

THE
COMPLETE MASTER-PIECE

OF

50^{cs}
Aristotle,

THE

FAMOUS PHILOSOPHER.

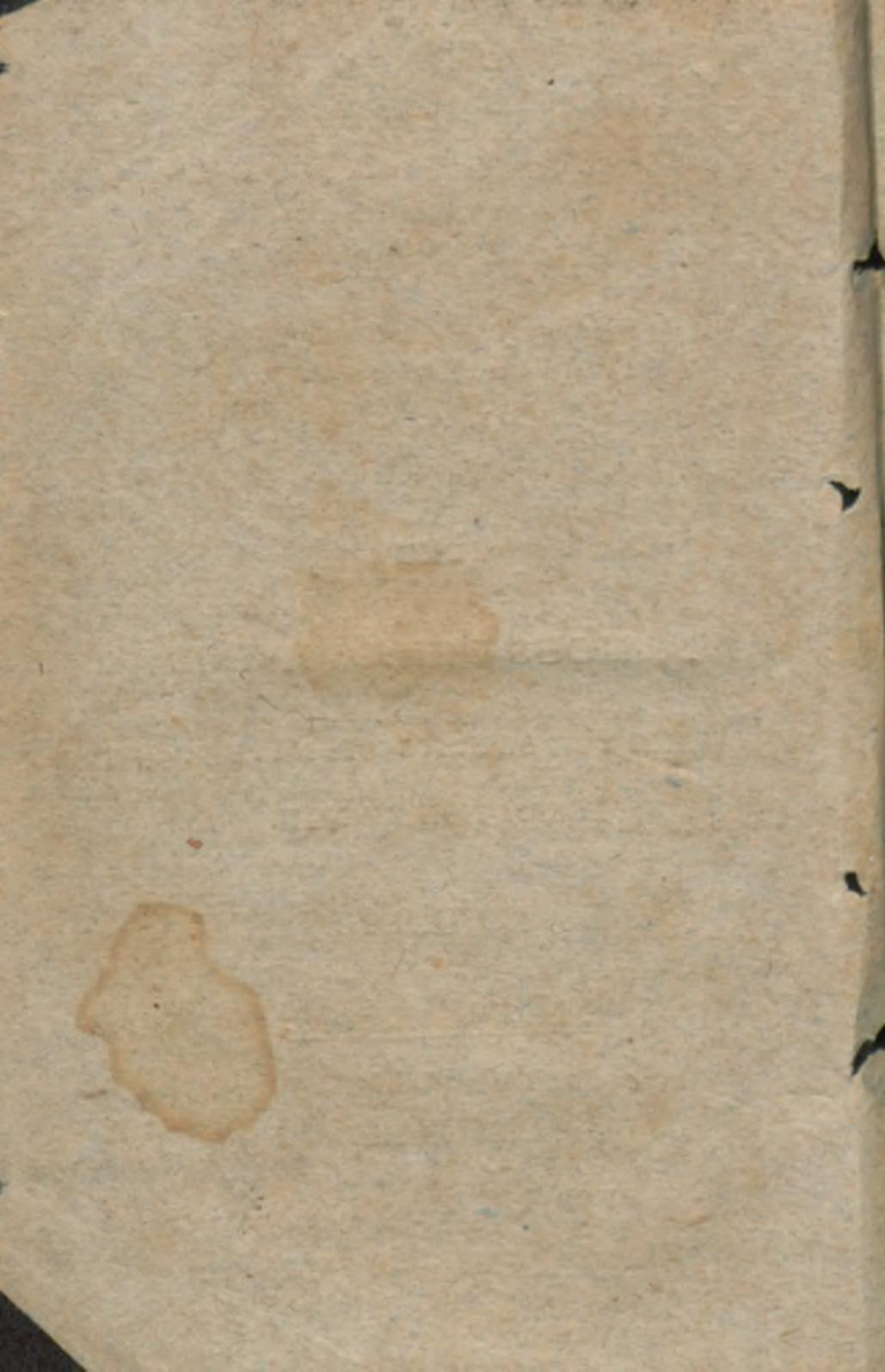
DISPLAYING THE SECRETS OF NATURE IN THE
FORMATION OF MAN.

AN IMPROVED EDITION.

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PART I.

The Secrets of Nature displayed.

INTRODUCTION.

IT is strange to see how things are slighted only because they are common, though in themselves worthy of the most serious consideration. This is the very case of the subject I am now treating of. What is more common than the begetting of children? And what is more wonderful than the plastic power of nature, by which children are formed? For though there is radicated in the very nature of all creatures a propension which leads them to produce the image of themselves yet how these images are produced after those propensions are satisfied, is only known to those who trace the secret meanders of nature in their private chambers, to those dark recesses of the womb, where this embryo receives formation. The original of which proceeds from the divine command, "increase and multiply." The natural inclination and propensity of both sexes to each other, with the plastic power of nature, is only the energy of the first blessings, which to this day upholds the species of mankind in the world.

Now since philosophy informs us, that *Nosce teipsum* is one of the first lessons a man ought to learn, it cannot surely be accounted an useless piece of knowledge for a man to be acquainted with the cause of his own being, or by what secret power of nature it was, that coagulated milk (as a divine author calls it) came to be substantiated in-

to a human body. The explanation of this mystery, and the unfolding the plastic power of nature, in the secret workings of generation, and the formation of the seed in the womb, is the subject of the following treatise; a subject so necessary to be known to the female sex, that many, for the want of this knowledge, have perished, with the fruit of their womb; who, had they but understood the secrets of generation, which are displayed in this treatise, might have been still living. For the sake of such I have compiled this work, which I have divided into two parts, in the following manner:

1st. I will shew that nature need not be ashamed of her work; and give a particular description of the parts or organs of generation in man, and afterwards in woman; and then to show the use of these parts in the act of coition; and how positively nature has adapted them to the end for which she ordained them.

2dly. I will point out the prohibition or restriction that the Creator of all things and Lord of Nature has put upon man, by the institution of marriage, with the advantage it brings to mankind.

3dly. I shall show when either sex may enter into a marriage state, and be fit to answer the end of the creation, &c.

4thly. I shall discourse of virginity, and therein show what it is, how it is known, by what means it may be lost, and how a person may know that it is so.

In the second part, which chiefly relates to married women, and the preservation of the fruit of the womb, for the propagation of mankind to the world, I shall show.

1st. What conception is; what is prerequisite thereunto; how a woman may know when she hath conceived; and whether a boy or a girl.

2dly. Show how a woman that has conceived ought to order herself.

3dly. Show what a woman ought to do that is near the time of her delivery, and how she ought to be assisted.

4thly. I shall show what are the obstructions of conception, and therein discourse largely about barrenness, and show what are the causes and cure thereof, both in men and women.

4thly. Direct midwives how they could assist women in the time of their lying in, bringing several other material matters proper to be spoken of under each of these several heads; which will sufficiently render this book what Aristotle designed it, his *Complete Master-Piece*.

CHAPTER I.

A particular Description of the Parts and Instruments of Generation, both in Men and Women.

SECTION I.

Of the Instruments of Generation in Men with a particular description thereof.

THOUGH the instruments or parts of generation in all creatures, with respect to their outward form, are not perhaps the most comely, yet in compensation of that, nature has put upon them a more abundant and far greater honour than on other parts, in ordaining them to be the means by which every species of being is continued from one generation to another. And therefore, though a man or woman were, through the bounty of nature, endowed with angelic countenances, and the most exact symmetry and proportion of parts, that concurred together to the making up of the most perfect beauty; yet, if they were defective in the in-

struments of generation, they would not, for all their beauty, be acceptable to either of the other sex; because they would be thereby rendered incapable of satisfying the natural propensions which every one finds in himself. And, therefore, since it is but our duty to be acquainted with ourselves, and to search out the wonders of God in nature, I need not make any apology for anatomizing the secret parts of generation.

The organ of generation in man, nature has placed obvious to the sight, and is called the yard, and because hanging without the belly, is called the penis, a pendo. It is in form long, round, and on the upper side flattish, and consists of skin, tendons, veins, arteries and sinews, being seated under the ossa pubis, and ordained by nature for a two-fold work, viz. for the evacuating of urine, and conveying the seed into the matrix. The urine which it evacuates is brought to it through the neck of the vesica urinariæ, and the seed which it conveys into the matrix, is brought into it from the vasicula seminales. But to be more particular.

Besides the common parts, as the cuticle, the skin, and the membrana carnosâ, it has several parts proper to it, of which number there are seven, viz.

The two nervous bodies; the sceptum; the urethra; the glands; the muscles; and the vessel; of each of these distinctly in the order I have placed them, and first, of

The two nervous bodies. These are called so from their being surrounded with a thick, white, nervous membrane, though their inward substance is spongy, as consisting principally of veins, arteries, and nervous fibres, interwoven like a net. And nature has so ordered it, that when the nerves

are filled with animal spirits, and the arteries with hot and spirituous blood, then the yard is distended and becomes erect; when the flux of the spirit ceases, when the blood and the remaining spirits are absorbed, or sucked up by the veins, and so the penis, becomes limber and flabby.

2. The second internal part is the *Septum Lucidum*, and this is in substance white and nervous, or sinewy; and its office is to uphold the two lateral or side ligaments and the urethra.

3. The third is the *Urethra*, which is only the channel by which both the seed and the urine are conveyed out; it is in substance soft and loose, thick and sinewy, like that of the side ligaments. It begins at the neck of the bladder, but spring not from thence, only is joined to it, and so proceeds to the glands. It has three holes in the beginning, the largest whereof is in the midst, which receives the urine into it. The other two are smaller, receiving the seed from each seminal vessel.

4. The fourth is the *Glands*, which is at the end of the penis, covered with a very thin membrane, by reason of a *præputium*, or foreskin, which in some covers the top of the yard quite close, in others not; and by its moving up and down in the act of copulation, brings pleasure both to the man and woman. The extreme part of this cover, which I call *præputium*, and which is so called *præputando*, from cutting off, as the Jews were commanded to cut off on the eighth day. The ligament by which it is fastened to the glands is called *frænum*, or the *bridle*.

5. The fifth thing is the *Muscles*, and these are four in number, two being placed on each side. These muscles (which are instruments of voluntary motion, and without which no part of the body

can move itself) consists of fibrous flesh to make up their body; of nerves for the sense; of veins for their vital heat; and of a membrane or skin to knit them together, and to distinguish one muscle from the other, and all of them from the flesh. I have already said there are two of them on each side; and now I will add, that one on each side is shorter and thicker, and that their use is to erect the yard, from whence they have obtained the name of erec-tors, and having told you that two of them are thicker and shorter than the other, I need not tell you that the other two are longer and thinner; only I take notice, that the office of the two last is to dilate (if you will) open the lower part of the urethra, both for making water, and voiding the seed, and therefore are called accelerators.

6. The sixth and last things are the vessels, which consist of Veins, Nerves, and Arteries, of which some pass by the skin, and are visible to the eye, and others pass more inwardly. For indeed the arteries are dispersed through the body of the yard, much more than the veins, and the dispersion is contrawise, the right artery being dispersed to the left side, and the left to the right; as for the two nerves, the greater is bestowed upon the muscles and the body of the yard, and the less upon the skin.

