The Mysteries of

Menstrual Discharges, and also from those, whose Menstrua are stopt. For if they look earnestly and intently upon a Child in the Cradle, that Child's Eyes will soon be infected. Now the Reason for this in Women who have their Purgations, is, because the Flux or Mass of Humours, which is in agitation all over their Bodies, first infect their Eyes, which immediately corrupts the circumambient Air; and the Air being infected, operates with baneful Influence upon the Child. As to the bad Effects which proceed from such old Women, whose Purgations have ceased, the Cause arises from hence; namely, that a retention of the Menstrua occasions abundance of ill Humours, because such Women want a natural Heat to digest and bring that Matter to Perfection; and this happens chiefly in poor and needy Women, who are obliged to take up with coarse, ordinary and gross Food for Nourishment, which contributes to the increase of such infected Matter. And such Women are more infected than others, because their Menstruum, which ought to be discharged in the way that Nature has ordained and directed, withdraws itself from those Parts, and is partly evacuated another way.

Observ. II.

Note, That evil Humours find a Pass thro' the Eyes, rather than thro' any other other Part; because the
the Eye is watry, which we find by Experience; for if you squeeze or compress the Eye, Tears will gush forth; and therefore Women shed more Tears than Men, because they abound with more Humidity, which must have a Vent. And when the Eye is infected, then it infects the Air which touches it, and that Air communicates the Infection, till it reaches the Object, and then a reverberation of the evil Humours is caused, and there it first operates, because every Act is occasioned by some Resistance, because the Infection is circular; for if it were otherwise, then the Woman only would be infected, according to the difference of one Place, and not of every other. Children are of a weak and tender Nature, and therefore the easier to be infected.

If it be asked why Women, if they are infectious, do not infect themselves; we answer, That Infection does not work upon itself, but upon somewhat else, that is its Object.

C H A P. XI.

Of the Defects of the Womb.

As we have said something concerning a Woman's Purgations, we shall proceed and treat of the Place or Scituation of those Purgations, because the Womb is subject to many Accidents. The Matrix or Womb, often suffers a Suffocation. By a Suffocation is to be understood, according to Physicians, a compression of the vital Spirits, which proceeds from a Defect in the Womb: Hence follows a difficulty of breathing in Wo-
Women. If this happens when the Womb is removed from her proper Scituation, and then by Reason of the cold and frigidity, which proceeds from the Heart, such a Woman is troubled with a Syncope, that is, a faintness or weakness of the Heart, and at other times with a Vertigo, or Dizziness in the Head. Galen, that great and wonderful Man in the Art of Physick, makes mention of a Woman, who was troubled with a Suffocation of the Womb, which affected her to that Degree, that she was bereft of her Speech, and fell down as tho' she were dead, not having the least Sign or Appearance of Life. Several Physicians were called in, who looking upon her, and not knowing the Cause of her sudden illness, gave her over, and said she was dead. Galen came, and considering her Case, did, by application of proper Remedies, bring her to her self. The Cause of these sudden Fits arises from a superabundance of corrupt and nauseous menstrual Blood: So that it is very proper that such Women, whether they be old or young, should often use Coition, and by that Means expel such venomous Matter; and especially young Women, because they abound with Humidity. And this is the Reason why young Women, when they first take to Coition, grow fat before they conceive, and take little Care of, or Delight in Children, because
because such Care, (as Aristotle observes) is apt to make People look old.

When these young Women abound with such Matter, they have a vehement Desire for Coition, which proceeds from the great Quantity of that Matter; and therefore, tho' it may be reckoned a breach of Morality, (which is nothing at all to our present Purpose) to hinder them from Coition with the Man they Love, yet such an Hindrance is a Crime in respect to Nature. I have heard a Person in Conversation ask the Reason, Why or how it came to pass, that when he has lain with his Mistress, immediately after Coition, he has perceived his Belly to be bloody up to the Navel? He was very much surprized at this, and it gave him great uneasiness, being apprehensive of the bad Consequence that might follow, being ignorant of the real Cause, and yet he had not Power to withdraw from his Mistress, whose Charms had such an ascendant over him. Now this flux of Blood did not proceed from the Woman's Menstrua, for it was only a superabundance of her Sperm: And therefore such a Quantity, when evacuated, is sometimes prejudicial to a Woman, according as she abounds more or less with it.

