

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.

Author: John Maubray

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*** START OF THE PROJECT GUTENBERG EBOOK THE FEMALE PHYSICIAN ***

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.**

By **JOHN MAUBRAY, M. D.**

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

LONDON:
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Ball, in *St. Paul's-Church-Yard*. 1724.





***To all Learned and Judicious Professors of
P H Y S I C K, as well as Ingenuous and
Experienced Practisers of M I D W I F E R Y.***

Most Excellent SOCIETIES,



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*.

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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*

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quidem satis oscitanter 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 proluxly, that we may justly say to them, as the *Lacedemonians* did to the *Samian Legats* of old; "*Prioris orationis vestræ partis sumus obliti, postremam ob primæ oblivionem non intelleximus*": We have forgot the Beginning 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 what I have conceiv'd to be true and Rational by my own painful Study, frequent Speculation, and assiduous Practice; and S E C O N D L Y 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 proluxly, 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.

I N 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 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 W O R K, and give you some distant *Idea* of it, if possible, by a general Hint upon every *Part* or *Section* of the B O O K, *Viz*.

I N 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 G O D, 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.

I N 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.

I N 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.

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I N 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.

I N 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 G O D hath said, *Fiat Lux*.

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I N 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*.

I N 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*.

I N 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*.

T H E S E, I say, are the general Heads of the W O R K, which are all again subdivided 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, F I R S T, defin'd the Nature of the *Disease*; S E C O N D L Y, accounted for its *Causes*; T H I R D L Y, I have given the *Diagnostick Signs* or *Symptoms*; F O U R T H L Y, the *Prognosticks* or Degrees of Danger; to which I have F I F T H L Y 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 *Widowhood*, whose *Essence*, *Species*, *Differences*, *Causes*, *Signs*, and *Prognosticks*, we have not sufficiently clear'd up.

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A L L 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 B O O K, 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 W O R K 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*.

B U T 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 W O R K. 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*.

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H O W E V E R 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 disposed, and neatly contracted in this small W O R K. I have sever'd the *Grain* from the C H A F F, winnowed the *Seeds* from the H U S K S, and purged the *Gold* from the O R E, 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.

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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.

T H I S, 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 B O O K S; 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*.

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T H E R E 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*.

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U P O N 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 M E N) 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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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 S O U L.

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 G O V E R N O U R.

IV. THAT the wonderful and incomparable A R T, 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 A R T I F I C E R.

V. THIS *Sect* acknowledges also the *Immortality* of the S O U L, 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*.

3

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

I. H E 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. F R O M 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 E N D, for which we are *created*; which (in his Words) consists only in being *inseparably* united to G O D.

III. F R O M *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 L O S S thereof forever. Thence they (of consequence) acknowledge, that there must be a just and powerful J U D G E, above all *created Beings*, to inflict this impartial S E N T E N C E.

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 T H E S I S 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

4



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^[1] 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 *Æquinocentials* 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.

A N D 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 C R E A T O R 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 N A T U R E.



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 expresly 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*.

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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 *Nutrimment*, 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 outshines all other sublunary *Creatures*; is more properly the *SUBJECT* of the *Divine*, than the *Physician*; wherefore I shall but touch it transiently.

8



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*^[2] Saying,

“Millia, Quot Capitem vivunt, totidem Studiorum.

—And *Persius*^[3] says,

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

T O which Assertion the great Prophet *David* assents, in that G O D 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*^[4] 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*. 10

B U T 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 H E A R T to its Residence: which Doctrine is also approved by the wise *Solomon*^[5], saying; *Keep thy Heart with all Diligence, for out of it are the Issues of Life*.

H O W E V E R 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 S O U L, and which is also of a more noble and excelling *Substance*, than any corporeal Matter liable to *Corruption* can be.

T H I S 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: *“Cum 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 S O U L, 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. 11

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^[6]; *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 *Intemperance* 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 *cholerick* Persons grow insensibly *hot*, and are suddenly *incensed* by the Fumes of *noxious Humours* oppressing the *Brain*.

12

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*^[7] (the *Wisdom* of the *Father*) confirms by his own *Testimony*.

13

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*;^[8] and that more especially because we are conditional *Sharers*, equal *Inheritors*, and *Joint-Heirs* with him, agreeable to the^[9] *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*.

14

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.

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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.*

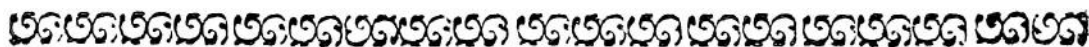
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THESE APPREHENSIONS are of three different Sorts, viz. *Sensual, Rational*, and *Intellectual*. And according to *them*, there are *three* Sorts of *PASSIONS* in the *Soul*; the *first*, following the *sensual APPREHENSION*, respects a temporal *Good* 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*^[10], break out in *Eulogies* of Praise, and ardent *Exclamations* of Love and Admiration.

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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*.

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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,^[11] “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 P O W E R, 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.

H O W E V E R 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 L I G H T 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 L I G H T 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*.

F A R T H E R, as the *Sun* suffers E C L I P S E S, 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^[12] 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.

H E N C E 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 M A N: So, by reason of that natural *Sympathy*, and proximate *Affinity*, as the SOUL enjoys *Immortality*, the renew'd BODY (by the Mystery of the R E S U R R E C T I O N) 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^[13] *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^[14] *Hippocrates's* Definition of the GENITURA, it appears the *likeliest* 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*.

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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^[15] *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.

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IV. THE *formative* and *figuring 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^[16] 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*.

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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^[17] *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^[18] *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*^[19], 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*

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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 F O E T U S.*

T H E *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 S O U L, viz. a *vegetative*, a *sensitive*, and a *rational Soul*.

T H E *First* of which, according to the most learned *Fortunius*^[20] *Licetus*, &c. may be ascribed to the M O T H E R, 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*, P A R E N T: 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 C R E A T O R. 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 E I T H E R, 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*.

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I N 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, M A R S is thought to excite the *yellow Bile*, as S A T U R N exasperates *Melancholy*; and L U N A to encrease *Phlegm*, as S O L and J U P I T E R govern the *Blood*.

S E C O N D L Y, I observe, That the Power and *Influence* of the P L A N E T S 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*.

T H I S we may easily conceive, by considering that G O D, 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 S T A R S 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*, H E subjected to the *Heavens*, that they might perceive some superiour *Impulse*, *Motion*, and *Agitation* from the S T A R S, and experience the Utility of their *Effects*.

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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 meerly by *Action*; upon which Great *Efficient*, all other *Causes* depend. And yet they concur *efficiently* not as the only particular, immediate, and proximous *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*."

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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 proximous *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 proximous 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.

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III. H E 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 F O E T U S 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 F O E T U S becomes *MAN*.

