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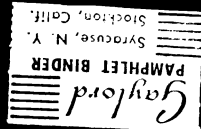
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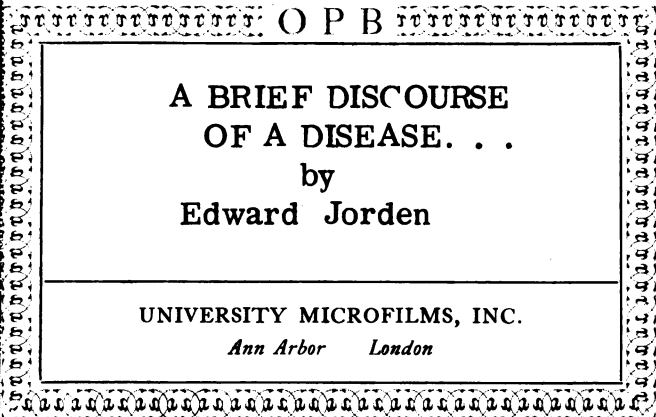
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A BRIEF DISCOURSE  
OF A DISEASE. . .

by  
Edward Jorden

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*Ann Arbor London*



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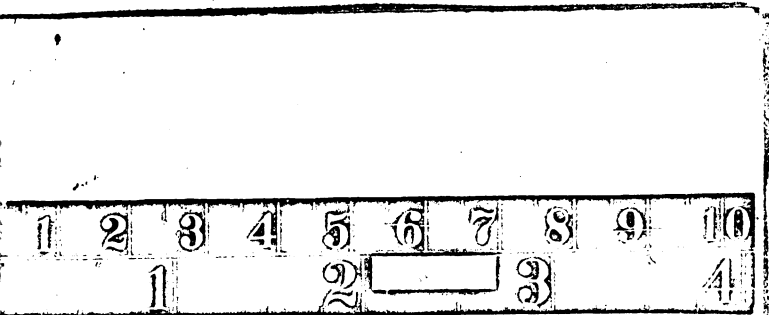
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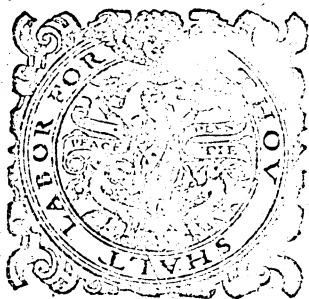


A BRIEFVE DIS-  
COVRSE OF A DIS-  
EASE CALLED THE  
Suffocation of the  
*Mother.*

Written vppon occasion which  
hath beene of late taken thereby, to suspect pos-  
sion of an euill spirit, or some such like  
supernaturall power.

*Wherin is declared that diuers strange  
actions and passions of the body of man, which in  
the common opinion, are imputed to the Diucll,  
haue their true naturall causes, and do  
accompnie this disease.*

By EDVARD IORDEN  
*Doctōr in Physicke.*



LONDON.

Printed by John Windet, dwelling at the Signe of  
the Crosse Keyes at Pawles Wharfe. 1603.







# TO THE RIGHT WOR:

shipfull the President and Fellowes of the  
Colledge of Phisitions 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 vnto this Societie, whereof I am  
a member; to testifie both how iustly or  
rather necessarily I haue bene drawn*

*to the vndertaking 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  
iudge of then your selues.*

*And first I protest vpon that credit which I desire to  
haue among you, that I haue not vndertaken this businesse  
of mine owne accord, as if I esteemed of mine owne know-  
ledge and obseruation in this case aboue other mens. For  
(if it had bene thought good to haue imposed it vpon o-  
thers) I do acknowledge that there are many among vs  
better able then my selfe to haue written in this kind, vnto  
whome I would willingly haue put ouer my taske. Nei-  
ther did I euer find my selfe prouoked hereunto vpon any  
peeuish*

# The Epistle Dedicatorie.

peeuish humor to contradict or to disgrace any who doe iudge otherwise of some pointes contained herein, then my selfe doe: many of them being such as I do loue and affect well. Neither vpon any fawning humor to please or flatter any person whatsoeuer; which I doe esteeme more base then begging. But disclayming both hony and gall, I haue plainly set downe the true doctrine of Physicke concerning that disease which giues so great occasion of distraction among many good men: especially such as haue not le:rrning sufficient to resolue them of this point, or not that moderation and humilitie of spirit to acknowledge their insufficiencie, and to hearken vnto 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 e- uery arte and profession, and therefore in cases out of our owne callings, we do depend vpon those which haue beene trayned up in other particular subiects, beleruing men in their owne professions: Why should we not prefer the iudgements of Physitions 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 haue I done this as taking vpon me to reforme the mindes of men which are not vnder my charge (for I could willingly haue permitted euery man to enioy his owne opinion: ) But being a Physition, and iudging in my conscience that these matters haue beene mistaken by the commo 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 vnlerned and rash conceits of diuers, might be thereby brought to better vnderstanding