**O B S E R V A T I O N 1.**

Here the Author proceeds to treat of what hinders Conception. *Note,* That the Suffocation of the Matrix
The Mysteries of

trix or Womb arises from hence; namely, That the Matrix being lifted up nearer the Heart than it would be in its natural Position, then a great coldness affects the Heart, so that it suffers a Syncope, that is, a Weakness, or Faintness: And this Distemper happens oftener to Widows, who do not use Coition, because for want of that, their Menstrua are corrupted in the Womb, and gross Humours are generated there, which occasion a faintness at the Heart; and therefore frequent Coition is the only Remedy they can use.

CHAP. XII.
Of what hinders Conception.

We shall now say something concerning those Things which obstruct Conception, which are many; for such Obstructions or Impediments happen sometimes from too much Humidity or Moisture in the Womb, or from too much Cold or Frigidity; sometimes from Dryness, and sometimes when the Body is over Fat; because the Fat, when it inverons the Orifice of the Womb and contracts it, will not suffer the Seed to enter, so that it is cast out with the Urine. And therefore if you look into such a Woman's Urine after Coition you will easily perceive whether she has retained the Seed, or no; if not, then the Urine will be foul and muddy, occasioned by the mixture of the Man's Seed. If it afterwards prove clear, and
and it appears that the Urine has not washed all the Seed away with it, then the rest will be exhaled by her natural Heat. There are some Women also whose Wombs are so thin and slippery, that the Seed cannot be retained within. There are many Causes to be assigned for the Impediments of Conception, but they do not so immediately relate to our present Purpose, and therefore I shall not mention them.

Observation I.

Note. That if the Seed of the Woman and the Man be not of equal Proportion in Quality, that is in respect to their Heat and Humidity, then Conception is principally hindered, because the Agent and the Patient ought to have a just Proportion of each; that is, they ought to be certainly and determinately joined in Harmony and Agreement with one another. From whence it comes to pass, that every thing cannot have an active Power upon every thing, neither can every thing be made out of every thing; that is, after the manner of Generation.

Here we must take Notice, that it sometimes happens, that the Impediments of Conception are owing to the Man; as when the Seed which he injects is indigested and thin like Water, so that it immediately runs out before the Womb can be closed. Coldness or Driness in the Testicles is another Impediment; and the Seed that is produced from thence according to the Rules of Physick, is defi-
The Mysteries of

deficient of the Power of Generation. Here
a Question may arise, how we we shall know
when the Fault is on the Man's or the Wo-
man's Side? To this I answer, Take two
earthen Pans, and put some of the Man's
Urine into the one, and some of the Wo-
man's into the other; throw some Wheat-
bran into each of them, and stop them very
close for the space of nine Days, or more,
and place a Porridge-pot over them, if the
Man be impotent, you will perceive many
Worms in the earthen Pan, or stinking Frogs
or Toads; but if the Impediment be on the
Woman's Side, then you will find her Men-
strua at the bottom of the Pan. From this
Experiment you will quickly know, whether
the Fault be in the Man or the Woman.

**Observ. II.**

Note, That if you would make a thorough Exami-
nation, take some of the Man's Sperm, and put it into
Water, if it fall directly to the Bottom, then it is a
certain Sign that what hinders Conception is not on
the Man's Side, because his Seed is thick and well-
digested, and therefore falls to the Bottom.

Note, That such Women as use Coition more for the
sake of the Pleasure which they have therein, than for
Conception; then such Children begotten at that time
will be very weak: They ought therefore to abstain
for a while, because their Seed will then be well di-
gested, and they will have strong Children.

Note, That if the Man's Seed be too thin, it will
soon be converted into Worms, and has not Power to
resist the Influence of the celestial Planet.
**Note,** That if a Woman drinks Sage-Tea which has been made three Days, she will not conceive for the space of one whole Year; and if she eats a Bee, it will prevent Conception for ever.

From what has been said we may draw this Conclusion, that Women as well as Men, covet to repeat Coition more for the Pleasure they have in the Action, than for the sake of propagating their own Species; for the private Parts of a Woman have a very strong and vehement Affection for the private Parts of a Man.