A N D this *Infusion* comes immediately from, and of H I M S E L F, who is (in *Aristotle's Words*): "The *Form* and *Former* of the U N I V E R S E, the ultimate *End*, the final and efficient *Cause* of all *celestial Bodies*, and *created Beings*."

B U T now, as to the *Time* of this great Work of A N I M A T I O N, *Naturalists* agree, that it requires double the *Space* that F O R M A T I O N 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 M A R S, 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 A U T H O R of the *Infant's Motion*. So that, in fine, conformable to what is laid down in the preceeding *Chapter*, the Work of A N I M A T I O N 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 M A N.



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 compleated the 50th, *Animation* follow'd the 100th *Day*, and consequently the BIRTH^[21] 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^[22], 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 alimented 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.

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II. IT is found *changed* in the smaller *Intestines*^[23]; 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^[24] 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*.

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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 *vascular 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 spongy 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*.

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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.

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SECT. II.

CHAP. I.

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

UCH 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 FEMALE S, 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 H Y M E N: *Some* great *Anatomists* and *Physicians*^[25] strenuously denying its *Existence*, and representing it as some *preternatural Production*; and *Others*^[26] 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*, H Y M E N E U S. 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 *CORTION*, 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 optavère Puellæ:
“Idem cùm tenui carptus defloruit ungui,
“Nulli illum Pueri, nullæ optavère 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 *CORTION*. But besides,

N E I T H E R 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*.

O T H E R S 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*.

O T H E R S 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*^[27]: Since, according to the Judgment of the most learned *Mauritius Cordæus*^[28], 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.*

T H E *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*.

H E 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*.

W H I C H *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^[29]; which happens, by what the *Greeks* call an *Anastomosis*, or *Conjunction* of the *Mammary* and *Epigastrick Veins*.

F R O M 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*^[30], the *same* may happen sometimes also to *MEN*.

BUT, besides what is mention'd, there are many different external *Methods* propos'd by *Authors*^[31], 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 discolouring 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.

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IT is also call'd *Febris Amatoria*; I suppose, (partly) because of the *Colour*, according to the *POET*; *Palleat omnis Amans, Color hic eft 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, *Fœdus seu pallidus Virginum Color*, or the *ugly pale Colour* of languishing *VIRGINS*.

HO W E V E R 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.

TH E *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*.

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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 morbidick *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*^[32], 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^[33] *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*^[34]: *Venere etenim Uterus & partes circa Uterum incalescunt, viæq; aperiuntur & laxantur, ut sanguis Menstruus postea faciliùs ad Uterum confluere & per eundem effluere possit.*

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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 cumulatum 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.

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CHAP. IV. Of LOVE.

*L*OVE 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 rendring 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 tutusq; 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 rouze 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*,

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

I N fine, I think it is also ingeniously well defin'd in this ensuing *Hexastick*, by Mr. *Howel*^[35],

“*Fax grata est, gratum est vulnus, mihi grata Catena est,*
“*Me quibus astringit, lædit & urit Amor;*
“*Sed Flammam extingui, 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.

T H E 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.*

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A N D 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*.

T H U S, 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*^[36];

*"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*^[37] (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 congregiatur, 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^[38] 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^[39] 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.

W H E R E F O R E, 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 A C T, *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 W O M B has but one *Cavity*, yet it has two *Sinuses*^[40] for conceiving the *Two different Sexes*: As *Nature* has in other *Respects* accordingly given the WOMAN two *Breasts*.

LACTANTIUS also observes^[41], 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*^[42], 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*.

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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*^[43] 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

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rational Cause; viz. An extinguish'd or latent *forming Faculty*^[44], which (however) sometimes has *exerted* itself again, like the BLAZING of a raked or resuscitated *Fire*.

F O R as our *Teeth* take their Beginning in the W O M B, 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.

H O W E V E R *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.

F O R the *Longing* of a *Woman* that has conceiv'd, acts apparently upon *Another's Body*, when it marks the *Infant* in her W O M B with the *Figure* or M A R K 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 E Y E S, 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*^[45]. 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*.

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N O W 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*.

A N D This holy JACOB^[46] 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.

T H E *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 M I N D is in its *Motion*, than any exhaling V A P O U R S; and that it does not want its proper and peculiar *Mediums* by which it may operate.

T H I S (I think) is also evidently shewn from the many M I R A C L E S, 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 G O D, 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.

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H E N C E 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*.

H E R E 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 stedfast *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.

T H E^[47] *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.

B U T 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.

A N D 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,

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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.*

W HATEVER 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*.

H E N C E 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*.

U P O N this Chapter^[48] *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.*"

H E N C E 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*.

I N S O M U C H 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*.

U P O N which Case the following facetious *Epigram* was occasionally written by the famous and celebrated *Sir Thomas More*.

"Quos ante Conjux quatuor
 "Natos, S A B I N E, protulit,
 "Multùm 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,
 "Simúlque 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^[49] *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,

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*“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^[50] *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.

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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*.

F R O M 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*^[51]; 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*.

A N D 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.

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SECT. III.

CHAP. I. Of CONCEPTION.

ONCEPTION, 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*^[52], 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^[53] 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^[54] 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 MENSTRUUA; 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 *Diagnostics*, 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^[55] *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. S H E is prudently to avoid all Apprehensions of *Fears* and *Frights*, and not to be surpriz'd at any thing she hears or sees.

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

X. S H E 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. S H E 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*.

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XII. S H E 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 nimum cupito*) and desire nothing but what she can have to her Satisfaction.

XIV. S H E must carefully avoid all strong *purging Medicines*,^[56] 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 P H L E B O T O M Y^[57], 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^[58] 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 Conjunctions. 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*.

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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.

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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.

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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 *cholerick 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^[59] *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.

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BUT if such *Humours* become *Connatural* to the *Woman*, by the *deep Impression* of Diuturnity, 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 ^[60]*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 *pires* to such a degree, that her ^[61]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.

TH O' 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 *Discussants*, 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. ^[62] *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 *Discussants*, 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 M E G R I M, or V E R T I G O.*

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^[63] 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.

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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 *posterious 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*.

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THE *Causes* of the *Spirits*^[64] 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^[65] a sudden *Fluxion* of the *vital Spirits* into the HEAD.

THE *mediate Causes* are *Material*; and this *Matter*^[66] (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*^[67], the BILE; which, seeking for Vent at the *Mouth of the Stomach*, is the *Cause* of these *Symptoms*, and is^[68] 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 *Diagnostics* 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*.

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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*.

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

I F 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*.

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

N O W because this *Affection* observes *Lunar Periods*, and in extreme Cases, is near a-kin to the *Falling-Sickness*;^[71] *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*.

B U T 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

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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 *Discutients*, *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*^[72] 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^[73] 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*, *Unguent*s, &c.

CHAP. XVIII. *Of HÆMORRHAGIES, or BLEEDINGS.*

TH E S E *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*.

