerem apta sit Fæmina, & quidem an Veneris Appetitum habeat, & an Membrum virile rectè admittere possit. Horum enim si alterum desit, Causa, cur non concipiat, procul dubio in Attractrice hæret; ut etiam, si statim à Coitu, aut post breve Intervallum semen effluat.* I say, *These* are the infallible *MARKS* of a læs'd *Attractive Power*, which also denote some *Fault* of the *WOMB*, such as an *oblique Situation*, a *Compression* of the *EPIPLOON* or *CAWL*, or some *obdurate Substance*, impeding the *SEED* to reach the Cavity of the *WOMB*: The *Particular* of which is easily to be discover'd; the *Situation* by the ingenious *TOUCH*; the *Compression* of the *OMENTUM* or *EPIPLOON* happens only to *Fat Women*; the *Substance* or *Tumour* (of whatsoever kind) if not found in the *Passage*, lodges in the *WOMB* it self.

*SECONDLY*, If the *Party* labours under any of the aforesaid *Causes* debilitating or impeding the *Retentive POWER*; some are manifest to the *Woman* her self; as in the *Cases* of any immoderate *Flux*, a *slimy* or *illuvius Evacuation*, a *Gonorrhæa*, the *Whites*, a *Falling* of the *WOMB*, &c. *others* are obvious to the *MIDWIFE'S Touch*, as in the *Case* of *Tumours, Ulcers*, &c. and in *Case* of either *Intemperature, Dropsy, Inflammation, Worms*, &c. all such are

abundantly evident to the *Physician*, after duly examining, and considerately weighing the *Disposition* or *Temperature* of the whole *Body in general*, and of the *WOMB* in *particular*.

*THIRDLY*, if the *Alterative* or *altering Faculty* be læs'd or impotent, then, after some *Days Retention*, an *Effluxion* of the *SEED* happens, and that either because of some *Intemperature* of the *WOMB*; or of some discording *Quality* in the *SEEDS*, or in the *WOMB*, as above; or lastly, because of a *Want* or *Scarcity* of *BLOOD* for forming the *FOETUS*. As to the *Intemperatures*, I have already observ'd, that, they may be readily distinguished by the ingenious *Physician*; But the *Disproportion* betwixt the commixed *SEEDS*, or between *these* and the *WOMB*, how much, and in what they may differ *one* from *another*, is not so easily known; because this *Fault* may be as much in the *MAN*, or perhaps more, than in the *WOMAN*, as has been already hinted: In this *Case*, the *Physician* is to weigh and consider well the *Temperatures* of the whole *Body*, and especially *that* of the *Genital Parts* of both the *MAN* and the *WIFE*; and as much as possible, to reduce *that* of the *One*, to the more convenient *Temperature* of the *Other*,<sup>[228]</sup> correcting *Both* in what may be found requisite; according to the *Direction* of *Lucretius*, in these *Verses*:

*“Usq; adeo magni refert, ut Semina possint  
“Seminibus commisceri generaliter apta,  
“Crassaq; conveniunt liquidis, & liquida crassis.*

*FOURTHLY* and lastly, if the *Nutritive Faculty* be faulty, the *Case* is plain and manifest; since it generally proceeds from one or more of the following *Causes*, *viz.* from *Want* or *Penury*; a *Pining away* or *Consumption*; immoderate *Hæmorrhagies*, whether happening by *Superiour* or *Inferiour Parts*; hard *Labour*; too much *Fat*, or too much *Leanness*: As the same may also happen from an *Obstruction* or *Suppression* of the *MENSTRUOUS COURSE*; or from its vicious or impure *Quality*; and, in fine, from any severe *Symptom* or *Disease* whatsoever.

*THUS* having discover'd the genuine and precise *Causes* of *STERILITY*, the *Cure* is as good as half perfected; but that it may be altogether and effectually perform'd, the next thing requisite in this place, would be to treat of every *Cause* and its respective *Cure* particularly;<sup>[229]</sup> but as these do chiefly belong to the *Diseases* of the

*PUDENDUM, VAGINA, and WOMB*; which I have already declin'd entring upon at this time, for the *Reasons* mentioned in Sect. VI. Chap. VI. I shall here only add in *general Terms*, that tho' the *barren WOMB* is justly compar'd to an insipid, ungrateful, or unfruitful *FIELD*, because neither the *one* nor the *other* produces any thing *Good* of it self: Yet as we see the *barren Lands* emproved and become fruitful by the *Industry* of the *Husband-Man*; and even *wild Roots* and *barren Trees* in time produce plentifully by the *Care* and *Diligence* of the *Gardener*; So the *Heavenly ART* of *Physick* exerts it self strenuously in improving the *barren WOMB*, miraculously supplying the *Defects*, and regularly correcting the *Defaults* of *NATURE*; restoring or replenishing it with a desirable and grateful *Fœcundity*: I say, as convenient *DUNG* comforts the *sterile Field*, so does proper *Physick* the *barren WOMB*; It elevates the low and renovates the exhal'd *Spirits*; It vanquishes the *Imbecility*, and corroborates the *Nerves*; It reduces the *languid Heat*, and all the *Intemperatures* of the *genital Parts*, to their respective, due and natural *Temperaments*; removing naturally all *Obstructions*, and wonderfully curing all the *Causes* hindering or withstanding the *Procreation* of *Humane RACE*.

*AND*, in fine, because proper *DIET* is of great *Service* to alter the *elementary Qualities*, and to convert the *Bad* into a *Good Habit* or *Body*; such *Women* are to be carefully directed to such a *Judicious Regimen* of *DIET* and otherways, as is most efficacious and convenient for their *Purpose*, either of *Health* or *Generation*. Now having so far prosecuted my *Design*, with respect to the *Barren*, as well as the *Fruitful WOMAN*; I, at present, take *Leave* of *Both*, and come, in the next place, to address my self to the *WIDOW*.

## **SECT. VIII.**

### **CHAP. I.**

#### ***Of the Symptoms incident to the State of WIDOW-HOOD.***

AS the *WIDOW* has in her former Days, tasted both of the *Sweets* and the *Sours* of the *MAIDEN*, as well as of the *marry'd State*; so she is now also subject to all the *Affections* of the *One*, as well as to some of the *Other*. Whatever she may judge of her self, and however she may, in some measure, be liberated from the *Solicitudes* of the *FIRST*, and freed from the *Anxieties* of the *other*; yet she is still so far from being exempted from the *Morbifick Consequences* of the Natural Imbecillity of her tender *SEX*; that she now, tho' in different *Respects* and various *Cases*, participates of the *Indispositions* of *BOTH*.

*HOWEVER* yet, notwithstanding this Variety of *Afflictions*, to which the *WIDOW* is actually expos'd; I confess, that, I know not so much as *one Disease* or *Symptom*, which is singularly peculiar to *Her self*, that is, but what either the *MAIDEN* or the *WIFE* may be lyable to, as well as the *WIDOW*: Tho', in the mean time, I must also acknowledge, that, *Those* which I am now about to touch upon, may however, be justly esteem'd to be more familiar to *Her*, than to either of *These*, as will by and by more evidently appear.

*UPON* which Consideration, I hope the following *Heads* may here pertinently take place; not but that the *others*, I mean the *MAID* and the *WIFE*, may also sometimes, and perhaps frequently too, find their

*Case* included in the *THEME* of this *Section*, as well as the *WIDOW* Her self, according to the *Diversity* of their Circumstances.

