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A BRIEF DISCOURSE
OF A DISEASE...

by
Edward Jorden

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Ann Arbor    London
A BRIEFE DISCOVERY OF A DISEASE CALLED THE Suffocation of the Mother.

Written uppon occasion which hath beene of late taken thereby, to suspect possession of an evil spirit, or some such like supernaturall power.

Wherein is declared that divers strange actions and passions of the body of man, which in the common opinion are imputed to the Diuell, have their true natural causes, and do accompany this disease.

By EDVWARD IORDEN
Doctor in Physicke.

LONDON.
Printed by John Windet, dwelling at the Signe of the Crosse Keyes at Pomles Wharfe. 1603.
TO THE RIGHT WOR.

shipfull the President and Fellowes of the

Colledge of Physitons in

London.

S I am desirous to satisfie all indiffe-
rent men concerning the occasion and
intent of this my discourse: so I
thought good to direct the same espe-
cially unto this societie, whereof I am
a member; to testifie both how justly or
rather necessarily I have beene drawn
to the undertaking and publishing hereof: as also how
willing I am to submit my selfe to your learned censure;
the argument of my writing being such as none can better
judge of then your selues.

And first I protest upon that credit which I desire to
have among you, that I have not undertaken this busines.
ne of mine owne accord, as if I esteemed of mine owne know-
ledge and observation in this case above other mens. For
(if it had beene thought good to have imposed it uppon o-
thers) I do acknowledge that there are many among vs
better able then my selfe to have written in this kind, unto
whome I would willingly have put over my taske. Nei-
thor did I ever find my selfe prouoked hereunto upon any

A 2
The Epistle Dedicatarie.

peeuish humor to contradict or to disgrace any who doe judge otherwise of some pointes contained herein, then my selfe doe: many of them being such as I do love and affect well. Neither upon any fawning humor to please or flatter any person whatsoever, which I doe esteeme more base then begging. But dislayning both bony and gall, I have plainly set downe the true doctrine of Phisike concerning that disease which gives so great occasion of distraction among many good men: especialy such as haue not learning sufficient to resolute them of this point, or not that moderation and humilitie of spirit to acknowledge their insufficiency, and to hearken unto others whom in all reason they might thinke able to direct them better in such a case.

For if it be true that one man cannot be perfect in everyarte and profession, and therefore in cases out of our owne callinges, we do depend upon those which haue been trayned up in other particular subiects, knowing men in their owne profession: Why should we not prefer the judgementes of Phisitians in a question concerning the actions and passions of mans bodie (the proper subiect of that profession) before our owne conceites; as we do the opinions of Diuines, Lawyers, Artificers, &c. in their proper Elements.

Neither have I done this as taking upon me to reforme the mindes of men which are not under my charge (for I could willingly have permitted every man to enjoy his owne opinion;) But being a Phisition, and judging in my conscience that these matters haue beene mistaken by the common people, I thought good to make knowne the doctrine of this disease, so farre forth, as may be in a vulgar tongue conveniently disclosed, to the end that the unlearned and rash conceits of divers, might be thereby brought to better understanding.
The Epistle Dedicatoriet.
derstanding and moderation; who are apt to make every thing a supernatural work which they do not understand, proportioning the bounds of nature unto their own capacities: which might prove an occasion of abusing the name of God, and make us to use holy prayer as ungroundedly as the Papists do their prophane trickes: who are ready to drawe forth their wooden dagger, if they do but see a maid or woman suffering one of these fits of the Mother, conjuring and exorcising them as if they were possesed with evil spirits. and for want of work, will often times suborne others that are in health, to counterfeit strange motions and behaviour: as I once saw in the canto in Paduasue or sixe at one sermon int. rupting and reviling the Preacher, untill he had put them to silence by the signe of the Cross, and certaine power lese spells.

Wherefore it behoveth us as to be zealous in the truth, so to be wise in discerning truth from counterfaiting and natural causes from supernatural power. I doe not deny but that God doth in these dayes worke extraordinarily, for the deliverance of his children, and for other ends best knowne unto himselfe; and that among other, there may be both possession by the Devil, and obsessions and witchcraft, &c. and dispossessions also through the Prayers and supplications of his servants, which is the onely meanes left unto us for our reliefe in that case. But such examples being verie rare now adays, I would in the feare of God advise men to be very circumspect in pronouncing of a pos session: both because the impostures be many, and the effects of natural diseases be strange to such as have not looked throughly into them.

But let us consider a little the signes which some doe show.
The Epistle Dedicatiorie.

Show of a supernaturall power in these examples. For, if they say there neede no such signes appeare, because the Diuell by witchcraft may infect a naturall disease: then I ask them what they have to doe with the Diuell, or with dispossessing of him, when he is not their present, but hath beene only an externall cause of a disease, by kindling or corrupting the humours of our bodies; which disease as well as other will submit it else to physicall indications: as is shewed, cap. 1. Wherefore they must needs make him to be an internall cause, and to possesse the members and faculties of the bodie, and holde them to his use: or else they understand not what they say, when they doe peremptorily disclaime naturall means, and auouch that they speake certaine wordes, and performe certaine voluntarie motions upon his incitation, and are hindered by him from speaking other wordes which they would faine utter. And therefore to this end divers signes and Symptoms are allledged by them, as arguments of a supernaturall and extraordinarie power inherent in the body.

One of their signes is Insensibilitie, when they doe not feele, being pricked with a pin, or burnt with fire, &c. Is this so strange a spectacle, when in the Palsy, the falling sickness, Apoplexy, and divers other diseases, it is daily observed? And in these fitts of the Mother it is so ordinarie as I never read any Author writing of this disease who doth not make mention thereof. This point you shall finde proved both by authorities and examples in the 4. Chapter.

There also you shall find convulsions, contractions, distortions, and such like to be ordinarie Symptoms in this disease.

Another
The Epistle Dédicatarie.

Another signe of a supernatural power they make to be the due & orderly returning of the fits, when they keepe their fast day and houre, which we call periods or circuits. This accident as it is common to diverse other chronicall diseases, as head-aches, gowtes, Epilepsies, Tertians, Quarters, &c. so it is often obserued in this disease of the mother as is sufficiently proved in the 2. Chapter.

Another argument of theirs is the offence in eating or drinking, as if the Devil ment to choke them therewith. But this Symptom is also ordinarie in utterin affects, as I shew in the sixt Chapter: and I have at this time a patient troubled in like maner.

Another reason of theirs is, the comming of the fits upon the presence of some certaine person. The like I doe shew in the same Chapter, and the reasons of it, from the stirring of the affections of the mind.

Another maine argument of theirs is the deliuerance upon fasting and prayer: which we will imagin to be so indeed, without any counterfeiting in that point. You shall see in the 7. Chapter, how this may be a naturall remedy two manner of ways: the one by pulling downe the pride of the bodie, and the height of the naturall humours thereof a verie convenient meanes, and often prescribed by our Authours in yong and lustie bodies: the other by the consideratif perswasion of the patient to find release by that meanes: which I shew in that Chapter by rules and authorities in our profession, and also by examples, to be a verie effectuall remedie in curing diverse diseases of this nature.

Many other such like instances they mayproduce, according unto euery ones seuerall conceit: which were in vaine for me to repeate particularly: unless I knew where-
The Epistle Dedicatorie.

in they would principally insist. But in the discourse following I have as neare as I could desribed all the Symptoms of this disease; whereby enemie may readily find an answer to his severall objections.

Now to testifie my love and affection to this societie of ours, and that I esteem more of the censure of a fewe learned and grave men, then of the opinions of a multitude of other people: I thought good to choose no other persons to patronize this slender discourse then your selves, who are best able of any in this land, or any such like societie else-where (that ever I could find) to judge whether I wrote true doctrine or no.

Therefore desiring you to accept it in good part, and as occasion may serve to give testimony unto it according as your judgements and consciences shall lead you, I take my leave this 2. Martii, 1602.

Your loving friend and Colleague.

Ed. Iorden.
Of the suffocation of the Mother.

Cap. 1.

That this disease doth oftentimes give occasion into simple and unlearned people, to suspect possession, witchcraft, or some such like supernatural cause.