I N 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.

I N 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*.

I N 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*.

T H I S *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 *Superfætation*, 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.

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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*.

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THE *Prognosticks* of this SYMPTOM are, either a^[74] 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^[75] (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^[76] is, in all its different Cases or Conditions, the most Pernicious and Dangerous.

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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 Maturating 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 compleated the SHAPE and FORM of the whole Body.

WHEREFORE, as, in these *latter Months*, the CHILD encreases 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*.

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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*.

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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*^[77] 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^[78] Learned Men, where some PATIENTS have gone to *Stool* but once in *Eight*, once in *Fourteen*, and once in *Twenty* or more *Days*.

YEA,^[79] *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*. 104

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 *Siccidity* 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 *Revulsions*. 105

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^[80] *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.*

TH E S E 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*.

TH E *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*^[81] 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 *Discutients* may be apply'd, and the *LEGS* fomented with a convenient *Lixivy*, *Decoction*, or *Cataplasm*.

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 *Procatarectick 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*.

F I R S T then, the great *Galen* defines *acute DISEASES* to be such, whose *Motion* is *swift*, attended with sudden and immediate *Danger*.

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

T H E 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.

A N D according to the diligent Dr. *Sydenham*^[82], 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*.

A N D the wise *HIPPOCRATES* observes^[83] 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*^[84] 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*.

G A L E N^[85] 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^[86] *Accesses* and *Crises* of all *These* proceed from the *Influence* of the *M O O N*;

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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 B L O O D, to such a Degree, that (all on a sudden) the P A T I E N T 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 N A T U R E, accelerated by the *Power* of the MOON, to a gradual *Expulsion* of the *peccant Matter* thro' the P O R E S of the Body. But this C R I S I S, 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 F L U I D S.

H O W E V E R, 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 B L O O D, 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 B L O O D*, 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 P A T I E N T is too often obliged to *succumb*, and yield herself up to be *overpower'd* in the Struggle of Life.

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B U T, after all yet, *acute DISEASES* are not always *mortal* to the *Conceived Woman*; for, as Experience teaches, S O M E have the good Fortune to *escape*, tho' indeed the Odds^[87] are very great on the other Side. But of such sharp M A L A D I E S, *those* without any *Fever* are reckoned most *dangerous*; because they are not only *Acute*, but also *most Acute*: And by *those* the M O T H E R is more immediately endangered than the I N F A N T; whereas by *those* which come with a *Fever*, the tender I N F A N T is first and chiefly endangered, because of the M O T H E R's internal *Calidity* and *Depravation*, which easily affects, and soon suffocates or stifles it in a short time.

H O W E V E R, it is very observable, that a *Woman*^[88], bearing a F E M A L E, is more readily seized, and more easily freed or cured of *acute DISEASES*, than *she* who bears a M A L E: And that because F E M A L E S are naturally more obnoxious to *Distempers*, proceeding from the *Retention* of the M E N S T R U A, and consequently more *favourably affected*, because of the *natural Affinity* and *Familiarity* of the Case.

A N D this is the Reason that F E M A L E S, after the *first Months*, do bear and sustain more *Pains* than the M A L E S; as daily Experience confirms, in that a *Female Miscarriage*^[89] seldom happens after the *first Months*: whereas the *Male Abortion* is most of all to be feared, after the T I M E of *Motion* or *Animation*, because the A C E T A B U L A, or *Cavities*, being then more *siccid*, are the more easily broken by its *stronger Motion*.

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I N 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 C U R E) renders the C A S E one of the *nicest Points* in the A R T of *Physick*. Wherefore I would, with Submission, advise, that *none* but the ablest and well-qualified *Physician* should undertake either the *Care* or the C U R E of such a P A T I E N T. 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 P H Y S I C I A N) *Daniel Senertus*^[90], upon the *six following Questions*, thus stated by himself, *viz.*

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

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

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

IV. W H E T H E R *Venæ-Sections or Purges are most dangerous in such a Case?*

V. W H E T H E R *it is practicable (in such a dangerous Case) to excite Abortion, for the Woman's Health and Recovery?*

VI. H O W *far Clysters, Diureticks, and Diaphoreticks are convenient on such Occasions?*

H A V I N G, thus, now, in fine, briefly hinted upon the *sundry HEADS* of this *Chapter*, I shall, in the next Place, offer a few Words upon T H A T, which (I think) is the most common Consequence of the foregoing E F F E C T S, *viz.*

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

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 *Diagnostic 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^[91], fall and extenuate into a *Flabbiness*.

2.^[92] 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.

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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*^[93], which is the proper *proximous Cause* of all ABORTIONS.

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BUT most commonly the *Expulsive* receives the *First Hurt*; from whence the *Retentive* is oblig'd to *Sympathize*, and yield to its over-ruling *Motions*. And, according to *Galen*^[94], 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.

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

H O W E V E R, 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*.

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W H E R E F O R E 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.

F I R S T 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*. T H O S E respecting her *whole Body*, are,

I. T H E *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. T H E FRIGID; which, by its *Cold Quality*, vitiates and attenuates the INFANT's *Aliment*, to a starving Condition.

III. T H E 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. T H E 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.

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

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

S E C O N D L Y, 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*^[95] from being firmly connected to the *Vessels*.

IV. ITS *LAXITY* of the *Orifice*, or *Lavity* of the interior *Surface*; proceeding from *pituitous*^[96] 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*^[97] 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 Procatartick 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 Procatartick Causes* are These, which ensue in their due Order.

I. *ALL* inclement *Constitutions* or bad *Influences* of the *WEATHER, WINDS*,^[98] 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*^[99] justly take occasion to deplore the *FRAILITY* 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^[100] *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.

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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^[101]; 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^[102] 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*.

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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

VIIIth *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^[103] 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^[104].

IV. *LEAN* and *tender Women* are much endanger'd in *ABORTION*, by Reason of their *Debility* and *Infirmary*: 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*^[105].

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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^[106] 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

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prevented chiefly by introducing the *contrary Temperament*, according to Hippocrates's^[107] Judgment, that *Contraries are the Remedies of Contraries*.

I F 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.

I F 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.

I F *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.

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

A S 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*^[108]; 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*.

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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*^[109]. 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*^[110], 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*.

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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^[111] 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 *G I R L* than the *B O Y*, 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^[112] 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^[113], Cardanus^[114], 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 *posteriour 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*.

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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 *Qualities* are thought to afford the several *Parts* of it a certain *Fatness*, thereby relaxing and easily distending the *MATRIX*: Which being done, and the CHILD 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^[115] 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*

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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*^[116] 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*^[117], (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^[118] *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^[119] *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^[120] *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 Mysterys*: 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*; (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 *Siccity*, 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^[121] 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^[122] 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*^[123] 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^[124] *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.