*FOR* these *Reasons*, I shall begin with *That*, from which none of the *Three*, that is, neither the *MAID*, nor the *WIFE*, nor the *WIDOW*, can altogether plead Exemption, which notwithstanding, according to my best Judgment, is more immediately the particular *Root* and *Source* of the most, if not of all, the *WIDOW's Distempers*, which however, that I may not too much over-run my Design of *Brevity*, I shall briefly comprehend under *One* or *Two Heads*, viz.—

## **CHAP. II.**

### ***Of the HYSTERICK PASSION.***

*WELL* might the excellent *Democritus* write to his *Scholar*, the far more excelling *Hippocrates*, that the *WOMB* is the *Source of Six Hundred Griefs*, and the *Spring of innumerable Sorrows to the WOMAN*: Because of the manifest *Sympathy* or *Affinity*, which the *WOMB* has with almost all the other *Parts* of the *Body*. And as we may reasonably conclude from such an *Affinity*, that these *Symptoms* must needs be both *Numerous* and *Different* in Kind; so I think, for the same Reason, they may be *All* pertinently comprehended under the *General Title of Hysterick Maladies*.

*BUT* before we enter upon the Particulars of these *Uterine Affections*, it may be first requisite to make out the *Reality* of this *Affinity* or *Consent*; which will be no difficult Matter, when we consider *FIRST*, the *three Principles*, in which the same consists, *viz.* in a *Similitude of Parts*; in a *Vicinity of Parts*; and in a *Connexion of Vessels*. *SECONDLY*, how by *these*, as the *WOMB* is a *Membranous Substance*, it has a *Substantial Affinity* with the *MEMBRANES*: And by its *Vicinity*, with the *BLADDER*, *RECTUM*, and *INTESTINES*; As by its *Veins*, *Arteries*, and *Nerves*, it has with almost all the other *Parts* of the *Body*; such as with the *BRAIN*, by *Veins* and *Arteries*, as well as by the *NERVES* and *Spinal MEMBRANES*; with the *HEART*, by *Arteries*; with the *LIVER*, by *Veins*; with the *STOMACH*, by certain *Anastomoses*, betwixt the *Veins* of the *WOMB*, and those of the *Mesentery*, as well as by *Arteries*; with the *SPLEEN* by *Arteries*; with the *BREASTS*, partly by *Veins*,<sup>[230]</sup> and partly by *Nerves*, &c.

*HENCE* it is that I can scarce find any *Part* of the *Body*, which may not be affected by the *Indispositions* of the *WOMB*; the *Heart*, the *Diaphragm*, the *Head*, the *Brain*, and consequently all the *Organs* of *Sense* and *Motion*, the *Liver*, the *Spleen*, the *Ventricle*, the *Mesentery*, the *Belly*, the *Bladder*, the *Rectum*, the *Back*, the *Loins*,



the *Thighs*, the *Legs*, the *Arms*, &c. All which *Parts* are from thence subject to innumerable various *Symptoms*, which commonly come and go by *Periods*, after the manner of *Convulsive*, or *Epileptick FITS*, to which the *HYSTERICAL* have also a very near Relation; in that the *Circulation* and *Recourse* of all the *Three*, and some more such, *Distempers* agree exactly, sometimes with the *Course* of the *MOON*, and *SUN*, and sometimes with the very *Motion* of the *SEA*; and as *these* vary, so the *FITS* of either *Affection* come on quicker or slower<sup>[231]</sup>.

*THESE* Things are also most Judiciously made out by the excellent Dr. *Mead*, saying, that, *the New and Full-Moon being of equal Power*, this sort of *Distempers* sometimes reign in the one, and sometimes in the other, as the *Body* happens to be more or less fitted and adapted to receive the *INFLUENCE*; and as the abounding *HUMOURS* are more fitted for this, than that period of the *PLANET*<sup>[232]</sup>. And the same *Author* of great Experience, gives us an Account of a certain *BOY* of a Year old, who every *Flood-Tide*, was taken with *Convulsive FITS*, and every *Ebb* came to himself again<sup>[233]</sup>. Which *Influence* of the *SEA*, no doubt depends upon the *MOON*'s approaching our *Vertical Point*, or *that* directly opposite, as the *Flood* encreases and comes to its *Height*, Moreover again,—

*CONSIDERING* the *WOMB*, not only as the *Center*, in which the vitious *Humours* are accumulated from all the other *Parts*, but also as the *PUMP* of the *Body*, we may readily conclude that as long as it regularly ejects the *Menstruous Blood*, it does at the same time duly evacuate together with it, all those *Humours* of whatsoever sort they be: Whereas we may easily conceive that whatever obstructs or impedes the *WOMB* in any of its natural *Functions*, may occasion various *Symptoms* to the *Woman*: However the most of *these*, as well as the most dangerous, take their *Origin* from the *Retention* of the *SEED* and the *suppression* of the *MENSTRUUA*.

*THE Menstruous Blood* flowing in a natural Course to the *Uterine Veins*, when its *Passage* is so obstructed, that it cannot break forth; whether in *VIRGINS*, because of the *Astriction* of the *ORIFICES*; or in *WIDOWS*, because of the *Thickness* of the *BLOOD*, or of any other gross viscid *Humour*; in these *Cases*, it must of course regorge thro' the *Branches* of the *VENA CAVA* and the great *ARTERY*, to the *Head*, *Heart*, *Liver*, and *Veins* of the *Midriff*; whence of Consequence

proceed various *Symptoms* in all these and their dependent *Parts*: Which notwithstanding, I take the too long retain'd *SEED* to occasion the more dangerous and severe *Symptoms* to the *WOMAN*.

*BUT* in Case of either of *These*, namely, either the *Seminal*, or the *Menstruous Matter*, beginning to corrupt, and consequently to acquire malignant *Qualities*, then they produce divers most severe and dreadful *Symptoms*; and *that* not only in different *PATIENTS*, but also sometimes in *one* and the *same Woman*; and not only at *different Times*, but also sometimes at *one* and the *same Time*: However these Things always happen, according to the different *Quantity* and *Quality* of the corrupted *HUMOURS*, as well as according to the *Constitution* of the *WOMB*, in which the *Corruption* succeeds. Again more particularly—

*IF* the Malignant *Vapours* arising hence, penetrate to the *Heart*, (the principal *Organ* of *LIFE*, as well as of the *Circulation* of the *BLOOD*) I would observe, that, they occasion vellicating *Palpitations*, as also a *Dejection of Spirits*, and *Anxiety of Mind*, attended with frequent *LYPOTHYMIES* and *SYNCOPEs*: If to the *Diaphragm* and *Lungs*, a *Difficulty* of *BREATHING*, attended (as it were) with *Suffocations* or *Strangulations*.

*IF* the *MATTER* ascends to the *HEAD*, and diffuse it self thro' the *external Parts*, diverse grievous *PAINS* assail the *Woman*, and *that* very differently; insomuch, that, sometimes the *whole HEAD* is (as it were) tortured, and sometimes but in *Part*; sometimes on the *right*, and sometimes on the *left Side*; sometimes in the *hind Part* of the *HEAD*, or *CROWN*, and sometimes in the *Fore-Head* or about the *Eyes*: Whereas if it tend to the *BRAIN*, and distribute it self among the *ORGANS* of *Sense* and *Motion*, both the internal and external *Senses* must needs suffer accordingly; upon which the poor *PATIENT* is not only taken with an *APHONIA* for *Want of Speech*, but also with a *Helpless* or *Senseless Stupidity*; and moreover, not only seiz'd with a *Resolution* or *Debility* of *HANDS* and *FEET*, but also with *Trembling* and *Convulsive Fits*.

*IF* the *same* ascends to the *LIVER*, the whole *Habit* or *Constitution* of the *BODY* is perverted: For as the *vitious Humours* are easily communicated from the *WOMB* by the *Veins* to the *LIVER*, so the affected *LIVER* again readily diffuses its *Infection* by the *Veins* to the whole *BODY*. If to the *SPLEEN* and *MESENTERY*, *Murmurings*, *Pains*

and *Torments* arise in the *BELLY*; which are commonly attended with a *Pain* in the left *SIDE* and left *BREAST*, extending it self to the *JUGULUM*, or fore-part of the *NECK*, Difficulty of *Breathing*, frequent *Belchings*, a siccid bound *Belly*, and all the other *Symptoms* which usually are the *Concomitants* of the *Hypocondriack Affection*.