The passive condition of womankind is subject unto more diseases and of other sorts and natures than men are; and especially in regard of that part from whence this disease which we speak of doth arise. For as it hath more variety of offices belonging unto it then other parts of the body have, and accordingly is supplied from other parts with whatsoever it hath need of for those places; so it must needs thereby be subject unto more infirmities then other parts are: both by reason of such as are bred in the part it selfe, and also by reason of such as are communicated unto it from other parts, with which it hath correspondence.
Of the Suffocation.

And as those offices in their proper kindes are more excellent then other; so the diseases whereby they are hurt or depravated, are more grievous. But amongst all the diseases whereunto that sex is obnoxious, there is none comparable vnto this which is called The Suffocation of the mother, either for varietie, or for strangenesse of accidents. For whatsoever strange accident may appeare in any of the principall functions of mans bodie, either animall, vitall, or natural, the same is to bee sence in this disease, by reason of the communitie and consent which this part hath with the braine, heart, and liuer, the principall seates of these three functions; and the easie passage which it hath vnto them by the Vaines, Arteries, and Nerves. And whatsoever humor in other partes may cause extraordinarie affects, by reason of the abundance or corruption of it, this part will afford the like in as plentifull a manner, and in as high a degree of corruption: and with this aduantage that whereas in the other, some one or two of the faculties onely one are hurt (as in Apoplexies, Epilepsyes, Syncopeyes, subuersiones of the stomacke, &c.) and not all (vnlesse as in Syncopeyes by consent; where the vitall function ceasing, all the rest must needs cease) in this case all the faculties of the bodie doe suffer, not as one may do from another, but all directly from this one fountaine, in such sort as you shall often tymes perceyue in one and the same person diuerse accidents of contrarie natures to concurr at once.

And
of the Mother.

And hereupon the Symptoms of this disease are sayd to be monstrous and terrible to beholde, and of such a variety as they can hardly be comprehended within any method or boundes: Insomuch as they which are ignorant of the strange affects which naturall causes may produce, and of the manifold examples which our profession of Physicke doth minister in this kind, haue sought aboue the Moone for supernaturall causes: acribing these accidents either to diabolicall possession, to witchcraft, or to the immediate finger of the Almighty.

But it is no maruell though the common people and men also in other faculties verie excellent may bee deuyed by the rareneste and straungenesse of these matters, which are hidden out of their Horizon amongst the deepest mysteries of our profession: when as Phisitons themselves, as Cornelius Gemma testifieth. If they bee not verie wel exercised in the practice of their profession, are oftentimes deuyed, imagining such manifold straunge accidents as their hee mentioneth, to accompanie this disease, (as suffocation in the throte, croaking of Frogges, hissing of Snakes, crowing of Cockes, barking of Dogges, garring of Crowes, frenzies, convulsions, hickcockes, laughing, singing, weeping, crying, &c.) to proceede from some metaphyticall power, when in deed (as he there sayeth) they are mecrely naturall.

Auius also in his Chapter of this disease, speaking of the causes of it, sayth, that there were some wise Phisitons in his time which said, that the cause
Of the Suffocation

Of this disease was unknown: Because as Iacobus de Partibus expoundeth it, they did thinke it to be inflicted from above, yet notwithstanding he setteth downe natural causes of it, and a natural cure.

Hippocrates also long before finding this error to bee helde by some in his time maketh mention of diverse of these Symptoms, and sayeth, that hee doth not see any thing in them more supernaturall, or more to bee admired, then there is in Tertiens, and Quartans, and other kindes of diseases: imputing it either vnto ignorance, and want of experience that Phisitians of his time did judge otherwise, or vnto a worser humor, when as being loath to bewray their owne defects through pride and arrogancie: and not knowing what to prescribe, would doe vnto divine causes, and neglecting natural meanes for their relief, would wholly rely upon expiations, incantations, sacrifices &c. cloaking their ignoraunce vnder these shadows, and pretending both more knowledge, and more pietie then other men: by which course, they gained this advantage, that if the patient chanced to recover, they should bee highly renowned for their skill; if not, their excuse was readie that Godshande was against them.

This hee speakeoth of the Phisitians of his time, whome hee confuteth principally by two reasons, which may scrue for excellent rules for all men to disserne such cases by. The first is, that there is no supernaturall Character in these Symptoms, as hee proueth by an induction of diverse of them,
of the Mother.

them, which in the common opinion were thought to be above nature: yet hee proueeth to haue their natural causes in the bodie of man as well as others haue.

The strength of this argument will better appeare hereafter in the particular Symptoms, which we are to entreate of: where it shall be made manifest that the most of them doe both depende vpon such natural causes as other diseases haue in our bodies, and also are oftentimes mixed with other diseases which are accompted natural.

It may likewise appeare by this, that whereas all other diseases are knowne by their notes and signes which resemble their cause (as Choller, Flegme, Melancholy, &c. haue their proper markes, corruption and putrefaction, their proper notes and malignity of Character) so there must be some Character or note of a supernaturall power in these cases (as extraordinary strength or knowledge or suffering) or else we haue no cause but to thinke them natural.

If the diuell as an externall cause, may inflect a disease by stirring vp or kindling the humors of our bodies, and then depart without supplying continuall supernaturall power vnto it; b then the disease is but natural, and will submit it selfe vnto Physicall cure. For externall causes when they are already remoted, giue no indication of any remedy.

The second argument of this is, that these Symptoms do yeeld vnto natural causes, and are both pro-

* vlis quod convertat commiexionem ad choleram migration, &c. Sive Jacobum de partibus

B 3 cured
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cured and also eas'd by such ordinary meanes, as e
eries are: and therefore they must needs be
natural.

The strength of this argument is grounded upon
the very foundation of our profession which hath
been elayd by d Hippocrates and e Galen long agoe
and ever since confirmed by the practise and obser-
vations of all learned men; that diseases are cured
by their contraries. I say contrary both into the
disease, into the cause, and into the Symptom. And
the more exact the contrarietie is; the more proper
is the remedy: as when they are equall in degree
or in power. But what equality of contrariety ei-
ther in degree or in power, can there be betwenee a
supernaturall suffocating power, and the compres-
sion of the belly or throat. They are disperats in
Logick, but not contraries. For contrarietie is be-
twene such as are comprehended unnder one ge-
neral. And where one is opposed into one alone,
and not indifferently into many. Neither doe I
think ethat any man well advised will say that by
compression of those parts, he is able to supprese
the power of the diuell. The like may be faide of
the application of cupping glasses, of sweete pla-
isters, of ligatures, &c. beneath, and of euell fmelles
aboue, by all which we do obserue those kindes of
fits to be mitigated: and yet there can bee no such
contrary respect in the against a supernaturall cause,
as is between a remedy and a diseaase. They are also
procured upon sweete smelles, upon pleasanet meats
and drinkes, upon seare, anger, tealousie, &c. as in the
parti-
particular causes shall be farther declared: and yet no such consent can be shewed in them with any supernaturall affect, as that they may any way cause or encrease it. Wherefore the rule of Hypocrates must needs be true, that if these Symptoms do yeeld vnto naturall remedies, they must also bee naturall themselves. And thus much in explanation of these two arguments of Hypocrates against the error of his time: which notwithstanding hath been continued in the mindes of men vntill this day, and no maruell: vnlesse the same corruption which bred it at the first, had beene remoued out of the world. And therefore divers of our Authors doe make especiall mention of this case wherein they report the common people to have beene deceived by imagining witchcraft or possession, where indeed there was none.

Amatus Lupitanus reporteth of one Dina Clara, a maide of 18 yeares of age, which had every day two or three such strange fits, as those that were about her, gaue out that that she was hauntet with an euill spirit.

In those fits every part of her body was distorted; she felt nothing, nor perceived any thing: but had all her senses benummed, her hart beating, her teeth close shut together: yet for an hours space or two she would haue such strong motions, that shee would weary the strongest men that came at her. When she had beene three weckes in this case, her left arme began to be resolued with a pallsie, &c. He being called vnto her prescribed such remedies as...
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are usually in this case, and within few days recovered her, to the great admiration of the beholders.

Petrus Forrestus maketh mention of another maid of 22 years old, which dwelt with a Burgermaster of Delft in Holland, who falling in love with a young man, fell also into these fits of the Mother: which held her many hours together with such violent horrible accidents, as she never saw the like: her whole body being pulled to and fro with convulsive motions, her belly sometimes lifted up, and sometimes depressed, a roaring noise heard within her, with crying and howling, a distortion of her arms and hands: in so much as those about her thought her to be possessed with a devil, and out of all hope of recovery. He being called unto her in January 1565. applied convenient remedies as there he sateth downe, and in a short time restored her to her health again.