What I have hitherto said, relates to the yard, properly so called; but, because there are some appendices belonging thereto, which, when wanted, render the yard of no use in the act of generation; it will also be necessary before I conclude the section, to say something of them, I mean the stones, or testicles, so called, because they testify the person to be a man; their number and places is obvious; and as to their use, in them the blood

brought thither by the spermaticæ arteries is elaborated into seed. They have coats or coverings of two sorts, proper and common; the common are two, and invest both the tests; the outermost of the common coats consist of the cutacula, or true skin, called scrotum, hanging out of the abdomen like a purse; the membrana carnosæ, is in the innermost. The proper coats are also two; the outer, called elithroidus or vaginalis; the inner, albuginea; into the outer are inserted the cremasters; to the upper part of the testis are fixed the epidermis, or parastratæ, from whence arise the vasa deferentia, or ejaculatoria; which, when they approach near the neck of the bladder, deposite the seed into the sicule seminales, which are each, or two or three of them, like a bunch of grapes, and emit the seed into the urethra, in the act of copulation. Near those are the parastate, which are about the bigness of a walnut, and join to the neck of the bladder. These afford an oily, slippery, and salt humour, to besmear the urethra, and thereby defend it from the acrimony of the seed and urine. Besides these vessels, by which the blood is conveyed to the testes, or of which the seed is made, and the arteriæ spermaticæ, there are also two; and so likewise are the veins, which, carry out the remaining blood, which are called venæ spermaticæ.

And thus those nobler parts we see;
For such the parts of generation be;
And those who carefully survey will find
Each part is fitted for the use design'd.
The purest blood we find, if well we heed,
Is in the testicles turn'd into seed;
Which by th' most proper channels is transmitted
Into the place by nature for it fitted;
With highest sense of pleasure to excite

In amorous combatants the more delight;
 For in this work nature doth design,
 Profit and pleasure in one act to join.

SECTION II.

Of the Secret Parts in Women.

WOMAN, next to man, the noblest piece of this creation, is bone of his bone and flesh of his flesh, a sort of second self; and, in a married state, are accounted but one, as the poet says,

Man and wife are but one right
 Canonical hermaphrodite.

It is, therefore, the secret parts of that curious piece of nature that we are to lay open, which we will do with as much modesty as will consist with speaking intelligibly.

The external parts commonly called pudenda, (from the shamefacedness that is in women to have them seen,) are the lips of the great orifice, which are visible to the eye; and in those that are grown, are covered with hair, and have pretty store of spongy fat; their use being to keep the internal parts from all annoyance by outward accidents.

Within these are the nymphe, or wings, which present themselves to the eye when the lips are severed, and consists of soft and spongy flesh, and the doubling of the skin placed at the sides of the neck, they compass the clitoris, and both in form and colour resemble the comb of a cock, looking fresh and red, and in the act of coition receive the penis or yard betwixt them; besides which they give passage both to the birth and urine. The use of the wings and knobs like myrtle berries, shutting the orifice and neck of the bladder, and by the swelling up, cause titillation and delight in those

part; and also to obstruct the voluntary passage of the urine.

The next thing is the clitoris, which is a sinewy and hard part of the womb, replete with spongy and black matter within, in the same manner as the side ligaments of the yard; suffers erection and falling in the same manner, and both stirs up lust and gives delight in copulation: for without this, the fair sex neither desire nuptial embraces, nor have pleasure in them, nor conceive by them; and according to the greatness or smallness of this part, they are more or less fond of men's embraces; so that it may properly be styled the seat of lust.

Blowing the coals of those amorous fires,

Which youth and beauty, to be quench'd, desires.

And it may well be styled so, for it is like a yard in situation, substance, composition, and erection, growing out of the body two inches, but that happens not upon some extraordinary accident. It consists, as I have said, of two spongy and skinny bodies, which being a distinct original, from the os pubis, the head of it being covered with a tender skin, having a hole like the yard of a man, but not through, in which, and the bigness of it, only differs.

The next thing is the passage of the urine, which is under the clitoris, and above the neck of the womb, so that the urine of a woman comes not through the neck of the womb, neither is the passage common as in men, but particular, and by itself. This passage opens itself into the fissure to evacuate the urine; from the securing of which from cold, or another inconveniency, there is one of the four carbuncles, or fleshy knobs, placed before it, which shuts up the passage. For these knobs, which are in number four, and in resem-

blance like myrtle berries are placed behind the wings before spoken of, quadrangularly, one against the other. These are round in virgins, but hang flagging when virginity is lost: 'Tis the uppermost of these that nature hath placed for securing the urinary passage from cold, and which is therefore largest and forked for that end.

The lips of the womb that next appear, cover the neck thereof, but being separated, disclose it; and then two things are to be observed, and these are the neck itself, and the hymen, more properly called the *claustrum virginale*, which I shall treat more at large when I come to show what virginity is. The neck of the womb, I call the channel, is between the forementioned knobs and the inner bone of the womb, which receives the man's yard like a sheath; and that it may be dilated with the more ease and pleasure in the act of coition, it is sinewy and a little spongy; and there being in this concavity divers folds or orbicular plates made by tunicles, which are wrinkled, it forms an expanded rose that may be seen in virgins; but in those that have used copulation, it becomes by degrees to be extinguished; so that the inner side of the neck of the womb appears smooth, and in old women it becomes more hard and grisly. But though this channel be sinking down, wreathed, and crooked, yet it is otherwise in the time of copulation; as also when women are under the monthly purgation or in labour, being then very much extended which is a great cause of their pains.

The *claustrum virginale*, commonly called the hymen, is that which closes in the neck of the womb; for between the duplicity of the two tunicles which constitute the neck of the womb, there are many veins and arteries running along, that

arise from the vessels of both sides of the thighs, and so pass into the neck of the womb, being very large: and the reason thereof is, because the neck of the womb requires to be filled with abundance of spirits to be dilated thereby, that it may the better take hold of the penis, such emotions requiring great heat, which being more intent by the act of friction, consumes a great deal of moisture, in the supplying of which large vessels are very necessary: hence it is that the neck of the womb in women of reasonable stature, is eight inches in length.— But there is also another cause of the largeness of these vessels, because their monthly purgations make their way through them: and for this reason, women though with child, often continue them: for though the womb be shut up, yet the passage in the neck of the womb, through which these vessels pass, is open. And therefore, as soon as you penetrate the pudendum, there may be seen two little pits or holes, and in which are contained an humour, which by being pressed out in the time of coition, does greatly delight the fair sex.

I shall, in the next place, proceed to a description of the womb, which is the field of generation, without which nothing can be done. The parts we have been speaking of being ordained by nature to convey the seed to the womb, which being impregnated therewith, by virtue of the power of magic nature, produces its own likeness.

The womb is situated in the lower parts of the hypogastrion, being joined to its neck, and is placed between the bladder and the strait gut, so that it is kept from swaying or rolling, yet hath its liberty to stretch and dilate itself, as nature in that case disposes it. It is of a round figure, somewhat like a gourd, lessening and growing more acute to-

wards one end, being knit together by its proper ligaments, and its neck joined by its own substance, and certain membranes that fasten it to the os sacrum and the share bone. It is very different in respect to its largeness in women, especially between those that have had children, and those that have had none. It is so thick in substance that it exceeds a thumb's breadth, and after conception, augments to a greater proportion, and to strengthen it yet more, it is interwoven with fibres overthwart, both straight and winding, and its proper vessels are veins, arteries, and nerves, among which there are two little veins which pass from the spermatic vessels, to the bottom of the womb, and two bigger from the hypogastrics, touching both the bottom and neck, the mouth of these veins piercing so far as the inward concavity.

The womb, besides what I have already mentioned, hath two arteries on both sides the spermatic vessels and the hypogastrics, which still accompany the veins, with sundry little nerves, knit and interwoven in the form of a net, which are also extended throughout, even from the bottom of the pudenda themselves, being so placed chiefly for the sense of pleasure, sympathetically moving from the head and womb.

Here the reader ought to observe, that two ligaments hanging on either side of the womb from the share-bone, piercing through the peritoneum, and joining to the bone itself, causes the womb to be moveable, which upon divers occasions either falls low or rises; the neck of the womb is of a most exquisite sense, so that if it be any time disordered, either with a scitrosity, too much hot moisture, or relaxation, the womb is subject to barrenness. In those that are near their delivery there usually

stays a most glutinous matter in the entrance, to facilitate the birth, for at that time the mouth of the womb is opened to a wideness in proportion to the bigness of the child.

Under the parts belonging to generation in women, are also comprehended the preparatory or spermatic vessels; the preparatory vessels differ not in number from those in man, for they are likewise four, two vessels and two arteries; their rise and original is the same as in man; on the side of them are two arteries which grow from them, differing only in their size and manner of insertion, the right vein issuing from the trunk of the hollow vein, and the left from the emulgent vein; and on the side of them are two arteries which grow from the arcata. These preparatory vessels are shorter in women than in men, because they have a shorter passage, the stones of a woman lying within the belly; but those of a man without; but to make amends for their shortness, they have far more writhings to and fro, in and out, than they have in men, that so the substance they carry may be the better prepared; neither are they united as they are in men, before they come to the stones, but are divided into two branches, whereof the greater only passeth to the stones, but the lesser to the fecundated egg, and this is properly called conception. And then secondly, to cherish and nourish it, till nature has framed the child, and brought it to perfection. Thirdly it strongly operates in sending forth the birth, when its appointed time is accomplished, there dilating itself in an extraordinary manner, and so aptly removed from the sense, that no injury accrues to it from thence, retaining itself a strength and power to operate and cast forth the birth.

The use of the preparatory vessels is to convey the blood to the testicles, of which a part is spent in the nourishment of them, and the production of these little bladders in all things resembling eggs, through which the vasa preparantia run, and are obliterated in them. This conveyance of blood is by the arteries, but as for the veins, their office is to bring back what blood remains for the forementioned use.

The testicles in women are very useful, for where they are defective, generation work is quite spoiled, for though those little bladders which are on their outward superficies contain nothing of seed, as the followers of Galen, &c. erroneously imagine, yet they contain several eggs (about the number of 20 in each testicle) one of which being impregnated by the most spirituous part of man's seed in the act of coition, descends through the oviducts into the womb, where it is cherished till it becomes a live child. The figure of these ova or eggs, is not altogether round, but a little flat and depressed on the sides, and in their lower part oval; but where the blood vessels enter them, that is, on the upper part, they are more plain, having but one membrane about them that the heat may have more easy access to the womb, both to the nourishment of itself and the infant therein. Let me further add, these spermatic veins receive the arteries as they pass by the side of the womb, and thereby make a mixture of the vital and natural blood, that their work be more perfect. The deferentia, or carrying vessels spring from the lower part of the testes, and are in colour white, substance sinewy, and pass not to the womb straight, but wreathed; they proceed from the womb in two parts, resembling horns, whence they are called the horns of the womb.