*IF* to the *VENTRICLE*, thence proceed *Fastidy*, *Pica*, *Vomitings*, *Pains* and *Gnawings* of the *STOMACH*, *Sobbings*, *Yawnings*, *Belchings*, &c. But, and if the said *MATTER* distributes it self thro' the whole *Circuit* of the *BODY*, then the *PATIENT* is frequently seiz'd, sometimes with a sudden *red*, and sometimes with a *pale Colour*; as also sometimes with a *sudden Heat*, and *Ardour* in her *FACE*, which she commonly perceives or feels to vanish and go off as suddenly: Again she is sometimes also taken with *sudden Cold*, and sometimes with as *sudden hot Fits*.

*FROM* all which, it evidently appears, how justly *Galen* says<sup>[234]</sup>, that the *Hysterick Passion* (under one Appellation) comprehends innumerable various *SYMPTOMS*: Even so *many*, that at least (I think) they cannot be possibly comprehended in this *Volume*, which extorts another *Apology* from me in this Place; namely and plainly, that as I have no *Ambition* to be accounted any extraordinary *PERSON* of great *Learning* or *Reading*; so I far less desire to set up or give my self out for *ONE* of *Universal Practice* or *Experience*: And as at the *Beginning*, I only design'd this *BOOK* for the immediate *Service* of *MIDWIVES*, and the common Good of *WOMEN* and their *CHILDREN*, the *Poor*, I mean in general, as well as the *Rich*; So I am yet resolv'd, rather, to stifle or restrain my *Inclinations* for the present time, and suppress what might be otherways pertinently added on these *Subjects*, than to put it out of the reach of the *Purchase* of either of *THOSE*. I say, for these reasons, I shall not undertake at this time to enter upon every particular *Head* or *Branch* of the *HYSTERICKS*; only that I may not be censur'd as *Churlish* or *Peevish* to the more delicate *LADIES*, and tenderly constituted *Women*, who always labour and suffer most under these *Distempers*, I shall however yet endeavour to discuss particularly the most *dangerous*, as well as the most *common Case*, belonging to this general *TOPICK*; and not only so, but, according to my *Ability*, I shall also endeavour in *it*, if possible in a few words, to include and

comprehend all the rest of these *Female Indispositions*: And *that* to the *Purpose*, and under the *Title*, following, *viz.*—

### **CHAP. III.**

## ***Of the Strangulation of the WOMB.***

*THE* preceding *Chapter* contains a general Account of the sundry various *Hysterick Passions*, together with their respective *SYMPTOMS*, as they affect the chief and Principal *Parts* of the *BODY*; whence I might descend to a great *Variety* of *particulars*; but as neither my present *Time* nor *Design* will permit my entring upon *These* in this place, I shall content my self with treating of *This ONE*; which as it is the chief and most dangerous of all the *Uterine Affections*, so 'tis the most *Universal* and *Common*.

*IT* comprehends, in short, many various severe, and even wonderful *SYMPTOMS* in it self; whence I conclude, that, he who sufficiently understands the *present Case* or *Condition*, may easily comprehend all the other *Circumstances*, belonging to the foregoing *general Head*; Since with whatever difference of *Symptoms*, or *Diagnostick Signs*, they may appear, the *Causes* and *Effects* are originally of the same *Nature*: For *This* is the very *Affection* which *Galen*<sup>[235]</sup> call'd the  $\omega\nu\iota\ \xi\ \upsilon\sigma\epsilon\iota\kappa\eta$ , that is, the *Hysterick Passion*, and he might as well have said the *grand Hysterick Passion*: The *Latins* call it *Strangulatio*, or *Suffocatio*, or *Præfocatio Uterina*; because in the *FIT*, the *Woman* seems to be *Suffocated* or *Strangled* by the *WOMB*. But to the Purpose,——

*HOWEVER* variously and copiously the *Ancients* have defin'd this *EVIL*, I think the few following Words, may properly explain it, *viz.* *This Suffocation is a Distemper of all the Natural, Vital, and Animal Actions, proceeding many different ways, from an ill or disaffected WOMB.*

I say many *different ways*, according to the many *different Sorts* of the *AFFECTION*; because *One* is, when the *SYMPTOMS* of the *læs'd Natural Faculty* only appear; in which the *PATIENT* labours under *Inflations*, and frequent *Rumblings* of the *BELLY*, *Murmurings*,

*Belchings, Pains of the STOMACH, Anxiety, Uneasiness, and sometimes Vomitings. Another different AFFECTION is, when the vital Faculty is læs'd or indisposed, in which the PATIENT is not only taken with Heart-Beatings, but also with Faintings and Swooning-Fits, with a small, frequent, and unequal PULSE. A Third is when the Animal Faculty is læs'd or disaffected, which may happen many ways; and in this Condition the WOMAN is depriv'd of Motion and all external Sense, however she retains the principal Functions, together with her PULSE and BREATH.*

*AGAIN, farther yet, there is another Sort of this Hysterick AFFECTION, in which the Motion is deprav'd, turning to various CONVULSIONS of the Legs, Arms, Teeth, Lips, Eyes, and so of the whole Body. As also moreover, there is still ONE, or a Fifth different Sort of this SUFFOCATION, in which all the Faculties of Life are seemingly abolished; so far, that (according to common Sense and Apprehension) the PATIENT differs in Nothing from a dead Person. Hence it has often happen'd, that such Women (upon a mistake) have been imprudently buried (for DEAD,) and sometimes had the good Fortune to return from their Graves to their Houses again; whereof many learned Authors give us remarkable Instances<sup>[236]</sup>.*

*BUT if it should be ask'd, in short, how it is possible for the WOMAN to live, after she has lost both her PULSE and her BREATH? I can only refer the Curious to Galen, who has fully answer'd that Question<sup>[237]</sup> (according also to the Sentiment of Heraclides) viz.—*That tho' the Refrigeration of the whole Body, and its principal Parts, is so great as to intercept both the Pulse and the Breath; Yet the Woman, no less than other Animals, such as Snails and others of that kind, which live in strict obscurity, may have Transpiration sufficient, thro' the whole Circuit of the Body, to defend LIFE<sup>[238]</sup>.**

*IF so, then, that there are so many different Sorts of UTERINE STRANGULATIONS, there must also (of Consequence) be as many peculiar Causes: Which, tho' all take Origin from the WOMB, yet do not arise to this Pitch, unless two other Causes concur with it. Viz. ONE from the Part affected; ANOTHER from the Passages, thro' which the WOMB communicates this AFFECTION to it. But in short, the principal immediate Causes are THREE<sup>[239]</sup> viz. retain'd Menstruous Blood, vitiated Seed, and putrid Humours, or corrupted*

*Matter*, contain'd in any part of the *WOMB*; which immediate, and concurring *Causes*, I come now to Speak to, *viz.*—

AS to the *FIRST* then, I think the *retain'd BLOOD*, is not sufficient of it self to induce this *AFFECTION*, because we know, many to be free from it, who yet labour under the *suppress'd MENSTRUA*; wherefore the *Imbecillity* of the *Principal Parts* admitting the *HUMOURS*, must concur with the *Latitude* of the *Passages*, thro' which the *BLOOD* is communicated to them: Which *Three* conspiring together, the *SUFFOCATION* of course succeeds with Aggravation.

IF this *BLOOD* flows thro' the *Veins* and *Arteries*, into the *HEART*, it occasions a *SYNCOPE*, which is a most severe *Affection*.