Many more such like examples might bee produced both out of authenticall writers in our profession and out of our own experiences, which yet do liue (were it not that late examples would bee offensive to rehearse:) but these may suffice to shew how easily men vnexperienced in those extraordinary kinds of diseases, may mistake the causes of them: when through admiration of the vnawnted and grievous accidents they behold, they are carried vnto Magickall and Metaphysicall speculations. But the learned Plistion who hath first beene trained vp in the study of Philosophy, and afterwards confirmed by the practise and experience of all manner of
of the Mother.

of naturall diseases, is best able to discern what is naturall, what not naturall, what preternaturall, and what supernaturall, the three first being properly subject to his profession: and therefore they doe wrong vnto the faculty of Phisicke, and vnto them selues, and oftentimes vnto others, who neglecting that light which wee might yeeld them, doe runne headlong and blindefold into many errors and absurdities. For prevension whereof I haue breffely set downe what the doctrine of Phisitians is concerning this disease of the Mother, which of all other is most subject vnto misconstruction. For that as Forrestus saith it is a harde matter to discern in what maner the Mother may occasion such strange and manifold accidents.

Cap. 2:

What this disease is, and by what means it causeth such variety of Symptoms.

His disease is called by diverse names amongst our Authors. Passio Hysterica, Suffocatio, Presocatio, and Strangulatus uteri, Caducus matricis, &c. In English the Mother, or the Suffocation of the Mother, because most commonly it takes them with choking in the throat: and it is an affection of the Mother or womb wherein the principal parts of the bodie by consent do suffer diversly according.
Of the Suffocation
ding to the diversitie of the causes and diseases wherewith
the matrix is offended.

I call it an affect in a large signification to com-
prehend both morbum and Symptoma. For some-
times it is either of them, and sometimess both. For
in regard the actions of expulsion or retention in
the Mother are hurt. It may be called a Symptoma
in actione lasc: in regard of the humor to be expelled
which corrupteth and putriseth to a venemous
malignitie. It is likewise a Symptoma in excremento
verti mutato. And in regard of the perfriguration
of the Mother, and so of the whole bodie. It is also a
Symptoma in qualitate tangibilis mutata, not morbus ex
integre: because it is suddenly inflicted and suddenly
removed. But in regard of the rising of the Mother
wherby it is sometimess drawn vpwards or sidewards
aboue his natural seate, compressing the neighbour
parts, & so consequently one another. It may be said
to be morbus in situ, in respect of the compression is
selfe, causing suffocatiō and difficultie of breathing.
It may be causā morbi in forma by causing correlation
of the instruments of breathing. And sometimess these are complicated and together with a
venemous vapour, arising from this corrupt humor
vnto divers parts of the bodie, there will be an euill
position of the matrix also: either because the ligaments, vaines and arteries being obstructed: by
those vapours are shortened of their wonted length,
and so draw vp the part higher then it should be: or
for that the matrix being grievously anoyed with
the malignity of those vapours doth contract it selfe
and
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and rise vp by a locall motion towards the midrif.

I say of the Mother or wombe because although the wombe many times in this disease doe suffer but secondarily, yet the other parts are not affected in this disease but from the Mother: (Radix suffocationum veterus) which finding it selfe annoyed by some vnkind humor, either within it selfe, or in the vessels adjoyning or belonging vnto it, doth by a naturall instinct which is ingrafted in every part of the body for his owne preservation, endeavoure to expell that which is offensive: in which conflict if either the passage be obstructed, or the humor inobedient or malignant, or the functions of the wombe any way depraued, the offence is communicated from thence vnto the rest of the body. The principall part of the body are the leaues of the three faculties, which do gouerne the whole body: The braine of the animall, the hart of the vitall, the liver of the naturall, although some other parts are plentifully endowed with some of these faculties, as the stomacke, entrails, vaines, spleene, &c. with naturall faculties, the instruments of respiration with animall and naturall. These parts are affected in this disease, and do suffer in their functions as they are diminished, depraued, or abolished, according to the nature & plenty of the humor, and the temperament and situation of the Mother: and that diversely: For somtimes the instruments of respiration alone doe suffer, sometimes the heart alone, sometimes two or three faculties together, sometimes successively one after another, somtimes one part suffereth both.
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A resolution and a convolution in the same fit, or when as it suffereth in one part and not in another, as we see oftentimes sense and motion to bee taken away and yet hearing and memorie to remaine, the speech failing and respiration good. Sometimes respiration, sense, and motion do altogether faile, and yet the pulse remaine good: So that the variety of those fits is exceeding great, whereinde the principal parts of the body doe diversely suffer.

Another diversitie there is, in the order of these fits: for sometimes they keep due and periods or circuits yearly or monthly, according to the falling sicknesses, and sometime every weke, sometimes every day, &c. I know a gentlewoman in this towne, who for 2 yeares together neuer missed a fit of the Mother in the afternoone. The like is hereafter mentioned in the Essex gentlewo. who for 16. years together had every day a fit of the Mother at a certaine houre. Dr. Argent and I had another patient, in whom for 10 weeks together we observed a fit of the mother every saturday. I adde by consent of the Mother to distinguish those Symptoms or diseases from such as are caused originally by the part affected. For being procureed but by consent, they endure no longer the the fits of the mother do continue. The consent or communitie which the matrix hath with those principal parts of the body is easily percieued, if we consider the anatomy of that part, & the divers waies whereby it may and doth communicate with them. The factions of this part, besides that which is commo to all other for their nutriment derived from the natural facultie
facultie, are 2. the one respecting the preseruatio of
the whole body, as it is an Enumiitory of diuers super-
fluitities which do abound in that sex. The other for
the propagation of mankind, where it is to be con-
ceived and nourished vntill it be able to appeare in
the world. In regard of these offices this part hath
neece of great varietie of prouision, according as
the vses are manifold. The substance is nerous, for
the great necessity it hath of sense and motion.

It is also Porous for the better entertaining of
the vitall spirits, and the necessitie it hath of distenti-
on and contraction.

It is tied vnto diuers partes of the body that it
might the better beare the weight of an infant ;
backwards by little strings vnto the lower gut, vnto
the loines and os sacrum : forwardes vnto the necke
of the bladder and os pubis by certaine membranes
deriued from the peritoneum : on each side it is tyed
vnto osa illii by a ligament growing from the mus-
cles of the loynes. It receiueth also for the former v-
es, vaines from the liuer, arteries from the hart, and
nerues from the braine and backe, which are all in-
serted into the substance of the part, to derive vnto
it the benefit of those 3, faculties, both for the pro-
per vse of the part, and for the use of propagation
and to discharge the whole bodie of diuers superflu-
ities, which otherwise would be an occasion of ma-
nny infirmities in them.

Now according to this description let vs consi-
der how by consent, the principall partes of the
bodie may bee affected from the matrix.
Of the Suffocation

The partes of our bodie doe suffer by conta\[202\].

b two manner of wayes. The one is when they
do receyue some offensifue thing from another
parte which is called Communitatis non absoluta.

And this is either a qualitie as in venemous and in-
fecious diseases, where the malignitie creeping
from one part to another doth alter the qualitie of
the parts as it goeth, and at the last is communica-
ted to the principall parts, as the head, heart, liuer,
longs, &c. or a substance which either by manifest
formula, and vaine, nerves, arteries, &c. or by insen-
sible pores (as Hippocrates faith, our bodies are tran-
spirable, and transmeable) is conuaued from one
part to another: whether it be a vapour or a humor,
as we doe commonly obserue in the fits of feuers,
where a vapour arising from the part afflicted, dis-
perseth itselfe through the whole body, and affec-
teth the sensifue parts with colde or heate, the mo-
tiue parts with trembling, the vitall parts with fain-
ting, sounding, inequallitie of pulse, &c. the naturall
parts with deceit of appetite, subussion of the
stomacke, &c. vntil nature haue overcome and
dissipaued it. In these Feuers also many times hu-
mors are so plentifully sent vp vnto the braine, as
by custome or long continuance they breede some
proper affect there.