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HOWEVER, in *Condescension* 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^[125] emblematically figures out by *Nine STONES*; as the *Sapphire*, *Emerald*, *Carbuncle*, *Beril*, *Onyx*, *Chrysolite*, *Jasper*, *Topaz*, and the *Sardis*.

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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*^[126] have more positively determined a *Legitimate BIRTH* to happen in the *Tenth Month ONLY*, according also to *Virgil's* excellent Poetical Computation—

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“Matri longa decem tulerunt fastidia Menses.”

MORE OVER, 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.

TH E R E 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.

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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^[127], *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.

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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^[128] 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*^[129] 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 dare say, 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.

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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*^[130] 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.

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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 MARCHIONESSE; who (after some fair *Legitimate BIRTHS*) had *Two*^[131] 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^[132] 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^[133], *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^[134], 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*.

F O R 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.

N E I T H E R is the *Influence* of the MOON less evident: For does it not change the *Constitution* of the W E A T H E R, raise the A I R, heighten the W I N D S, swell and exagitate the *Surface* of the S E A, and finally, augment and increase the very *Tides* of the O C E A N? Do not all *Animals*, as well as the *Menstruous* and *Pregnant Woman* sensibly feel the *Power* of the L U N A R *Influence*? Yes verily, as my last quoted *Author* justly^[135] observes, *unless their REGIMEN be perverted, by which means the Body may be disqualify'd or rendred unapt to receive the Impression*.

N O W 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 L U N A R *Power*? To this Point and Purpose (I think) *Lucilius*^[136], that Learned Poet, manifestly alludes, saying,

“Luna alit Ostrea, & implet Echinus, Muribus
“Fibras & Pecui addit.

And after *Him*, *Manilius*^[137], that great *Astronomer*, writes à propos upon this *Topick*, when he says,

“Sic submersa fretis Concharum & Carcere clausa
“Ad Lunæ motum variant Animalia Corpus.

T H E S E 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.

S O *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.

H O W E V E R, *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*^[138], *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*.

H E 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*^[139] most ingeniously by him alledg'd and irrefragably established.

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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^[140] *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.*

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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*.

M O R E O V E R 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^[141]) about the 182^d *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.

N O W 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.*

N O W 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*^[142]) 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*^[143]) *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*^[144]; 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^[145] *True*, as a great many others have also done.

B U T 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^[146], 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*^[147] 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.

TH O' 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.

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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, lingering, 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

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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*^[148]: "*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 O S 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*^[149]: who was thus deliver'd of *Three Children* to her *Three several Husbands*, HEREDITIUS, 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 apace 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^[150] *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*^[151] 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^[152] *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*.

I N fine, I shall attempt now to perform This *Undertaking* in the plainest and most succinct *Terms* following.

SECT. IV.

CHAP. I. Of MIDWIFERY.

IRTH, 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.

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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*, *Superfœtations*, *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 *ANTIETENTS*, 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*.

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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.

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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 subtil 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. T H E R E F O R E, *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. S H E 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 aaked egregiously some Days after *delivering* a Woman.

III. S H E 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. S H E 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. S H E 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. S H E 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*.

B U T on the *other Hand*, in the *Affirmative, S H E (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. S H E 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. S H E 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. S H E 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 *L I F E* 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. S H E 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. I N 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.

T H E S E, 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*.

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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.

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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.

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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 Conjunctures*; 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*.

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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.

THES E 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*. 180

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*. 181

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.

H O W E V E R 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*.

B U T, 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.

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C O V E T O U S N E S S 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 G O D ' 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*.

B U T notwithstanding all This, an extravagant *Price* is not to be arbitrarily demanded, nor ought the *Reward* to exceed the *Ability* of the P A T I E N T; 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 M O N E Y: 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 G O D ' s *Blessing* to *Ourselves*, and *Success* to all our *Endeavours*.

A N D, 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*.

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W H E N C E 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.*

TH E S E *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—

B E G I N N I N G 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.

T H E 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*.

I N 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*.

B E T W I X T 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^[153] LACUNÆ GRAFFI; which discharge a *Liquor* for lubricating or making the VAGINA slippery, and encreasing the *Venereal Titillation*.

I N the *Orifice* of the VAGINA, there is a slender subtile *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*^[154], and accidental Occasions.

T H E 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*.

T H E V A G I N A 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 *MENSTRUUM* 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*.

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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*.

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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 coincidently, 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*.

T H E *Contents* of this SECTION will appear more evident, by looking curiously upon a *Female S K E L E T O N*: 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 *MID WIVES*, 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*.

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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

Permition 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 interiour *Surface*.

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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—

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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^[155] 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.

M^R. 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.

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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*^[156] 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
“Horrifer invasit Boreas. Contraria Tellus
“Nubibus assiduis, pluviôq; 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*.

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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*.

T H O S E 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 ^[157] *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 lengthways: 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 Fleishy 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*.

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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.

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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—

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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*.

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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*.

B E C A U S E I have often observ'd *Women* to be *Costive* and bound in their *Bellies* 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 preceeding *Chapter*.

B U T *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*.

N O W 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*.

W H E N 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*.

H O W E V E R 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.

B U T 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.

T H U S, 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.

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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.

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I. I F 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. B Y 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. A F T E R 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.

N O W 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,

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IV. T H E Y 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. W H I L E *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.

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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*.

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SECT. V.

CHAP. I. Of BIRTH.

A N's appointed Time may as reasonably allude to his *BIRTH*, as to his *DEATH*: His *Days* and his *Months* (mentioned by holy JOB^[158]) 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*.

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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^[159]) at the Command of the great *G O D*. 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^[160] 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——

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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*^[161] 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^[162], 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.

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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*^[163], 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.*

TH O' 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*.

WH E R E F O R E 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*.

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NO W 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*.

HE N C E 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*.

BU T 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*,

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CHAP. IV. *Of Difficult BIRTHS, proceeding from External Causes.*

I N 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^[164], 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*.

F O R 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*.

A S, *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*.

I N 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*.

I N 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 *Unguent*s.

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*.

B U T 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.

I N *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. I F *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 *subtile 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. I F 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*.

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III. W H E N 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 W O M A N 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. W H E N 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. W H E N 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^[165].

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I N 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.*

T H E 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 I N F A N T, so that its *Face*, *Belly*, and *Toes* may tend downwards towards the RECTUM.

I N 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^[166]. 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.

B U T it is to be well remembred, 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.

T H E S E 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—

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*.

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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 preceeding *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^[167], 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

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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*.

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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.

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I N 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.

T H U S 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.

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B U T 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 W O M A N in *Labour*, as before fully enjoin'd^[168], 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*.

T H U S 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.

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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.

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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*.

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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^[169] 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*.

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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

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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^[170], 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.

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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.*—

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CHAP. XIII.

