

THE
FEMALE PHYSICIAN,
Containing all the
DISEASES incident to that SEX,
I N
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 A R T 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.

By JOHN MAUBRAY, M. D.

Opiferg; per Orbem
Dicor, ————— Ovid. Met.

L O N D O N:

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

Most Excellent SOCIETIES,

IHave generally observ'd,
that Men address their
WORKS to improper
Hands; *some* aim at Person-
ages 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

trusted you only with the *Lives* of Men ; and you (under H I M) 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*

ral 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.



S 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 Per-

fection: Infomuch 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, sciatur 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 *Dioctes*, 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 male Occupatum virorum Genus, occidimur nos, non Morimur: Et ab illis, qui inter eos peritissimi existimantur, perperam curatae, vos vero de qualibet vel levissima vestiarum Affectionum*”

“ *Affectionum, Libros ex Libris facientes,*
“ *Bibliothecas voluminibus oneratas, de Nostris*
“ *inter ea diris ac difficillimis Cruciatibus,*
“ *nulla vel exigua, & ea quidem satis osci-*
“ *tanter mentione factâ: That Men, in short,*
study their own Good, and take more Care of
Themselves than of the *Women*.

B E C A U S E 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 su-*
“ *mus obliiti, postremam ob primæ oblivionem*
“ *non intelleximus: We have forgot the Be-*
gining of your Discourse, and for that reaſon,

cannot understand the latter Part.

T H E S E 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*: F I R S T by collecting these things, which I have found clearly written by the most approved *Authors*, together with

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 Womens Distempers, as they are accurately, tho' succinctly comprchended 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 Werk 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 W O R K, 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 embarras'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 W O R K, and give

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 Diagnos-tick 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

dent 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

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 insisted 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;

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 threatened 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

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 A.R.T.

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 dispos'd, and neatly contracted in this small *W O R K*. I have sever'd the *Grain* from the *CHAFF*, winnowed the *Seeds* from the *Husks*, and purged the *Gold* from the *O R E*, to the end that I might again successfully *Sow* what I have thus laborioufly *reaped*; and digest all Things into such an easy and clear *Method*, that you'll be at no Lofs 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.

B U T that I may not be misconstrued or misrepresented here, give me Leave to affirm that the Design of this *W O R K*, 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 fo 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

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*.

THESE 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*, “ *baud ullo*
 “ *in genere veniam Justiorum esse, si modò*
 “ *mirum non est, Hominem Genitum non*
 “ *omnia Humana notisse.* 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.