The other kinde of communitie is that which
they call Communitatis absoluta, wherein in the part con-
tenting receiueueth nothing from the other, but yet
is partaker of his grieue: either for similitude of sub-
stance or function, which causeth mutuall compla-

sion.
of the Mother.

tion: as all neruous partes haue with the braine: whereby if any Nerve or neruous part bee hurt or pricked, the braine suffreth a convulsion, or for neighbourhood and vicinitie, whereby one part may offend another, by compression or incumbencie: as in the prolapse of the Mother, the bladder or fundament is oftentimes offended in their natural excretion. And in this disease which we haue in hand by the locall motion of it vpwardes, the midrife is straightned of his scope, whereby the lunges doe faile in their dutie, or by reason of connexion or continuitie which it hath with other parts, by Vaines, Nerves, Arteries, Membranes, Ligaments, &c: whereby the offence is easily imparted vn to other partes. Or lastly by priuation of some facultie or mater, whereof the part hath neede. As in the obstrucution of the Spina Dorsi there followeth a resolution or pallie of the legges or armes, by reason that the animall facultie that should giue sence or motion to the part is intercepted and hindered in his passage. Likewise in a resolution of the Muscles of the brest, as in a wound of that part, or in wounding the voice is taken away, because the matter of it which is breath, is either not sufficiently made, or is carried another way, or not competently impelled to the organs of voyce.

All these manner of wayes hath the Matrix by consent to impart her offence vn to other partes. For there watheth no corruption of humor, vapour, nor euill qualitie, where this part is ill affected, to infect other partes withall, there wantes no opportu-
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...
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Cap. 3.

Of the kinds of this disease, and first of that wherein the vital faculty is offended.

Now I come to the kinds and sorts of this disease, which may be reduced unto three principal heads, according as every part of the body belongs unto some of the three principal functions which do govern the body of man. Not that every symptom in this disease doth hurt some of the three functions, for some are only molestations or deformities, as sudden Collickes, windie humors, noyes, alteration of colour, &c. But because every part may well bee mustred under some of these generals: and we doe seldom see any hystericall affect wherein some one or more of the functions are not affected. These functions as they are distinct in office, so they possess in our bodies severall seats and haue several instruments belonging unto them.

1. The vital function which by preserving natural heat in a due temperature, maintaineth the conjunction of soule and body together, hath his principal mansion in the heart, and from thence by his Arteries conveyeth vitall spirites unto every member: Soas without this wee could not liue: and therefore it is accounted the principal function.
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tion, because the rest receyue their being from this, and this saking they must needs all cease. This function is performed by the motion of the heart, and Arteries, which in this affect of the Mother is drawne into consent as it is either diminished, abolisht, or depraued. The deprauation of this motion is either when it is too fast and quick, or when it beates disorderly. The pulse in this disease is oftentimes too quicke, although it bee weake withall: but seeing it brings no great offence with it, the patient doth seldom complain thereof. The greater offence is when it beates disorderly, and keeps no equall nor orderly stroke, but either trembleth and daunceth in the motion, or else is violently impelled: insomuch as it doth not onely remove ones hande being applied to some part where the Arteries are great, and neare to the skinne) as lately appeared in a noble Gentleman of this lande now dead) but as Fernelius testifieth, hath sometimes displaced the ribbes, and sometimes broken them through the violent motion of the heart.

This Symptom is called the palpitation or beating of the heart, or Arteries whereof Maximillian the Emperour died, as Crato reporteth, and where with Charles the sift was oftentimes molested, as Vesalius writeth. It is chiefly to bee perceyued where the Arteries are great & neare the skin: as ynder the left ribbes towards the backe, and in the necke: as you may obserue in Maides that haue the greene sickenesse, by the shakings and quivering of their ruffles, if they fit close to their neckes: where sometimes
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times through the dilatation of the Arterie there ariseth a tumour as bigge as ones fist. This Symptom is euerie where mentioned by our Authours in this diseale and our dayly experience confirmeth it.

This motion of the heart and Arteries in this affect of the Mother is oftentimes diminished either in part or to sense totally. In part, where the pulse in this diseale is weake, slow, obscure, intermitten, &c. and the whole bodie accordingly feeble and slow in every action, for want of influence of vitall facultie from the heart. It is totally diminished in that Symptom which is called Syncope or swounding, the very image of death, where the pulse is scarcely or not at all perceyued; the breath or respiration cleane gone: by reason that the heart wanting his motion hath no neede of the helpe of the lungs to refresh it withall; all the facultyes of the body sayling, it selflying like a dead corpse three or fourhuyres togither, and sometimes two or three whole dayes without sense, motion, breath, heat, or any signe of life at all (like as we see Snakes and other creatures to lie all the winter, as if they were dead, ynder the earth) insomuch as divers e errors haue beene committed in laying forth such for dead, which haue afterwards beene found to haue life in them, and haue risen vp in their burialys, whereupon there haue beene lawves enacted, as Meryurialis reporteth, that no woman which was subiect to this diseale should be buried vntil she had beene three dayes dead. Or as Alexander Benedictus...
Of the Suffocation

of Bolonia sayth 72. houres, which commeth to the same reckoning. a Petrus Bayrus setteth downe divers reasons why they should not be buried before three days bee ended, besides the experience of some (as hee saith) that haue beene found alive in their graves after they had beene buried. I will refer the reader for the reasons to the author himself, and to b Forreitus in his observations. c Plinie maketh mention out of Heraclides, of a woman who for seuen dayes together lay for dead in a fit of the mother, and was restored againe to life: which (saith d Marcellus Donatus) is not to be thought a fabulous tale, seeing it is not repugnant to the rules of Philosophie and Physicke. And e Galen making mention of the verie same hystorie vnder the name of Apnas, discourseth of the reasons of it.

f Rabbi Moses an ancient Author in Physicke, reporteth also of a woman, that in the sette of the mother, did lie six dayes without sense and motion, her Arteries being waxt hard, and she readie to be buried, and yet recovered.

g Bottomus a late professor of Physicke in Padua, reporteth of a woman that being giuen ouer for dead in a fit of the Mother, was by such conclusions as he tried, discouered to be yet alive, and recouered her former health againe by such remedies as he prescribed.

h Foreitus of Alkmar in north Holland, but lately dead, setteth downe the like example of another, that lay in that maner 24. houres, and was by him restored to health againe.

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of the Mother.

The like also he citeth out of Leonellus, in that place, of one that lay with her eyes shut, and dumb a whole day, and by convenient remedies was deliuered from her fit, and could rehearse all that was done about her in the time of her fit. But the most pitifull example of all other in this kinde, is that which Ambrose Paræ reporteth of Vesalius a wor-thie Physition, & for anatomicall dissections much renowned, who being called to the opening of a Gentlewoman in Spaine, which was thought to be dead through the violence of one of these fits, began to open her, and at the second cut of the knife she cried out, and stirred her limbes, shewing manifest signes of life to remaine. The beholders were exceedingly amazed at the sight, and blamed the Physition much for it: who though he tooke her for dead, yet tooke he great apprehension of sorrow for that accident, that he estranged himselfe. After through griefe and remorse of conscience for his error, pretended (as others say) a pilgrimage for the absenting of himselfe, and therein died. Many more examples to this end could I produce out of Authenticall writers, and late experiences, if it were free for mee to mention them: but these may suffice to shew how wonderfully the vitall facultie is ouerthrowne in this disease, and withall respiration, sense, motion, and all the functions of the bodie by reason of this.
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Cap. 4.

Of that kind of this disease wherein the animall facultie is offended.

The second kind of this disease is, where the animall facultie doth principally suffer; and it is that faculty whereby we do understand, judge, and remember things that are profitable or hurtfull unto us, whereby we haue sense and do feele the qualities of things, and move to and fro, & performe divers other voluntary actions for the commoditie of the bodie. For nature had made vs but base creatures, if she had giuen vs onely the vitall facultie barely to liue, and the naturall to grow, and to supply the expence that is daily made of naturall moisture: If she had not withall giuen vs knowledge and understanding of such things as we are subject vs, and abilitie to moue our bodies at our pleasure, to apprehend that which is profitable & to shun that which is offensive, &c. And therefore as a facultie making most for the dignitie and use of man, it is placed principally in the braine, from whence it disperseth his beames of influence into every part of the bodie, according to the seuerall vses and necessitie of each part.