## The Epistle Dedicatorie.

derstanding and moderation; who are apt to make euery thing a supernaturall work which they do not understand, proportioning the bounds of nature vnto their own capacities: which might proue an occasion of abusing the name of God, and make vs to vse holy prayer as vngroundedly as the Papists do their prophane trickes; who are readie to drawe forth their wooden dagger, if they do but see a maid or woman suffering one of these fits of the Mother, coniuering and exorcising them as if they were possessed with evil spirits. And for want of worke, will ostentines suborne others that are in health, to counterfeit strange motions and behauiours: as I once saw in the Santo in Padua five or sixe at one sermon interrupting and reuiling the Preacher, vntill he had put them to silence by the signe of the Crosse, and certaine powerlesse spellles.

Wherefore it behoueth vs as to be zealous in the truth, so to be wise in discerning truth from counterfaiting and naturall causes from supernaturall power. I doe not deny but that God doth in these dayes worke extraordinarily, for the deliuerance of his children, and for other endes best knowne vnto himselfe; and that among other, there may be both possessions by the Diuelli, and obsessions and witchcraft, &c. and dispossession also through the Prayers and supplications of his seruants, which is the onely meanes left vnto vs for our reliefe in that case. But such examples being verie rare now adayes, I would in the feare of God advise men to be very circumspect in pronouncing of a possession: both because the impostures be many, and the effects of naturall diseases be strange to such as haue not looked throughly into them.

But let vs consider a little the signes which some doe  
shew.

## The Epistle Dedicatorie.

shew of a supernaturall power in these examples. For if they say there neede no such signes appeare, because the Diuill by witchcraft may inflict a naturall disease: then I ask them what they haue to doe with the Diuell, or with dispossessing of him, when he is not their present, but hath beene onely an externall cause of a disease, by kindling or corrupting the humours of our bodies; which disease as well as other will submit it selfe 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 meanes, and auouch that they speake certaine wordes, and performe certaine voluntarie motions upon his incitation, and are hindred by him from speaking other wordes which they would faine utter. And therefore to this end diuerse signes and Symptoms are alledged 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 Palsie, the falling sicknesse, Apoplexis, and diuerse other diseases, it is dayly obserued? And in these fits of the Mother it is so ordinarie as I neuer read any Authour writing of this disease who doth not make mention thereof. This poynt you shall finde proued both by authorities and examples in the 4. Chapter.

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

Another

## The Epistle Dedicatorie.

Another signe of a supernaturall power they make to be the due & orderly returning of the fits, when they keepe their iust day and houre, which we call periods or circuits. This accident as it is common to diuerse other chronicall diseases, as head-aches, gonvtes, Epilepsies, Tertians, Quartans, &c. so it is often obserued in this disease of the m. other as is sufficiently proued in the 2. Chapter.

Another argumnt of theirs is the offence in eating, or drinking, as if the Diuell ment to choake them therewith. But this Symptom is also ordinarie in vterin affects, as I shew in the sixt Chapter: and I haue at this time a patient troubled in like maner.

Another reason of theirs is, the coming 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 remedie two maner of wayes: the one by pulling downe the pride of the bodie, and the height of the naturall humors therof; a verie conuenient meanes, and often prescribed by our Authcurs in yong and lustie bodies: the other by the confident perswasion of the patient to find release by that means: which I shew in that Chapter by rules and authorittes in our profession, and also by examples, to be a verie effectuell remedie in curing diuerse diseases of this nature.

At any other such like instances they may produce, according vnto euerie ones seuerall conceit: which were it vaine for me to reapeate perticularly: vnlesse I knew where-

# The Epistle Dedicatorie.

in they would principally insist. But in the discourse following I haue as neare as I could described al the Symptoms of this disease; whereby euerie man may readily fit an answer to his seuerall objections.

Now to testifie my loue and affection to this societie of ours, and that I esteeme more of the censure of a fewe learned and graue 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 selues, who are best able of any in this land, or any such like societie elsewhere (that euer I could find) to iudge whether I write true doctrine or no.

Wherefore desiring you to accept it in good part, and as occasion may serue to giue testimonie vnto it according as your iudgements and consciences shall lead you, I take my leaue this

2. Martii, 1602.

Your louing friend and Colleague.