Now to help Barren Women, and that they may conceive Male Children. Take the Womb and Entrails of a Hare, dry them very well and reduce them to Powder, put them into Wine, and let the Woman drink a good Draught thereof. In the same manner you may use the Stones of a Hare. This must be given immediately after she has had her Purgations, and then let her use Coition, and she will conceive a Male Child. So likewise if you take a Girdle made of Goat's-Hair, and soak it well in Asses Milk, and bind it about the Woman's Belly over her Navel when she uses Coition, and she will conceive. Take also the Liver and Stones of a young Pig, dry them and powder them, and give them to the Man and the Woman in a Glass of Wine, this will help Barrenness in a Woman, and remove the Cause of Impotency in a Man, and the Woman will conceive.

**K Observ.**
Note, That the Womb and the Entrails of a Hare, if they be dried and powdered, and taken inwardly, create much Heat, and to likewise does the Liver of a Pig, and so they produce a Heat sufficient for Conception.

Note, That these Medicines ought to be given when the Purgations of a Woman are ceasing for that Month; for then the Womb becomes dry, and is somewhat the warmer upon the collision of the Menstrum.

There are also other Experiments: Let a Woman take the Herb Camphire reduced to Powder, mingle it with some Wine, and let her drink it, and she will conceive: But to drink Man’s Urine hinders Conception.

Again, let a Woman take the Womb of a Hare, and reduce it to Powder; then mix it with liquid Honey; then take the Heart of a Bull, and boil them together, and let her take thereof for the space of a Week, increasing the Quantity every Day, and she will Conceive. A Woman ought to eat good and warm Food, and let her take a Glass of Wine freely, and let her be well rubbed all over; and in the Act of Coition let her not raise her thighs too high, lest she loses the Seed she receives, and let her endeavour to retain all she can, and immediately compose herself, and go to Sleep, and she will assuredly conceive.

The following Caution is very necessary, and ought to be strictly and punctually observed; Forbear to mention any Food or Dainties in the Presence of a Woman that is with Child, especially if such Food or Dainties cannot easily be procured; for if a Woman should long for such Things, and cannot obtain them, or should not get enough to satis-
tisfy her longing, in all probability that Woman will Miscarry: For by such longing, the Child will lose what Strength it has acquire'd, pine away, and quickly die. A Physician ought to be consulted when a Woman has a strong and vehement Desire to eat Coals, Cinders, &c. I myself saw a Woman, who, when she was with Child, longed for green Apples, and as it was impossible to get any at that time of the Year, the Season being past, she fell sick, kept her Bed, and could not eat or drink any thing for the space of twenty-four Hours. There were several young Women standing by, who never had Children, and said, that to give her green Apples would certainly kill her, because they had seen the bad Effects of them when given to Persons in a Fever; but they were mistaken herein, for they did not know the Cause of her illness. The Woman for want of Apples, grew weak to such a Degree, that she was delivered of a dead Child, and was three Days and three Nights in Labour. Before she was delivered, her Nose bled for two Days and one Night, which Blood was no other than her Menstrua, which was a certain Indication that the Child was dead in her Womb.

Hippocrates faith, that if a Woman has a Flux of her Menstrua when she is Pregnant, the Child cannot be found and healthful.
Therefore, that all these Dangers and Inconveniencies may be obviated and avoided, a Woman ought to be under a due Regimen and Government; while she is Breeding, her Motion should be slow and easy, her Food, soft and nice, and every thing ought to be given her that she covets or desires.

Before we leave this Subject, it will be absolutely necessary, that we give one certain and infallible Sign, whereby we may know when a Woman is pregnant with a Male Child, which is this: Take a Quantity of the clearest Spring-water that can be got, and one Drop of Blood drawn from the Right-side of the Woman; or one Drop of Milk from her right Breast, drop it into the Water. If it falls immediately to the Bottom, then the Woman travels with a Male Child; but if it swims at the Top, or upon the Surface of the Water, this is a Sign of a Female. So likewise if the right Breast be larger than the left, 'tis a Sign of a Boy; if the left be larger than the right, then it indicates a Girl.

**O b s e r v. iv.**

*Note,* When a Woman has conceived, she grows weak, and her Complexion changes, occasioned by the Infant in the Womb; at such a time nothing ought to be denied to her which she longs for; for if it be, she will be sick, and probably miscarry.

*Note,* That if a Woman has her Purgations after Conception, it is a Sign of Abortion, because they are
by Nature designed for the Nourishment of the Child; but if she has her Purgations moderately, or in a small Quantity, this discharges the overplus of Nature, lest the Infant be smothered in the Womb.