This animall facultie hath this peculiar difference from the vitall and naturall faculties, that the functi-
of the Mother.

ons of it are subject vnto our wil, & may be inteded remitted, or perverted at our pleasure, otherwise the in the other faculties: For no man can make his pulse to beate as he lift, or alter the naturall functions at his will and pleasure. But these animall functions may be abused both by our owne will, and by the violence of some disease, and by both, as Galen testifieth, lib. 2. de Symptomatum causis cap. 12. That it may be abused by our owne will, he proueth also in another place, where he bringeth an instance of a servuant (servi barbari) who killed himselfe to anger his master by holding of his breath. S. Augustine faith that he knew a man that could make himselfe to sweate when he lift, by his imagnation only. Cap. nelius Gemma faith, that he knewe one that could weepe when he lift: others that could make their bodies stiffe like an image, imitate the voyces of all kinde of creatures, raise a hickocke, and breake wind as often and in what maner they would. And S. Augustine tells of onethat would make a kinde of musicke that way. Adrian Turnebus saw a rogue that gayned much money by shewing this seate, we do also daily see that some can counterfeit madness, some drunkennesse, some the falling sickness, some pallsies and trembling, some can play the foole and supply the roomes of innocents, some can make noyes & speake in their bellies or throates, as those which Hyppocrates calleth Eugastrimuthoi ventri loqui, such as was the holy maid of Kent, and Mildred of westwall, &c. And it is strange to see how young bodies will be bowed and writhed diversly, as wee see
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fee in tumblers, jugglers, and such like companions. Hereupon divers have counterfai"d diseases as I once saw a poor fellow being arrested for a small debt, counterfa"d a fit of the falling sickness, with strange and violent motions: whereby the creditor in compassion was moved to release him. Being released he was well again, and unto his friends seemed to confess the cou"nage: others have count"fai"d possessions, either upon mere deceit or inticed therto through the conceite of some disease wherewith they have beene troubled. But for this point I referre you to the histories of Agnes Briggs, Rachel Pinder, Martha Brosier, &c. Ren. Scot tells of one that being blind, deaf, and dumb, could reade any canonica"l Scripture, but no Apocripha: But was discovered by insertsing a leaf of Apocripha among the canonica"l. Another sa"ng her selfe to be posessed with a diuell, would answer to any question made in English, but understood no latine. Divers such like examples might bee procured to shew how the animall functions may be abused by our owen will. But against our wills this facutly doth suffer by consent in the suffocation of the Mo"her diversely according to the variety of offices or functions which it performeth.

The functions of it are three, the first is called In"ernal and principall fence which doth governe and direct all the rest by Imagination, Reason and Memory: which if it bee hurt either by imminence or depravation or total abolishment, then the inferior functions doe necessarily participate with the of"ence.
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fence. They are hurt by Imminution when a man doth not Conceive, Judge, or remember so well as hee ought to doe, as in dulnesse or blockishnesse, as wee call it indiscretion, foolishnes or want of judg-
ment, in oblivion or forgetfulness, &c. They are abo-
lished either in those drowsie affects which wee call Sopor.
Caros, Coma, veternus, Lethargus &c. or in those asto-
nishing Symptoms wherein all the animall faculties are at once taken away, sometimes with a generall
resolution or palse, as in Apoplexies: sometimes
with a generall convulsion, as in the falling sicknes:
sometimes with a Stiffnesse or congelation of the body,
wherein they lie like an image in the same forme
they were taken.

These internall fences are overthrownne either
in part or in whole in this Suffocatio of the mother :
and thereupon it is likened unto these former disea-
ses: and this kind is accounted by Anicen to be the
most grievous of all other, where the imagination
and reason is hurt: and the other which holds them
with convulsions, contractions, &c. he accounts to
bee the milder and the more vsual: And there-
fore he faith that commonly they can remember
what was done about them in their fit: vnlesse it be
of this most grievous kinde.

The Internall fence is depraued when a man
doeth imagine, judge, or remember things that are
not as if they were, or things that are, otherwise then
they are indeed. Whether they do it in cogitati-
on alone, or do express it by word or deede. As

...
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Infania.  
Deltirium.  
Melancholia.  
Furor.

Vigilia.  
Insomniaum.

B Salus Sati.  
F. Platerus de mementi alienatione pag. 103

We see in those fools which we call naturals, in mad men, in melancholike men, in those that are furious, in such as do dote, in such as are distracted through love, fear, grieve, joye, anger, hatred, &c. In some of which they will laugh, crye, prattle, threaten, chide, or sing, &c. according to the disposition of the party or the cause of the affect.

These functions are also depraved in too much wakefulness through the commotion of the animal spirits, also in dreams, where sometimes besides the depravation of the fantastie they will walke, talke, laugh, crye, &c. And lastly in that disease which is called, B Salus Sati, vitii, or Saltuosa disposition membro- rum wherein they will daunce, and leape, and cannot endure to be quiet.

This depravation of the internall fences, is so ordinary in the fits of the Mother, as Horatius Augenius Epistola 6. seemes to make it of the essence of this disease, that the imagination is ever depraved in it.

But Hyppocrates, Galen, Avicen, and most of the best Authors in our profession, do affirm that very often there happeneth an alienation of the mind in this disease, whereby sometimes they will waxe furious and raging deprived of their right judgement and of rest.

The second function of the animal facultie is the externall sensitie function, which giveth to the eye the facultie of seeing, to the care of hearing, to
of the Mother.

the tongue of tasting, to the nose of smelling and to
divers parts of the bodie the power of feeling.

This function in all these kindes is diminished,
depraued, or cleane abolished, but especially in this
disease of the mother, we do obserue the offence
which is done to the feeling facultie; when the
parts are benummed or do not feele at all, or when
they feele d paine and offence, or when they feel
things falsely and otherwise then they are.

Concerning hearing, although e Hippocr.Rhais
and divers others doe obserue that sometime it is
hindred: yet it seemes to be in the former kinde
where the internall facultie doe suffer. For Marca-
tus  Bệnhs it as a difference from the falling sicknes, that
in this suffocation of the matrix they doe common-
ly heare. The priuation of the other senses of fee-
ing, tasting, smelling and feeling, are verie ordinarie
in this disease, as you may obserue in the Histories
following, and in these quotations.

The third function is that which giues mo-
tion to the whole bodie. This motion lierteth ei-
ther for a voluntary use onely, or for a naturall use
also. The motions for the voluntary use are the
free motions of the externall members of our bo-
dies: as to bowe the whole bodie and the head by
means of the backe, to apprehend with the hand, to
stand and goe with the feete and legges, to chewe
with the lawes, to open & shut the lips & eyelids, to
moue the eies, &c. This function is diminished in that
affect which we call lassitude, werines or vnwelldines,

Horatius Augustus Epit.6, Gal.de motu musc.lib.2.cap.6.et 8.

E. 2

wherein
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wherein we are not able to move so strongly and nimbly as we should.

It is abolished, either by a resolution or pallie where the sound part draws the sickly part, that is the part resolued, & depending draws the muscles & nerves &c.or by a Spasmus or contractio of them where the sick part draws the sound part, that is, the muscle which is affected, draws the member which is well.

A resolution or pallie is either general of both sides of the bodie, h exempting the head, or of one side called Hemiplegia, or yet more particular of the hand, legge, finger, &c. called i Paraplegia.

A Contraction or Spasmus is also of like sortes, sometimes the bodie is held vpright and cannot be bowed any way in that affect which is called Tetanos, sometimes it is bowed forwardes Emprostotonos, sometimes backward Opistotonos, sometimes the back is crookt in some part of it, as in Gibbo, sometimes the iawes, lips, face, eyelids, &c. are contracted, wherby they make many strange faces and mouthes sometimes as though they laughed or wept, sometimes holding their mouthes open or awry, their eyes staring, &c. Sometimes the handes, armes, legges, fingers, toes, &c. are contracted, sometimes particular muscles in the sides, backe, armes, legs, &c. one or more at once, as in crampes.