The stones of women are another part belonging to the instruments of generation; for such things they also have as well as men, but they are also differently placed; neither is their bigness, temperament, substance, form or covering the same. As to their place, it is the hollowness of the abdomen, resting upon the muscles of the loins, and not so pendulous as in man. And that they are so placed is, that by contracting the heat they may be the more fruitful, their office being to contain the ovum or egg which being impregnated by the seed of the man, is that from which the embryo is engendered. These stones differ also from men's in their form; for though they are smooth in men, they are uneven in women; being so depressed or flattish in them, though in men their form is more round and oval. They have also in women but one skin, whereas in men they have four, nature having wisely contrived to fortify those most against the injuries of the air that are most exposed to it; the stones of women being within, but those of men without the belly. They differ also in their substance, being much more soft than those of men, and not so well compacted; their bigness and temperature differ in that they are less and colder than those of men. Some indeed will have their use to be the same as men, but that is for want of judgment; for Aristotle and Scotus both affirm, that the women have no seed, and that their stones differ also in their use from those of men; their use being, as I have already said, to contain that egg which is to be impregnated by the seed of the man.

It now remains that I say something of the ejaculatory vessels, which have two obscure passages, one on either side, which in substance differ nothing from the spermatic veins. They rise in one part

from the bottom of the womb, but not reaching from the other extremity, either to the stones or any other part, shut up and incapable, adhering to the womb, as the colon doth to the blind gut, and winding half way about; though the stones are remote from them, and touch them not, yet they are tied to them by certain mewbranes resembling the wings of a bat, through which certain veins and arteries passing from the end of the stones, may be said here to have their passages, proceeding from the corners of the womb to the testicles, and are accounted the proper ligaments by which the testicles and womb are united and strongly knit together.

'Thus the women's secrets I have survey'd,
 And let them see how curiously they're made;
 And that, though they of different sexes be,
 Yet, on the whole they are the same as we;
 For those that have the strictest searchers been,
 Find women are but men turn'd outside in;
 And men, if they but cast their eyes about,
 May find they're women with their inside out.

SECTION III.

Of the use and action of the several parts in Women appropriated to Generation.

SHALL next take a survey of the parts of generation, both in men and women, and show the use and action of these parts in the work of generation, which will excellently inform us that nature has made nothing in vain.

The external parts in women's privities, or that which is most obvious to the eye at first, commonly called pudendum, are designed by nature to cover the great orifice, nature intending that orifice to receive the penis or yard in the act of coition, and

also to give passage to the urine, and at the time of birth, to the child. The use of the wings or knobs, like myrtle berries, are for the security of the internal part, by shutting up the orifice and neck of the bladder, also for delight and pleasure; for by their swelling up, they cause titillation and delight in those parts, being pressed by the man's yard. Their use is likewise to obstruct the involuntary passage of the urine.

The use and action of the clitoris in women, is like that of the penis or yard in men, that is, erecting its extreme end, being like that of the glands in men, the seat of the greatest pleasure in the act of copulation, so is this of the clitoris in women, and therefore called the sweetness of love, and the fury of venery.

The action and use of the neck of the womb is the same with that of the penis, that is erection, which is occasioned sundry ways; first, in copulation it is erected and made straight for the passage of the penis to the womb. Secondly, while the passage is replete with the spirit and vital blood, it becomes more straight for embracing the penis. And for the necessity of erection there is a two-fold reason; one is, that if the neck of the womb was not erected, the yard could have no convenient passage to the womb; the other is, that it hinders any hurt or damage that might ensue through the violent concussion of the yard during the time of copulation.

Then, as to the vessels that pass through the neck of the womb, their office is to replenish it with blood and spirits, that so as the moisture consumes through the heat contracted in copulation, it may still by these vessels be renewed. But their chief business is to convey nutriment to the womb.

Thus nature nothing does in vain produce,
 But fits each part for what's its proper use;
 And though of different sexes form'd we be,
 Yet between these there is that unity,
 That we in nothing can a greater find,
 Unless the soul, that's to the body join'd;
 And sure in this dame nature's in the right,
 The strictest union yields the most delight.

CHAPTER II.

Of the restriction laid upon men in the use of carnal copulation, by the institution of Marriage, with the advantages that it brings to mankind, and the proper time for it.

THOUGH the great Architect of the world has been pleased to frame us of different sexes, and for the propagation and continuation of mankind has indulged us in the mutual embraces of each other, the desires whereof, by a powerful and secret instinct is become natural to us, yet he would leave them to the law of the Creator, who has ordained that every man shall have his own wife; and though since man, by sinning against his Creator hath fallen from his primitive purity, and has multiplied wives and concubines, by which the first institution is violated, and the grossest affront given to the Divine Law-giver, for the Holy Jesus hath told us, that in the beginning, marriage was of one man to one woman: so that as the conjugal delights cannot be enjoyed but in a married state, so neither in that state can they lawfully be participated of with more than one wife. And it is the breaking of this order that has filled the world with confusion and debauchery; has brought diseases on the body, consumption on estates, and eternal ruin to

the soul, if not repented of. Let all those, therefore, of either sex, that have a desire to enjoy the delights of mutual embraces, take care that they do it in a marriage state, with their own wives or husbands, or else it will become a curse to them, instead of a blessing; and to that end let them consider what is due to the transgressors of his law, who hath said—"Though shalt not commit adultery." Whatever is spoken of the venereal pleasures, is spoken to those who have, or may have, a right thereunto by being in a married state, for

Who to forbidden pleasures are inclin'd,
Will find at last they leave a sting behind.

SECTION I.

Of the Happiness of the Married State.

Matrimony, in the present age, is looked upon as the most insupportable yoke; wives and husbands are account the greatest clogs and burthens to those who give up the reins to their unbridled appetites. Notwithstanding the present mode of thinking is against me, I doubt not of making it appear, that a married state is the most happy condition (where persons are equally yoked) that is to be enjoyed on this side of heaven.

The author and institutor of marriage, and who first brought man and women together, was no other than he that made them, even the great Lord of the universe, whose wisdom being infinite, could not but know what condition was good for us; and his goodness being equal to his wisdom, sufficiently shows the end of this institution was the happiness of the creature he had made, and indeed man could not be happy without it; for he saw that it was not good that man should be alone, and there-

fore made a woman to complete his happiness, which was not perfect whilst he wanted such a helpmate for him.

The time of the institution is also very remarkable, for it was whilst Adam and his new made bride were clothed with all that virgin purity and innocence with which they were created, before they had entertained the least converse with the tempter, or had given way to one discorded thought; and yet could curiously survey the several incomparable beauties and perfections of each other without sin, and knew not what it was to lust. It was at this time that the Creator united Adam in the holy bands of wedlock.

'Twas in paradise where the first match was made, and which could scarcely have been paradise without it; for paradise is known to be a place of pleasure, wherein they were surrounded with the quintessence of all delights; where there was nothing wanting that might please the eye, charm the ear, or gratify the taste, and yet Adam was not happy with these pleasing sweets, 'till he enjoyed his Eve; so that it was a married state which completed his happiness, and which was a paradise of pleasure itself.

What an addition to happiness a good wife makes? Such a one is the best companion in prosperity, and in adversity the surest friend! the greatest assistance in business, the only lawful and comfortable means by which he can have issue, and the great remedy against incontinence; and if we believe king Solomon, the greatest honour unto him that has her; for he tells us she is a crown to her husband! Surely these are not small advantages.

If married persons would be careful to do their

respective duties, there would be but little complaining; nor would any condition in life be so agreeable as the married state. How much more satisfaction a man receives in the embraces of a loving wife, than in the wanton dalliances of a deceitful harlot.

Thus does this section unto all relate,
 The pleasure that attend a married state;
 And shows it does with innocence consist,
 And that so many have those pleasures miss'd;
 'Tis their own fault, they will no wiser be,
 As in this mirror they may plainly see.

SECTION II.

At what age young men and virgins are capable of carnal copulation, and why they so much desire it.

I shall, in the present section, make it my business to show at what age young men and virgins are capable of the marriage bed, which because so many desire before they attain to it, it will likewise be necessary to show the cause of their impetuous desires.

The inclination of virgins to marriage is to be known by many symptoms; for when they arrive at ripe age, which is about fourteen or fifteen, their natural purgation begin to flow; and then the blood, which no longer serves for the increase of their bodies, does, by its abounding, stir up their minds to venery; to which also external causes may incite them; for their spirits are brisk and inflamed when they arrive at this age, and their bodies are often more heated by their eating sharp and salt things, and by spices, by which their desire of veneral embraces become very great, and at some critical juncture almost insupportable. The use

of those so much desired enjoyments being denied to virgins, is often followed by very dangerous and sometimes dismal consequences, precipitating them into those follies that may bring an indelible stain on their families, or bring on them the green sickness, or other diseases. But when they are married, and those desires satisfied by their husbands, these distempers vanish, and their beauty returns more gay and lively than before. And this strong inclination of theirs may be known by their eager gazing at men, and affecting their company which sufficiently demonstrates that nature excites them to desire coition. Nor is this the case with virgins only, but the same may be observed in young widows, who cannot be satisfied without that due benevolence which they were wont to receive from their husbands.

At fourteen years of age, commonly, the menses begin to flow in virgins; at which time they are capable of conceiving, and therefore fit for marriage, though it would be much better both for themselves and their children, if they would not marry till eighteen or twenty; if they are healthy, of strong body, and use themselves to temperance, they may continue bearing till upwards of fifty, though generally they leave off between forty and fifty; for the menses flow longer in some than in others; but when they cease, they cease bearing: And therefore Sarah bearing Isaac after it had ceased to be with her according to the custom of women, may be well termed miraculous.

As for male youth, when they arrive at 16, or between that and 17, having much vital strength, they may be capable of getting children; which ability, be force and heat of procreating matter, constantly increases till 45, 56, 65, and then begins

to flag, the seed by degrees becoming unfruitful, the natural spirits being extinguished and the heat dried up. Thus it is with them for the most part, but many times it falls out otherwise in particular instances; as once in Sweden a man was married at 100 years old to a bride of 30, and had many children by her; but he was a man of so hale a constitution, and carried his age so well, that strangers would not have guessed him at above 60. And in Campania, where the air is clear and temperate, it is usual for men of 80 years of age to marry young virgins, and have children by them; which shows that age in man hinders not procreation, unless they be exhausted in their youth, and their yards shrivelled up.

If any ask why a woman is sooner barren than a man?—let such know that the natural heat, which is the cause of generation, is more predominant in men than women: for the monthly purgations of women show them to be more moist than men, and so does also the softness of their bodies; and the man exceeding her in native heat, concocts the humours into proper aliments, by the benefit whereof they are elaborated into seed; but women, though of a finer make, yet, not being so strong as men, their faculties are thereby hindered in their operation.

Thus nature to her children is so kind,
 That early they those inclinations find,
 Which prompts them on to propagate the kind,
 Hence 'tis a virgin her desires can't smother,
 But restless is, 'till she be made a mother.

CHAPTER III.

Of Virginity, what it is, how it may be known, by what means it may be lost, and how a person may know that it is so. C

SECTION I.

Of Virginity, and wherein it consists.