C H A P. XIII.
Of the Nature and Digestion of Man's Seed.

Having treated of the Menstrua in Women, I shall now proceed to the Sperm or Seed in Men, that I may render this Treatise as compleat as possible. The Seed (as I have already observed) is nothing else than that superfluous part of our Food, which does not constitute, or contribute to the Substance of any Part of Man's Body. To illustrate this Matter, we must take Notice, that the Physicians affirm, that whatever we eat is four times digested, before it can arrive to Perfection. First, We chew and swallow our Food, and the first Digestion is made in the Stomach; there the pure earthy or terrestrial Particles are separated from the impure; the impure goes into the Guts, and is voided at the Fundament; but the pure Parts are directed to the Liver, and there the second Digestion is performed. There again the pure Parts that are aquatich or watery, are separated from the aquatich Parts that
that are impure; the impure descend into the Bladder, and make the Urine, but the purer Parts go to the Heart, and make the third Digestion; here again the pure separated from the impure: The impure goes to the seminary Vessels; and from that Substance the Seed in Man and Woman is formed; but the purer Particles are Blood, which proceed from the Heart, and enter into the great Capillary Veins, thro' which Veins it proceeds forward to all the Parts of the Body. In these Parts the last Digestion is performed; and here again the pure Particles are separated from the impure: The impure are cast out or voided by Sweat, by the Nails, Hair, and such like: The pure are converted into the Nourishment of those Parts which want it, and supply the Defects of Nature that way. So that those Pores of the Body which are emitted by the natural Heat, are replenished by these Means; and if there be more than will satisfy or answer to the Quantity evacuated, then what remains, occasions what we call Growth or Increase. But to this four things are required; Bread and other Food is the first thing that is necessary. Secondly, The Pores which receive what is digested the fourth time. Thirdly, The Nature that distributes what has been thus digested. And Fourthly, A natural Heat, which converts the Food or Nourishment, so digested, into the Part to be nourished or increased.

Obser.
Generation revealed. 103

Observat. I.

Here the Author shews how the Seed is generated. N. That a Man has the best and most subtil Digestion, because he is endued with the most Heat, and by much Exercise, consumes the Moisture that is in him: But as Heat causes the radical Moisture to be exhaled, he ought to take good Nourishment by way of Recruit, lest he consumes all the radical Moisture, and then Death will ensue in spite of any Medicines that can be given; and yet a Man may possibly live for the space of one Year, by the help of proper Medicines, without any further Sustenance.

Here a Doubt may arise, whether Heat acts upon Moisture by consuming it, as natural Heat does? To answer this Objection, We must observe, that according to Aristotle, there is a triple Operation of Heat in respect of the active Qualities. The first Operation of Heat is, that it dissolves, exhales, or has the Power or Virtue to gather all homogene Parts, that is, such as are of the same likeness; and to separate all those Particles that are heterogene, or unlike one another. The second appears from hence; Take a Mafs that is composed of Gold and Silver, put it into a Fire, and the Heat shall cause the Gold to separate from the Silver. Aristotle in his second Book of Generation, says, that determinated Heat operates or acts as it were like an Instrument, as an Ax, or an Adds divides Wood: But Heat in any thing that has a natural Heat, has in itself a formative Virtue of Nature, and of
of every Thing in Nature; which Heat is said to be natural, and so has the Virtue and Power of the Heavens, the Stars, the Efficacy of the Seed, of Complexion, or Colour; and has virtually the Shape of that Part of Nature which it forms. Thus we see there is a Power or Virtue in the Seed which produces a Plant, as there is in the Seed of Man, which begets his own Species. And the same happens in Naturals, inasmuch as the natural Heat can direct the Moiture, or that the Subject on which it acts, is proportioned to it, according to the exigence of every particular Species. From hence it appears, that Moiture is consumed by Heat, but not as it is simply Heat, but as natural Heat, which is taken in Digestion; for that Moiture is taken in Digestion, in order for that Digestion to end or terminate in the Species of that Moiture, as into the Species or Form of a Plant, a Beast, or a Man: But this could never be done by what is called simple Heat, for that would resolve all the Moiture, and cause it to end in Dryness.