It is depravd where the motions are immoderate, peruerse, inordinate, or indecet, as when they are vn quiet, &c. cannot abstaine fro motions and gestures, casting their armes and legges to and fro, vp and downe.
of the Mother:
downe, dauncing, capring, vawting, fencing, and in
diverse maners forming their motions. Also in Con-
vulsions of the members, where they are shaken and
pulled by inordinate motions, as we see in the fall-
ing sickness. Also in trembling, palpitation, rigor
where the teeth do chatter, horror where the haire
standes vpright, stretching, yawning, gasping
twinckling of the eyes, &c. These impediments
and depraualions of motion are daily observ'd in
vterne affects: as may appeare by these testimonies.
Hypocrat.de morbi muliebr.lib. i. Albas oculorum par-
tes subuerit, dentibus frendet, & similis fit his qui hercu-
leo morbo destinentur. Item fit consilio fortis articulorum
corporis, claudam facit aut impotentem pra rigore, alias
atque alias seipsam iactabit. Horror, Erecta cervicis spira-
tio ipsam tenet, & quicquid e derit aut biberit ipsam mo-
dislat. Torpor occupat manus, & inguina, & crura & pop-
lites. Magnis pedum digitis convalluntur gibbosa sit, de
nat. muliebr. Gal. lib. de semine sep. 2. Tensiones lumbo-
rum & manuum, & pedum videndum apprehendebant loc.
affect. 6. 5. Aliis crura & brachia contrahuntur. Ani-
xenna. minor suffocationum est qua facit accidere spas-
mum & tetanum, fine nocuum in ratione & sensu.
Quandoque claudit oculos & non aperiit eos. Stridor den-
tium, percussio oculorum, & motus insoluntarius lacerto-
rum. Rhasis. Stridor dentium cum spasco & torquidne
extremitatum, dolores fortes adeo ut mulierem torquere
faciant undique & caput genibus implicari. &c. Mesue
doco superius citato. Actius. Oculi post multam granitatem
attolluntur, uter us paulatim laxatur & intellectum &
sensum recipit. &c.
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The animal motions which do serve for natural life, have their power from the animal faculty, but their urging and provoking and cause from the natural, and are either Respiration, Ingestion, or Excretion. Respiration hath annexed unto it voice, and speech; this is diminished or abolished in Suffocation or choking, from whence this disease which we intreat of taketh his name, as from the most common Symptom which appeareth in it. In difficulty of breathing, In priuation of voice and speech.

It is depraved when it is done immoderately or inordinately, whether it be voluntary, or involuntary, as in shortness of breath, sighing, yawning, the hic-cough, sneezing, coughing, belching, vomiting, making of noises, blowing, and reaching, &c.

Ingestion, or swallowing, is also hurt in this affect, when either they cannot swallow meate, or drinke at all, or with great difficulty.

Excretion is also hurt in this case, by vomit, seige or vrine, &c. when either they cannot performe it being provoked, or do it out of season, or more then is convenient, &c.

of the Mother.

These motions as they belong to the animall facultie are principally hurt by Resolution, contraction, or convulsion, according as the simple motions are, and therefore we shall not need to stand any longer vpon them in this place: as they belong vnto the naturall facultie, and do receyue offence in that respect shall be declared hereafter in the third general faculty. In the mean time let vs produce some examples of this 2
d. kind of Suffocation, where the animall faculty doth principally suffer: for examples many times do perswade more then doctrine. Hollerius reporteth that the gouernour of Rouen in France had two daughters which were helde with these fits, in such sort as they would laugh an houre or two together, and confess'd that they could not restraine from laughing, although diverse means to that end were used, both by entreaty, and by threatenes. He tells also of a gentlewoman de Roebot, who being in these fits would rave, laugh, & weep, her eies being shut. Forestus maketh mention of one Alcida Theodo, vici at Alkmare a yong lustye maid who was helde 24 houres in a most grievous fit of the mother, wherin she lay as if she had beeene halfe dead, hearing what was said about her, but could not speake, nor enjoy her
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her other senses. Sometimes she would bee pulled as if she had the falling sickenesse, sometimes would lie still as if she were in an Apoplexie, sometimes she would onely stirre her legges, the rest of her bodie being dull: and although she could not speake, yet she would crie and laugh by turnes, and then be full-en and dumpish, as if she were dead againe.

Alexander Benedictus Veronensis testifieth, that he saw a woman in a fit of the Mother, that was besides herself, and would sometimes laugh & sometimes crie. Those that attended her, applied Par-trice feathers upon coales vnto her nostrilles, and by chance through want of care there fell a great coale out of the Chaisingdish into her bosome, where it burnt her, and made a great blister, but she perceived it not untill the next day, and then complained of her breasts. My selfe had a patient in this Citie yet living and in good health (whome I will name vnto any whome it may concerne) that endured a violent fitte of the Mother a whole day together: wherein shee had many strong conuulsions, and sometimes did lie as if she had beene dead. Infor-much as the midwifes would haue giuen her ouer, and imputed ignorance vnto mee that I woulde attempt any thing for her recoverie. But her husband being perswaded by me to make triall of some means which I had prescribed for her, shee was within three or foure houres deliuered of a childe; yet knew not of it, vntill shee was throughly recovered of her fit, which was fourtie or fiftie houres after, and then she asked her husband what was
was become of her great bellie. I could rehearse two other such like examples within this citie, which happened not many moneths since.

But we had of late a most rare example of this disease in an Essex Gentlewoman of good note, who being once distressed by squibs, fell into these fits of the Mother, which held her every day, and whencesoever else she did eate any comfortable meat, for the space of fifteen or sixteen yeares together, with such violent convulsions, as five or six strong men could scarce hold her downe. Sometimes her limbs would be contracted, sometimes particular muscles, which would cause swellings in divers parts of her bodie, sometimes she would be without all manner of sense. And being made beleue by a stranger Phisition that she was bewitched, her fits increased upon her, and grew to bee stronger then before.


dote of the Mother...

Bartholomeus Montagnana reciteh vp 31. seuerall symptoms of this disease which hee observed in a Gentlewoman which was his patient. Convulsions, swoundings, choaking in the throate, sadnesse and lamentation, coldnes ouer her whole bodie, dumbnesse, and yet could heare, drowsiness, beating of the heart, trembling of the handes, contraction of the fingers, &c.

It were in vaine to heape vp many examples to this purpose, seeing our daily experience doth yeeld vs sufficient store of proofe of the variety of these symptoms in the animall facultie.

F Cap.5.
Of the Suffocation:

Cap. 5.

Of that kind wherein the natural facultie is offended.

The third kind of this disease is, where the natural facultie doth principally suffer. This facultie is of great necessitie for the main-tenaunce of mankinde and according to the diverse vies thereof is distinguished. For seeing that nature bringes vs not forth into the world perfect men, in that ripenesse and integri-tie, of all humane actions which afterwards we attaine unto, when wee come to full growth, it was meete to be provided of such a facultie in our bodies as might encrease our stature, & strengthen the instruments of the whole body, for the better per-fection of the actions thereof. And this is called facultas auctrix. Seeing also that wee are made of a fluxible moulede which wasteth and spendeth it selfe many wayes, whereby it standeth in neede of continuall refection and replie: Therefore it was meete to be furnished with such a facultie as might repaire the decay and expence of our substance, by yeelding continually apt matter for the nourish-ment of the bodie. And that is called facultas al-rix. And thirdly seeing notwithstanding our bodies are continually nourished with the best food, yet they must once die as well as other inferiour creatures.
creatures doe: therefore God hath induced us as well as other creatures with the facultie of generation: whereby we may be able to make our kind to continue as long as the world shall endure.

These three natural faculties have diverse others attending upon them, as the faculties of Attraction, Retention, Conceision, Expulsion, Alteration, Formation, &c. Which I will for brevity sake overslip with their bare mention, because the Symptoms of these faculties are not so evident to the beholders eye, nor so strange as those of the vital and animal faculties are, yet that these are also hurt in the suffocation of the Mother, appeareth both by daily observation, and by the authorities of all both ancient and late physitians who have written of this disease.

And to this place may we referre those accidents often mentioned in this disease. 2. Gnaiving in the raine, qualitative stomacke, and paines in diverse partes of the bodie, breaking of wind, vomiting, purging by siege, vring, or other excretion, loathing of meat, thirst, extraordinary hunger, swelling in the throat, swelling in the body, in the feet, obstructions in the vaines, consumptions, tumors, fevers, priuation of voice, paleness of colour, rumbling and noise in the belly or b. throat, like unto frogs, snakes, or other creatures, or as if they would speake as Hyppocrates reporteth of Polyarchus wife.