Of Præternatural BIRTHS, by the FACE's being turn'd upwards; or bent forwards, and the CROWN backwards.

AMONG the many various *Præternatural 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 *Præternatural* 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 Præternatural 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

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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

F E E T, 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 B U T T O C K S; 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* considerably.

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.

I N 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*.

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B U T 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*.

W H E R E F O R E in this difficult *Preternatural Condition*, the *MIDWIFE* ought primarily and chiefly to consider and discover the *Posture* of the *W O M B*, 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*.

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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.

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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 *Assistances* 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.

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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—

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C H A P . 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*,

I N *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. I N 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. I N 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*.

F R O M 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^[171].

A N D 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^[172]; 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.*

I N 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*.

H O W E V E R, 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*. 271

N O W 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*.

H E N C E 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 *Confiner* of *BOTH*: And, in fine, this *forward Inversion* (as it happens) occasions a most difficult *Preternatural BIRTH*.

B U T *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^[173]. But—

S I N C E 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*. 272

F I R S T 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*.

H O W E V E R 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. T H E *Orifice* of the *WOMB* is suspended *higher* than usual; which *she* cannot *Touch*, by reaching, without a great deal of *Difficulty*.

II. S H E 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. S H E 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. S H E 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*.

U P O N *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*.

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W H E R E F O R E 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*.

B U T 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.

N O W 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*.

T H E N 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,

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as far as there's occasion, into the VAGINA, and laying the *other* upon the *Woman's BELLY*, in manner following: *viz.*—

T H E 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*.

A G A I N 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

T H I S 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.

B U T 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.

T H U S 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*.

B U T 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.

M A T T E R S 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*.

H O W E V E R 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*.

T H I S 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 slyly 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*.

U P O N 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.*—

T H A T 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*.

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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*^[174], 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*.

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I N 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.

I N 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.

S H E is to hinder the *Woman* from *labouring* all this while, advising her to bear and put by her *P A I N S*, 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*.

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T H E N 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*.

I N 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.

B U T 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.

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M O R E O V E R, 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 —

W E 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*.

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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*.

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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^[175]. 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*.

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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 affrined, and consequently the *INFANT* die before *BIRTH*.

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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.

THE N 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*.

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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—

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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^[176], 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*.

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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 *Consciences*, 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.

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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.

I N 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*.

H E N C E 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^[177], for Brevity's sake.

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I N 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 preceeding *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.

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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.

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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^[178] 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.

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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.

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H O W E V E R 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.

N O T 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—

A G A I N 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 N A V E L -
S T R I N G's coming first, and that either alone, or with some
other Member.***

A M O N G 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 N A V E L - S T R I N G having fallen down and come *first* in the *Passage*, may be variously turn'd, and consequently cause several and sundry *Inconveniences*, as follow, *viz.*—

I. W H E N the *Umbilical Vessel* falls down alone into the *PASSAGE*, without any other *Part*, the *BIRTH* is then commonly situated a-cross in the *WOMB*; and in this *Condition*, B A C K or *BELLY*, H A N D 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^[179], I shall add nothing farther upon them in this *Place*.

II. T H E *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*.

T H E 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. I T 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*.

I N 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*.

A S 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*.

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B U T 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.

I V. A G A I N, 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. M O R E O V E R 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*.

V I. 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.

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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^[180]: 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*.

W H E R E F O R E, 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*.

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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 lingering 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*.

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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 H A N D; which, I think, in all *Conditions* of B I R T H S, 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*.

B U T in the present *Circumstance* of the *HEAD's* being separated from the *Body*, as soon as I have extracted the C A R C A S E, 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*.

N O W 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 B I R T H, 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*.

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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.

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V. I N 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. S P E C I A L 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. I N 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. A F T E R 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*.

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IX. A S 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*.

A S 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. F I N A L L Y, 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.

T H U S 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.*

TH ESE 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*.

T H E 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.

H O W E V E R, 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——

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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.

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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 determined 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.—

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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*.

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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 *fœtid* or *corrupt Matter*.

W H E R E A S, T H I R D L Y, 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*.

T H E most certain *PROGNOSTICKS* are as follow, *viz.* F I R S T, All *Acute Diseases* in *Child-bed Women*, whose *Strength* is impaired by their *L A B O U R*, are much more dangerous than in any *Others*. S E C O N D L Y, 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*. T H I R D L Y, 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.

T H E most adviseable *Cure*, F I R S T, as to the *MILK-FEVER*, is only to be committed to *Nature*, the *Woman* using always a proper *D I E T*, and carefully animadverting, that the *SWEAT*, in which it commonly terminates, be no ways checked, impeded, or obstructed.

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S E C O N D L Y, 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.

T H I R D L Y, 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 *symptomack*, or concomitant *F E V E R*, joins the *first*, as it very often happens, by an *Inflammation* of some *particular Part*, proceeding from something of the vitious *H U M O U R S* enforcing itself upon the same very *Part*.

N O W, 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*^[181], we may more fully gather what is to be prudently done to Women in *CHILD-BED*, afflicted with the like *Distempers*.

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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 *co-incident 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 C A R G O, 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 periculuous *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. T H E 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.

T H I S 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. B U T 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*.

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VIII. T H E S E 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. A S 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. T H E *INFANT* being in these respects *provided* for, it is now to be duly dressed and swaddled in its *Swathing-Cloathes*; and beginning with the H E A D, 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

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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.

TH O' 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*.

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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*^[182]; *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^[183], 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

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Account, all *Parents* ought to know *HER* well, to whom they entrust these *Dear Pledges* of their sacred and natural *Desires*.

MORE OVER 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*^[184], 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.

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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—

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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—

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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.

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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*.

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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*.

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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.

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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.

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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^[185], *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.

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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,

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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 NAVELE-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*.

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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 Aegineta* 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*.

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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*.

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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. MORE OVER, 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^[186] 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^[187].

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—

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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^[188]. 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 preceeding *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.

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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

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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*^[189]. Tho' in

the *Interim*, it has been observed that some CHILDREN have brought eminent TEETH with them into the World^[190], 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*^[191]; 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 *Procatartick 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*^[192].

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*^[193]. 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*.

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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^[194], 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*^[195] himself, as well as by many other most Learned *Authors*^[196].

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*^[197]. 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*^[198]. 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 MENSTRUUA after the *first CONCEPTION*.

SUPERFÆTATIONS however are not easily discover'd before BIRTH; at which time, *Avicen* advises to take Notice of the NAVELE-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^[199], 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.*

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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*,^[200] 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*^[201] From whence the Certainty of *Numerous CONCEPTIONS* will evidently appear.

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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^[202].

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*.

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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 *puitous 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 MENSTRUUM, 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 *infirmity* 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*^[203].

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,—

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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^[204], 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 NAVELE, and a little compressed on *both sides*.

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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 *M O L E* 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 W E I G H T*.