IF it ascends into the *BRAIN*, it occasions various *Symptoms* according to the *Quality* of the *BLOOD*, *viz.*—If it is *Pituitous*, it induces a *SUFFOCATION* with *SLEEP*, resembling a *LETHARGY*: If it be *Bilious*, the *AFFECTION* is most furious, and the *PATIENT* is (as it were) almost *Mad*, tearing her self, pulling her *Hair*, renting her *Cloaths*, &c. If the *BLOOD* be *sweet*, she only fancies *AMOURS*, and meditates upon *pleasing CHIMERAS*: As, in fine, if *Melancholick*, it seizes her with a *Sadness* of *HEART*, and *Dejection* of *MIND*.

BUT as to the *SECOND Cause*, the *retain'd SEED* induces not only *These*, but more grievous *Symptoms*, since as soon as it is *corrupted* and *refrigerated*, it becomes the worst of *POYSON*<sup>[240]</sup>: And as it reaches the principal debilitated *Parts*, it draws on the most dangerous *sort* of *SUFFOCATIONS*; in which the *PATIENT* lies for *Dead*, the whole *BODY* being extremely refrigerated, or benumb'd by this *venenated Matter*. Which Accident however may happen promiscuously to *all Women*, abounding with such *morbifick Contents* in the *WOMB*, as sometimes falls out to *MAIDS*, but more commonly to *WIDOWS*, whose *Bodies* as well as *WOMBS* abound with *pituitous HUMOURS*; as also sometimes to *Pregnant Women* of *Cacochymical Habits*, and to *Puerperial Women* not cleansing sufficiently.

I know by the way, that some modern *Writers* define the *Case* otherways, and will have *MEN* to be also lyable to the same *Distemper*, which they alledge proceeds chiefly from the *Blood* and *Spirits*: But the *Reason* why I think *they* are exempted from it, at least from its *Severities*, is because, what they *lose* in *Nocturnal Pollutions* or otherways, is always ejected or thrown *without Doors*;

whereas what the *other SEX* so *emitts*, may be still retain'd *within*; and consequently by a long *Detention* there, may be converted into *VENOM*, or a *Poysonous Humour*.

*HOWEVER*, this happens more readily and frequently to *WIDOWS*, than to *VIRGINS*, because in the *one*, the *Passages* are not only dilated, but also Nature is accustomed to such *Emissions*, as the *other* is yet wholly a *Stranger* to. Moreover—

*AGAIN*, this *AFFECTION* may also proceed from too great an *abundance* of *SEED* in those, call'd the *Seminal Vessels*; tho' not to such a dangerous Degree: In which *Case*, if the *SEED* be *Acrimonious*, a *Convulsion* may happen; if otherways, the *PATIENT* seems only to faint and fall away, with a sort of a grateful *Indulgence*, without any great Change of *Countenance*, or Alteration of *PULSE*; tho' she often continues with her *Eyes* shut, Starting and Wakening (as it were) frequently: And as upon returning to herself, she falls *a-sighing*, so a little after, the *SYMPTOM* recurs again.

*FINALLY*, as to the *third Cause*, Supposing this *AFFECTION* to seize *Women*, who not only Purge regularly, but are also satiated with *Virile Conversation*; or, as it sometimes happens, to take *Old Women*: In these *Cases*, the *Cause* is undoubtedly very different from those mentioned, and proceeds either from *Winds*, *Vapours*, or putrid and corrupted *Humours*, contain'd in the *WOMB*, and communicated by various *Passages*, to the *HEART* and *BRAIN*: And this *Corruption* may readily succeed in the *WOMB*, because, as it is a part very different from any other of the *BODY*, endued with peculiar *Faculties*, so if it be not well disposed, the vitious *Humours* may also corrupt in it, after a peculiar manner; if not in its own *Cavity*, in the *Uterine Vessels*, as most frequently happens.

*UPON* which, I observe that, if these *Winds* or *Vapours* are communicated to the *HEART*, thro' the *Veins* and *Arteries*, the *SUFFOCATION* happens with *Palpitation*: If to the *BRAIN*, with a *Vertigo*, a *Tingling of the Ears*, and a *Suffusion* from the *Phantasms of the Eyes*: Whereas, if the deprav'd *Humours* or *Vapours*, ascend there, thro' the *Nerves*, various *Convulsions* happen; especially if the *BRAIN* abounds also with *frigid Humours*. And *these*, in short, according to the foresaid *Authorities*, are all the *Proximus* and *immediate Causes* of the *HYSTERICK PASSION*.



*HENCE* I come now to touch upon the *mediate Causes* of the same *Distemper*, which may be easily conceiv'd by any who understands *those of the suppressed MENSTRUA, GONORRHÆA, &c.* which *Cases* I can by no means enter upon at this Time, for the reasons mentioned in the last preceding *Chapter*.

*BUT* from what is said (I hope) this *Uterine STRANGULATION*, together with all its Differences, may be easily distinguished by the ingenious *Reader*. However yet, because all its *different Sorts* have some degree of *Affinity*, with other diverse *Symptoms*, which no ways proceed from the *WOMB*; I come now to propose some *SIGNS* of *Distinction*, first in *general*, and next in *particular*, viz.—

*THE general SIGNS* then are *Three*, by which I think, the *HYSTERICK* may be readily distinguished from all other *Affections*, namely,—

I. *IT* is a *Muliebrian Disease*, and that only familiar to some of the more *delicate Women*: When therefore we know, from the *PATIENT* herself, or from those about her, that she is obnoxious to this *Affection*; the *HYSTERIC Symptoms* also appearing, we need not suspect any other *Distemper*. II. *Hysterical Women* complain frequently of their *WOMBS* being ill-disposed, and out of order. As, III. *They* are most commonly helped and freed from the *PAROXYSM*, by holding *Fœtids* to the *NOSE*, and *Suaveolents* to the *PUDENDUM*; which holds good in no other *Affection*. But more particularly—

*THIS Distemper* differs from a *SYNCOPE*, in that, a *SYNCOPE* is *precipitant*, and seizes the *PATIENT* all at once, tho' 'tis but of short *Duration*; Whereas in *this*, some evident *SIGNS* of an approaching *Paroxysm* always precede, and the Evil continues sometimes for several Hours and perhaps Days: In *that*, the *PULSE* is quickly abolish'd, or at least seemingly *ceases*; in *this*, it remains, however *small*, except in the aforementioned extreme *FIT*: In *that* of a *SYNCOPE*, *cold Sweats* appear, and the *Countenance* changes *pale*; and when the *HEART* is severely affected, it may be probably conjoin'd with the *HYSTERICK Affection*.

*NOW This Distemper* differs also from an *EPILEPSY*: For in *That* the *Convulsive Motions* are not always join'd with it, or if they be, they are not so *universal*, affecting only *one* or *other Member*: In *EPILEPTICKS*, the *PULSE* is greater than ordinary; but in *HYSTERICKS*, it is the *Reverse*: In *that* the *PATIENT* foams at the *Mouth*, and loses

the principal *Functions* of Life, especially the *Memory*; in *this* they *foam not*, neither commonly lose any *internal Sense*; but only awake like *those* who have been asleep.

*THIS Affection* differs again from the *APOPLEXY*, in that the *PARTS* are not so much *affected*, nor their feeling so much abolished; in *that* there is no continual *Snoaring*, and the *PULSE* is only diminished and depraved, which in *APOPLECTICS* most commonly remains entire: In short, the *one* is preceded, as well as accompany'd with diverse *Symptoms*; whereas the *other* assails the *PATIENT* suddenly, without any previous Notice or *Signification*.

*AGAIN* the *HYSTERICKS* differ from a *LETHARGY*; in that *This* is attended with a *FEVER*; *That* not at all: In *This* the *PULSE* is raised higher and is stronger; in *That* it falls always lower, and is weaker.

