The Moon is round and thin, yet dense and thick in some parts, occasioned by the Clouds; and the Spot which we see in her, proceeds from her being so much rarified in the middle that she cannot reflect the Light of the Sun, which penetrates the Middle; by which means she is obscure in that Part.

Here we must observe, that all the Planets and Stars which compose the Heavenly Body, perform their Offices by a Divine Commit- tion, and can do nothing but by God's spe- cial Order: From whence we may lawfully infer, according to what we have already said, that every inferior Body is influenced and governed by the Coelestial Bodies, and all the Sacrifices and Immolations in this World cannot alter or change the Actions or Effects of those Bodies, which occasion Life and Death.

Observation VIII.

The Motions of the heavenly Bodies are always regular and uniform, as appears from hence, because they were formed and made by God from the Beginning of the World, and will continue regular and uniform as long as the World endures; because God, who formed them, has ordained them to continue without Change or Vari- tion, as he himself is invariable. But you will object and say, that a prudent Man may avoid the bad In- fluences of the Planets, and how could this be done, except some way was discovered to put a stop to their Course and Effect? To this I answer, that a prudent Man cannot alter the Course or Motion of the Planets, or prevent their scattering their baneful Influence; but yet he may prevent their having any pernicious Effect upon him. As for Example; Tho' we cannot hinder the
the Planet Saturn from sending down his Frigidity, or extreme Cold, yet we can guard and secure our selves by proper Methods against that Frigidity, so that it shall not injure us. Besides, how many Instances have we of God's averting Sickness and other Calamities, when he is petitioned earnestly and fervently to do it? He is a God so good, so gracious and so kind, so ready to hear, and so indulgent to our Prayers, that he never fails to grant our Requests, if we call upon him with that sincerity, humility, and Zeal, as we ought to do.

From what has been said, somebody perhaps may charge me with a double Error: First, That having superficially read what I have advanced, will literally conclude from thence, that all things come to pass by absolute Necessity, which is not to be so understood. The Second is, That I may be taxed with hiding or concealing the Christian Faith, which I utterly deny: All that I have said, relates only to the Influence which the heavenly Bodies have over all other inferior Bodies: And tho' their Courte cannot be changed, yet a prudent Man may avoid their bad Effects by Care and Management.

**Observ. x.**

That all this happen by Necessity is certain; but here I must distinguish between a conditional and an absolute Necessity, and therefore the bad Effects of the Planets may be hindered by Accident: As for Example; Such a Planet by its Malignity threatens Death, yet by the application or administration of proper Medecines,
The Mysteries of medicine, the Person so threatened and afflicted with the Malignity, shall recover; but if we are supine, negligent, and will not use what is convenient and necessary to expel that Malignity, we shall certainly suffer by it.

C H A P. IV.
Of the Generation of Imperfect Creatures.

That what has already been said, may appear more plain, and how more Children than one are created in the Womb at once, and come forth into the World, (as Twins for Example) we shall digress a little from the Generation of Mankind, and treat of those Animals which are produced not from Seed, but from Putrefaction. In order to which we must observe, that those imperfect Creatures (as Flies and the like) are not generated the same Way as perfect Creatures are; because they are not generated by the decision or dis-joining of the Particles of the Seed, but are produced from Putrefaction.

Obser. 1.
Observation I.

In this Chapter the Author treats of the Formation of the Child in the Womb; but first he makes a Digression, and afterwards returns to what he proposed. What we shall at present take Notice of is, that tho' Flies and Spiders are reckoned imperfect Creatures, yet they are of some Use; for as Nature creates nothing in vain, so these Flies and Spiders were ordered to absorb and suck up infectious Humours, that Mankind may the better be preserved from the bad Effects of those Humours.

There are many who make it a Doubt whether the same Animals are generated from Seed, or without Seed. Avicenne in his Treatise of Deluges, is of Opinion, that the same Animals are generated both from Seed and without seed, and he grounds his Opinion upon this, viz. That there may be yet an universal Deluge, and consequently that all living Creatures would be turned into Corruption, and then there would be an Influence upon those dead Bodies which were turned into Corruption, which by the Virtue and Power of the Heavens, would re-penetrate those dead Bodies: so that one would be produced from Putrefaction or Corruption, and another would be generated in its own Species and likeness, by the decision or diffusing of the Seed. And this he says is evident to our Senses; for if you take the Hair
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Hair of a Woman when she has her monthly Purgations, and bury it in fat Earth, upon which Dung has lain for the space of one Winter, then in Spring following, or in the Summer, when it grows warm by the heat of the Sun, a long and stout Serpent shall be produced, and that very Serpent shall beget another of his own Species and likeness, by Decision or dis-uniting of his Seed. He corroborates his Assertion by the Instance of a Mouse in his own Time, which he says, was produced from Putrefaction and Corruption, which very Mouse did by its Seed beget another Mouse of its own Species and Likeness.

Obser. II.

The Author here raises a Doubt; First he gives us the Opinion of Avicenne, and the Reasons for that Opinion. Secondly, He very briefly refutes Avicenne's Opinion. Avicenne affirms, That the Divine Power, by the mediation of the Motion of the Planets, can infuse Forms and give a Being to Things generated from Putrefaction; and further says, things so generated can also generate others like themselves; and this he illustrates by Example: The Sun by its Virtue produces a Plant from the Earth, which Plant by Seed and Fruification, produces another Plant.

Note, That the Hairs of a menstruous Woman are very humid, gross, and venomous; therefore if you bury them in fat Earth in the Winter, they will generate more Humidity and Venom by the Power of the Sun, and they may be changed into Serpents: And after this manner it is said, that a Basilisk may be artificially made by placing an Egg in a Dunghill.

Note,
Note, That a Mouse that is generated from putrid Earth, is groser than a Mouse that is generated from Seed, he has a larger Tail, and is more venemous, because he was produced from Matter very putrid and Corrupted.

But we must briefly say, that this Opinion of Avicenne is entirely false, because as every thing has its proper and peculiar Matter or Substance, so also it has its proper and peculiar Agent, because as such is the Matter, such is the Form, and that Action or Operation of Form or Shape, is another: And as Animals have different Shapes, so also the Matter must be different of which they are composed; and as those Animals have different Forms, so also they must have different Matter, and consequently different Agents, and different Causes of Generation. Aristotle is of Opinion, that the same sort of Animals may be produced from Seed, and without Seed, at least in respect to their own Species; as Health is sometimes acquir'd by Art, and sometimes effect'd by Nature. But yet he differs from Avicenne, who asserts, that perfect Animals cannot be produced but from Seed; which Aristotle affirms to be false. He differs also from him in his Notion of an Universal Deluge, which he asserts to be naturally impossible now-a-days in respect of Fire and Water. Albertus lays it down as an undeniable Maxim, that a Deluge is occasioned
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oned by the prodigious Quantity of Wet that proceeds from one of the Constellations; and therefore if that wet Constellation has that Effect upon one part of the Globe, the dry Constellation which affects the reverse part of the Globe, must have the contrary Effect; and the one exhausts and dries up as much Humidity in one Part, as the other sends down in the contrary Part: By which it plainly appears that Avicenne's Notion of an universal Deluge ought to be Exploded.