Having considered these Things, I shall return to my Subject, and say, that the Seed of Man is nothing else than the superficial Part of our Food, which does not constitute or contribute to the Substance of any Part of Man's Body. From what has been said, it manifestly appears what may be the Definition of Seed, according to those Things which
The Mysteries of

which a little before was unknown. When therefore so much is digested, especially of the third Digestion (because all is not then lost or destroyed, but is sent to restore decayed Parts, or subtile Blood, and sent to the seminary Vessels;) where, by the Power of the Stones or Testicles, it is fermented, and from a red Colour is changed into white; therefore the Seed is made white by the ultimate Concoction which it receives from the Testicles. But if a Man emits his Seed too frequently, it dries up his Body, because in it consists the Virtue of warming and moistening; for when the Heat and Moisture is extracted from a Man's Body, he dies presently. And this is the Reason why those, who addict themselves too much to Venery, are short-liv'd; because their Bodies having lost their natural Humidity or Moisture, Drinest hastens Death: For if you take away the necessary Cause, the Effect will cease. This is consonant to what Aristotle says in his first Book of the length and shortness of Life; because the Seed being too frequently emitted, dries up the Body. He adds, that this is the Reason why a Mule lives longer than an Ass or a Horse; and by reason of such Intemperance, and not curbing those violent Passions, Men do not live so long as Women. It is generally true, however, that Men are longer liv'd than Women, but then they are such Men
Men who use Coition moderately. So that it appears from the Opinions of Philosophers, that Life consists radically in Heat and Moisture, tho' in others it consists instrumentally and ministerially: And thus it appears that Coition debilitates and dries up the Body. It's also evident, that if you take away the Cause, which preserves the Effect, the Effect also must cease. Therefore in one Word, as Coition, when immoderately used, shortens a Man's Life, and hastens Death, every Man ought to be cautious in using it.

C H A P. XIV.

Of the Substance of Man's Seed, taken from the Writings of that venerable old Man, Avicenna.

Several Things are to be taken Notice of in respect of the Matter or Substance of a Man's Seed. Sometimes the Seed is thick and well decocted by the Testicles; so that it is compacted, and one Part is united to, or in, another, like coagulated Milk, and is of the same milky Colour, and has the Nature of confirm-ing Inflexibility, not in its own Parts, but in the Genital Vessels of the Testicles; otherwise it could not be ejected from thence into the
the private Parts of a Woman. Such Seed as this, so compact, and so well concocted, produces a strong and healthy Child.

Sometimes the Seed is thin and fluxible in its Parts like Water, and such Seed is not well concocted; and if it be received into the Womb of a Woman, by Reason of its being like thin Milk in Subtance, the Child produced from thence will be puny, tender, and sickly.

It sometimes happens that there is a weakness of Nature in a Child, which principally affects the Head; and that is, when a Woman who is with Child, gives Suck to another Child; for by this Means the Child that is unborn, is deprived of the natural Food, which Nature designed for its Nourishment in the Womb; and this is too often practised now-a-days by ignorant Nurses, who do not understand how the Infant is nourished in the Womb. And therefore all Women, who have conceived, ought to forbear giving Suck to another Child, till they are delivered from that which they travel with.

**Observe.**

_Note_ That Heat does not cause Digestion in any Animal, as it is Heat only, but by Reason that it is well regulated by Life; therefore the Antients greatly err'd, who affirm'd, that the Nutrition in Plants owed its Essence in the upper Part to Fire, and in the lower Part to the Earth; but this cannot be, because (as Aristotle
The Mysteries of Aristotle observes) every mix'd body would then be the sooner dissolved. For what do the Elements contain in a mix'd body but Life? So that Life is the Source of all Action, but Heat or the Spirits, are the Instruments only, because they are in the Power of Life, and not in the Power of themselves.

The Conclusion.

I have now finished this Treatise, and give to God my most hearty, humble and sincere Thanks, for his enlightning my Understanding, and assisting me in this Work. I ask Pardon for my Omissions, and implore the Help of divine Grace, from whence flows all Wisdom, and Life eternal: To which may the great, glorious, and omnipotent Lord God, who rules and governs all Things both above and below, bring us all: Who, with the Father and Holy Spirit, lives and reigns, and in whom is the greatest Security, Tranquility, Joy and Pleasure, and with whom exist the Spirits of the Saints for ever. Amen.

FINIS.