*MOREOVER*, there are diverse *Experiments*, mentioned by *Authors*, to distinguish a *PATIENT* in the extreme *FIT* of this *Passion*, from a Person actually *DEAD*: Such as *Lint*, *Feathers*, or *burnt Paper* being held to the *MOUTH*; if moved, the *PATIENT* *breathes*. A *Glass of Water* being set upon the *BREAST*; if stirred, there is some *Motion* and *Dilatation* still in the *BREAST*. Or, in fine, a *Looking-Glass* well wiped, being held to their *MOUTHS*, if infected, the *PATIENT* is still and certainly *alive*.

*HOWEVER*, all *These Things*, I look upon to be merely *trifling* and *uncertain* in this Case; because, supposing the *WOMAN* *not to breathe*, as has been hinted; How then can she *expire* so much from her *LUNGS*, as to *move a Feather*, or *infect a Glass*? Or, how can her *BREAST* have any such a *Motion*, as to *move Water in a Glass*? Considering well, what has been already said, that it is only by *internal Transpiration*, that she draws the *Breath of Life*; which is neither effected by the *Motion* of the *BREAST*, nor the *LUNGS*; but rather by a certain obscure and latent *Motion* of the *HEART*, and the internal *Arteries*: In such manner, as some *Animals*, living in *Cells of Obscurity*, seem to be refrigerated, or benumb'd and *DEAD* the whole *Winter-Season*.

*BUT* in this Case, the more *certain Method* is, to try the *PATIENT* with proper *Sternutatories*, such as are otherways useful in all such *PAROXYSMS*, for if *alive*, she will be quickly mov'd by *Sternutation*: As when the *Body* begins to send forth a *Cadaverous Smell*, it is a certain *SIGN* that the *innate Heat* is extinct with the *LIFE*, and that

the *Body* is no more supported by the *SOUL*. Wherefore the safest and surest way is, not to *bury* such *PERSONS*, before the *Expiration of 72 Hours*, reckoning from the beginning of the *FIT*: Because, if in this Time, which is the *CRISIS*, or *Term* of the *Circuit* of all the *HUMOURS* in the *Body*, they do not *revive*, there is no more Room left for *Hopes*.

*IN* the next place, I come to mark the *DIAGNOSTICKS*, whereby it may be best distinguished, which of the before-mentioned *immediate Causes*, gives *Rise* to the *HYSTERICK PASSION* in any *Woman* labouring under the same *Malady*. And, I. *IF* it proceeds from the *Menstruous Blood*, in this *Condition*, the *Natural Course* must needs be suppress'd, either in whole or in part: And the Difference of the *Quality* of this *BLOOD*, is evident from the foregoing *Symptoms*.

II. *IF* from too long retain'd *SEED*; the *PATIENT* is to be suppos'd regular in her *natural Flux*, as she is *Calid* and *Sanguine*, either from *high Living*, or *want of Exercise*: In *this* the *SYMPTOMS* are all more severe and dangerous, than in the *other Case*, and upon the declension of the *PAROXYSM*, or the *Fits* going off, a certain *HUMOUR* flows from the *PUDENDUM*, occasion'd by the *Constriction* made in the *WOMB*.

III. *IF* from corrupted *Humours*, the *PATIENT* not only *Purges* regularly, but also enjoys her *HUSBAND*: Hence in this *Case*, I would conclude that she either labours, or has labour'd under some *Uterine Distemper*, such as a *Satyriasis*, *Pruritus*, *Furor*, *Gonorrhæa*, *Fluor Muliebris*, *Ulcers*, *Impostumes*, a former *Suppression*, or *Irregularity* of the *MENSTRUUA*, or the like: As also many *Learned Men* agree that a *Præternatural Situation*<sup>[241]</sup>, namely, the *WOMB*'s ascending to the *superior Parts*, compressing the *LIVER* and *DIAPHRAGMA*, and consequently the *Lungs*, *HEART*, or *STOMACH*, may induce various *SUFFOCATIONS*; Which, I think, is also confirm'd by *Reason* and *Experience*. For—

*WHO* knows not that the *Ligaments* of the *WOMB*, may be so relaxed and extended, that it 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 driven upwards by *Winds*, *Vapours*, or too much gross *BLOOD* in the *Ligaments*; or by ungrateful *Odours* approaching the *WOMB*, as it may also be

attracted by pleasant and grateful *Smells* at the *Nose*? Not that I mean here, by the by, that the *WOMB* is capable of *Smelling*, and therefore shuns disagreeable *Fætors*; but only that its *Spirits* and *Heat*, especially in *Those*, who abound with deprav'd *Humours*, are attracted either way by agreeable *Odours*, or fragrant *Smells*.

NOW in this *Case*, the *WOMB* may be plainly found by the *Touch*, ascended in the Form of a round *Ball*; Which however may be easily brought down, and replaced in its *natural Posture*, by any skilful experienced *Hand*, previously well anointed with the *OIL* of *Spike*, *Spikenard*, *White Lillies*, or the like. Again farther, to prevent its *Return*, some nauseous *Smells*, may be apply'd to the *Nose*, or the *Reverse* to the *PUDENDUM*; as also the superiour *Parts* of the *Body* may be tyed strait with proper *Bands* or *Ligaments*.

BUT more particularly, as to the proper *Diagnosticks* of the imminent *PAROXYSM*, or approaching *FIT* of *Suffocation*, these are, *Grumblings* in the *ABDOMEN*, a *Distention* and *Pulsation* in the *BACK* and *Hypochondriacks*, a *Weariness* of the whole *Body*, an *Imbecillity* of the *LEGS*, *Belching*, *Nauseating*, *Gaping*, a *pale Face*, and a *sad Countenance*; attended at last with the aforesaid Sense of *Strangulation*, as if the *PATIENT* was a-swallowing a *Ball*, &c. As also I have known some *Women* to have been taken with a long *FIT* of *Laughter* upon this occasion, *others* with that of *Crying*; as probably some may confusely *act both* at once.

HOWEVER, It is to be observ'd in this place, that, as the *Distemper* is not equally violent in *All*, nor always attended by the *same*, or the same number of *Symptoms*; so neither are the *FITS* equally long or frequent, but invade and seize the *PATIENT* according to the quick or slow gathering of the *Morbifick Humours*, which are also sooner or later discussed: Which *Humorous Particles* in our *Bodies*, like as in intermitting *Fevers*, have their due *Times* of *Digestion*, *Accumulation*, and *Exaltation*; which *Height* as soon as they have arrived to, they suddenly, and as it were in a *Moment*, break out into *Action*: Or else *These Humours* may lye dormant in the *Body*, until by some *Procatarctick*, or *External Cause*, they are exagitated, and set at *Work*.

NOW this *Agitation* of *HUMOURS* depends not only upon the *Course* of the *SUN* and *MOON*, but also sometimes more particularly upon the *Change* of the *AIR*, and the *Motion* of the *SEA*. As to the *Solar* and

*Lunar Influences* upon the *Animal Machine*, they are already abundantly set forth<sup>[242]</sup>, wherefore I shall resume Nothing of *them* in this place: And as to the *Efficiency* of the *AIR*, I would observe it to be always most considerable about the *Two Equinoxes*; as at these *Seasons* the most impetuous *Winds* and violent *Storms* happen; and that continually the most severe at *Noon* and *Midnight*; that is to say, when the *SUN* is in our *Zenith*, or in the *Nadir*, viz. in the *vertical Point* over our *Heads*, or the quite *opposite* under<sup>[243]</sup> our *Feet*. These *Changes* however come a little before the *Vernal Equinox*, but follow the *Autumnal*; because of the various *Distances* of the *MOON* in its *Perigæum* and *Apogæum*.