FOURTHLY, Her *Breasts* swell, but give seldom any manner of *M I L K*, and about the 4th and 5th *Months*, when she, who has a *Natural Conception*, is commonly best in *Health*; then the *M O L E - B E A R E R* 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 *W O M B*.

UPON the whole, the *PROGNOSTICK* of this *Case* is, that as the *M O L E - B E A R I N G Woman* must in all respects, be very much discommoded, and afflicted with heavy threatening *Symptoms*, so she lives continually in *Danger* of her *Life*: And the longer she entertains this unwieldy *G U E S T*, 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 *M O L E* has no *Secundine*, nor *Umbilical Vessels*, but adhering by its own gross *Substance* to the oppress'd *W O M B*, 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 *N A T U R E*.

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N O W, as to the *Cure*, or the *Delivery* of the *M O L E*, 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 *T H R O W S* to open the *W O M B* 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 *H A N D - C U R E*; 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 *M O L A R C O N C E P T I O N S*, 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 *M O L E S* 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*: *L I V I N G* 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 *N A T U R E* 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 *P U M P* does the *Bilge-Water* out of the *Ship*.

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B U T 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*; *F I R S T*, that all over

these *Provinces*, the very *Borders* of the S E A are inhabited, and a World of People live (as it were) in the very *Jaws* of the O C E A N; 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*.

H O W E V E R yet, I do not conceive *This* to be always the C A U S E, 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 W I V E S, without having any regard to their *Natural Course*, the S I L E N T M O O N, or any other *Circumstance*; And the honest W I V E S, 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, N A T U R E being incapable of *elaborating* such an *unapt confused Matter*, it is converted to a M O L E; 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 M O O N - C A L F.

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*.

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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

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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^[205]. 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^[206].

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^[207] 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-Foots*, &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^[208] 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 obdured 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*^[209]: And for strengthening or backing of my *Authority*, I may add *Galen's* own Words^[210], 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,^[211] *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*^[212], and St. *Jerom*^[213], 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*.

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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^[214], but also repugnant to right *Reason*, and even to common *Sense*.

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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 subtle 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 *Shrieeks* 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 Surprise, 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 S U C K E R, because, like a *Leech*, it sucks up the I N F A N T ' s *Blood* and *Aliment*.

U P O N this *Head*, and to this *Purpose*, I might produce the *Authorities* of sundry good *Writers*, but shall content my self here at present with O N E of the same *Nation*, viz.^[215] The most Learned and Eminent *Levinus Lemnius*, who gives us a very remarkable and particular Account at large, of a certain B I R T H, which began with a M O N S T R O U S M O L E, succeeded by the S U C K E R, and ended with the *Production* of an excarnificated M A L E - C H I L D.

T H E S E things then being so, and proceeding merely from the immediate *Reasons* above-mentioned, ought to serve for a memorable *Caution* to all P A R E N T S, that, in their conjugal *Duties*, they behave themselves orderly and decently, not like insatiable B R U T E S; but, like rational *Men*, to the end that their *Families* may be preserved, and their *Persons* succeeded, not by an opprobrious R A C E, but, by a *univocal Generation* of hopeful C H I L D R E N, Men of *Probity* and *Integrity* both in B O D Y and M I N D.

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 MENS TRUOUS 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^[216] of the PALM.

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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*^[217] 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,^[218] 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*,^[219] 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,^[220] *They sowe the Wind, and shall reap the Whirlwind: Their Glory shall fly away from the WOMB: Their Root is dried up, they shall bear no Fruit, &c.*

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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,^[221] 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*,^[222] 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

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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 *Veneræal 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 *Scirrhus 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. ^[223]

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 *Fæcundity*, 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 ^[224].

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.

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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*^[225]; 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^[226].

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*^[227].

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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—

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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 *obdured Substance*, impeding

the S E E D to reach the Cavity of the W O M B: The *Particular* of which is easily to be discover'd; the *Situation* by the ingenious T O U C H; the *Compression* of the O M E N T U M or E P I P L O O N happens only to *Fat Women*; the *Substance* or *Tumour* (of whatsoever kind) if not found in the *Passage*, lodges in the W O M B it self.

S E C O N D L Y, If the *Party* labours under any of the aforesaid *Causes* debilitating or impeding the *Retentive P O W E R*; 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 W O M B, &c. others are obvious to the M I D W I F E ' S T o u c h, 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 considerably weighing the *Disposition* or *Temperature* of the whole Body *in general*, and of the W O M B *in particular*.

T H I R D L Y, if the *Alterative* or *altering Faculty* be læs'd or impotent, then, after some Days *Retention*, an *Effluxion* of the S E E D happens, and that either because of some *Intemperature* of the W O M B; or of some discording *Quality* in the S E E D S, or in the W O M B, as above; or lastly, because of a *Want* or *Scarcity* of B L O O D for forming the F O E T U S. 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 S E E D S, or between *these* and the W O M B, 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 M A N, or perhaps more, than in the W O M A N, 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 M A N and the W I F E; and as much as possible, to reduce *that* of the *One*, to the more convenient *Temperature* of the *Other*,^[228] correcting *Both* in what may be found requisite; according to the *Direction* of *Lucretius*, in these *Verses*:

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“Usq; adeo magni refert, ut Semina possint
“Seminibus commisceri generaliter apta,
“Crassâq; conveniunt liquidis, & liquida crassis.

F O U R T H L Y 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 M E N S T R U O U S C O U R S E; or from its vicious or impure *Quality*; and, in fine, from any severe *Symptom* or *Disease* whatsoever.

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T H U S having discover'd the genuine and precise *Causes* of S T E R I L I T Y, 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;^[229] but as these do chiefly belong to the *Diseases* of the P U D E N D U M, V A G I N A, and W O M B; 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 W O M B* is justly compar'd to an insipid, ungrateful, or unfruitful F I E L D, 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 A R T of *Physick* exerts it self strenuously in improving the *barren W O M B*, miraculously supplying the *Defects*, and regularly correcting the *Defaults* of N A T U R E; restoring or

replenishing it with a desirable and grateful *Fœcundity*: I say, as convenient D U N G comforts the *sterile Field*, so does proper *Physick* the *barren W O M B*; 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 R A C E*.

A N D, in fine, because proper D I E T 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 D I E T 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 W O M A N*; I, at present, take Leave of *Both*, and come, in the next place, to address my self to the W I D O W.

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S E C T . VIII.

CHAP. I.

Of the Symptoms incident to the State of WIDOW-HOOD.

S 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 Grievs*, 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*,^[230] and partly by *Nerves*, &c.

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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^[231].

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*^[232]. 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^[233]. 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,——

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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—

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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

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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^[234], 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 *Diagnosticke Signs*, they may appear, the *Causes* and *Effects* are originally of the same *Nature*: For *This* is the very *Affection* which *Galen*^[235] call'd the *ὠνι`ξ ὑστερικὴ*, 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,

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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*^[236].