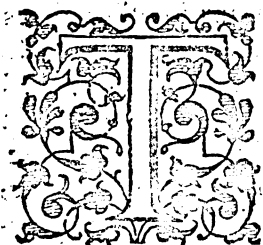
Ed. Iorden.



# Of the suffocation of the Mother.

## Cap. I.

*That this disease doth oftentimes giue occasion vnto simple and vnlearned people, to suspectt possession, witchcraft, or some such like supernaturall cause.*



HE palseiue condition of womankind is subiect vnto more diseases and of other<sup>a</sup> sortes and natures then men are: and especially in regarde of that part<sup>b</sup> from whence this disease which we speake of doth arise. For as it hath more va-

*a Hippocrates. 6  
Sulgar. part. 7.  
b Galen 6. locorum affect.  
cap. 5. radix suffocationum  
Grer us.*

rietie of<sup>c</sup> offices belonging vnto it, then other partes of the bodie haue, and accordingly is supplied from other partes with whatsoeuer it hath need of for those vses: so it must needs thereby be subiect vnto mo 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 vnto it from other parts, with which it hath corre-

*c Mercatus de muliebr. lib. 2. cap. 1.  
1. Ad sui ipsius alimoniam.  
2. Ad speciei propagationem  
3. Ad beneficium in diuidui per euacuacionem superfluitatum.*

B spondence.



## Of the Suffocation.

pendence. And as those offices in their proper kindes are more excellent then other; so the diseases whereby they are hurt or depraved, are more grievous. But amongst all the diseases wherevnto that sex is obnoxious, there is none comparable vnto this which is called *The Suffocation of the mother*, either for varietie, or for strangeness of accidents. For what soeuer straunge accident may appear in any of the principall functions of mans bodie, either animall, vitall, or naturall, the same is to bee scene 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 Nerues. And whatsoeuer 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*, *Epilepsies*, *Syncopies*, subuersions of the stomacke, &c.) and not all (vnlesse as in *Syncopies* 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 concur at once.

*Aleomarus de  
medend. hum.  
corp. malis  
cap. 110.  
Barth. Mon-  
tagana Com-  
silo. 226.*

*Mercatus lib.  
2. cap. 2. § 3.*

And

And hereupon the *Symptoms* of this disease are sayd to be monstrous and terrible to beholde, and of such a varietie as they can hardly be comprehended within any method or boundes: In somuch 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 about the Moone for supernaturall causes: ascribing these accidents either to diabolick possession, to witchcraft, or to the immediate finger of the Almightye.

*Valetius scolding at their ignorance calleth this disease a kind of diuell. in Hol-ler. cap. 59.*

But it is no maruell though the common people and men also in other faculties verie excellent may bee deceyued by the rarenesse and straungenesse of these matters, which are hidden out of their Horizon amongst the deepest mysteries of our profession: when as Physitions themselues, as *Cornelius Gemma* testifieth. If they bee not verie wel exercised in the practise of their profession, are oftentimes deceyued, imagining such manifolde strange accidents as their hee mencioneth to accompanie this disease, (as *suffocation* in the throate, 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 metaphysicall power, when in deede (as hee there sayeth) they are meereley naturall.

*Cosmoeris. li. 1. cap. 7. pag. 153. Inexperto medico sapē suspi- tionem numi- nis praeberunt*

*Auicē* also in his Chapter of this disease, speaking of the causes of it, sayth, that there were some wise Physitions in his time which said, that the cause

*Fen. 2. 1. 3. cap. 26. strall: 4.*

## Of the Suffocation

of this disease was vnknowne : Because as *Jacobus de Partibus* expoundeth it, they did thinke it to be inflicted from aboue, yet notwithstanding he setteth downe naturall causes of it, and a naturall cure.

*Hippocrates* also long before finding this error to bee helde by some in his time maketh mention of diuerse of these *Symptoms*, and sayeth, that hee doth not see anie thing in them more supernaturall, or more to bee admired, then there is in *Tertians*, and *Quartans*, and other kindes of diseases : imputing it either vnto ignorance, and want of experience that *Phisitians* of his time did iudge otherwise; or vnto a worse humor, when as being loath to bewray their owne defects through pride and arrogancie: and not knowing what to prescribe would flie vnto diuine causes, and neglecting naturall meanes for their reliefe, would wholly relie vpon 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 aduantage, that if the patient chanced to recouer, they should bee highly renoumed for their skill; if not, their excuse was readie that Gods hande was against them.