*MOREOVER*, at these *Seasons*, and indeed at all *Times*, the *AIR* swells or rises highest, at *New* and *Full MOON*, from the conjunct *Power* of both the *Planets*: Hence the diligent *Mariners* and *Husbandmen* always observe the *Weather* to change, and *Winds* to rise upon these *Occasions*; and, not only so, but also, a constant and certain *RECOURSE* of *Winds* and *Weather* to happen at certain *Seasons* of the *Year*; and *that* from some certain necessary *Natural Cause*, which always acts in the same manner.

As to the *Motion* of the *SEA*, its *Efficacy* upon the *Animal Fabrick*, may be easily comprehended, considering only what is said; together with this *Truth*, that, at all *Seasons*, the *AIR* is highest, and the *Winds* strongest, when the *TIDE* of the *Flood* is at its highest *Ascent*. For as the *SEA* swells, so the *Ambient AIR* in 25 Hours, is twice raised to a considerable great *Height*, from the *Attraction* of the *MOON* approaching the *Meridian*: And the same swelling of the *AIR* must necessarily follow, as often as the *SUN* comes to the *Meridian* of any place, either above or below the *HORIZON*; tho' (as aforesaid) it is always *highest* at *New* and *Full MOON*: And *lowest* of all, when the *MOON* is but half *Full*; the *Planets* then drawing each a contrary way: As it is *middling*, during the *Time* between the dimidiated *Orbs* of the *MOON*, and the *New* and *Full MOON*<sup>[244]</sup>.

*CONSIDERING* then that the *Ambient AIR* and the surrounding *SEA* are both *fluid Bodies*, and that the *Changes* of the *ONE* agree so exactly with the *Tide* of the *OTHER*, we may rationally conclude, that they are both (in a great measure) subject to the same *LAWS* of *Motion*<sup>[245]</sup>. Hence it is, that, the great *Physician*<sup>[246]</sup> says, that the *Fluxes* and *Refluxes* of both these *ELEMENTS* are so ordain'd, by the

Wise *Councill* of the Almighty *CREATOR*, to keep them from *Stagnations* and *Corruptions*, which would be noxious to all *Creatures*, that by these means are preferred in a better Condition. Which is also confirm'd by *Experience*, from that, in clear and open places such *Valetudinarians* as are ready to *Die*, recover their *Health*, and the *Soundest Constitution* in moist close places, grows *SICK*.

*FROM* the whole, it is evident, that the *Motions* of the *AIR* at the flowing of the *SEA*, upon the *New* and *Full MOON*, and in the *Æquinoxes*, change the *Fabrick* of the *Animal Bodies*: But these *Changes* are always most remarkable in those of *weak* and *sickly Constitutions*; whereas those of *Strong* and *Healthy Bodies* more readily repel or evade their *Influences*. Hence it is that our *Bodies* so much *Sympathize*, and so manifestly *correspond* with the *Cœlestials*, as the *Experience* of a great many *Ingenious Authors* testify<sup>[247]</sup>: And hence again it is that the *HYSTERICK*, no less than any other *PATIENT*, keeps *Time* strictly with these *Superiour Bodies*, as the *Register* of a vast many *Examples*, and even daily *Experience* it self teaches for *Truth*. Now having thus far prosecuted the *Diagnosticks*, as well with respect to the *Times* and *Seasons* of the *PAROXYSMS*, as to the *Signs* and *Symptoms* of the *Distemper*, I come at length to——

*THE Prognosticks* of this *Uterine SUFFOCATION*, which I shall but briefly hint upon; and *FIRST*, observe, that where the *HUMOURS* overcharge the *Body*, and are implicated among themselves; in this *Case* the *FITS* do not always keep their *Legitimate Times*, nor their *proper Insults*, but are sometimes more *frequent*, more *sharp*, and more *diuturnal*; in like manner, as a *Concourse* of *WINDS* excites the most violent *STORMS*, according to the *Poet*<sup>[248]</sup>,

*“Unà Eurusque Notusque ruunt, creberque procellis  
“Africus, & vastos volvunt ad Littora Fluctus:*

So a *Concourse* and *Confluxion* of *HUMOURS*, must needs aggravate the *Distemper*; but more especially, when the afflicted *PATIENT* is taken with a *Complication* of *Distempers*, such as when the *HYSTERICK FIT* is join'd with a *Syncope*, or severe *Convulsions*, &c. *then* the *Case* is most dangerous.<sup>[249]</sup>

— — — — — “*Nam corpore in Uno*  
“*Frigida cum Calidis Pugnans, Humensia Siccis,*  
“*Mollia cum duris, Sine pondere habentia pondus.*

These Things, consisting in the *Corruption* and *Inflammation*, or in the *Quantity* and *Quality* of the *peccant HUMOURS*, concur with the *other Causes*, above defin'd, that the *Circulations* of the *Distemper* are either shorter or longer, more frequent or more rare, or more safe or more dangerous in the Event.

*SECONDLY*, I observe in this place, that, if the *Distemper* does not carry off the *PATIENT*, as often happens in the foregoing *Condition*, it commonly degenerates at last into an *Apoplexy*, or *Palsy*, *Stupidity*, or deep *Melancholy*, &c. Wherefore I come now *finally* to treat of the Method of its *Cure*; which is twofold, *One* in the *Access* or *FIT*, and *another* in the *Interval*. Then as to the *First*—

*IN* the *FIT*, *Revulsive* and *Repressing Remedies* are most apposite, together with *Corroboratives* for the *HEART* and *VENTRICLE*, as well as for the *WOMB* it self. But because *Revulsives* are of many and different kinds, they are to be discreetly us'd, according to the Nature of the *Cause* from whence the *Evil* proceeds: For if suppressed *BLOOD* be the *Cause*, in that *Case*, *Galen* agrees with *Hippocrates* that an *Inferiour Vene-Section* is convenient, and that even tho' a *Syncope* join the *SUFFOCATION*, because the *One* is but the Effect of the *Other*<sup>[250]</sup>: Remembring always that such *Bleedings* must be done with great *Prudence* and *Caution*, because of the present *Prostration* of the *Strength* and *Spirits*, and *Refrigeration* of the *PATIENT's* whole Body.

*WHEREAS* if the *PAROXYSM* proceeds from *venenated SEED*, or depraved *Humours*, no *VEIN* is to be open'd; but instead of *That*, I would lay the *Woman* supine in her *BED*, for breathing the freer, and loose all her *Laces*, *Garters*, &c. Then if Strong *Sternutatories*, *Fœtid Smells*, *Vellication* of her *Ears*, *Nostrils*, *Pilorumve Pudendi*, did not help her *Condition*; I would use *dolorifick Ligatures*, and *Frictions* of *THIGHS*, *LEGS*, and *FEET*; or apply *Cupping Glasses* without *Scarification* to the *THIGHS* and *GROIN* it self: As also proper *Liniments*, *Clysters*, *Suppositories*, *Pessaries*, &c. are convenient Means: And sometimes *Suffumigations* of *GALBANUM*, *ASSAFOETIDA*, *Old Leather*, *Cloth*, *Sulphur*, *Partridge Feathers*, *Horse-Tetters* or *Warts*, &c. Or (which is reckon'd *Best* of all) a few

of the *PATIENT's Hairs* of her *Head*, burnt, and held to her *NOSE*. Or, while I should often tickle the *NOSTRILS* with a *Feather*, or my *Finger* dipp'd in the sharpest *Vinegar*, *Oleum Succini*, or the like, I would anoint the *PALLET* with *Triacle*, *Mithridate*, or such other Things dissolv'd in pleasant *WINE*.