HAVING treated of the desire young men and virgins have to mutual embraces, and at what age they are fit for them; I have also shewn that these pleasures are only lawful to be enjoyed in a married state; and have also acquainted the reader with the advantage of such a condition. But since the desires of many after mutual embraces are so impetuous, that, not having an opportunity to enter into the married state, they have anticipated the pleasures of matrimony, and lost their virginity before hand, and yet, perhaps, have afterwards pretended to bring their virginity to a marriage bed, by which means many an honest man has been deceived, and meretricious woman escaped with impunity. And, on the other hand, some virtuous young virgins, that have come such to their husbands' beds, have been accused by the ignorance and credulity of their husbands, to have lost their virginity beforehand, when there has been no such matter; therefore to do right in this case to both parties, my design in this chapter is to shew what virginity is, and wherein it consists; how many ways it may be lost, and how a man may know that it is so or not; so that woman may not be wrongfully censured, or men imposed upon.

Virginity untouched and taintless, is the boast and pride of the fair sex; but they generally commend it to put it off; for as good as it is, they care not how soon they are honestly rid of it. And I think that they are in the right of it, for if kept it grows useless, or at least loses so much of its value; a stale virgin (if such a thing there be) being looked upon like an old almanac out of date. But to speak

to the purpose, virginity is the chief, the prime, the best of any thing, and is properly the integrity of a woman's privities, not violated by man, or not known by him; it being the distinguished characteristic of a virgin, that she has not known man.

To make this more plain, I must here observe, that there is in maids, in the neck of the womb, a membranous production called the hymen, which is like the bud of a rose half blown, and this is broken in the first act of copulation with man; and hence comes the word *deflora* to *deflower*; whence the taking of virginity is called *deflowering* of a virgin; for when the rose-bud is expanded, virginity is lost. Certain it is, there is in the first act of copulation something that causes pain and bleeding; which is an evident sign of virginity. Some say it is a nervous membrane, or thin skin with small veins, that bleeds at the first penetration of the yard. Others say it is the four carbuncles, knobs, or little buds, like myrtle berries, which are plump and full in virgins, but hang loose or flabby in those who have used copulation, being pressed by the yard. Some have observed the fleshy circle about the nympe, or neck of the womb, with little obscure veins, which make the membrane not to be nervous, but fleshy. But setting aside conjectures, the hymen, or *claustrum Virginalis*, is a thin membrane interwoven with fleshy fibres, and endowed with many little arteries and veins, spread across the passage of the vagina, behind the insertion of the bladder, with a hole in the midst for the menses to flow, so big, that it will admit of the top of one's little finger. This is that which is called the zone, or girdle of chastity; and where it is found in the form described, it is a certain note of virginity; but in the first act

of copulation it is necessarily violated, and then it is generally accompanied with an effusion of blood, which blood is called the flower of virginity; and when once it is broke it never closes again.

SECTION II.

How Virginity may be lost.

IN the former section I have shown in what virginity consists, and that it is lost by the first penetration of the yard, which may be easily known by its being attended with an effusion of blood upon the rupture of the hymeneal membrane, or claustrum virginale; but I must do the fair sex this justice to let the world know, that although whenever this is found, it is an undoubted token of virginity, yet it will not follow, that where this token is wanting, virginity is deflowered; for the hymen may be corroded by acrimonious and fretting humours flowing through it with the menses; or it may be violated by the inversion or falling out of the uterus, or of the vagina, or sheath, which sometimes happens even to virgins; or (which all virgins should beware of, for the preservation of their credit, and preventing of suspicion) perhaps the unwary bride has had her menses but a day or two before, in which case both the hymen and inner wrinkled membranes of the vagina are flabby, weak, and relaxed, so that no such rupture or effusion may happen. It were better, therefore, that when virgins are about to marry, they would fix their wedding day at least six or seven days after the menses have done flowing.

But further, nature hath given greater desires after enjoyment to some than to others, and such, though they abstain from enjoyment, yet so great is their desire after it that they may break the hy-

men or *claustrum virginalis*: and sometimes it itches to that degree, that they put in their finger, and so break it. Sometimes the midwives break it in the birth; and sometimes it is done by stoppage of urine, coughing, violent straining, or sneezing; so that no bleeding at the first operation of the husband, is not always a sign of unchastity, or that any other has been there before him, seeing that the hymeneal membrane may be broken so many other ways: but where bleeding does flow, it is an undeniable token that the person was a virgin, and never knew man before. And indeed, though the hymen may be broke all these ways mentioned, yet it so rarely happens to be broken any other way, that Leo Africanus makes mention of it as a general custom of the Africans at their weddings, that, the marriage ceremony being over, the bride and bridegroom are shut up in a chamber, while the wedding dinner is preparing; an ancient woman stands at the door to receive from the bridegroom a sheet having the bloody token of the wife's virginity, which she shows in triumph to all the guests, and then they feast with joy: but if there is no blood seen, the bride is to be sent home again to her friends with disgrace, and the disappointed guests go home without their dinner.

There are others, that make the straitness of the privities a sign of virginity, but this is a very uncertain rule; for it depends much upon the age, habit of body, and other circumstances. But, though women who have used carnal copulation are not so strait as virgins, yet this cannot be a certain argument of virginity, because the privates may be made strait by the use of astringent medicines. I have heard of a courtesan, who, though she had been married, gave herself out to be a virgin, and

by help of a bath of comfry roots, deceived those with whom she had to do.

Others judge of lost virginity by milk in the breast: but such, perhaps, are ignorant that there is a two fold milk; the one of virgins, the other of such as have conceived or brought forth children: that of virgins is a malady contrary to nature, made of blood from the womb, turned into milk by the faculty of the breasts; the other is natural, where there is a child either in the womb, or born; yet the milk, though both are white, differs very much, both in respect to the blood, and diversity of veins that bring it to the breasts; and that of virgins is thinner, less in quantity and not so sweet; therefore, if virgins happen to have such milk, they are not, for that reason, to be reckoned unchaste.

Upon the whole, the sum of what I have said upon this head of virginity terminates in this; that when a man is married, and finds the tokens of his wife's virginity upon the first act of copulation, he has all the reason in the world to believe her such; but if he finds them not, he has not reason to think her devirginated, if he finds her otherwise sober and modest; seeing the hymen may be broken so many other ways, and yet the woman both chaste and virtuous. Only let me caution virgins to take all imaginable care to keep their virgin zone entire, that so when they marry they may be such as the great Cæsar wished his wife to be, not only without fault, but without suspicion also.

Thus have I virgin innocence survey'd,
 And show'd the difference 'twixt wife and maid,
 And that their chastity they need not fear,
 Whose virgin token plainly doth appear;
 Nor censure those in whom they do not so,
 Unless the contrary they plainly know;

For they may yet unspotted virgins be,
Although their virgin tokens none can see.

ARISTOTLE'S MASTER-PIECE.

PART II.

The secrets of Nature displayed in the production of Man:

CHAPTER I.

*What Conception is; what is pre-requisite thereunto;
how a woman may know whether she hath conceiv-
ed, and whether a Boy or a Girl.*

SECTION I.

Of Conception; what it is, &c.

HAVING, in the first part of this work, described the instruments of generation in both sexes, and the use for which those instruments were intended by nature, I shall, in the part before me, proceed so show what conception is; the signs and tokens thereof, and what are the pre-requisites thereunto; for when once a woman has conceived, the work of generation is begun, time, with nature's help, will perfect the work.

Now in conception, that which is first to be regarded, and without which it cannot be, is the seed of the man, that being the active principle, or efficient cause of the fœtus, the matter of which is arterial blood and animal spirits, which are elaborated into seed in the testicles, and from thence by proper vessels conveyed into the yard, and in the act of copulation, it is injected or emitted into the womb. The next thing is the passive principle of the fœtus, (for there must be both in order to conception,) and this is an ovum or egg, impregnated by the man's seed, or being conveyed to it, the

womb closes up, that no air may enter therein, but the impregnated ovum may swell into a foetus.— This is that which is truly and properly conception, and the pre-requisites thereunto, I shall make the subject of the next section.

SECTION II.

Of the Pre-requisites to Conception.

I have shown in the former section, that there are two things to be regarded chiefly in conception, to wit, the active and passive principle to be injected into, and there must also be a passive principle to be impregnated thereby, so the woman has no active principle to impregnate and therefore, without different sexes there can be no conception.

But this is not all; for it is not enough that there be different sexes, but these different sexes must unite, and there must be coition in order to conception; and it is coition, or the natural embraces of both sexes, which nature has made so desirable to each other; which, when authorized in the way that heaven has ordained, there is no need of ravishing; for the fair bride will quickly meet her bridegroom with equal vigour. But since in that there may be overdoing, and such errors committed by their giving way to the impetuosity of their desires as may be prejudicial to conception, it will not be amiss to give some directions to make this operation more effectual.

SECTION III.

A Word of Advice to both Sexes; or, Directions respecting the act of coition, or carnal copulation.

THOUGH there are some that desire not to have children, and are yet very fond of nocturnal embraces, to whom these directions will be no way

acceptable, because it may probably produce those effects which they had rather be without; yet I doubt not that the generality of both sexes, when in a married state, have such a desire to produce the fair image of themselves, that nothing can be more welcome to them than those directions that may make their mutual embraces most effectual to that end; and therefore let none think it strange that we pretend to give directions for the promoting that which nature itself teacheth all to perform; since it is not solecism for art to be hand-maid to nature, and to assist her in her noblest operations. Neither is it the bare performing of that which we here direct to, but the performing it so as to make it conducive unto the work of generation, and since this act is the foundation of generation, and without which it cannot be, some care ought to be taken, and consequently some advice given, how to perform it well; and therein I am sure the proverb is on our side, which tells us that what is well done is twice done. But yet, what we shall advance on this nice subject, shall be offered with such caution, as not to give offence to the chastest ear, nor put the fair sex to the trouble of blushing. What I shall offer will consist of two parts. First, something previous to it, and secondly, something consequential to it.

For the first, when married persons design to follow the propensions of nature for the production of the fair image of themselves, let every thing that looks like care and business be banished from their thoughts, for all such things are enemies to Venus; and let their animal and vital spirits be powerfully exhilarated by some brisk and generous restoratives; and let them, to invigorate their fan-

cies, survey the lovely beauties of each other, and bear the bright ideas of them in their minds; and if it so happens, that instead of beauty there is any thing that looks like imperfection or deformity (for nature is not alike bountiful to all) let them be covered over with a veil of darkness and oblivion. And since the utmost intention of desire is required in this act, it may not be amiss for the bridegroom, for the eager heightening of his joy, to delineate the scene of their approaching happiness to his fair languishing bride, in some such amorous rapture as this:

Now, my fair bride, now I will storm the mint,
Of love and joy and rife all that's in't;
Now my infranchis'd hand on ev'ry side
Shall o'er thy naked polish'd ivory slide.

Freely shall now my longing eyes behold
Thy bared snow, and thy undrained gold.
Nor curtain now, though of transparent lawn;
Shall be before thy virgin treasure drawn.

I will enjoy thee now, my fairest, come
And fly with me to love's elysium.

My rudder with thy bold hand, like a try'd
And skilful pilot, thou shalt steer; and guide
My bark in love's dark channel, where it shall
Dance as the bounding waves do rise and fall,
Whilst my tall pinnace in the Cyprian straight,
Rides safe at anchor, and unloads the freight.