Obser. III.

Here he refutes Avicenne's Opinion, by proving, that such Creatures that are generated from Seed, and such as are generated without Seed, differ in Species, because the Matter from whence they are generated is different; That is, the Seed is Putrefaction. So the Agents are different, or two-fold, viz. The Power of the Sun and Planets together with Heat incorporated in Things which proceed from Putrefaction on one Part, and the Agents by which the Seed is divided or disunited on the other Part; that is, in Creatures that are begotten by Seed. And altho a Serpent may be generated from the Hair of a menstruous Woman, and afterwards beget another Serpent, yet those two Serpents differ in Species.

Note, That it is impossible that there can be another universal Deluge, because the Planets cannot meet together to occasion one; but yet there may be a particular Deluge. As for Instance; if all the cold Planets should meet in the cold Sign called Pisces, then a Deluge may happen in one part of the Earth, which that Sign would affect; but it could not become an universal Deluge except by Miracle.

From
From what has been said we must observe, that more is generated from Water in the Winter in one part of the Earth, and more from Air and Fire in the opposite Region in the Summer, according to the Course of the Planets.

To this we answer and say, that some Animals are generated without Seed; and the Reason given for it is, according to Aristotle, that Heat separating a mix’d Body, extracts the subtilest Parts, and leaves behind what are gross; yet we cannot say that this is Heat absolutely, for it is rather a Virtue or Power of a Coelestial Constellation. And the Intention of Aristotle is, that the Matter from whence an Animal is produc’d without Seed, is a subtile Humidity or Moisture, in which a certain Natural Heat often acts from one part of the Heavens, which, while it is proportioned to the Matter, in which Matter a certain Form of such particular Animal is to be introduced, the coelestial Heat already spoken of, separates this Humidity or Moisture from the earthy and gross Part. According to Aristotle, this Generation or Production is Universal, at least virtually, but not formally. From hence we may solve a Doubt which some People make, who say, that every thing which is generated Univocally, is generated from something like itself in its own Species: Which is true, either virtually, or formally. Here we may observe, that many imper-
imperfect Animals are produced out of the same Matter or Substance; as Flies and Wasps are produced from Dung, and several others of different Forms and Colours, as black Beetles, &c.

O B S E R V. IV.

Here Albertus says, that the manner how Animals are generated from Putrefaction is, That when the heat of the Sun extends to putrefied Matter, then it exhales or draws out the subtile Humidity from that Matter; then Pellicles or little Skins are generated, so that the Heat which is contained within them cannot come forth; then that Heat being agitated by the Influence of the Sun, strives to get forth, but is obstructed, and by a continual Motion upwards and downwards, a pulsative Spirit is generated, by the mediation of which Spirit, Life is produced in that Matter. If it be asked whether that pulsative Spirit be a Substance or an Accident, we answer, that it is a Substance, because that Spirit acts by the mediation of a formative Power, and also because the Agent could not produce a Substance but by the mediation of that Spirit: Therefore it necessarily follows that that Spirit must be a Substance, and that Spirit is a subtil Body generated from the more subtil part of Matter, by the mediation of Putrefaction. But you will ask whether that Spirit be animate or inanimate? We answer, that Spirit is not formally animate, but virtually, because it produces Life effectively out of, or from that putrid Matter.

Albertus says, that the heat of the Sun exhales or draws out the Humidity from Putrefaction. This is easily proved; for take a Mouse that is generated from Putrefaction, and place it before the Rays of the Sun when they shine with full Force and Vigour, and you will
will find that the heat of these Rays shall attract all the Matter or Substance of the Mouse, so that nothing shall remain or be left, but the Skin.

Aristotle says that Generation is two-fold, viz. Univocal and Equivocal. Equivocal is when the Thing generating, and the Thing generated, differ in Species formally, as when a Mouse is generated from Earth, &c. Univocal is when the Thing generating and the Thing generated agree in Species, as when one Man begets another, or one Horse begets another Horse.

Note, That Animals generated from Putrefaction, have not always the same Colour, the same Species, or the same Shape or Figure: The Reason is, because those Animals differ in Species, and whatever differs in Species, differs also in Shape or Figure, and in natural Colour.

But the Cause of the diversity or difference of those Animals arises from the Division of the Seed in the Womb, and this is principally true in perfect Animals. And we must observe that there are many little Cells or Receptacles in a Woman's Womb, and when the Man's Seed is separated from him, and as it were gathered together, so that in every Cell of the Womb a part is received, this occasions the begetting several Children; and this Method of begetting in respect of perfect Animals is accounted for in the same way; so that there is Seed in the Womb at one and the same time that there is something else, viz. A Mole; or false Conception. And therefore such Humidity or Moisture, is divided by those Cells or Places, which bring
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bring forth Things by Putrefaction; and consequently such Sort of Animals are multiplied and increased. The Cause of Similitude or Likeness in those Animals, is the Similitude of such Moiture or Humidity brought forth from the Body into homogene Parts, and the Difference or Dissimilitude of those Animals is taken from the contrary, that is from the Moiture which is brought forth into heterogene Parts, or Parts opposite to the others.

Obse rv. v.

Here the Author gives you the Reason why, and shews you the Cause, how, many Children are begotten at one time. There are many Reasons for the begetting of many particular Children; I shall instance a few. The first is, That as there are many Cells or Apartments in the Womb, so the division of the Seed into each of these Cells, produces so many Children. But this does not always hold true; for a Woman has been delivered of a mass of Flesh, in which, when opened, Seventy human Shapes or Forms have been discovered: Now, it is certain that there are not so many little Cells or Apartments in the Womb of any Woman. The second Cause is the abundance of Seed, which being divided and scattered in the Womb, produces several Children. The third Cause is, when Women are too active in Coition, they occasion the Seed to be scattered, and then every separated Part forms a Child.

The Reason why some Animals are of different Sizes (as long and slender, short and thick) arises from the various Complexion or Nature
Nature of Moisture: As for Example; A cholerick, hot and dry Humour, produces a long, sttreight slender Body; because the Heat is therein much extended. From a phlegmatick, cold, and moist Humour, proceeds a short and broad Body; because a watry Humour is by Nature apt to spread, and the Cold hinders it from extending itself, or running into Length. A Body of a middle Stature, that is, between Tall and Short, proceeds from a sanguine, hot and moist Humour; and the Reason is, because there is a Temperature or due Proportion between the Moisture and the Heat. But from melancholick Humours proceeds a Body short and slender, because the Cold prevents it from extending itself, and the Heat will not suffer it to spread. From a cholerick, accidental, and adult Humour, a tall and very slender Body is produced, and the Reason is, because the Heat being in a great ferment occasions it to shoot out into Length, and the Dryness being Moderate, and in a middle Temperature, causes it to be extenuated or made small. And we must observe, that a cholerick Person is generally of a yellow Complexion; a sanguine Person is inclinable to be ruddy; a melancholick Man black; and he that is phlegmatick has generally a pale Countenance. The Colour and Disposition of those Persons, whose Nature is compounded of, or mix'd
The Mysteries of mix'd with these Humours, will also be necessarily mix'd; that is, they will partake of them all.