This hee speaketh of the *Phisitians* of his time, whome he confuteth principally by two reasons; which may serue for excellent rules for all men to discern such cases by. The first is, that there is no supernaturall Character in these *Symptoms*, as hee proueth by an induction of diuerse of them,

*Lib. de morbo  
sacro in prin-  
cipio.*

*Inscitia p alliu  
maleficium &  
incantatio.  
R. Sc. 16, 1. cap. 3*

them, which in the cōmon opinion were thought to be aboue nature : yet hee proueth to haue their naturall causes in the bodie of man aswell 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 naturall causes as other diseases haue in our bodies; and also are oftentimes mixed with other diseases which are accompted naturall.

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 his Character) so there must be some Character or note of a supernaturall power in these cases (as <sup>a</sup> extraordinary strength or knowledge or suffering) or else we haue no cause but to thinke them naturall. If the diuell as an externall cause, may inflict a disease by stirring vp or kindling the humors of our bodies, and then depart without supplying continuall supernaturall power vnto it; <sup>b</sup> then the disease is but naturall, and will submit it selfe vnto Physicall cure. For externall causes when they are already removed, giue no indication of any remedy.

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

*nobis quod conuertat complexionem ad choleram nigram, &c. Vide Iacobum de partibus in hunc locum, Valefius metb; medendis lib. 2. cap. 2.*

<sup>a</sup> Luk. 8. 27.  
28. &c.

*Ternel. de ali-  
is rerum cau-  
sis lib. 2 cap 16  
Platerius de mē-  
sis alienat. pag.  
102.*

*Beniuenius de  
abditis morbo-  
rum causis cap.*

*8. Alsharainius,  
C. de Epilepsia.  
b Auicenn. C. de  
melancholisi*

*contingat a De-  
monio sufficit*

# Of the Suffocation:

cured and also eased by such ordinary meanes, as other diseases are: and therefore they must needs be naturall.

The strength of this argument is grounded vpon the very foundation of our profession which hath bene layd by <sup>d</sup> *Hippocrates* and <sup>e</sup> *Gallen* long agoe and euer since confirmed by the practise and obseruations of all learned men; that diseases are cured by their contraries. I say contrary <sup>f</sup> both vnto the disease, vnto the cause, and vnto the *Symptom*. And the more exact the contrarietic is; the more proper is the remedy: as when they are equall in <sup>g</sup> degree or in power. But what equality of contrariety either in degree or in power, can there be betweene a supernaturall suffocating power, and the compression of the belly or throate. They are disperats in Logicke, but not contraries. For contrarietic is betweene such as are comprehended vnder one generall. And where one is opposed vnto one alone, and not indifferently vnto many. Neither doe I thinke, that any man wel aduised, will say that by compression of those parts, he is able to suppress the power of the diuell. The like may be saide of the application of cupping glasses, of sweete plasters, of ligatures, &c. beneath, and of euell smells about; 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 disease. They are also procured vpon sweete smells, vpon pleasant meats and drinckes, vpon feare, anger, ieaalousie, &c. as in the

parti-

*c. Vermaloco ci  
sato matheus  
de Grad. ex A-  
zarino. C. de E  
pilepsia.  
d Hippo. de na-  
tura humana  
circa medium.  
De flatibus pan-  
lo post principiz  
vix. c Gal. de  
Vena sectione  
aduersus Era-  
sistr. cap. 8. in  
arte medicina  
li. cap. 8. in  
constitutione  
artis cap. 13.  
methodi med:  
lib. 9. 10. 11.  
c. c. v. Valefius  
meth. med. lib:  
1. cap. 4. g  
Mercatus meth  
med. pag. 42.  
43. Gal. Simp-  
licium lib. 3.  
cap. 11. Valef-  
ius controuer:  
lib. 1. cap. 4  
Luk. 11. vers.  
21. 22.*

particular causes shall bee farther declared: and yet no such consent can bee shewed in them with any supernaturall affect, as that they may any way cause or encrease it. Wherefore the rule of *Hippocrates* must needesbe true, that if these *Symptoms* do yeeld vnto naturall remedies, they must also bee naturall themselues. And thus much in explanation of these two arguments of *Hippocrates* 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 diuers of our Authors doe make especiall mention of this case wherein they report the common people to haue beene deceiued by imagining witchcraft or possession, where indeed there was none.

*Amatus Lusitanus* reporteth of one *Diua Clara*, a maide of 18. yeares of age, which had euery day two or three such strange fits, as those that were about her, gaue out that that she was haunted with an euill spirit.

In those fits euery part of her body was distorted, she felt nothing, nor perceiued any thing: but had all her senses benumbed, her hart beating, her teeth close shut together: yet for an houres 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 weekes in this case, her left arme began to be resolued with a palsie, &c. He being called vnto her prescribed such remedies as

B 4

are

*Georg. Godelman. de magia. lib 1: cap 8.*

*Bruno Seidelius de morbis incurab: pag: 29: Centuria 5, curat: 75.*

## Of the Suffocation

are vsuall in this case, and within few dayes recou-  
red her, to the great admiration of the beholders.