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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^[237] (according also to the Sentiment of Heraclydes) 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*^[238].

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^[239] 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.—

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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 MENSTRUUM*; 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 SYNCOPÉ, 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^[240]: 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.

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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 Proximate 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 MENSTRUUM*, 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 HYSTERICK *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 *HYSTERIC 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.

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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 *APOPLETICS* 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*.

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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 *HYSTERIC 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 *MENSTRUUM*, or the like: As also many *Learned Men* agree that a *Præternatural Situation*^[241], 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 *Procatartick*, 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^[242], 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^[243] 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*.

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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*^[244].

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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*^[245]. Hence it is, that, the great *Physician*^[246] 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^[247]: 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——

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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*^[248],

“Unà Eurisque 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.^[249]

—— ——— “*Nam corpore in Uno*
“*Frigida cum Calidis Pugnant, Humentia 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*.

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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*^[250]: 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

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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^[251]. 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^[252].

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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*^[253], 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

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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^[254]. 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 B O O K) that I am very Sensible before hand, that some considerate R e a d e r s, even among the *Learned* themselves, will be ready to stop or cavil at some of my *Sentiments*, and say, *Quo te Mæri Pedes? Et quæ te Dementia cepit?*

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I know that they deny, with the *Peripatetick Aristotle*^[255], the Existence of the *Muliebrian* S E E D. Nay, I farther know, that, *this* is not all, which they will *object* against; for the *Four Galenick* H U M O U R S 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* S C I O L I S T S 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 A N T I E N T S,

T H I S 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 M O N U M E N T S 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 C O T E M P O R A R I E S? And are not the same S U F F E R E R S, 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 P H Y S I C K? Moreover, have we not too many *Instances* of T H I S, to go no farther, in *England*, even too well known to require a *Repetition*?

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H O W vain then would it be in me to hope to escape the Common *Fate* of all W R I T E R S 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* S I N G U L A R I S T.

H O W E V E R, 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 T O P I C K, which may be suppos'd to tend more to curious *Speculation*, than to real *Practice* in our A R T: Neither have I set off any *Hypothesis* with recommendatory *Glosses*, nor other fine *Embellishments*, serving more for *Ornament* than *Use*.

B U T 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 B O O K, 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 A U T H O R S, if I have but the Happiness to please in some Things, I have all that I am ambitious of.

W H E R E F O R E, 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 W O R K S, *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 N A M E S I am not ashamed to affix to this B O O K, by the *Help* of their elaborate and ingenious W R I T I N G S: Desiring thereby to convince the R E V O L V E R, 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.

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B U T as far as I have found them mistaken, since *Mortal Eyes* cannot see beyond their H O R I Z O N, nor the best of Men exceed the natural Limits of *human Frailty*, I have thought it my *Duty* to forewarn P O S T E R I T Y of their *Mistakes*, not only according to the laudable C U S T O M of the *Ancients*, but also according to my plain *Notion* of the genuine Nature or true C H A R I T Y; which I think consists not in contemning, detracting and calumniating *one another*, but rather in cleansing S C I E N C E S 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 L I F E.

U P O N the whole, it is most certain that T R U T H is known *but of a few*; whereas false *Opinions* go current in the Stream with the rest of the World: Nay, T R U T H 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 A R T, who know the *Principles* and *Power* of N A T U R E, and understand her various *Operations* upon all B O D I E S, by the means of her inferiour *Agents*, the four E L E M E N T S; and such as have attain'd any competent *Knowledge* in the S P A G Y R I C K A N A T O M Y 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 H Y P O T H E S I S.

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A C C E P T then, in fine, *Benevolent* R E A D E R, *This* short and plain *Performance* of P H Y S I C K and M I D W I F E R Y; 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 G O D, the *Author* of all *Wisdom*; you may impute what is otherways perform'd, to *Man's* Understanding and Practice blessed by G O D: 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 WOMEN 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.

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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.

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***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.

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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.

Fallopious
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

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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.

[1.](#) De Partib. Anim. lib. 1. cap. 5.

[2.](#) Lib. 2. Sat. 1.

[3.](#) Sat. 5.

[4.](#) *Book of Wisdom*, 8, 19 and 20.

[5.](#) Prov. 4. 23.

- [6.](#) *Book of Wisdom*, 9. 15.
- [7.](#) Prov. viii. *from 22, to 32*.
- [8.](#) Gal. 4. 6,
- [9.](#) Rom. viii. 17.
- [10.](#) Psalm 8. 24. 104, 139, &c.
- [11.](#) Lib. 15. do part. Us. Sect. 1.
- [12.](#) Matt. xxvi. 38.
- [13.](#) Bonacciol. Mercat.
- [14.](#) De Natur. Puer.
- [15.](#) Galen Ruf. Mercat.
- [16.](#) Hippoc. de Natur. Puer. Fortun. Licet. de perfect. Constitut. Homin. in Uter. Rod. à Cast. de Nat. Mul.
- [17.](#) Eccles. xi. 5.
- [18.](#) *Book of Wisdom*, ix. 13, 14.
- [19.](#) Psal. cxxxix. 13, 14, 15, & 16.
- [20.](#) De perfect. Constitut. Homin. in Utero.
- [21.](#) Hippoc. de Natur. Foetus.
- [22.](#) Aristot. 7. de Hist. Animal. 3.
- [23.](#) Harv. in Exercit. Ettmul. Prax. cap. 25.
- [24.](#) Heister. in Compend. Anatom.
- [25.](#) Marc. Ant. Ulm. de Utero Mul. S. 1. c. 7. Amb. Paræus, L. 23. c. 42. Ranchin. de Morb. Virg. S. 1. c. 4. And. Laurent. Horat. Auger. &c.
- [26.](#) Avicen, Vesal. Fallop. Wier. Plater. Spigel. Heister. Morgag. &c.
- [27.](#) Sect. 5. Aph. 39.
- [28.](#) De Muliebrib. lib. 1. Comm. 4 & 6.
- [29.](#) Hippoc. Lib. de Glandulis.
- [30.](#) De Hist. Animal. Cap. 12 & 3.
- [31.](#) Sever. Pin. in Opusc. Physiol. & Anat. cap. 5. Pet. Forest. Schol. 28. Observat. 55. Plin. lib. 36. cap. 19. Anselm. Boet. lib. 2. de Lapid. & Gemm. cap. 165. Melch. Sebiz. de Not. Virg. Thuring. &c.
- [32.](#) Hipp. Lib. de Morb. Virgin.
- [33.](#) Lib. de Morb. Virgin.
- [34.](#) Joh. Lang. Lib. 1. Epist. 2.
- [35.](#) Sect. 3. Epist. 19.