And these are three principall kindes of this disease.
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disease whereunto most of the Symptoms which ever do appear therein may be referred.

Cap. 6.

Of the causes of this disease.

The causes of this disease are either internall, or externall. The internall causes may be any thing contained within the bodie, as spirit, blood, humors excrements, &c. whereby this part is apt to be offended, but principally they are referred unto these two, a blood, and nature.

Blood is that humor wherewith we are nourished without which the infant in the mothers wombe could neither grow & increase in bignesse, nor yet liue: and therefore it was necessarie that those that were fit for generation, should be supplied with sufficient store of this humor, for the use of this part wherin the infant is to be nourished, for which cause there are large vaines & arteries derived vnto it: for the
of the Mother. 17

the conveyance of blood thereunto, and there is
greater provision thereof made in women's bodies
than in men: lest this part should be forced to
withdraw nourishment from other parts of the bo-
die, and so leave them weak and consuming.

But this provision of nature is oftentimes de-
fective: as when it is cut off by violent causes, and
the part left destitute of this familiar humor, which
should serve both for the comfort of the infant, and
of the part itself: which finding offence thereby
do both communicate it unto the other parts with
which it hath affinity according to Hypocrates do-
ctrine.1 Morborum muliebrum, and Aristotl, de gene-
rat. animal. cap. 11. uteru evacuati sursum ascendent et
prefocationes faciunt. Cordes gives us an example
of one who by chance cutting a vein in her leg,
whereupon she did bleed plentifully, fell into a fit
of the Mother, and by moist and nourishing diet
was recovered. The reason whereof Hypocrates
referreth to the overdrying of those parts through
large evacuation of blood, whereby the matrix doth
labour by such motion as it hath to supply it selfe
with moisture from other parts of the body: or as
Mercurialis doth interpret it, doth impart by com-
munitie (as is aforesaid) the offensive qualitie unto
the braine, and by that meanes procures convulsi-
ons, &c. Gallen referreth it unto the overcooling
of those parts which necessarily must follow a large
evacuation of blood, which coldenesse being very
offensive unto the nerves and nervous partes by
consent and compassion offendeth the braine also:

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and by that means may procure the former Symptoms.

And as the want and scarftie of bloud may procure this griefe, so the abundance & excess there of doth more commonly cause it, where the patients do want those monethly euacuationes which should discharge their bodies of this superfluitie: as we see in strong and lustie maidens, who having ease and good faire enough, haue their vaines filled with plenty of bloud, which wanting sufficient vent diistodeth them in bulck and thicknes, and so contracteth them in their length, whereby the matrix is drawne upw ards or sideward, according as the reption is, whereupon followeth a compression of the neighbour parts, as of the mids by which causeth shortnes of breath, by straightning the instruments of respiration of their due scope.

But if this bloud wanting his proper vice do degenerate into the nature of an excrement, then it offendeth in qualitie as well as in excess, and being detayned in the bodie, causeth divers kinds of Symptoms, according to the qualitie and degree of the distemperature thereof.

This distemperature is either in manifest qualities, of heate, colde, moisture, drynes, according unto which it is said to be, Melancholick, Flegmatick, Cholericke, &c. producing Symptoms of the like nature, or in corruption and putrefaction of this bloud which breedeth divers strange kinds of distemperatures, according to the diversitie of the humor putrefied, the degree of putrefaction or the condition.
of the cause or author thereof.

The other substance which most commonly is found culpable of this disease, is nature or sperma, which besides the suspicion of superfluity in some persons, may also receive divers sortes of alteration, and likewise of corruption, able to work most strange and grievous accidents in our bodies. For as it is a substance of greatest perfection & puritie so long as it retaineth his native integritie: So being depraved or corrupted, it passeth all the humors of our bodie, in venom and malignitie. For it must needs be a vehement and an impure cause that shall corrupt so pure a substance, which would easily resist any weake assault: and a substance so pure and full of spirits as this is, must needs prove most malicious vnto the bodie when it is corrupted. And therefore it is compared to the venom of a serpent, a Scorpion, a Torpido, a madde dogge, &c. which in a small quantitie is able to destroy or deprave all the faculties of our bodies at once.

Galen comparing the corruption of these two together, affirmeth that although from the putrefaction of blood, divers most terrible accidents doe arise, yet they are not so deadly as those which proceede from the corruption of nature; and pro-\fed by this observation that divers women enjoying the benefit of marriage, yet through the suppression of their ordinary evacuation falling into this disease, had their respiration and vital faculties untouched, although otherwise they were most grievously affected.
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others also having those ordinarie matters in good sorte, yet being widdowes and taken with this grief have felt decay in those faculties as well as in the rest.

How these two substances by consent may affect the whole bodie according to their severall natures, hath beene shewed before: But one scruple remaineth here to be discussed, namely how this venomous matter may lurke so long in our bodies in silence not shewing it self but at certaine times only.

Galen in the former place declareth this by the example of a mad dogge, whose venom being receiued of us, although but by the foame of his mouth, will remaine sometimes sixe moneths within our bodies undiscovered, and then having gotten more strength and ripenes vnto it selfe, and opportunity of conveying his euil quality vnto the parts, breaketh forth to open view by diminishing or perverting the faculties of those parts. I had once a patient in Kent who feeding vpon a mad hogge which hee had killed for couetousness sake, found himselfe distempered therewith at the first, but within fiue or sixe moneths after grew suddenly to be stark madde, and before his death, being by Phisicke restored to some reasonable understanding, he confessed the eating of that hogge to have beene the true cause of his disease. Divers reasons may bee yielded of this as well as of the fits of intermittent agues of Epilepsies, of sweating, &c. which oftentimes have their due recourse by the yeare, moneth, weeke, day or houre, according to the nature of the humor: which
of the Mother. which being crude expecteth his concoction in our bodies and giues no signe of his presence vntill such a proportion of it be digested and resoluted into vapours, as for the office therof the part affected is not able to brooke and for the weakenesse of the expulsion facultie not able to auoide out of the body: but filling the vaines, arteries, and the habit of the body, is communicated to the principall parts; diminishing or deprauing their functions so long, vntill that portion of vapours be dissuised through naturall heate: and ceasing againe so long vntill by fermenta- tion and concoction, another portion of the corrupt humor shall be digested.

The uniformitie of this humor and of the heat of concoction causeth the uniformitie of fits. And this is the cause of the due periods or circuits which oftentimes are observ'd in this disease, whereof we have spoken before: 2 accouding also to the condition of the part affected; which seuing as an evacuatorie to the whole bodie, is accustomed to such kind of humors and therefore can endure them better then other parts can. And this is another cause why this humor giues no signe of his presence vntill it may communicate with the principall partes: which are soone offended either with the plenty of those vapours, or with the malignitie, or with the vnwonted and vnaccustomed approach of them.

The externall causes of this disease are either such things as are ordinary and necessary for our life and which we cannot shun, as our meat and drink, moti-
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tion and rest, sleepe and watching, evacuation and perturbations of the minde: or such things as happen unto vs accidentally, and may bee shunned by vs, as bathes, ointments, plaisters, cloves, smelles or vapours, medicines, venus, noyse, riding, swimming, sayling, wounds, contusions, falles, biting of venomous beasts, &c. which may be also referred to the former kindes. These and such like as they are the external causes of all diseases, our bodies being subiect to be hurt and offended by every one of them: so they are oftentimes necessary to this particular disease.

The aire which compasseth our bodies and which we breath into our bodies is the occasion of many infirmities in vs, if either it be distempered in qualitie or corrupted in substance, or suddenly altered. And this may be the cause why women are more subiect vnto this disease at one time of the yeare then at another, according to the constitution of the ayre: as in the winter time, by reason of colde and moist weather the humors of our bodies are increased and made more crude and grosse, and our pores stopped, whereby expiration is hindered, &c.

But especially wee doe observe that breathing in of sweete savours doth commonly procure these fittes, either for that the matrix by a naturall property is delighted with sweete savours, as the liuer and spleene with sweete meates, or because the animall spirits of the braine being thereby stirred...
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stirred vp to motion, doe by consent affect the matrix with the like.