Thus I have laid before you, in this little Chapter, the manner how imperfect Animals are generated in the similitude or likenesses of Perfect Animals; and how more young ones, as well Perfect as Imperfect, are produced; and likewise how it comes to pass that some Persons are of different Shape and Size, and of different Complexions from others.

Observ. VI.

Observe, that no Man can strictly be said to be altogether Cholerick, Sanguine, or Melancholy; for there is a mixture of them all in every Man, tho' some predominate more in one Man than they do in another, because there is no living Creature in which all the Elements do equally preside, as Averroes proves in his first Chapter de Cæle.

CHAP. V.

Of the Birth, or expulsion of the Child from the Womb.

I shall now return and speak of the Formation and Generation of the Child in the Mother's Womb, and the Manner of its Birth.
Birth. And *First,* We shall take Notice how, or in what Manner and Method, those three Powers of the Soul, *viz.* Vegetative, Sensitive, and Intellectual, are, as it were, incorporated with Matter. And here I must observe, that tho' this is foreign to my present purpose, yet I shall say something thereunto.

**Observation 1.**

Here the Author premises several necessary Things, as how those three Powers, *viz.* Vegetative, Sensitive, and Intellectual, are as it were incorporated with Matter; for there is a regular Order and Method of Perfection and Communication between or among those three Powers; because they are first received, afterwards they take universal Forms, and afterwards less viril till they come to those to which they were determined. Thus you see there is always Order and Method.

When the Seed of the Man is injected into the Womb of the Woman, and collected or gathered together, it immediately begins to increase, provided that the Womb be close shut. But the Nourishment or Increase of it proceeds from the Power of the Vegetative Soul, which owes its Virtue to the generating Quality of the Seed which comes from the Man: And this manifestly appears from what Aristotle says in his Second Book concerning the Soul, *viz.* That the Business of the Vegetative
getative Soul is two-fold, namely to generate and use Nourishment; and as one Plant produces another, so one Creature produces its Like. From whence we may observe, that a proficient and generative Virtue, or what is necessary and competent for the Generation of the Embrio, proceeds or flows from that Soul. In some time afterwards a Sensitive Soul is added to the Matter or Substance, and after that the Intelle&l ;tive Soul, agreeable to its own Species. Those Powers, Vegetative and Sensitive are distinguished by their Operations, which differ in their Objects; but these two Powers Vegetative and Sensitive, are not to be understood to differ so as to be reckoned two distinct Powers in respect to Essence; for the Vegetative Essence is one and the same, tho' not after the same manner. And this is what Aristotle says in his Treatise of the Soul, Book 16. The Life of the Embrio is at first the same with that of a Plant; the second is an Animal Life; and the third according to its Species.

But there is an intellectual Soul or Power, given to Man, which proceeds not from Matter, but from Heaven, and is infused from the forming of Man; so that it is the ultimate End and Perfection of all Forms that exist here below. Physicians say, that the first Life is occult and not to be account-
ed for; the second or middle, is manifest and apparent, and the last is excellent and glorious. From the first proceeds a Natural Sense, from the second an Animal Sense, from whence Sight, Hearing, and voluntary Motion are derived; the third is a Spiritual Sense, by which we are endued with Knowledge and Discretion.

O B S E R V. II.

The Author prosecutes his Design, by shewing how or after what manner those three Powers arrive at, or as it were are incorporated with Matter.

Note, That the Spirits and Seed of Man may in some respect be called Vital, because they proceed from a Man who is a living Creature: And when that is received into a vivifying and warm Womb, then it works upon the Seed of the Woman, and the vegetative and formative Power first generates a thin Skin, which is called the Secundine, in which the Seed is involved, and is in continual Motion with the Woman's Seed, and it ends in Matter, or Substance, that has Length, Breadth, and Depth. And there the formative Power begins, and generates those pulsative Spirits; it gives Life to Matter or Substance, and forms the Veins and Nerves, in which those Spirits perform their Motion; and then that Matter being vivify'd, thence proceeds the Life of those Spirits, which vegetates that Matter, and then the sensitive Life is received into that Matter. And when the Matter or Substance which composes the Man, has received that sensitive Life, which is the ultimate and last natural Form, then the intellectual Power is infused and introduced by the Virtue and Power of God and the Influence of the starry Region. From whence we may conclude,
conclude, both Physically and Theologically, that the
intellective Power is not produced from the Virtue or
Power of Matter.

Note, That this Form is said to be brought out of
Matter, which is extended by the Extension of Mat-
ter; so that the Whole is in every Part, and every
Part in the Whole extensively.

Note, That the vegetative Power is for some time
in Matter, when the sensitive is not. This is manifest-
ly true, because the Operation of this Power is first
manifested, and it plainly appears that the Fetus or
Child, must first receive Nourishment and Growth,
before it can have sense of Feeling and Motion.

The most usual Time for a Child's coming into the World, is at the expiration of
nine Months; tho' some happen to be born
in the eighth Month. There are and have
been Women, who have Travelled Ten, others
Eleven Months from the time of Concep-
tion; and others again have been delivered
in Six Months: But then their Production
has proved abortive; or to speak in modern
Terms, was nothing else than a Mole or false
Conception, composed of a fleshy and milky
Substance: And this happens upon divers
Accounts; as when the menstrual Matter is
corrupted, or when the Matrix is broken
by too much Motion and Exercise, or by
many other Ways too tedious to be here in-
serted. And therefore when Bawds, Whores,
and Women who are expert in the Knowledge
of these Things, perceive that they are with
Child, they never rest long in one Place, but

Dance
Dance much, romp and play with Men, use Copulation, and many other unwarrantable Exercises to procure a Miscarriage: They covet and desire Coition, that by the Pleasure which they take therein, they may forget the Pain of a Miscarriage, or at least alleviate it.

**Observ. III.**

*Note.* That every Child that is born in the Ninth Month generally lives longer than any other Child, because he is arrived to the full Perfection that it can attain in the Womb, has full Strength, and is under the Influence of Jupiter, which is a benevolent, kind, and well-disposed Planet; that is, he is endued with Heat and Humidity. Jupiter therefore is the Messenger and Giver of Life, because Life consists in Heat and Humidity.

Albertus says, That a Woman is sometimes delivered in the Eleventh Month; but he is under a great Error in this Particular; for Women mistake their Reckoning, and when they are impregnated (if I may so say) or have conceived a fleshly Substance, called a Male, or false Conception, and afterwards conceived a Child, they mistake the first Reckoning for the latter.

*Note.* That when a Child comes first into the World, he puts his Finger to his Mouth, from the very Exigency of Nature. The Reason is, the Child coming out of a warm Bath, is affected by the Cold, and puts his Finger to his Mouth in order to warm it. And the Reason why he cries or makes a Noise when he is born is, because the Cold affects him more than he is able to bear. But if he makes a Noise before he is born, it is a certain Sign that he will come dead into the World, or will not live long; for he would not make that Noise if he had not received some Hurt or Injury.