- [36.](#) Georg. 3.
- [37.](#) Lib. 3. Fen 21. Tract. 1. cap. 12.
- [38.](#) De occult. Nat. Mir. lib. 1. cap. 9.
- [39.](#) Gal. lib. Art. Med. Hipp. ac Gal. 5. in Sextum vulg. Morb. Hipp. lib. de Sterilib.
- [40.](#) Hercul. Saxon. Oper. pract. p. 3. c. 28. Rod. à Cast. de Nat. Mul. lib. 3. c. 13.
- [41.](#) Lib. de Opific. Dei, pag. 823.
- [42.](#) Pag. 65.
- [43.](#) Pontan. l. 10. de reb. Cœlest. Jul. Alexandrin. de Salubrib. c. 14. Amat. Lusitan. Cent. 3. Cur. 39. &c.
- [44.](#) Herc. Sax. Prælect. pract. part 3. cap. 30.
- [45.](#) Plin. Nat. Hist. lib. 8. cap. 21.
- [46.](#) Genes. xxx.
- [47.](#) Thom. Aquin. contra. Gentil. lib. 3. Hen. Cornel. Agrip. lib. de Occult. Philosoph. &c.
- [48.](#) Lib. 7. Cap. 12.
- [49.](#) Lib. 4. Od. 4.
- [50.](#) 1 Cor. 7. 5.
- [51.](#) Marcus Marci de Ideis Operatric. Horstius Tract. de Caus. Similitud. Foet. cum Parent.
- [52.](#) Lib. 3. de Morb. Mul. cap. 6.
- [53.](#) Hipp. lib. de Genit.
- [54.](#) Aristot. lib. 3. de Histor. Animal. cap. 3.
- [55.](#) Quæst. Medic. Legal. lib. 1. tit. 3. quæst. 1.
- [56.](#) Hipp. 4. Aph. 1.
- [57.](#) Hipp. 5. Aph. 31. Forest. l. 16. Obs. 38.
- [58.](#) Rod. à Cast. de Morb. Mul. lib. 3. cap. 22.
- [59.](#) Trincavel. lib. 3. de curand. partic. hum. Corp. Affect. cap. 5. Forest. lib. 8. Obs. 7. Ludov. Vives in Comm. ad lib. 27. August. de civit. Dei, cap. 25. Lang. lib. 2. Epist. 12. Florent. Serm. 5. tract. 4. cap. 36. Brasavol. Comm. ad lib. 5. Aph. 24. Hippoc. &c.
- [60.](#) Rod. à Cast. de Morb. Mul. lib. 3. cap. 11.
- [61.](#) Florent. Serm. 5. tract. 4. cap. 36. Brasavol. 5. Aph. 24. in Comm. &c.
- [62.](#) 5 Aph. 34. Diemerbroek lib. 1. Anatom. cap. 24. Lang. de Valetud. Gravid. Disp. 41. Bagliv. Prax. chap. 13. lib. 1.
- [63.](#) Galen 4. Aph. 17.
- [64.](#) Galen. 3. de Loc. Aff. c. 8. Avicen. l. 3. Tr. 5. cap. 1.
- [65.](#) Gal. 3. de Loc. Aff. c. 8.

- [66.](#) Hipp. 3. Aph. 17, 23, 31.
- [67.](#) Lib. 1. de Loc. c. 2.
- [68.](#) Hipp. 4. Aph. 17. Zacut. Lusit. Prax. Histor. l. ult. c. 1. Num. 4.
- [69.](#) Aret. 1. de Caus. Chronicor. c. 3.
- [70.](#) Galen. 3. Aph. 17.
- [71.](#) De Morb. Chron. lib. 1. cap. 2.
- [72.](#) Prælect. Pract. Par. 1. cap. 11.
- [73.](#) Hipp. 2. Aph. 3, 7. Aph. 18. Bellini de Morb. Capit. pag. 535.
- [74.](#) Hipp. 5. Aph. 60. Brassavol. in hunc Aphor.
- [75.](#) Hipp. 6. Aph. 20. Cels. l. 2. c. 8. p. 70.
- [76.](#) Hipp. 5. Aph. 60. Brassavol. in hunc Aphor.
- [77.](#) Hipp. 7. Aph. 48. Heurnius in hunc Aphor.
- [78.](#) Alex. Bened. lib. 19. de curandi Morb. rat. cap. 36. Fernel. lib. 6. de part. Morb. & Sympt. cap. 10. &c.
- [79.](#) Observ. 1. Pentecost. 1.
- [80.](#) Hipp. 7. Aph. 27.
- [81.](#) Aet. lib. 16. cap. 12.
- [82.](#) Observ. cap. 5. de intermittent Feb.
- [83.](#) Sect. 4. Aph. 59.
- [84.](#) Galen. de Crisib. lib. 2. cap. 6. &c in Comment. in 4 Aph. 59.
- [85.](#) In Comment. in Aph. Hipp. 23. lib. 2.
- [86.](#) De diebus decretor. lib. 3.
- [87.](#) Valleriol. lib. 1. Observ. 1. & lib. 6. Observ. 6. Hipp. 5. Aph. 30. Forest. lib. 2. Observ. 27. & lib. 6. Observ. 6. Hollerius in hunc Aphor. &c.
- [88.](#) Rod. à Cast. de Morb. Mul. lib. 3. cap. 21.
- [89.](#) Ibidem.
- [90.](#) Lib. 4. Pract. Med. de Mul. Morb. Part 2. Sect. 5. cap. 3.
- [91.](#) Hipp. 5. Aph. 37. Cardan. in hunc Aphor. Lang. disput. 41. c. 3.
- [92.](#) 5. Aph. 52. Holler. in hunc Aphor. River. Prax. l. 15. c. 17.
- [93.](#) Senert. I. 4. p. 2. S. 6. c. 2.
- [94.](#) 3. De Fac. Nat. cap. 12.
- [95.](#) Senert. lib. 4. p. 2. S. 6. c. 2. de Mul. Morb.
- [96.](#) Hipp. 5. Aph. 45. Etmuller. de Convulf. c. 9.

- [97.](#) Guliel. Fabric. Cent. 2. Obs. 50, & 51.
- [98.](#) Hipp. 3. Aph. 12. Heurn. in hunc Aph.
- [99.](#) Lib. 7. Hist. Nat. cap. 7.
- [100.](#) Chap. ix.
- [101.](#) Hip. 5. Aph. 37, 38. Cardan. & Brassavol. in hunc Aphor.
- [102.](#) 5. Aph. 52. River. Prax. l. 15. c. 17.
- [103.](#) Sydenh. Prax. Med. lib. 3. cap. 13.
- [104.](#) Senert. de Morb. Mul. lib. 4. p. 2.
- [105.](#) R. à Cast. de Morb. Mul. l. 3. c. 21.
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