Having by these and other amorous acts (which love can better dictate than my pen) wound up your faces to the highest ardour and desire,

Perform those rights nature and love require,
'Till you have quench'd each other's am'rous fire.

When the act of coition is over, and the bridegroom has done what nature prompted him to do,

he ought to take care not to withdraw too precipitately from the field of love, lest he should by so doing, let the cold into the womb, which might be of dangerous consequence. But when he has given time for the matrix to close up, he may withdraw and leave the bride to her repose, which ought to be with all the calmness possible, betaking herself to rest on the right side, and not removing without great occasion, till she has taken her first sleep.—Coughing and sneezing, if possible, should be avoided, or any thing that agitates or causes a motion of the body. These amorous engagements should not be often repeated till the conception is confirmed. And it may not be amiss to remind the bridegroom, that the fair lasts all the year, and that he should be careful not to spend his stock lavishly, as women in general, are better pleased in having a thing once well done, than often ill done.

SECTION IV.

How a Woman may know when she has conceived.

AFTER the means made use of in order to conception, according to the directions given before, there is reason to expect that conception should follow: but as things do not always succeed according to desire, so therefore conception does not always follow upon coition, for there are many women, especially those newly married, who know not whether they have conceived or not, after coition, which, if they were assured of, they might and would avoid several inconveniences which they now run upon. For when, after conception, a woman finds an alteration in herself, and yet knows not from whence it arises, she is apt to run to the doctor and enquire of him what is the matter, who

not knowing that she is with child, gives her a strong potion, which certainly destroys the conception. There are others who, out of foolish, bashful coyness, though they know that they have conceived, yet will not confess it, that they may be instructed how to order themselves accordingly.— Those that are coy, may learn in time to be wise; and for the sake of those that are ignorant, I shall set down the signs of conception, that woman may know thereby, whether they have conceived or not.

If a woman hath conceived, the vein under her eye will be swelled, i. e. under the lower eyelid, the vein in the eyes appearing clearly, and the eyes something discoloured; if the woman hath not her terms upon her, nor hath watched the night before, it is a certain sign of her having conceived; and this appears most plainly justly upon the conception, and holds for the first two months after.

Stop the urine of a woman close in a glass or bottle, three days, at the expiration of which time, strain it through a linen rag; if you perceive small living creatures in it, you may instantly conclude that she hath conceived, for the urine, which was before part of her own substance, will be generative as well as its mistress.

A coldness and chillness of the outward parts after copulation, shews a woman to have conceived, the heat being retired to make the conception; and then the veins of the breast are more clearly seen than they were before. The tops of the nipples look redder than formerly; the body is weakened and the face discoloured, the belly waxeth very fat, because the womb closes itself together to nourish and cherish the seed. If she drinks cold water, a coldness is felt in the breast; she has, also, loss of appetite, sour belching, and exceeding weakness of

the stomach, the breasts begin to swell, and wax hard, not without pain or soreness; wringing or griping pains like the cramp, happens in the belly above the navel; also, divers appetites and longing are engendered. The veins of the eyes are also clearly seen, and the eyes seem some thin discoloured, as a looking glass will show. The excrements of the guts are voided painfully, because the womb swelling thrusteth the right gut together—likewise, let her take a green nettle and put into her urine, cover it closely and let it remain all night; if she is with child, it will be full of red spots on the next morning, if she is not with child, it will be blackish.

By these experiments, some of which never fail, a woman may know whether she hath conceived or not, and to regulate herself accordingly; for,

When women once with child conceived are

They of themselves should take especial care.

SECTION V.

How to know whether a Woman be conceived of a Male or Female.

In the present section I shall endeavour to gratify the curiosity of many persons who are desirous to know whether they are conceived of a male or a female. For the satisfaction of such, I shall give the sign of a male child being conceived, and the reverse thereof, that of a female.

It is then a sign of a male child, when the woman feels it first on the right side; for male children lie always on that side of the womb; the woman also, when rising from her chair, doth sooner stay herself upon her right hand than on her left. Also, the belly lies rounder and higher than when it is a

girl. The right side is likewise more plump and harder than the left, the right nipple redder. She likewise breeds a boy easier and with less pain than a girl, and carries her burthen not so heavily, but is more nimble and stirring.

I will only, as to this, add the following experiments, which I never knew fail. If the circle under a woman's eyes, which is ever of a wan colour, she is with child of a boy; if the mark be most apparent in her left eye, she is with child of a girl. The other is, let her drop a drop of her milk into a bason of fair water, if it sinks to the bottom, as it drops in, round in a drop, it is a girl she is with child of; for if it be a boy it will spread and swim at top. This I have often tried and never failed:

For whether male or female child it be,

You have conceived, by these rules you'll see.

CHAPTER II.

SECTION I. *How a woman should order herself in order to Conception.*

I AM very well satisfied that many women desire copulation not from any delight or satisfaction they take therein, more than as the means appointed by Him that bids us increase and multiply, for the obtaining of children, and the propagation of mankind. And though several make use of coition to obtain that end yet we find by experience, that in many it does not succeed, because they order not themselves as they ought to do; for, though it must be granted, that all our endeavours depend upon the Divine Blessing, yet if we are wanting in any thing to ourselves, how can we expect that blessing to succeed our endeavours. My Business therefore, in this section, shall be to show how wo-

men that desire to have children should order themselves.

First. Women that are desirous to have children, must, in order thereunto, give themselves to moderate exercise; for want of exercise, and idleness, are very great enemies to the work of generation, and indeed are enemies both to soul and body. Those that shall give themselves the trouble to observe it, will find those city dames that live high, and do nothing, seldom have children, or if they have, they seldom live; whereas, those poor women that accustom themselves to labour, have many children, and those strong and lusty. Nor need we wonder at it, if we consider the benefit that comes by a moderate exercise and labour, for it opens the pores, quickens the spirits, stirs up the natural heat, strengthens the body, senses, and spirits, comforts the limbs, and helps nature in all exercises, of which procreation of children is none of the least.

Secondly. Women, in order to conception, should avoid all manner of discontent, and the occasion of it; for discontent is a great enemy to conception, and it so dispirits either man or woman, that it hinders them from putting forth that vigor which ought to be exerted in the act of coition. When, on the contrary, content and satisfaction of mind dilate the heart and arteries, whereby the vital blood and spirits are freely distributed throughout the body; and thence arise such affections as please, recreate and refresh the nature of man, as hope, joy, love, gladness; and mirth. Nor does it only comfort and strengthen the body, but also the operation and imagination of the mind, which is so much the more necessary, insomuch the imagination of the mother works forcibly upon the concep-

tion of the child. Women therefore, ought to take great care that their imagination be pure and clear, that their child may be well formed.

Thirdly. Women ought to take care to keep the womb in good order; and to see that the menses come down as they ought to do, for if they are discoloured, they are out of order. But if the blood comes down pure, then the woman will be very prone to conceive with child, especially if she use copulation in two or three days after the monthly terms are strayed.

Fourthly. A woman that would conceive should observe that she does not use the act of coition too often; for satiety gluts the womb, and renders it unfit for its office. There are two things which demonstrate this, *i. e.* that common whores (who often use copulation) have never, or very rarely, any children; for the grass seldom grows in a path that is commonly trodden in. The other is, that women whose husbands have been long absent do, after copulation with them again, conceive very quickly.

Fifthly. Care should be taken that the time of copulation be convenient, that there may be no fear of surprise; for fear hinders conception. And then it were the best also that the desire of copulation be natural, and not stirred up by provocation; and if it be natural, the greater the woman's desire of copulation is, the more likely she is to conceive.

I will add no more, but what some authors report, that a loadstone carried about a woman, not only causeth conception, but concord between man and wife. If it be true, I would have no married woman go without one, both for her own and husband's quiet.

Let all the fair, who would have children from
 Their soft embraces, read what's here laid down,
 Those that to exercise themselves incline,
 And in their love to be content design;
 Who have their monthly terms in order flow,
 And regulate them if they do not so;
 That love's embraces moderately use,
 And to enjoy them a fit season choose;
 These may, content with what they've done, remain
 And need not fear their wishes to obtain.

SECTION II.

What a Woman ought to observe after Conception.

After a woman has conceived, or has reason to think so, she ought to be very careful of herself, lest she should do any thing that may hinder nature in her conception. For, in the first two months after conception, women are very subject to miscarriages, because then the ligaments are weak and soon broken. To prevent this, let the women every morning drink a draught of sage ale, and it will do her abundance of good: And if signs of abortion or miscarriage appear, let her lay a toast dipped in Tent wine (in case Muscatel cannot be had) to the navel, for this is very good; or, let her take a little green tansy, and having bruised it, sprinkle it with Muscatel, and apply it to the navel, and she will find it much better. Also, tea infused in ale, take sage ale, and a draught drank every morning, is most excellent for such women as are subject to miscarriages. Also, take juice of tansy, clarify it and boil it up into a syrum, with twice its weight in sugar, and let a woman take a spoonfull or two of it in such cases, and it will be an excellent preservative against miscarriages. Also, if she can let her be where the air is temperate. Let her

sleep be moderate; let her, also, avoid all watching and immoderate exercise, as also disturbing passions, loud clamours, and filthy smells; and let her abstain from all things which may provoke either urine, or the courses, and also from all sharp and windy meats; and let a moderate diet be observed. If the excrements of the guts be retained, lenify the belly with clysters made of decoction of mallows and violets, with sugar and common oil; or make broth of borage, bugloss, beets, mallows, add a little manna; but, on the contrary, if she be troubled with a looseness of the belly, let it not be stopped without the judgment of a physician; for that matter, all uterine fluxes have a malignant quality, and must be evacuated and removed before the flux be stayed.

CHAPTER III.

How the Child lyeth, and how it groweth up in the Mother after Conception.

SECTION I.

How the Child is formed in the womb after Conception.

AS to the formation of the child, it is to be noted, that after coition the seed lies warm in the womb for six days without any visible alteration, only the womb closes up itself, to prevent its issuing forth again, and for the securing it from any cold; and all this time it looks like butter, or coagulated milk. And it would be necessary for her who has conceived, to forbear the embraces of her husband all the time, lest the conception should be spoiled. In three days after, it is altered from the quality of thick milk or butter, and becomes blood, or at least, resembles it in colour; nature having now begun

to work upon it; in the next six days following, that blood begins to be united into one body, grows hard, and becomes a small quantity, and to appear a round lump. And as in the first creation, the earth was void, and without form, so in this creating work of Divine power in the womb; in this shapeless embryo lies the first mass. But in two days after, the principal members are formed by the plastic power of nature, and these principal members are four in number, viz. The heart, the brain, the liver, and the testicles or stones. Three days after, the other members are formed, and are distinguished from the shoulders to the knees, and the heart, liver, and stones, with their appurtenances, do grow bigger and bigger. Four days after that, the several members of the whole body appear, and as Nature requires, they conjunctly and severally do receive their perfection. And so in the appointed time, the whole creation hath that essence which it ought to have in the perfection of it, receiving from God a living soul, therewith putting in its nostrils the breath of life. Thus I have shewn the whole of Nature in the formation of the child in the womb, according to the energy given it by the Divine Creator, Maker, and upholder of all things, both in Heaven and Earth.