We
We must observe here, that a Child that is quick in the Womb, may be killed, either thro' excessive Fright, or by Thunder: And if it be not, yet it may possibly happen that the Seed may lose the Human Shape by natural Motion. The Reason of this is, that the whole Mass being changed by excessive Fright, is put out of Order, and by that means the Foetus perishes, not having Strength enough to resist the Shock. It may also be destroyed by Thunder and Lightning, which penetrates into the inward Parts, and burns them up, and yet no external Mark or Sign of a Burn shall appear; and this is occasioned by the subtlety of that Vapour: Which Vapour is stronger than any of another Kind, in that it enters into the vital interior Members, and leaves no Mark behind it, because it does more Mischief by its sudden Touch, than it does by its Heat. And then according to the interior or natural disposition in which it finds the Foetus, it dries up and consumes the whole radical Moisture, and consequently the Foetus must perish. Let no Man think that I impose upon him, if I assert that such is the Operation and Effect of Thunder and Lightning, that it sometimes burns the Foot, and neither fingers nor damages the Shoe. The Reason is plain; for the Shoe-leather being very porous,
rous, easily admits the subtle Vapour of Lightning, which meeting with Opposition from the Foot, makes it pay dear for its Resistance. It also often happens that the Hair upon the Private Parts shall be burned, and the Skin remain untouchted. I have seen a Serpent struck with Thunder which in a short time has engendered multitudes of Worms, and turned to Corruption: And a Serpent being Thunder-struck has lost its Poison, insomuch that you might take it up in your Hand without any manner of Danger. Another Instance of the Effect of Thunder and Lightning is what has often come to pass, 
viz. That it shall have an Hog’s head and yet the Liquor shall not immediately run out. It does not relate to my present Purpose, otherwise I could give undeniable Reasons for these strange Effects, how incredible or unaccountable soever they may appear.

O B S E R V. IV.

Note, That Thunder is occasioned by Heat; that is, when hot Vapours or Exhalations are received among the Clouds, and being there exagitated, or put into impetuous Motion by the coldness of those Clouds, they break thro’ the Clouds, and by their violent Motion are set on Fire, which is what we call Lightning. And therefore they are greatly mistaken, who affirm that Lightning is generated in the third Region of the Air, for it is formed among the Clouds.

Note, That Thunder has a double Motion, the Stroke and the Lightning: It’s the Lightning not the Thunder, that
The Mysteries of

that cleaves Trees asunder, because the Lightning is excessive subtil, being generated from subtil and hot Vapours or Exhalations, and that Lightning often burns the Shoe without doing any damage to the Foot, because it often goes back so very quick, that it has not time to reach the Foot; and sometimes it will burn the Foot and not damage the Shoe; because the Shoe is a porous Substance, as every Skin is, and the Lightning penetrates thro' the porous Parts of the Leather, and acts with Violence upon the Foot, which resists it.

But concerning what has been said many Doubts may arise, whose Solutions I shall leave to other People; the first is, Whether it be possible at the Time that a Man is in Coition with a Woman, that Thunder can have such an Effect as to alter the Impression the Seed makes at the Instant of its ejection, so as to change it into another, quite contrary to that, which Nature had designed.

Observ. V.

Here the Author raises several Objections, which he leaves to be answered by others. The first is thus answered; That the Lightning may possibly hinder the Form or Shape which the particular Agent intended at the time that the Man ejects his Seed; because it may make the Matter venomous, and so render it unapt to produce the Form of a Man: So that from that Matter Toads are often generated. And this is a Solution to the first Doubt.
The second is, Whether at the time of ejection, the Lightning shall change the Virtue which the Seed receives from the Planet then ruling, both in respect of the Man and the Woman.

**Observe vi.**

The second Objection or Doubt, is thus answered and solved; The Power of the Planets may hinder the Lightning; and therefore as some Planets have the Influence of giving Life and Being, Lightning may destroy that Being. But then it may be asked, why that Lightning has this Effect upon the Seed at its first ejection, and not afterwards; To this we answer, That the Seed, when first ejected is thin, and consequently more liable to submit to an impediment. Again, it may be objected, that all superior Things cannot meet with an impediment, because they act naturally at all times? We answer, That may very well meet with an impediment in those things which follow their minute Operations.

The third is, Whether the Stroke of Lightning touching the Seed in every Part, shall have such an Influence as to form a Male Child, which was before disposed to the formation of a Female, and so on the contrary.

**Observe vii.**

The third Doubt is solved thus; If Matter was disposed to the formation of a Female, then by the Stroke of Thunder or Lightning it may be changed into the Form of a Male Child, and so on the contrary: Because
cause it is possible, that by Lightning a Power or Virtue may be given to the Seed of the Man, by which it may be rendered more strong and vigorous than the Seed of the Woman, and so on the contrary.

The Motions and Strivings of the Child in the Seventh Month is natural; but if it comes forth in the Eighth Month, it is great odds but that it dies soon; because it is much weaken'd and loses its Strength in labouring to come into the World: But if it be born in the Ninth Month it will be found and Healthy; because it recovers in the eighth Month the Strength which was lost in the seventh Month, by its endeavouring to force its way from its dark Prison.

OBSERV. VIII.

Note, That a Child is very weak in the Eighth Month, because Saturn has Dominion in that Month, and is an Enemy to Animal Life, because he is Cold and Dry. Yet if the Child be very strong, and the Passage, thro' which he comes into the World, be very wide, then he may be born with Health; but this seldom happens. But the Reason why he is born in the ninth Month is, because Jupiter rules in that Month, who is Hot and Moist, and the beginning of Life.

Some Women have greater Pain in Childbearing than others; for in some it happens that the Child puts out an Arm or a Leg first, which occasion much Pain. When these happen, the Midwives must be careful in thrust-
thrusting up the Arm or Leg, which occasions and creates much Torment, so that if Women are not of very strong Constitutions, the extremity of the Anguish makes them so very Weak, that they die instantly. It sometimes comes to pass, that when a Woman is in hard Labour, the Space between the Private Parts and the Fundament is broken, so that instead of two, there is but one Inlet. In such a Case, Midwives who understand their Business, use a certain Ointment, with which they anoint the Private Parts, and carefully put back the Matrix, which often suffers great Damage at such a Juncture. It therefore behoves every Woman to choose a very skilful Midwife who understands every Branch of her Business. I have been told one Thing, which is generally true, that if the Child comes Head foremost into the World, then all Things go well, and the Labour will be easy, because the other Parts have little or no effect upon the Woman.

**Observ. IX.**

*Note,* When a Child puts forth a Leg or an Arm first, it cannot come easily into the World, because he lies obliquely and upon one Side, and occasions great Pain, and then the Midwife’s Business is to put back the Child, which creates more Pain. When the private Parts of a Woman are very strait and narrow, and the Child is of a large Size, then a Rupture is made from the private Parts down to the Fundament; and
this happens chiefly in Women that are very Fat, because the Fat renders the Passage strait and narrow.