*HOWEVER*, in such *Cases*, as well as in all others, *à mitioribus adhibitis, progrediendum est ad valentiora*; I say, we are to *begin with the more gentle, and proceed gradually to the more strong and powerful REMEDIES*; using all proper Means with the utmost Prudence and Discretion, and *that* only according to the absolute Necessity and imminent Danger of the *incident Case*. Now moreover, I would add for *such* as lose both *PULSE* and *BREATH*, that some of the above *REMEDIES* are not only requisite; but also, according to the excellent *Horatius Augenius*, a little generous *WINE* with *Nutmeg*, *Cinnamon* and *Cloves*, adding *five Grains* of *MUSK*, is altogether proper for *this PATIENT*<sup>[251]</sup>: Tho' for *others*, who have not quite lost all *Sense* and *Motion*, nothing is perhaps more pernicious than the *USE* of such *Odoriferous Matters*, since I have known several *Women* to have been immediately *suffocated*, even by the very *Smell* of *MUSK*, *CIVET*, *AMBER*, &c. But when the Sick *PATIENT* lies (as above) for *dead*, if such *Odours* can excite the *WOMB*, they can likewise move the *Arteries*, and give Hopes of *Recovery*; upon which occasion also, I would apply hot *Sear-Cloths* to the *Regions* of the *HEART* and *WOMB*: Or, if I suspected the *HEAD* to abound with *frigid Humours*, I would moreover apply *Vesicatories* behind the *EARS*, or an *Issue*, or *drawing Plaister* to the *NAPE* of the *Neck*, always cherishing the *STOMACH* with proper *Fomentations*: As also according to some, the *Hoof* of an *ELK*, is a present *REMEDY* in all such *Suffocations* or *FITS of the Mother*<sup>[252]</sup>.

*BY* the above-mentioned, which are all the most prevalent *Means* in the *ACCESS*, we will now suppose the *PATIENT* to be *recover'd*; in which *Case*, the next step needful, is to guard against, and prevent the *Return* of the *FIT*, and consequently to *Cure* the *DISEASE*; which can only be effected by removing the *Cause*, whatever it may be: And *This*, in my Opinion, may be most effectually perform'd in manner following, *viz.*—

*IF* the *Distemper* proceeds from the *suppressed BLOOD* or *MENSTRUUA*, This is by proper *Means* to be reduced to its *Natural*



*Course and Condition.* If from a retain'd *Seminal Matter* in the *Uterine Vessels*, the *Cure* depends chiefly upon a proper *Regimen* of *Diet* and *Exercise*; frequent gentle *Purges*, and repeated inferiour *Venæ-Sections*: Whereas if already collected and venenated in the *WOMB*, and the *Body* consequently *refrigerated*, no *VEIN* may properly be touch'd or open'd; but in this *Case*, as if the *Evil* proceeded from *vitious putrid HUMOURS*, it is to be evacuated in the same manner, as in *other Conditions* of the *humid Intemperature* of the *WOMB*; always corroborating and fortifying the more affected or debilitated *Parts*.

NOW this Method of *Cure*, in short, being taken from the wisest of the *Ancients*<sup>[253]</sup>, I shall farther add *one* singular and essential *Step* towards the perfecting of it; namely, if it be so, that the most severe and dangerous *Symptoms* of 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 them Marry*.

*Si tales etenim pruriginosas, Connubio destinari contingat, ac Semen subdito virili Pessulo elici, in usumq, procreandæ Sobolis depromi, protinus illas efflorescere videas, ac faciem roseo, nitidóq; colore perfundi, blandas denique atque Amabiles, minúsq; tetricas ac morosas. Quod etiam docet GALENUS, Exemplo viduæ cujusdam, quæ multo Semine effuso, à Symptomatibus integrè est liberata*<sup>[254]</sup>. Itaq; dico, tales dissuetæ maturæve viro sunt tempestive elocandæ. In fine, *MARRIAGE* will very much help such indisposed Persons, according to the Wise *Judgment, Advice* and *Direction* of the best Antient *WRITERS*.

## CONCLUSION.

*BEFORE* I close this finishing *Chapter*, I must entreat the *READER*'s Patience, and finally observe (by way of *Recapitulation* upon it, which will also serve to Answer the same End upon divers places interspers'd throughout this whole *BOOK*) that I am very Sensible before hand, that some considerate *Readers*, even among the *Learned* themselves, will be ready to stop or cavil at some of my *Sentiments*, and say, *Quo te Mœri Pedes? Et quæ te Dementia cepit?*

I know that they deny, with the *Peripatetick Aristotle*<sup>[255]</sup>, the Existence of the *Muliebrian SEED*. Nay, I farther know, that, *this* is not all, which they will *object* against; for the *Four Galenick HUMOURS* will be as hard to *digest*. But as I leave all *Men to think and judge for themselves*, without differing with any for dissenting from me in *Opinion*, so I know that *Men of Probity and Ingenuity* will allow me the same *Privilege* and act in a suitable Manner: Whereas I doubt not but some *Momus*, or *Zoilus*, or some *Member* of the Body of the *Sophistical SCIOLISTS* will rise up, and pronounce me either altogether *Ignorant*, or an unjust *Vilifier* of the reigning *Modern Opinions*, by laying down some Authentick *Positions* of the *ANTIENTS*,

*THIS* cannot more certainly befall me, than I expect it; wherefore, I am not only in some measure upon my *Guard*; but also otherways resolved to hear, and even bear such *Controversial Wranglings* with Patience: Which I need think the less of doing, or suffering with Pleasure, considering the many Glorious *Examples* already set before my Eyes of *Those* who have deserved the greatest *Applause*, and the *Best* of Mankind in all Ages. To pass by some living *MONUMENTS* of *Detraction*, who are at this Day universally acknowledged to be *Eminent* and *Excellent Men*; have not some of the best *Authors* that ever wrote been unjustly scourged by the *black Tongues*, and even scandaliz'd by the *Satyrick Pens*, of their *COTEMPORARIES*? And are

not the same *SUFFERERS*, I mean their *Names* and *Memories* immortaliz'd at this Time, through all *Nations*? Besides, in short, will they not continue to be so through out all succeeding *Generations* for their essential *Helps* and ingenious *Discoveries* in the Noble and Heavenly Art of *PHYSICK*? Moreover, have we not too many *Instances* of *THIS*, to go no farther, in *England*, even too well known to require a *Repetition*?

*HOW* vain then would it be in me to hope to escape the Common *Fate* of all *WRITERS* in general? No, before ever I *put Pen to Paper*, I plainly foresaw, that, in this degenerate Age, no honest Man could safely subscribe to the genuine truth of Things, without suffering by publick Malice, under the *Character* of being reckon'd either an Ignorant or an *obsolete SINGULARIST*.

*HOWEVER*, yet, as I would willingly avoid being ranked among litigious *Disputants*, so I have taken Care (if it be possible) to mitigate the *Censure*, by not insisting too stiffly upon any *TOPICK*, which may be suppos'd to tend more to curious *Speculation*, than to real *Practice* in our *ART*: Neither have I set off any *Hypothesis* with recommendatory *Glosses*, nor other fine *Embellishments*, serving more for *Ornament* than *Use*.

*BUT* that I may not seem at last altogether to give up, what I have been advancing, however in modest *Terms* and upon authentick *Authorities*, I ingenuously answer and confess, that, I have in diverse respects and in sundry places in this *BOOK*, spoke my Mind freely, and impartially, however without Prejudice, and *that* sometimes also contrary to the *Opinions* of many famous *WRITERS* in Vogue, as well *Ancient* as *Modern*; by which means, I may perhaps have disgusted some, otherways, most *Judicious READERS*: However, considering the different *Grounds* upon which Men commonly form their *Judgment* of *AUTHORS*, if I have but the Happiness to please in some Things, I have all that I am ambitious of.