By some others more briefly, but to the same purpose, the forming the child in the womb of its mother is thus described: Three days in the milk, three in the blood, twelve days from the flesh, and eighteen of the members, and forty days afterwards the child is inspired with life, being endowed with an immortal living soul.

SECTION II.

Of the manner of the Child's lying in the womb from the Conception to the Birth.

I now come to show in what manner the child lieth in the womb of its mother, whilst it is confined in the dark recesses; first giving the reader the testimony of two or three of the most learned on that head.

The learned Hippocrates affirms, that the child, as he is placed in the womb, hath his hands upon his knees, and his head bent to his feet; so that he lies round together, his hand upon his knees, and his face between them; so that each eye touches each thumb, and his nose betwixt his knees. And of the same opinion in this matter, was Bartholomæus the younger. Columbus is of opinion that the figure of the child in the womb is round, the right arm bowed, the fingers thereof under the ear above the neck, and the head bowed so that the chin toucheth the breast, the left arm bowed above both breast and face, and propped up by the bending of the right elbow; the legs are lifted upwards, the right of which is so lifted up, that the thigh toucheth the belly, the knee the navel; the heel toucheth the left buttock, and the foot is turned back, and covereth the secrets; the left thigh toucheth the belly, the knee the navel, the heel toucheth the left buttock, and the foot is turned back, and covereth the secrets; the left thigh toucheth the belly, and the leg lifted up to the breast, the back lying outwards.

Thus the readers may see how authors differ herein; but this ought to be noted, that the different positions which the child hath been seen in, hath given occasion to the different opinions of authors; for when the woman is young with child, the embryo is always found of a round figure, a little oblong, having the spine moderately turned inward, the thighs folded and a little raised to

which the legs are joined, that the heels toucheth the buttocks, the arms bending, and the hands placed upon the knees, towards which the head is inclining forward so that the chin toucheth the breast; the spine of the back is at that time placed towards the mother's, the head uppermost, the hands forwards and feet downwards, and proportionable to its growth, it extends its members by little and little, which were exactly formed in the first month. In this posture it usually keeps till the seventh or eighth month, and then, by a natural propensity and disposition of the upper parts of the body, the head is turned downwards toward the inward orific of the womb, tumbling as it were, over its head, so that the feet are uppermost, and the face towards the mother's great gut. And this turning of the infant in this manner, with its head downwards, towards the latter end of a woman's reckoning is so ordered by nature, that it may be the better disposed for the birth. The knowledge of these things being so essential to the practise of a Midwife, I could not omit them.

CHAP. IV.

Of the obstructions of Conception, which the cause and cure of Barrenness, and the signs of insufficiency, both in men and women.

Before I proceed any further, it is highly necessary that I treat of the obstructions of Conception, which naturally leads me to treat of Barrenness, the grand obstruction of Conception.

SECTION I.—*Of Barrenness.*

Barrenness is a natural and accidental defect, which hinders Conception; for that which hinders conception causeth barrenness. There are several

causes why conception may be hindered; as too much heat or cold dries up the seed, and makes it corrupt; this extinguishing the life of the seed, and that making it waterish, and unfit for generation. It may be caused also by the stoppage or overflowing of the courses, and by swelling ulcers, or inflammations of the womb, or by an excrescence of flesh growing about the mouth of the matrix, whereby the seed is hindered from being injected into the womb, and want of love in the persons copulating may also hinder conception, as is apparent from those women who are deflowered against their will, no conception following any forced copulation.

And here let me caution parents against one thing that often couseth barrenness, and may be so easily prevented; and that is against bleeding virgins in their arm, before their courses come down; these come down in virgins usually in the fourteenth year of their age, seldom before the thirteenth, but never before the twelfth. Now, because a young virgin is usually out of order before her first break down, the mother goes with her to the doctor, and finding that fulness of blood is the occasion of her illness, orders her to be let blood in the arm; upon which she becomes well for a time, the superfluous blood being taken away; and this remedy, which is worse than the disease, being repeated four or five times, the blood comes not down at all to the womb as it doth in other women, but dries up and is for ever barren; whereas had she been let blood in the foot, it would have brought the blood downwards, and so provoke the terms and prevent mischief.

Another cause of barrenness is a want of convenient moderate quality, which the woman ought

to have with the man; if he be hot, she must be cold; if she be dry, he moist; but if they are both dry, or both of a moist constitution, they cannot propagate, though in this case neither of them may be barren, singly considered; for he or she, joined with an apt constitution, may become fruitful as the vine.

Another cause of barrenness may be the disuse of copulation, for there are some of that frigid constitution, that they either use not the means at all, or else perform it with so much languor that it is not likely it should prove efficacious; the act of coition should be performed with the greatest ardour and intenseness of desire imaginable, or else they may as well let it alone; a frigid disposition being the effect of a cold distemper, and must be cured by such things as heat and nourish—For

*Without good drink and feeding high,
Desires of Venus soon will die.*

Such, therefore, ought to feed upon cock stones, and lamb-stones, sparrow, partridge, quail and pheasant's eggs, for 'tis an infallible aphorism in physic, that whatsoever any creature is extremely addicted to, they operate to the same end by their mutual virtue in the man that eats them. Let such persons eat such food as is very nourishing, as parsnips, allfanders, pine nuts, &c.

SECTION II.

Of the signs of insufficiency in men, and barrenness in women.

After married people have lived long together without children, there often arises discontent, and both are troubled for they know not whose the fault is; therefore if a man or woman in whom the instrument of generation appear no ways defective,

would know whether the cause of barrenness be in themselves or bed-fellows, let them take a handful of barley, and steep half in the man's urine, and half in the woman's for 24 hours; then set the man's by itself in a flower-pot, and the woman's also, water them with their own urine every morning, and that which grows is most fruitful and that which does not grow denotes the person to be barren.—Nor let any despise this trial, for physicians will, by urine, undertake to tell a person his disease. But if in a man the instrument of generation is not perfect, it will be obvious to the sight, and if the yard be so feeble, that it will not admit of erection, it can never convey seed into the womb, nor can there be any conception.

SECTION III.

Of the Cure of Barrenness.

In the cure of barrenness respect must be had to the cause—the cause must be first removed and then the womb strengthened, and the spirit of the seed enlivened by corroborating applications.

If barrenness proceeds from over heat, let her use inwardly, succory, endive, violets, water lilies, sorrel and lettuce, white syrups, and conserves made thereof thus—

Take conserve of borage, violets succory, water-lilies, each one ounce, half an ounce of conserve of roses; diamargariton frigid, diatrition, sancalon, each half a dram; with syrup of violets, or juice of citron, make an electuary.

Let her take endive, water-lilies, borage flower, each a handful, rheubarb, myrobalans, of each three drams; with water make a decoction; add to the straining one ounce of syrup relaxative of violets, half an ounce of syrup of cassia, and three drams

manna; make all into a portion. Take of syrup mug-wort an ounce, syrup of maiden hair two ounces, pulv. elect. trionsal, make all up into a juice. Apply to the reins and privities of fomentations of the juice of lettuce, violets, roses, mallows, the leaves and night-shade; let her also anoint her secrets with ointment of galls; let her have no strong wine nor hot meat.

It sometimes happens that barrenness is caused by remission in coition; yet though there be no impediment on either side, if both meet not in the act with equal vigour, no conception follows, many times the man is too quick for the woman, or rather the woman too slow for the man, and not prepared to receive the seed with that delight she ought, when it is omitted by the man; and all who follow the opinion of the ancients, that the woman contributes seed in the formation of the child as well as the man, are of opinion that there ought to be a joint emission both of the man and woman at the same instant, which administering to both a very great delight, perfects the work of conception. But if the woman be slack, it will be proper for the man to follow the advice given in chap. 3. sec. 3. where both sexes are shown how to manage themselves in the act of coition, that so by stirring up in the woman a desire to venery, she may meet his embraces with the greatest ardour. If this should prove ineffectual, let her before the act of coition, foment the privities with the decoction of betony, sage, hysop and calamint, anoint the mouth and head of the womb with musks and civit, and the cause of barrenness being removed, let the womb be corroborated by the following applications.

Take of bay-berries, mastic, nutmeg, frankin-

conse, cypress nuts, zanani, of each one dram; s
raris liquid two scruples; cloves half a scrup
ambergrease, two grains; musk, six grains; t
with oil of spikenard make a pessary. A wo
should be careful to avoid excess in all things,
ing the greatest enemy to conception. For sho
a woman conceive under care, study, &c. the chi
would probably be foolish.

CHAPTER V.

*How women ought to govern themselves during their
pregnancy.*

SECTION I.

First, let a woman that is with child, choose a temperate air, not infected with fogs, and for that reason not near any marshy grounds, rivers, &c. also let her avoid going abroad in too hot or too cold weather, and when the south wind blows hard

Secondly, she ought to be very cautious in her diet, choosing only those means that create wholesome nourishment, and such as are immoderately dry; let her take care to prevent and avoid immoderate fastings, for that will weaken the infant, and render it of a sickly constitution, sometimes causing abortion. She must take care not only of avoiding immoderate fasting, but likewise immoderate eating, which will be apt to stuff up the child, and swell it up to birth. Let her avoid in general meats which are too hot, or too cold and moist, such as sallads, spices and hot meats, which often cause the child to be born before its time, and sometimes without nails, which foreshows a short life. The most wholesome meat is pigeons, partridges, pheasants, larks, veal, mutton, or other meat that yields a good juice; also, such fruits as

are sweet, and of easy digestion, as cherries, pears, damsons, &c. Let her avoid as pernicious, all such things as create wind, and care ought also to be taken with respect to her exercise, which ought to be moderate, for violent motions, either in walking or working, is hurtful and disturbing to the womb, especially riding upon the stones in a coach; and in like manner, all extraordinary sounds and noises should be avoided, especially the ringing of bells, and the discharging of great guns; neither ought she to give way to either immoderate laughing or weeping, or anger, or other passions.

SECTION II.

Further rules for Women to observe during their pregnancy.

Though the act of coition is that without which conception cannot be, yet the immoderate use of it hinders the brief end for which it was designed. In the first four months after conception, she ought not to lie with her husband often, lest by shaking the womb the courses should again be forced down. In the fifth and six months, she ought also to abstain; but in the seventh, eighth, and ninth, it may freely be permitted, by reason it opens the passage, and facilitates the birth. To contribute the better towards which, the woman should be careful to keep her body soluble.

When her belly is swelling, and the motion is great, which will be about the fourth month, she may swathe it with a swathe-band anointed with pomatum, or any other thing of that kind, to keep it smooth, and free from wrinkles. For which end it will be best to take of the caul of a kid and a sow, of each three ounces, capon grease and goose grease, of each one ounce and a half, melt them

and add a gill of water, after which, strain all through a linen rag into water, casting it to and fro therein, until it be white, then add of marrow of a red deer one ounce, and lay it in red rose-water twelve hours, and anoint the swathe belly.