But there is something more wonderful to some People than what has been already mention'd, namely, how the Child can receive Nourishment in the Womb when the Womb is close shut. In order to solve this, we must observe, that tho' the Child is close pent in the Womb, yet Nature has ordain'd a little Vein or Nerve which perforates or enters into the Womb, and from thence proceeds directly to the Breasts. And when a Woman is Pregnant, her Breasts harden, by reason that (the Womb being closed) the menstrual Blood flows to the Breasts, and suffering a stronger Concoction, changes its Colour from Red to White, and that is what we call Milk. Being thus concocted, it is carried by the Vein or Nerve already mention'd, into the Womb; and this is the proper and natural Nourishment which feeds and supports the Child. And this is that Vein or Nerve which Midwives cut in the Navel-string, and is plainly discernible in new-born Children; and the Navel-string is tied close about, lest any thing should come forth from that Vein which is cut from the Matrix, which is called the Umbilical or Navel Vein, and it hangs, as it were, by a Thread, and is fastened to the Womb.

Note,
Observ. X.

Note, That according to Aristotle, in his fifth Book of Metaphysics, the Vein of the Navel mentioned by Albertus, ought to be formed together, or at the same time with one another, because the Matrix of the Woman and the Navel of the Child are joined to one another, by the mediation of that Vein; so that the Food or Nourishment passes from the Woman's Breasts to the Navel, by the Mediation of that Vein.

Note, That the Navel is exactly in the middle of every Man and Woman, that is regularly and proportionally formed, and by the Mediation of that, the Food is equally distributed from the Breasts to all the other Parts.

If it be asked, how comes it to pass that the Breasts are in every Woman placed above, and yet are situated below in every other Creature? Two Reasons are to be given for this; First, If a Woman's Breasts were placed below, it would hinder her Walking; therefore Nature, who is wise and prudent in every thing she does, has placed them above: But a Cow, a Goat, and other Animals, have four Feet, and therefore their Breasts being placed below is no impediment to their Walking. The second Reason is, Because in Women the Heat depends upon the Heart, and that Heat extends itself to the Breasts; therefore Women have their Breasts placed next to the Heart. But in Brute Beasts the Heat depends mostly upon the Liver, and therefore the Heat is sent to the Breasts, for which Reason they are placed below, and so they are the easier milked, and sucked by their Young. But you will say, Why have not Men Breasts as well as Women? Because Men are not subject to monthly Purgations, neither do they give Suck to Children, and therefore it is not necessary that they should have Breasts. It is true, they have very small Breasts, as Women have very small Stones, or Testicles. But you
you will ask what sort of Breasts are the best, small or large? We answer, That Breasts of a middle size are the best, for large Breasts are not very useful, because the Heat is diffused up and down in them, and they have not much Heat, and consequently there will be no good Digestion in them: And small Breasts are not convenient, because they contain but little Nourishment.

Note, That the Child in the Mother's Womb, is affected by the Nourishment it receives; therefore Women with Child should refrain from strong Wine or strong Liquors, because they cannot well digest strong Drink, which is not convenient for the young Child in the Womb, because it is too weak and tender to digest it.

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CHAP. VI.

Of Monsters in Nature.

Aristotle, in his second Book of Physicks, says, that as there are Faults, Errors, and Defects in Nature, so there are likewise in Art. A Declaration of this kind will be very helpful to my present Purpose, and make manifest my Intent as far as is necessary. We must observe, That those Individuals of any Species are called Monsters or Errors in Nature, who exceed the common or ordinary Course of that Species in any part of the Body; and this is demonstrated in those Men who
who have but one Foot, or one Hand. We must further observe, that that Miracle, which Philosophers call a Monster in Nature, happens more Ways than one, as from the diminution or superabundance of Matter. From the diminution of Matter it happens many Ways. There is first a diminution of Matter in itself, and then as the principal Members ought to be formed first, Nature being cunning and ingenious, makes it as compleat as she well may, and forms the principal Members; which done, she studies and endeavours to form the less Members, and makes what she can out of the Matter that is left; and when there is a diminution in Matter, she then makes a diminutive Part, and from hence a Defect arises; and so it happens that the Head of that particular Individual is sometimes larger, and sometimes less, than Nature required; for if a diminution in Matter had not hindered that Part, prejacent in the Formation, the Head so formed under the diminution of Matter, would have been proportionable to Nature, indivisible in itself, and in all the other Members; and the same may be said of all the other principal Members, since Order belongs to them, as Natural Philosophers and Physicians allow. But the diminution of Matter attributed to any Part that is to be generated Specially, is to be accounted for another Way.

O b s. 1.
Here the Author makes a Comparison between Art and Nature; for as a good Workman first forms and lays a strong Foundation, and then studies and contrives to raise a Superstructure; So Nature first forms the principal Members, and those that are most necessary; as the Heart, Liver, Brain, Testicles, &c. and afterwards the less principal Parts, as the Hands, Feet, Arms, &c. And so if there be a defect in Matter, then it is necessary that the more principal Parts should be formed than the less principal.

Note. That Nature is two-fold, the one intends to do a thing, and the other produces it; intending Nature never errs, because she always intends that which is best, but productive Nature sometimes errs, either in respect to the abundance or deficiency of Matter; so that Monsters are made according to the defect of Matter; and this happens two Ways, either according to a separated Quantity, as when a Child is generated with one Foot, or with four Fingers only on one Hand; or else according to continued Quantity, as when one Person is begotten with a Head too large, or too large a Hand. If it be occasioned by abundance of Matter, this also happens two Ways; either according to a separated Quantity, as when Children are generated that have two Heads, or six Fingers on one Hand, &c. Or according to the continued Quantity, as when a Child is begotten that has a Head so very large that it exceeds any of its own Species.

Monsters are also made by the Power and Influence of the celestial Bodies, for some special Constellation having Dominion, influences divers and various Shapes. So have we seen Twins generated that were ramified and joined together at the Back, but their Heads, Feet, Hands, and other Members were distinct.
Here we must observe, that according to the Opinion of Aristotle, every mix’d Body owes its Source to the four Elements; and therefore that which is of an ingenious or fiery Nature, falls into its own Kind, and that which is earthy into that of its own Nature, and so of the rest. Perhaps some Body may conclude from what I have here said, that I intend to assert, that the four Elements are formally in all mix’d Bodies; but this is quite contrary to my Intention, and opposite to Aristotle’s Opinion, who, in his first Book of Generation says, that they are only virtually in those mixed Bodies: But it is possible that the Seed may receive a small or diminutive Proportion from them, by reason of some special and particular impediment; and if that happens to the part that is earthy, then the diminution is visible in the Bones, which are radically formed from earthy Particles; and so of the rest. It sometimes happens that the diminution of a particular Body to be generated is such, that there will be but one Leg; sometimes the diminution is in the Arms, and sometimes it shall be generated with one Finger; and so of the other Parts. But on the contrary, if there be a mixture of the whole, that is of all the four Elements, then it is possible that a monstrousness may appear in the like part of the Body to be generated,
generated, as it is frequently apparent in those who are born with eight Fingers to each Hand, or eight Toes to each Foot, or with two Heads, or any other Deformity.