*WHEREFORE*, as it was neither for *Applause* nor *Reputation*-sake, but merely for the *Common Good* of Mankind, that I undertook to write modestly, so I resolved at the *Beginning*, that, neither *Malice* nor *Envy* should deter me from publishing what is *True*, and, to my certain Knowledge, confirmed by *Experience*. I have carefully perus'd other Men's *WORKS*, *Moderns* as well as *Ancients*, to gain the Knowledge and discover the *Truth of Things*, and I gratefully

acknowledge what *Benefit* soever I have reaped from them, whose *NAMES* I am not asham'd to affix to this *BOOK*, by the *Help* of their elaborate and ingenious *WRITINGS*: Desiring thereby to convince the *REVOLVER*, that I neither reject the hard *Labours* of the *Ancients*, nor despise the laudable *Endeavours* of the *Moderns*, much less would I be thought to decry or find Fault with any particular *Performance*; especially considering that I meet with none so *empty*, but that I get something by, which I improve to my own Advantage.

*BUT* as far as I have found them mistaken, since *Mortal Eyes* cannot see beyond their *HORIZON*, nor the best of Men exceed the natural Limits of *human Frailty*, I have thought it my *Duty* to forewarn *POSTERITY* of their *Mistakes*, not only according to the laudable *CUSTOM* of the *Ancients*, but also according to my plain *Notion* of the genuine Nature or true *CHARITY*; which I think consists not in contemning, detracting and calumniating *one another*, but rather in cleansing *SCIENCES* from the *Dross of Errors*, that so the *Right Way* may be pav'd to our *Successors* by a continued *Series* of Time, which may be effectually done by *Many*, that cannot possibly be accomplished by *One*; because of the *Brevity* of *LIFE*.

*UPON* the whole, it is most certain that *TRUTH* is known *but of a few*; whereas false *Opinions* go current in the Stream with the rest of the World: Nay, *TRUTH* scarce yet ever carried it by *Vote* in any respect, insomuch, that the most evident Testimonies of Sense, too often yield place to imbib'd *Opinions*, and Men blindly reject the manifest Evidence of their own Faculties, by which Truth in many Cases is only to be discover'd: And indeed I know how hard it is otherways to enquire exactly into the common *Truth of Things*, so as to give a *Satisfactory Demonstration*, or a *general Satisfaction* to *All*: Which notwithstanding, I verily believe that the *Sons* of *ART*, who know the *Principles* and *Power* of *NATURE*, and understand her various *Operations* upon all *BODIES*, by the means of her inferiour *Agents*, the four *ELEMENTS*; and such as have attain'd any competent *Knowledge* in the *SPAGYRICK ANATOMY* of Things, especially of *Fluids*, *Water*, *Wine*, &c. will be at no great Loss to conceive the *Probability* of both the *one* and the *other* above-mentioned *HYPOTHESIS*.

*ACCEPT* then, in fine, *Benevolent READER*, *This* short and plain *Performance* of *PHYSICK* and *MIDWIFERY*; which, if it should not

happily answer to your *Expectation*, I would fain have you believe, that it will far less correspond with my *WISH*. If then any Thing be found *useful* or *acceptable* in it, you are to ascribe that to *GOD*, the *Author* of all *Wisdom*; you may impute what is otherways perform'd, to *Man's* Understanding and Practice blessed by *GOD*: Therefore being every where mindful of *Humanity*, *read*, *revolve*, *enjoy*, and *correct*; *reflecting* in the *Interim*, not so much upon the *little that* I have done, as upon *that* which others have not hitherto perform'd concerning the same *Subject*.

I could with *Pleasure* have continued *The Performance*, and, according to my *Design* at the *Beginning*, have added two *SECTIONS* more, *viz.* *One* upon the *Symptoms* and *Diseases* of the *WOMB* and the *Passages*; the *other* upon the various *Symptoms* or *Accidents*, relating to the *MENSTRUOUS* and other *Uterine Fluxes*: But as the *WORK* has already by far exceeded the *Limits*, which I design'd it at first, I shall here for the present Time fix my *PEN*.

I Pray *GOD*, in short, the *Fountain of Life*, and *Source of all Science*, that *HE* may enable *others* to conceive what has been said, *better* than I have been capable to explain; and grant that the *Fruit* of my *LABOUR* may conduce to the *Health* and *Preservation* of all good *WOMEN* and their *CHILDREN*: All finally, upon the whole Work, redounding to the eternal *GLORY* of his own most *Holy Name*.

*FINIS.*

***AUTHORS Names quoted in this Work,  
disposed Alphabetically.***

A.

Ægineta

Aetius

Agrippa Corn.

Albertus Magnus

Alcinous

Alexandrinus Jul.

Anaxagoras

Antony St.

Apollonius

Apuleius

Aquinas Thom.

Areteus

Aristotle

Arnoldus de villa Nova

Augenius

Augustin St.

Aurelianus Cæl.

Averroes

Avicenna

B.

Baglivius

Bartholinus

Bellini

Benedictus Alex.

Blancard

Boerhaave

Boetius

Bonaciolus

Bottonus

Brassavolus

Burnet Thom.

C.

Cardanus

Cato

Catullus

Celsus

De Chales

Chamberlain

Cicero

Claudianus

Cordcæus

Cyprian St.

D.

Daventer

Democritus

Diocles

Diodorus

Diogenes

Donatus Marcel.

E.

Empedocles

Etmullerus

Eustachius

F.

Fabricius Gul.

Fab. d' Aquap.

Fallopilus

Favorinus

Fernelius

Florentinus Nichol.

Floyer Sir John

Forestus

G.

Galen

Gamma



Garofanzzo  
Gaffendus  
Gellius  
Goad  
Guillaume de Paris

H.

Harris Dr.  
Harvey  
Heister  
Helmontius  
Heraclides  
Hercules Saxon.  
Heurnius  
Hippocrates  
Hoffman  
Hollerius  
Homer  
Horace  
Horstius  
Howel

J.

Jerome St.  
Johannes Anglicus

L.

Lactantius

Langius

Laurentius And.

Levin. Lemnius.

Licetus

Linus

Lucilius

Lucretius

Lusitanus

M.

Macrobius

Manilius

Marcellus

Marcus Marci

Mauriceau

Mead Dr.

Menabeus

Mercatus

Mercurialis

Montanus

Moor Sir Thomas

Morgagnus

N.

Newton Sir Isaac

O.

Ovid

P.

Palladius

Panarolus

Paræus

Paschal

Paulus Jurisconsult.

Persius

Pfizerus

Pindar

Pinæus

Plato

Platerus

Plautus

Pliny

Plutarch

Pontanus

Proclus

Pythagoras

R.

Rabanus

Ranchinus

Rhases

Riolanus  
Riverius  
Rocheus  
Rodericus à Castro  
Ronssæus  
Rufus  
Ruffius  
Ruysch

S.

Schenckius  
Senertus  
Solomon King  
Soranus  
Spigelius  
Sprengell Dr.  
Sydenham

T.

Terentius  
Thuringius  
Trincavellius  
Tulpius

U.

Ulmus Marc. Ant.

Valeriola  
Vallesius  
Velthuysius  
Vesalius  
Virgil  
Vives

W.

Wierus

Z.

Zebizius

Zacch. Paulus

*Courteous Reader, having been sometimes call'd from the Inspection of the Press, there may be some literal and a few verbal Mistakes; which as the Sense is not perverted, I hope you will candidly pass by.*

Adieu.

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  - [2.](#) Lib. 2. Sat. 1.
  - [3.](#) Sat. 5.
  - [4.](#) *Book of Wisdom*, 8, 19 and 20.
  - [5.](#) Prov. 4. 23.
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11. Lib. 15. do part. Us. Sect. 1.
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14. De Natur. Puer.
15. Galen Ruf. Mercat.
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19. Psal. cxxxix. 13, 14, 15, & 16.
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24. Heister. in Compend. Anatom.
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- [86.](#) De diebus decretor. lib. 3.
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- [154](#). Vid. Sect. II. Chap. 2.
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- [157](#). Chap. 7.
- [158](#). Chap. xiv. 5.
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- [162](#). Sect. III. Chap. 31, 32, &c.
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