But if these ingredients are not easy to be had, make use of the following liniment—take of mutton-suet that grows about the kidneys, and dog's grease, each two ounces, whale oil, and oil of sweet almonds, one ounce each, wash them well after they are melted together, in germander water, or new white wine; anoint the belly and swathe therewith. Those that care not to anoint may make use of the following bath or decoction: take of all sorts of mallow and mother-wort, each two handfuls, lime-seeds quince seeds, and fenugreek seeds, three ounces; boil them well in spring water, and bathe therewith. If the woman, after her quickening finds but little motion of the infant in her womb, let her make a quilt in the manner following, and bind it to her naval, and it will much strengthen and comfort the infant, take the powder of roses, and coral and jelly flowers, of each two ounces, mastich a drachm, angelica seeds two drachms, ambergrease two grains; all being well beaten, put them into a linen bag, spread them abroad and quilt it, that they may be in every part of it, placing it upon the naval, and it will have the desired effect.

CHAPTER VI.

Directions for Midwives how to assist Women in the time of labour, and how child-bearing Women should be ordered when lying in.

SECTION I.

How a Midwife ought to be qualified.

A Midwife ought to be of a middle age, and good

habit of body, not subject to diseases, fears, or sudden frights; nor are the qualifications assigned to a good surgeon, improper, viz. a lady's hand, a hawk's eye, and a lion's heart; also, activity, and convenient strength, with caution and diligence, not subject to drowsiness, nor apt to be impatient. She ought to be sober and affable, not subject to passion, but bountiful and compassionate, and her temper cheerful and pleasant, that she may the better comfort her patients in their sorrow. Nor must she be very hasty, though her business may perhaps require her another place, lest she should make more haste than good speed. But above all, she ought to be qualified with the fear of God, which is the principal thing in every state and condition.

SECTION II.

What must be done when the woman's time of labour is come.

When the time of birth draws near, and the good woman finds her travailling pains begin to come upon her, let her send for a midwife, and get those things ready which are proper upon such occasions. When the midwife is come, let the first thing she does be to find whether the true time of birth be come. The want of observing this hath spoiled many a child, and eddangered the life of the mother, for unskilful midwives, not minding this, have given things to force down the child, and thereby disturbed the natural course of labours; whereas nature works best in her own time and way. I do confess it is somewhat difficult to know the true time of some women's labour, they being troubled with pains so long before their labour comes, the reason of which is the heat

of the reins, which is manifest by the swelling of the legs; therefore, when women with child find their legs to swell much, they may be assured their reins are too hot; my advice to such women is, to cool their reins before the time of labour, which may be affectually done by anointing the reins of the back with the oil of poppies and violets, or water lilies, and thus they may avoid that hard labour which they usually undergo whose reins are hot, which, that they may the better prevent, let me recommend to you the decoction of plaintain leaves and roots, thus made; make a strong decoction of them in water, and then having strained and clarified it with the white of an egg, boil it into a syrup, with its equal weight of sugar, and keep it for use. The following section will show the time of a woman's labour.

SECTION III.

Signs by which the true time of Woman's Labour may be known.

WHEN women draw near the time of their reckoning, especially with their first child, and perceive any extraordinary pains, they immediately send for a midwife, expecting it is their labour, though perhaps those pains are only caused by cholic. These cholic pains may be removed by warm cloths laid upon the belly, and a clyster or two, by which all pains that precede real labour are rather aided than hindered. There are also other pains incident to women in that condition from the flux of the belly, which are easily known by the frequent stools that follow them.

But to speak more directly of the matter, the signs of labour some few days before, are that the woman's belly, which before lay high, sinks down,

and hinders her from walking so easily as she used to do; there also flows from the womb slimy humours, which nature has appointed to moisten and make smooth the passage, that its inward orifice may be the more easily dilated when there is occasion, which beginning to open at that time, suffers that slime to flow away, which proceeds from the glands, called *prestratæ*.

But when she is presently falling into labour, the signs are great pains about the reins and loins, which coming and retreating by intervals, answer in the bottom of the belly by congruous throes; sometimes the face is red and inflamed, the blood being much heated by the endeavours a woman makes to bring forth the child; and likewise during the strong throes her perspiration is intercepted, which causes the blood to have recourse to her face; her privy parts are so swelled by the infant's head lying in the birth, which often thrusting, causes those parts to distend outwards. She is likewise, much subject to vomiting, which is also a sign of good labour, and speedy delivery, for good pains are thereby excited and redoubled; and vomiting is occasioned by the sympathy there is between the womb and the stomach; also, when the birth is near, most women are troubled with a trembling of thighs and legs; not with cold, like the beginning of an ague fit, but with the heat of the whole body. Also, if the humours which then flow from the womb, are discoloured with blood, it is an infallible mark of the birth's being near; then if the midwife put her finger in the neck of the womb, she will find the inner orifice dilated, at the opening of which the membranes of the infant, containing the waters, present themselves, and are strongly forced downwards with each pain

she hath: at which time one may perceive them sometimes to resist the fingers; and then again to press forward, being more or less hard and extended, according as the pains are stronger or weaker. These membranes with the water in them, when they are before the head of the child, which the midwives call the gathering of the womb, to the touch of the finger resemble those eggs which yet have no shell, but are covered only by a simple membrane. After this, pains still redoubling, the membranes are broken by the strong impression of waters, which presently flow away, and then the head of the infant is felt naked, and presents itself at the inward orifice of the womb. When those waters come thus away then the midwife may be assured the birth, is very near, this being the most certain sign that can be; for the amnion and allantois being broken which contained those waters by the pressing forward of the birth, the child is no more able to subsist long in the womb afterwards, than a naked man in a heap of snow. Now these waters, if the child come presently after them, facilitate the labour, by making the passage slippery, and therefore let no midwife use means to force away the water, for nature knows best when the true time of the birth is, but if by accident the water breaks away too long before the birth, then such things as will hasten may be safely administered.

SECTION IV.

How to provide the Birth, and Cause a speedy Delivery.

WHEN the birth is long deferred after the coming down of the waters, let her hasten it by a good draught of wine, wherein dittany, red coral,

juniper berries, betony, pennyroyal, and feverfew have been boiled, or the juice of feverfew taken in its prime, and clarified and boiled in a syrup, and twice its weight in sugar, is very good upon this occasion: also, mugwort used in like manner, has a like effect: and so has a drachm of cinnamon in powder, given inwardly, or tanzy bruised and applied to the privities: also a decoction of savoury, made with white wine, gives a woman a speedy delivery: also the juice of leeks drank with warm water hath a mighty operation, causing speedy delivery. There are several other things efficacious in this case, which I need not name.

When any of the forenamed medicines have hastened the birth, let the midwife lay the woman in a posture for delivery. And first let the woman be conducted to a pallet bed placed at a convenient distance from the fire, according to the season, and place a quilt cloth with many folds, with such other things necessary, which may be changed according as occasion requires, that the woman may not be incommoded with blood, &c. Let her lay the woman on her back, with her head, reins, and buttocks raised by a pillow; and let her keep her knees low, and thighs as far asunder as she can, her legs being bowed towards her buttocks, and let her feet be strayed against something firm; let two women hold her shoulders, that she may strain out the birth with more advantage, holding in her breath, and forcing herself in like manner as when she goes to stool, for by such straining the diaphragm or midriff being strongly thrust downwards, necessarily forces down the womb and the child in it. Let the midwife encourage her all she can, and be careful that she has no rings on her finger when she anoints the part; then with

her finger let her gently dilate the inward orifice of the womb, and, putting her finger in the entry thereof, stretch them from one another when her pains take place, by this means endeavour to help forward the child, and thrusting by degrees the sides of the orifice toward the hinder part of the child's head, anointing those parts with fresh butter, if it be necessary. When the head of the infant is somewhat advanced into the inward orifice, it is usual among midwives to say it is crowned, because it both girds and surrounds it like a crown; but when it is gone so far, and the extremity begins to appear without the privy parts, they then say the child is in the passage; at this time the woman feels as if she were scratched with pins, and thinks the midwife hurts her, but is occasioned by the violent distention of those parts, which sometimes suffer laceration. When things are come to this, let the midwife seat herself conveniently to receive the child, and with her finger end let her endeavour to thrust back the crowning of the womb over the head of the child. As soon as it is advanced as far as the ears, let her take hold of the sides, and wait till the good pain comes, then quickly draw forth the child, taking care that the naval string is not entangled about the child's neck, lest the after burden be pulled with violence, and perhaps the womb also, to which it is fastened, and so may either cause her to stool or to break the naval-string, both of which are of very dangerous consequence to the woman, and renders her delivery the more difficult by far. Great care should be also taken that the child's head is not drawn forth straight, it should be shaken a little from one side to the other, very gently, that the shoulders may the sooner and the

easier take its place immediately after it is past; which must be done without loss of time, lest the head being past, the child stop there by the largeness of the shoulders, and so be in danger of being suffocated in the passage, as it has sometimes happened. When the head is born, she may slide in her fingers, under the armpits, and the body will follow without difficulty. When the midwife has drawn forth the child, she must lay it on one side, lest the blood and water which follows may do it an injury, by running into its mouth and nose. The next thing is to bring away the after-burden, but first let the midwife be very careful to examine if there be any more children, for some times the woman may have twins, of which the midwife may be satisfied by the continuation of her throes, and the bigness of her belly; but this is not as sure as to put her hand up the entry of the womb, and feel whether there be another child presenting to the passage, if so, she must have a care how she goes about the after-birth, till the woman be delivered. The first string must be cut and tied with a thread three or four double, and the end fastened to the woman's thigh, to prevent the inconvenience it may cause by hanging.

SECTION V.

Of the After-burthen.

Until after the burden is brought away; which sometimes is more difficult to do than the child, and as dangerous, if it be not speedily done.

Therefore when the child be born, before the midwife either ties or cuts the naval-string, lest the womb should close, let her wind it once or twice about one or two of the fingers of the left hand joined together, with which she may only

take single hold of it above the left, near the privities, drawing likewise with that very gently, resting awhile, with the fore finger of the right hand extending and stretching along the string towards the entry of the vagina, always observing to draw it from the side to which the burden least inclines, for in so doing the rest will separate the better—extraordinary care must be taken that it be not drawn forth with too much violence, lest by breaking the string near the burden the midwife be obliged to put her whole hand in to deliver the woman, she had need to take care that the womb, to which sometimes this burden is fastened very strongly, be not drawn away with it; it is therefore, necessary to assist nature with proper remedies, which are in general what has been before mentioned, to cause speedy delivery; whatever has magnetic virtues to bring away the birth, has the same to bring away the after-birth—the midwife should order good jelly broth, and a little wine with a toast in it; sneezing being conducive to bring away the after-birth, she may take a little white hellebore powder; the smoke of marygold flowers received up a woman's privities by a funnel, will bring away the after-birth; or, boil mugwort till it be very soft, and apply it as a poultice to the naval, it will bring away the birth and after-birth, as soon as they are come it should be taken away instantly, lest it bring away her womb.

SECTION VI.

How to cut the Child's Naval-string.

After the birth and after-birth is safely brought away, the midwife ought to take care to cut the naval string with caution.—As soon as the child is born, let her consider whether it be weak or

strong, if weak, let her gently put back part of the vital and natural blood in the body of the child by the naval: many children that are born seemingly dead, may be recovered by giving it six or seven drops of blood inwardly, out of that part of the naval string she cuts off.