O B S E R V. II.

Note, that the Author is of Opinion, That the Elements may remain in mix'd Bodies virtually; so that the form of a mix'd Body is generated from corrupt Elements, in which the Qualities of the Elements are reserved: Thus we see it, for Example, in Methoglin, which is virtually Honey, but it is not formally so. The Elements also are distinct Bodies, not suffering themselves together in every Part of the mix'd Body, therefore their Virtues remain.

We must also take Notice, that the Monstrousness or Deformity does not happen from the diminution of Matter alone, but it is occasioned sometimes from the ill Effects or Disposition of the Womb; which if it be slippery, vicious, or ill effected, it will not retain and keep all the Seed in, but scatters it abroad before it can be collected into a Mass; then it works by Force, the Matrix closes, and so a part only of the Seed is received, which ought to form the Child; and this has particular Ways of itself, which would be too tedious to be mentioned, and therefore I omit them: And when this happens, then the diminution proceeds effectively from the Womb. Some of these Defects proceed from
from the Posture of Coition with a Woman; for an irregular Posture in Copulation contributes much to the Deformity of the Child; for when a Man is in the Act of Generation, if he at that time puts himself into an irregular Posture, whatever he begets will be naturally monstrous. It is reported, that a Man lying upon one Side, when he was in Coition with a Woman, the Mother brought forth a Child that was deformed and crooked on one Side, and lame of one Foot, and the Reason was attributed to his irregular and immoderate Posture at the time of Coition.

Observe. III.

Here the Author gives another Reason for the Generation of Monsters; which is when the Womb is slippery, like an Eel. Inordinate and too vehement Coition is to be avoided, lest the Seed be received in a wrong Way, for the Foetus ought to be duly produced; and in this Case Coition is irregular according to Nature, because the Seed cannot in that manner be received so duly as it ought. From hence it appears that there are many Errors against Rule, as well as against Nature, for Nature intends a Production duly and regularly.

But there are Errors in Nature which sometimes happen diverse Ways; by a super-abundance of Matter, in opposition to a diminution of Matter. For when there is an exuberance or super-abundance of Matter in every Part, then according to the exigency of Nature,
The Mysteries of

ture, or to the formation of those Parts, it
happens that Crookedness or Swellings ap-
pear in some of the Members; and the Rea-
son is this, That if Nature has more Seed
than will form the Body or the Head, then
she does that which she naturally can and
must do; that is, she forms two Heads, or
two Feet, one of which will be larger than
the other; and according to the common
Course or Order in such a Case, the Child
formed from that super-abundance of Seed, will
be either Hump-back’d, or Hump-breasted.

Observ. IV.

Here the Author shews how Monsters are gene-
rated from the abundance of Matter. If a super-
abundance of Matter be injected, and the Womb clo-
ses and contains it, then all that Matter is changed in-
to the Substance of the Fetus; and then if that part
of the Fetus from whence the Head ought to be made,
is too abundant, then two or three Heads are formed;
and so of the other several Parts or Members.

But there is one thing more wonderful than
all that has been already mentioned, viz.
That Persons are born that are both Male
and Female, so that they can perform the
Acts of Coition as a Man, or receive and suf-
fer them as a Woman, that is, to be both
Active and Passive as to the Act of Genera-
tion. The original Cause of this proceeds
from the super-abundance of Matter, which
was
which was sufficient to form the two Members of Generation; and Creatures of this Kind are called Hermaphrodites. An Account is given in the Notes of the superfluous Part of the Seed from whence those two Members are generated.

**Observe.**

In every Hermaphrodite, the Man's Instrument is placed uppermost, and the Woman's underneath; and both these Instruments are formed from a superabundance of Matter. But it may be asked, How comes it that Nature did not produce two Members alike, that is, two belonging to a Man, or two belonging to a Woman? We answer, Because Nature does that which is best; and it is better that there should be one of one sort, and another of another, for if they were both alike, then one would be superfluous; for the one is sufficient to do what the other could perform. If a Girl should be born without the apparent Signs of a Woman's Privities, then the Skin which covers the private Parts ought to be removed.

*Note*, That if an Hermaphrodite has a greater appearance of Manhood then he will incline to act, appear, and behave, as other Men do; but will incline to the contrary if the Woman prevails; and to act both the Part of a Man and also of a Woman, is contrary to Law.

Avicenne says, that if the Seed falls into the left Side of the Womb, then a Female Child will be begotten: If into the right Side, a Male Child; if in the middle, an Hermaphrodite; that is, one who has or part-
The Mysteries of
ticipates of both Natures. But it receives its Shape from the Man, according to Nature, as being the more noble of the two, tho' they are two distinct Natures. And as there are strange and monstrous Bodies, so also there are Bodies which are spiritually monstrous in their Effects. I have seen Twins, the one having spiritually such a Power or Virtue in its right Side, that whenever it turned that Side to any Lock or Door, they would immediately fly open; and the other had the contrary Power or Virtue in its left Side, for upon turning that Side to those or any other Locks or Doors, they would immediately shut and close without any Human Help: I speak of the Locks and Doors of Houses. The Cause of this did not proceed from Matter only, but from the special Constellation, and also from Matter specially ordained to receive that Effect and Influence; because the Effects or Acts of those Agents or Planets that are Active, or have most Influence, are in Matters well predisposed, or in the good disposition of the Patient, as Aristotle asserts in his second Book concerning the Soul.

Observ. VI.

Note, That there is more Heat in the right Side than in the left, for the Heart lies on the left Side, and sends its Heat to the right; therefore Boys are generated
rated in the right Side by Reason of the Heat, and the right Side has more Strength and Vigour than the left. The Reason why Twins are generated with a Reincarnation, or joining at the Back, is, that the Head being received into two of the little Cells that are in the Womb, then it may happen that the Skin which divides those Cells, be broken, and then they join together, and they have distinct Heads, Hands, &c. and distinct Souls, and ought to be baptized with two Names.

Note, That the celestial Powers act wonderfully and occultly upon Things here below: From whence it is possible, that in Twins the celestial Powers may so affect one Twin on the right Side, that it may have the Virtue of opening Locks without touching them, because that Part of the right Side may put the Air into such a disposition, which Air may so affect the Lock as to cause it to open: For the celestial Powers finding that Matter is so disposed, operates upon that Matter.

Let no Man think that what I have affected is fictitious, for the like has often happened in some certain Stones, wherein the Shape or Form of a Man has been impressed by the Power of a particular Constellation, which is often seen in Stones that are broken and divided; and this is occasioned (as I have said) by the Power and Influence of a particular Constellation. And therefore we ought not to account it strange, that such Power is to be met with in Twins, since it also often happens in many other Things when they are to be found: And all particular Modes or Ways may be reduced to two principal ones,
The Mysteries of
ones, that is to the Disobedience and Insufficiency of Matter, according to the Opinions of Avicenne and Aristotle. By Disobedience is to be understood an unaptness or indisposition when Matter is not well-disposed, and consequently resists the Agent: And by Insufficiency we are to understand a diminution of, or impediment in, Matter on the part of the Womb.