And therefore wee doe especially forbid that they may not smell vp to any sweet thing that are subject vp to this grieue: but rather vp to cuill favoures: which as Platerus thinke by stirring vp the expulsion facultie of the matrix, are a meanes of the shortening of the fit.

Meate and drinke is the Mother of most diseases, whatsoever the Father bee, for the constitution of the humors of our bodies is according to that which feedes vs. And therefore it is reckoned as a principall externall cause of diseases.

And Hyppocrates in this disease forbis sweete and fatte meats (a dulcibus et pinguibus abstineat, donec sana sit) Forresius telles vs of a Bruers wife of Delft, 28 who could never eate or drinke any thing that was sweete or pleasant but her fit would take her as fresh, and thereupon was saine to mixe wormewood with euery thing that she did eate or drinke.

The Essex Gentlewoman of whome I spake before, could never take any comfortable sustenance, but she was sure to have a fit of the mother, morbis capitis. The reason of this may be the same which we have alleged of sweet vapours.

The errors about evacuation are also an externall cause of diseases, and doe breed an internall cause afterwardeas.
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As in this disease the want of due and monethly evacuation, or the want of the benefit of marriage in such as have been accustomed or are apt thereunto, breeds a congestio of humors about that part, which increasing or corrupting in the place, causeth this disease. And therefore we do observe that maidens and widoweres are most subject thereunto. Motion and rest being well ordered do preserve health, but being disordered do breed diseases, especially to much rest and slothfulness is a meanes of this grieu, by ingendering crudities and obstructions in women's bodies, by dulling the spirits and cooling naturall heate, &c. So likewise sleepe and watching, the one by benumbing, the other by dissipation of the spirits and natural heat, may occasion this grieu.

Lastly the perturbations of the minde are oftentimes to blame both for this and many other diseases. For seeing we are not maiters of our owne affections, wee are like battered Citties without walls, or ships tossed in the Sea, exposed to all maner of assaults and daungers, even to the overthrow of our owne bodies.

We have infinite examples among our Historiographers, and Phisitions of such as have dyed upon ioie, grieve, loue, feare, shame, and such like perturbations of the mind: and of others that upon the same causes have fallen into grieuous diseases: as women delievered of their children before their time, upon feare, anger, grieve, &c. others taken with the
of the Mother.


And concerning this disease whereof we do intreate, 6. Johannes Montanus tells us of a patient of his, who fell into the fits of the Mother upon jealousie. 7. Forrestius of another, who had her fits whensoever she was angered: and of another that upon love fell into this disease. My selfe do know a Gentlewoman, who upon the sight of one particular man would alwaies seele an vterin affect:

and another that vpon feare of being chidden, or seeing another in the fit of the mother, would also fall into it herself.

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Chap. 7.
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Cap. 7.

Of the cure of this disease, so much as belongeth to the friends and attendants to performe.

The signes of this disease, seeing they are drawne principally from the causes and symptoms before declared shall not neede any particular discourse, especially considering the use of them belongeth properly to the Physision, to direct him in his cure. And therefore I thinke good to ease my selfe of this labour, which would bee altogether unprofitable to the reader.

Concerning the cure also I thinke it not meete to say more then may concerne the friends and assistants vnto the patient to looke vnto: referring Physisions workes vnto Physisions. There are some things by the friends to bee performed vnto the patient in regard of the present fit, & some things in regard of the cause. In the fit let the bodies bee kept upright, straight laced, and the belly & throat held downe with ones hand. Let heed be taken that they hurt not themselves by biting their fingers, striking their arms & legs against hard things, &c. apply cruel smells to their nostrils, and sweet smells beneath to tie their legs hard with a garter for revulsion fake, &c.

Out of the fit, in regard of Externall causes, remove from them all occasions of breeding or increasing
creasing the distemper, as sweet savours, pleasant meats and drinks, much rest and slowness of movest, &c. Also if a discontinuance of any thing accustomed be the cause of this distemper, bring it into custom againe: if want of any thing necessary for their health, let it be supplied; let their diet be sparing and upon cooling things, let them use much fasting and prayer, and all other means to pull downe their bodies: and contrariwise abstaine from egges, wine, flesh, &c. If the perturbations of the mind be any occasion hereof, let them have their proper remedies, as anger and jealousy are to be appeased by good counsel and persuasions: hatred and malice by religious instructions, feare by encouragements, love by inducing hatred, or by permitting them to enjoy their desires, &c. Galen boasteth that he did every yeare cure many diseases by this stratagem of moderating the perturbations of the mind by the example of Esculapius who devised many songs and ridiculous pastimes for that purpose. To which end also other physicians have used divers sorts of fallacies to encounter the melancholike conceits of their patients. Cardan tells of a Gentlewoman, who finding herself vexed with many grievous Symptoms, imagined that the Devil was the author thereof, and by Iose- phus Niger was cured by procuring her son to make her beleev that he saw three diucls in her looking glasse, & one great one to drive them out. Another like policie Marcellus Donatus tells vs of, which a Physitian vsed towards the Countesse of Mantua, who being in that distemper which we call melancholia

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Hypochondria did verily believe that she was bewitched, and was cured by conuoying of nayles, needles, feathers, and such like things into her close stole when she took physicke, making her believe that they came out of her bodie. The like there he mentioneth also out of Trallian, of a woman who did think that she had a serpent within her, and was cured by the like means.

So that if we cannot moderate these perturbations of the minde, by reason and petitions, or by alluring their minde another way, we may positively confirm them in their fantasies, that we may the better fasten some cure upon them as Constantinus Africirenus (if it be his booke which is inserted among Galens workes, De incantatione, adiurations &c.) affirmeth, and practizd with good success, upon one who was impotent ad Venerem, & thought himselfe bewitched therewith, by reading unto him a foolish medicine out of Cleopatra, made with a crowes gall, and oyle: whereof the patient took so great conceit, that upon the vse of it he presently recovered his strength and abilitie againe.

The like opinion is to be held of all those superstitious remedies which have crept into our profession, of Charmes, Exorcisms, Constellations, Characters, Periaps, Amulets, Incense, Holie water, clouts crossed and folded superstitiously, repeating of a certaine number and forme of prayers or Ave Maries, offering to certaine Saintes, pissing through the wedding Ring, and a hundred such like toys and gambols: which when they preuaile in
in the cure of diseases, it is not for any supernatural
vertue in them, either from God or from the diuell
(although perhaps the Diuell may haue a collateral intent or worketherein, namely to drawe vs
yno superstition) but by reason of the confident
perswation, which melancholike and passionate
people may haue in them: according to the saying
of Avicen, that the confidence of the patient in the
meanes vse is oftentimes more available to cure
diseases then all other remedies whatsoever.

Another course hath beene taken sometimes in
these cases, by remouing the cause of these affections,
or by inducing of other perturbations of a dis-
uerse nature. Whereby as (experience teacheth vs)
most grievous diseases have bee often times cured
beyond expectation.

A yong man falling out of fauour with his fa-
ther, fell thereupon into the fits of the falling sick-
nesse, and continued long and often molested there
with; untill a reconciliation was wrought with his
father: who sending him a kind letter to that effect,
the yong man was presently delivered from that
fearefull disease.

A yong Maiden also vpon some passion of the
minde, as it was credibly reported, fell into these
fits of the Mother, and being in one of them, a Phy-
sition then present modestly put his hand vnder her
cloathes to seele a windie tumor which shee then
had in her backe. But a Surgeon there also present
not contented with that maner of examination, of-
fered to take vp her cloathes, and to see it bare:
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whereupon the Maid being greatly offended, took such indignation at it, as it did put her presently out of her fit.

And it is no maruel that the affections of the mind doe beare such rule in this disease, seeing we doe observe that most commonly besides the indisposition of the bodie, there is also some Melancholike or capricious conceit joyned with all of loue, feare, hatred, jealousie, discontentment, witchcraft, poisoning, &c. which being by policie or good instructions and persuasions remou'd, the disease is easely overcome.

Other matters of gouernment of them either in the fit or out of the fit, together with the cure in regard of the internall causes, because they are properly belonging to the Physitian, I do purposely omit.

FINIS.

Faultes escaped:

Fol. 115. lir. 22. dele one.
Fol. 12. lir. 27. remov'd for remov'd.