'Tis a received opinion, that the parts adapted to generation are either contracted or dilated, according to cutting the naval-string; but whether it be so or not, great care should be used in cutting it, and that it is not suffered to touch the ground, for the child will not be able to hold its water.— Let the midwife take a brown thread three or four times double, of an ell long, a single not tied at each end, and tie the naval string within an inch of the belly, with a double knot, turning about the ends on the thread, let her tie two or more of the side of the string, then cut off the naval string another inch below the ligature, towards the after-birth, so there remains but two inches of the string. Some children have miserably lost their lives before it was discovered that the naval string was not well tied.

As soon as the naval string is cut off, apply a little cotton or lint in the place, lest the cold enter into the body of the child, which it will unavoidably do if not tied fast; then having put another small rag, four double, upon the body of the child, above the naval lay the string so wrapped upon it that it may touch the naked belly. Upon the top of all put another small bolater; then swathe it in linen four fingers broad, to keep it steady. Midwives usually apply burnt rag, but bole armonia is better because of its drying quality.

SECTION III.

Of Monsters and Monstrous Births.

MONSTERS are properly depraved conceptions, and are deemed by the ancients to be excursions of nature, and are always vicious either the figure, magnitude, situation or number.

As to the cause of their generation, it is divine or natural; the divine cause proceeds from the permissive will of the great Author of our being suffering parents to bring forth such deformed monsters, as a punishment for their filthy and corrupt affections, like brute beasts that have no understanding; yet there are many born depraved, which ought not to be ascribed to the infirmity of the parents. The matter may be in fault two ways, by defect, or excess; by defect, when the child hath but one arm or leg; by excess, when it has three hand or two heads, &c. Some monsters are also begotten by women's bestial and unnatural coition. The womb may be in fault three ways; first, in the forming faculty, which may be too strong, or too weak, and sometimes produce a depraved figure; secondly, the evil disposition of the instrument or place of conception, will cause a monstrous birth; thirdly, the imaginative power at the time of conception, is of such a force as to stamp a character of the thing imagined upon the child; thus the woman beholding the picture of a blackamoore, conceived and brought forth a child resembling an Ethiopian; by this the children of an adulteress, though begotten by another man, may have the nearest resemblance to her own husband. The power of imagination was well enough known to the ancients, as is evident by the example of Jacob, the father of the twelve tribes of Israel, who having agreed with his father-in-law to have all the spotted sheep for the keeping his flock, to encrease his wages took hazel rods,

peeling them with white streaks, and laid them before the sheep when they came to drink, and they coupled together whilst they beheld the rods, conceived and brought forth spotted young. Nor does the imagination work in the child at the time of conception only, but afterwards also; as was seen in the example of a worthy gentlewoman, who being big with child, and passing by a butcher killing meat, a drop of blood spirted on her face, whereupon she presently said the child would have some blemish on his face, it was marked with a red spot.

Monsters are produced by the undue coition of man and wife when her monthly flowings are upon her; which being against nature, no wonder that it should produce an unnatural issue.

There has been some contending among authors whether those who are born monsters have reasonable souls, the result of both sides at last came to this; those who according to nature, are descended from our first parents by the coition of man and woman, tho' their outward shape be deformed and monstrous, have reasonable souls; But these monsters not begotten by man, but are the product of a woman's unnatural lust, copulating with other creatures, shall perish as the brute by whom they were begotten.

The first I shall present is a most frightful monster indeed.—

It was covered over with hair, Its naval was where its nose should be, its eyes where its mouth should be, and his mouth was in the chin. It was a male child, born in France in the year 1397.

A Boy was born in Germany, with one head and body, having 4 ears, 4 arms, 4 thighs, 4 legs, and 4 feet.



This birth, the learned, who beheld it, judged to proceed from the redundance of the seed there not being enough for twins, nature made the most of it.

This child lived some years, and though he had four feet, he knew how to go, by which we may see the wisdom of Nature, or rather the God of Nature, in the formation of the body of a man.

Heaven in our first formation, did provide,
 Two arms and legs; but what we have beside,
 Renders us monstrous and unshapen too,
 Nor have we any work for them to do,
 Two arms, two legs are all that we can use,
 And to have more, there's no wise man will choose.

In the time of Henry the 3d, a woman was delivered of a child, having two heads, four arms and the rest a twin under the naval, then beneath all the rest was single, as appears in the following figure. The heads were so placed they looked contrary ways, and each had two distinct arms and hands. They would laugh, speak, cry, and eat together; sometimes one would speak and the other would keep silence. It was of the female sex, and though it eat with two mouths there was but one fundament; it lived several years, yet one outlived the other three years, carrying the dead one, for there was no parting them, until it fainted with the burden of the dead carcass.



A child was born in Flanders, with two heads, and four arms, seeming like two girls joined, having two arms, lifted above their heads, the thighs were placed across each other, according to the

figure. How long it lived we have no account of. Nature to us sometimes does Monsters show
That we by them may our own mercies know,
And thereby sin's deformity may see
Than which there's nothing can more monstrous be.



PART III.

Displaying the Secrets of Nature relative to Physiognomy.

CHAPTER I.

Of the Judgment of Physiognomy.

HAIR that hangs down, is of a fair complexion, thin and soft, denotes a man naturally faint hearted, of a weak body, and a harmless disposition. Hair thick and short, denotes the man of strong constitution, bold, secret, deceitful, and for the most part, uneasy and vain, lusting after beauty. Hair partly curled and hanging down, is commonly a wise

mad, a very great fool, or else a knave: Hair growing thick on the brow and temples, denotes a man simple, luxurious, lustful, dull of apprehension. Hair that curleth very much and busheth out, denotes a man proud, bold, dull, soon angry, and given to lying. Hair thick all over the head, denotes a man vain, easy of belief, of weak memory, vengeful, and full of envy. Hair of a brownish colour and curling a little, denotes a well disposed man, a lover of peace and good manners. Whatsoever signification hair has in men, hath the same in women also.

*Thus does wise nature make our very hair
 Show all the passions that within us are;
 If to the bottle we are most inclin'd,
 Or if we fancy most the female kind.
 If into virtue's paths our minds we bend,
 Or into vicious ways our footsteps tend;
 A skillful artest can unfold the same,
 And from our hair a certain judgment frame.*

The forehead that riseth in a round, signifies a man liberally merry, of a good understanding, and inclin'd to virtue. He whose forehead is fleshy, the brow bone jutting out, without wrinkles, is inclin'd to suits of law, contentious, vain and addicted to ill courses. He whose forehead is low and little, is of good understanding, and a great pretender to love and honour. He whose forehead is sharp and pointed in the corner of the temples, so that the bone seems to jut forth a little, is a man naturally weak and sickly. He whose brow is wrinkled, is of great spirit, void of deceit, and yet of hard fortune.

*Who view men well may on their vices hit,
 For some men's crimes are on their foreheads writ,*

*But the resolved man outbraves his fate,
And will be good although unfortunate.*

Eye-brows much arched, in man or women which elevates themselves, shows the person to be proud, vain-glorious, bold and threatening. He whose eye-lids hang down when he speaks, and has a shulking look, is a penurious wretch, of few words, and full of malice. He whose eye-brows are thick, and but little hair on them, is weak and credulous, sincere and sociable.

*Thus by the eye-brows women's minds we know,
Whether they're white, or black, or quick, or slow;
And whether they'll be curs'd or be kind,
By looking in their eye-brows we may find.*

Great and full eyes either in men or women, denotes the person slothful, bold, envious given to lying and of a bad memory. He whose eyes are hollow, is suspicious, furious, perverse in his conversation and cruel. He whose eyes are small and conveniently round, is bashful, weak and credulous. An eye rolling up and down, denotes a vain, simple man, lustful and treacherous. He or she whose eyes are twinkling, and move forward or backward, is unfaithful, treacherous, and hard to believe any thing. He whose eyes are blood-shot, is naturally choleric, proud, disdainful, cruel and shameful. They whose eyes are neither too little nor too big, and inclined to black, signifies a man peaceable, honest, witty, and of a good understanding.

*Thus from the eye we several things may see,
By nature's art of physiognomy;
That no man can scarce make a look awry,
But we thereby, some secret symptoms may
Discern of his intention, and forsee,
Unto which path his steps directed be;*

*And this may teach us goodness more to prize,
For where one's good there's twenty otherwise.*

A long thin nose denotes a man bold, curious, angry, weak and credulous, easy to be persuaded to good or evil. A bottle nose denotes a man impetuous in his desires, vain, false, weak and credulous. A nose sharp on the top, neither too long nor too short, too thick nor too thin, denotes a man of peevish turn, always pining and fretting. A nose that turns up again, and is long and full on the tip, shows the person to be bold, proud, covetous, a liar, and deceiver, vain glorious and unfortunate.

*Thus from the nose the physiognomist,
Can tell men's inclination if we list;
And from its colour and its make
Of vice and virtue a survey can take.*

When the nostrils are close and thin, they denote a man to have little testicles, and very desirous of the enjoyment of women, but modest in conversation. He whose nostrils are great and wide, is well hung.

*Thus those who chiefly mind the brutal part,
May learn to choose a husband by this art.*

A great wide mouth shows a man warlike, stout, a great eater, and liar. A little mouth shows the person to be quick and of a specific temper, somewhat fearful, secret and modest.

*Thus from the mouth itself, we likewise see
What signs of good and bad may gathered be;
For let the wind blow east, west, north or south,
Both good and bad proceed out of the mouth.*

The lips, when they are large, denotes a person foolish, dull and stupid. Lips well coloured, and more thin than thick, shows a person to be good humoured, and easier persuaded to do good than evil.

*This lips they so much dote on for a kiss,
Oft tell fond lovers when they do amiss.*

When the teeth are small, and weak in performing their office, especially if they are short and few, denotes a person of a meek disposition, honest, faithful and secret. To have some teeth longer than others, denotes a person to be of good apprehension, disdainable, envious and proud. Teeth thin and weak, show a weak, feeble man, of short life and weak apprehension.

*Thus from the teeth the learn'd cau fortend
Whether man's steps to vice or virtue bend.*

A tongue too swift in speech, shows a man foolish, or a very vain wit. A flamering tongue signifies a man of weak understanding, of a weak mind, soon enraged, and easily pacified. A thin tongue shows a man of wisdom and sound judgment, very ingenious, yet sometimes timorous and too credulous.

*No wonder 'tis that from men's speech we see,
If they are wise, or if they foolish be;
But from a silent tongue our authors tell
The secret passions within men that dwell.*

A great and loud voice in either sex, denotes the person of a great spirit, confident, proud, and wilful. A faint and weak voice denotes a person of a good understanding, a little eater, weak of body and timorous. A loud shrill voice denotes the person sagacious and ingenious, yet capricious, vain glorious and too credulous. A strong voice when a man sings, denotes a strong constitution, a good understanding, and amorous.

*Then by our voice 'tis to an artist known
Unto what virtue or what vice we're prone,
And he that of a good wife will make choice,
May choose her by observing of her voice,*

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