Observe VII.

It is possible that those Things above-mentioned may come to pass, but then it must be by the mediation of celestial Power. It is certain there are manifold Virtues in Stones: It is said that one was found in Colagin that had the Shape and Form of a King; and we find many human Shapes in Stones, which Stones have wonderful Virtues if taken medically. Let a Man engrave the Shape of a Fish upon a Stone, when the Sun is going out of the celestial Sign that is called Pisces, and he may at a certain time gather all the Fish in the Water.

Now, if any Man will argue thus and say, if Monsters could be made, then it would follow that Nature would be deprived of her End and Design, because her Intention is always to act regularly. To this I answer, according to Avicenne, that it is not always possible on the part of particular Nature, that all Matter should be removed from, or be wanting in the End; nor must we allow that the privations of our Actions have their Ends,
Generation revealed. 77

Ends, and so no Instances can be given of Sickness or Death, because these are not the Designs of particular Nature, but of that Star or Constellation which Rules and overpowers that Nature; and this is called Intelligence according to the Manipulation of Philosophers, who have treated learnedly of Nature: And this is all I shall say concerning this Matter.

Obser. VIII.

Note, That Nature intending to produce Things regularly, may be obstructed by something particular; and hence it appears that Nature does not intend to produce Monstres, which happen by Accident.

Note also, That Particular Nature does not intend to deprive any thing of its End, because she fess that it is better to Be, than not to Be. But God and celestial Nature know best how to dispose of all Things; and this is called un erring Intelligence.

C H A P. VII.

Of the Signs of Conception.

Having said as much as is sufficient in relation to the Generation and Formation of the Child in the Womb, and after what manner that is effected, and having treated
treated of many other Things incident to Matter; yet that this Book may be rendered more compleat, we shall take notice of, and mention the many Signs of Pregnancy or Conception in a Woman. The first is, that if a Woman immediately after Coition, feels a Pain, Cold, or chillines in her Thighs, it is a Sign that she has conceived. Secondly, If in the Act of Coition a Woman emits little or no Seed, it is a Sign of Conception.

**O B S E R V. I.**

Here the Author treats of the Signs of Conception; and the Reason for the first Sign is, When a Woman conceives, her natural Heat runs from her to the formation of the Child, and coldness is left in every Part of her. So we see when a Man has eaten a Meal's Meat, he grows cold after it, because the natural Heat passes to the Stomach to digest what he has eaten: And therefore no Man ought to apply himself to his Studies immediately after he has filled his Belly, but ought to use some moderate Exercise to warm him; and when Digestion is by this means assisted and comforted, then let him fall to his Studies, at which time the vital Spirits run to the Brain, that they may be helpful to it. The same is evident in Persons afflicted with a Fever, who having gross Humours in their Stomachs, the natural Heat goes thither, intending to digest those gross Humours, and then they are very cold; but as soon as the Heat recedes from the Stomach, then they are affected with great Heat.

... The Cause of the second Sign is, because the Matrix being close shut will not suffer the Seed to pass or go back.
Note, Young Women who take great delight in the Act of Coition, can emit their Seed and conceive at the same time, but this will not hold in Women more advanced in Years. At the time of Coition, if Conception follows, Nature retains the Seed, and will not suffer it to go out, for the sake of the Infant.

A third Sign is, When a Man in the Act of Generation with a Woman, perceives that his Yard is attracted and shrinks by the close embrace of the Womb.

O B S E R V. II.

The Reason is, because when a Woman conceives, then her private Parts shrink and draw back like a Man's Instrument; and forasmuch as she has an inexpressible Pleasure in the Act, the Matrix is compressed, and embraces, as it were, and encloses the Man's Yard.

Fourthly, If a Woman after Coition, does very vehemently covet to repeat the Sport: this holds good in very many, tho' there are some Women who have a greater Desire and Propensity to Acts of Venery, when they do not Conceive.

O B S E R V. III.

Note, That after a Woman is impregnated, her Menstrua prompt her to Coition, and chiefly because she calls to Remembrance the intense Pleasure and Delight, which she formerly had when she used Coition.

A Fifth
A Fifth Sign is, When a Woman has not a usual Flux in respect of Quantity, or her Purgations diminish after Coition; or if there be an Itching or Titilation in the Mouth of the Womb.

Obser. iv.

The Reason of this Sign is, When a Woman Conceives, then the Menstrua are turned into that which nourishes the Fœtus, viz. into Milk, and there is a titillation in the Mouth of the Womb, occasioned by Heat, and then the Woman feels a Pain in her Thighs, because the Spirits are shut up within the Matrix, which pass to the Thighs and vegetate them.

A Sixth is, When the natural Colour of the Face is changed, or the Complexion is altered: As when she has a ruddy Countenance, occasioned by Heat after Conception. So also if they have strong and vehement Desires after unusual Meats, or other Things, as Coals, Apples, Mulberries, Cheese, &c.

Obser. v.

After Conception, many gross and indigested Humours ascend to the Brain, and they stir up a Desire of what is like themselves. If they be hot Humours, then the Woman longs for Coals; if they be very cold and moist Humours, then she has a Desire for green Apples or Pears; for every like covets that which is like itself.

CHAP.
C H A P. VIII.

Of the Signs of a Male or Female Child.

We shall now proceed and communicate to the World, what are the Signs or Indications of a Man or Woman Child; and what I shall here lay down may be depended on as certain. If a Woman has conceived a Boy, the colour of her Face will be Red, and her Motion light and easy.

O B S E R V. I.

Here the Author gives us two Signs, by which we may know whether the Child in the Womb be Male or Female. A red Colour is the Sign of much Heat, and when there is great Heat in the Womb, then there is Virtue sufficient to form a Male Child, and then also the Motion of the Woman will be light and easy, because Heat is the Parent of Motion.

A second Sign of a Boy is, if the Belly swells on the Right-side, and grows round and plump.

O B S. II.
O B S E R V. II.

A Male Child always lies on the Right-side of the Mother, because it is the strongest and warmest Part, and then the Belly grows round, because it is extended and enlarged.

Thirdly. If the Milk of a Woman’s Breast be thick and well-digested, so that when it is dropt upon any thing, that has been well rubbed, it keeps close in its Body, and does not separate or divide itself, then you may depend upon it, that such a Woman has conceived a Boy.

O B S E R V. III.

The Reason is, because the Heat hardens, and inspissates the Milk by compressing it; for Heat has many Virtues, it breaks and dissolves Humidity, creates Dryness, and makes a thing harder and more subtil than it was before.

Fourthly. If the Milk so digested, or if a drop of Blood drawn from her Right-side be put into clear Water, or into her Urine and sinks directly, that is perpendicularly to the bottom, this is the Sign of a Male Child. But if it floats or swims at the Top, or upon the Surface of the Water, this is a certain Sign of a Female. So, if the right Breast be groffer or larger than the left, it is an Indication
Generation revealed.

cation, of a Male Child; but if the left Breast swells or grows larger than the right, it is the Sign of a Female.

Obse r v. iv.

If it falls directly to the Bottom, it is a Sign that it is well hardened and thickened by the natural Heat. A perpendicular is a right-line among Quarriers and Masons, with which they measure and find out the Length of a Thing, and it has two right-angles upon the Basis upon which it falls.

Fifthly. Take some Salt and lay it upon the upper Parts of a Woman's Breasts, and if it does not melt, then she travels with a Male Child.

Obser v. v.

As the Breasts are endued with Heat, that Heat makes the Salt keep close and compact; for Salt is produced from gros thick Water, that has been much boiled, the heat of the Fire extracting the more subtle Parts, which disappear by Exhalation, leaving the grosser Parts behind, and makes it to be close and compact.

A Sixth Sign is, when a Woman, as she begins to walk, moves the right Foot forward, and not the left; and the contrary is, when she has conceived a Female Child; then a Woman seems heavy and pale, her Belly oblong, yet round on the Left-side; her
her left Breast will be blackish, and so will her Milk; it will likewise appear black and blue, indigested and watery: Drop any of it upon any thing, and instead of remaining in a compact Body, it will diffuse itself, and run about; if you drop it into Water, or into her own Urine, it will swim and float on the Surface. If a Woman has a Pain in her Left-side, this is the Sign of a Female Child; if in the Right-side, 'tis the Indication of a Male.

I often made the following Experiment, and know that it will not fail. If you have a mind to know whether a Woman be with Child or not, give her some Metheglin to drink, and if she feels any punctures or prickings about her Navel, you may conclude that she is Pregnant; if she does not feel any, then you may depend upon it that she has not conceived. Metheglin is a Liquor made of Honey and Water, after this manner; take two Parts Water and one Honey, and mix them well together, and let the Woman drink of it as she goes into Bed, or immediately after she is in Bed. Now, there are some cunning, artful, and knowing Women, who may disappoint your Expectations; and therefore when you are inclined to make the Experiment, forbear talking of or mentioning any thing of her being with Child, and by that means you will avoid Suspicion.
If a Woman complains of the Head-ach, or says she has a Pain in any other Part, to which Women with Child are very liable, then you ought to tell her, that such a thing will give her Ease, and then give her the Metheglin. In the Morning ask her if she did not feel some little Pains or Pains in some part of her Body, and if she says that she felt a pricking or uneasiness about her Navel, then be assured that she has conceived; but if she has not felt any, then you may depend on the contrary. But there are some Women who are so sly and cunning, that they understand this Trick, and will answer directly contrary to what you expect.

**Observe. VI.**

*Note,* That the Reason why this Experiment holds true is, because the Honey obstructs the Nerves, and the Veins, from which Obstruction arises a Pain about the Navel: And the Sweetness of the Honey is not wholesome, because whatever Substance is fat and sweet, will prove prejudicial.
C H A P. IX.

To know when a Woman has lost her Maidenhead.

We shall now treat of, and shew the Signs whereby a Man may know whether a Woman has been debauched. Here we must observe, that at the first time of Coition some Women are very much broken, so that their private Parts are overstretch'd and enlarged, by Reason of the Man's Instrument being too thick and no ways fit for, or adapted to the Woman's, and by that means her private Parts are extended; so that a Man may find an easy Entrance without Pain or Trouble; and then he may depend upon it that some other Person has ploughed up the Ground before him. And because young Women's natural Parts are overstretched at first, hence arise the Pain they feel in those Parts. Another Reason for such Pain is, that there is a thin Skin situated about the middle of her private Parts, which Skin is broken by the Man's Instrument in the Act of Coition. And hence it comes to
to pass that she is occupied, the less pain she feels, and in a little time is sensible of the pleasure which coition affords.

**Observation.**

Here the Author treats of the signs of lost virginity, which are very demonstrable. But another sign may be given, namely, that the private parts of a virgin are close, but those of a woman are always open.

Note, That if you have a mind to try whether a young woman has lost her maidenhead, take that part of dilly-flowers that is yellow, reduce it to powder, and give it her among her meat; if she has been debauched, then she will make urine immediately: Or, let her make water upon mallow-leaves; if the urine runs off, and the leaves remain dry, this is another sign that she is not a virgin: Or, hold some lettuce to her nose, and if she has been debauched, she will not refrain from pissing.

**Chapter X.**

The Signs of Virginity.

A chaste woman is shame-faced and apt to blush; cautious and fearful to give the least occasion for censure; modest and decent in her speech and deportment; when she approaches near a man, or enters...
tains him in the way of Generation, her 
Gesture and Behaviour are accompanied 
with Bashfulness and Simplicity. But as 
there are some Women so skilful, and, 
as it were, trained up in the Art of de-
ceiving a Man, such exquisite Hypocrites, 
that an experienced Judge can scarce distin-
guish their counterfeit and mock Modesty, 
from what is real and unaffected; since there 
are such artful Practitioners as these, it will 
be necessary to give some other Mark or 
Token, whereby a modest Woman may be 
known, than merely by an outward Appear-
ance. To obviate therefore their Wiles and 
and Stratagems, with which they impose up-
on Men, let some of their Urine be pro-
cured; if it be clear and transparent, some-
times White, or sometimes Grey, you may 
depend upon their being Virgins: If their 
Urine is of a golden Tincture, clear and 
ponderous, these are certain Signs that they 
have a desire and propensity to Coition; this 
always holds good in chaste Women. But 
in Women, who have been debauched, their 
Urine will appear foul and thick, occasioned 
by the Fracture of the little Skin in their 
private Parts, mentioned in the preceeding 
Chapter, and the Seed of the Man may be 
seen at the Bottom, or in the sediment of 
their Urine. In Women, who have their 
natural Purgations, their Urine will be bloody,
their Eyes will be watry, there will be a visible Alteration in their Countenance, and their Food will seem nauseous to them. At such a time as this, a Man ought to avoid the Embraces of a Woman, for Coition at that juncture is very prejudicial: And therefore a prudent Woman, while she is in her Courses, will withdraw herself, and refrain from Man.

Observe 1.

Note, That a Virgin's Urine is clear, because she abounds with Heat, and therefore has a good Digestion; and as the Urine passes thro' the Places of Digestion, it receives its Colour from thence, that is in the Reins. But this Urine ought to be taken immediately after the first Sleep, and Care ought to be had, that it be not changed by any Accident, as Sickness, or gross Food.

Note, That there are three Regions in Urine, viz. The Brain and the Head, the Reins and the Heart, the Testicles, Matrix, and the Loins.

Note, That when a Woman has her Purgation, then the Humours ascend to the Eyes, because the Eye is the most porous part of the Body, and is very liable to be affected, and then a Woman looks Pale and nauseates her Food, having an infected Brain, and vitiated Smell. At such a time it is prejudicial to use the Act of Coition, because Children who are then begotten, will be subject to the Falling-sickness, and a Leprosy, because the Substance of which they are composed is at that time very venomous.

Here it is worth our Observation to take Notice, that much Mischiefs often accrues from old Women at the time of their menstrual