*Observationiū  
medicini lib: 10  
obseru: 30.*

*Petrus Forreſtus* maketh mention of another maid  
of 22. yeares old, which dwelt with a Burgermaſter  
of *Delft* in *Holland*, who falling in loue with a yong  
man, fell alſo into theſe fits of the Mother: which  
held her many houres together with ſuch violent  
horrible accidents, as hee neuer ſawe the like: her  
whole body being pulled to and fro with convul-  
ſiue motions, her belly ſometimes liſted vp, and  
ſometimes depreſſed, a roaring noiſe heard within  
her, with crying and howling, a diſtortion of her  
armes and handes: in ſomuch as thoſe about her  
thought her to be poſſeſſed with a diuell, and out  
of all hope of recouery. He being called vnto her  
in *Ianuarie 1565.* applied conuenient remedies as  
there he ſetteth downe, and in a ſhort time reſtored  
her to her health againe.

*Thaddeus Du-  
mus miſcall: cap  
9.*

Many more ſuch like examples might bee pro-  
duced both out of authentick writers in our pre-  
feſſion and out of our own experiences, which yet  
do liue (were it not that late examples would be  
offenſiue to rehearſe:) but theſe may ſuffice to ſhow  
how eaſily men vnexperienced in thoſe extraordi-  
narie kindes of diſeaſes, may miſtake the cauſes of  
them: when through admiration of the vnwonted  
and grieuous accidents they behold, they are caried  
vnto Magickall and Metaphyſicall ſpeculations. But  
the learned Phiſition who hath firſt benee trained  
vp in the ſtudy of Philoſophy, and afterwards con-  
firmed by the praetiſe and experience of all manner  
of

of naturall diseases, is best able to discern what is naturall, what not naturall, what preternaturall, and what supernaturall, the three first being properly subiect 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 blindfold into many errors and absurdities. For preuention whereof I haue breefly set downe what the doctrine of Phisitions is concerning this disease of the Mother, which of all other is most subiect 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.

*Lib. 28. obserua. 26.*

Cap. 2.

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



His disease is called by diuerse names amongst our Authors. *Pas-*  
*sio Hysterica, Suffocatio, Prasocatio,*  
 and *Strangulatus uteri, Caducus*  
*matricis, &c.* In English the Mo-  
 ther, or the Suffocation of the  
 Mother, because most common-

*Cardanus de causis sig. 87  
 locis morborum  
 cap. 114.  
 Altemarus cap.  
 110. Guayneric  
 us cap. de suffo-  
 catione matricis.*

ly it takes them with choaking in the throat : and it is an affect of the Mother or wombe wherein the principall parts of the bodie by consent do suffer diuersly accor-

*Aesius tetr. 4  
 Serm. 4. cap. 63.  
 P. Agnetis  
 lib. 3. cap. 71.  
 Victor Trinca-  
 vel lib. 5. sect. 3  
 cap. 9.*

C

ding



# Of the Suffocation

ding to the diuerſitie of the cauſes and diſeaſes wherewith the matrix is offended.

I call it an *affect* in a large ſignification to comprehend both *morbum* and *Symptoma*. For ſometimes it is either of them, and ſometimes both. For in regard the actions of expulſion or retention in the *Mother* are hurt. It may be called a *Symptoma in actione laſa*: in regard of the humor to be expelled which corrupteth and putriſieth to a venomous malignitie. It is likewiſe a *Symptom in excremento uteri mutato*. And in regard of the perfrigeration of the *Mother*, and ſo of the whole bodie. It is alſo a *Symptom<sup>a</sup> in qualitate tangibili mutata*, not *morbus ex intemperie*:<sup>b</sup> becauſe it is ſuddenly inflicted & ſuddenly removed. But in regard of the riſing of the *Mother* wherby it is ſometimes drawn vpwards or ſidewards about his natural ſeate, compréſſing the neighbour parts, & ſo conſequently one another. It may be ſaid to be *morbus in ſitu*, in reſpect of the compréſſion it ſelfe, cauſing ſuffocatiō and difficultie of breathing. It may be *cauſa morbi in forma* by cauſing *contractiō* of the instruments of breathing. And ſometimes theſe are complicated and<sup>d</sup> together with a venomous vapour, ariſing from this corrupt humor vnto diuers parts of the bodie, there will be an euil poſition of the matrix alſo: either becauſe the ligaments, vaines and arteries being obſtructed: <sup>e</sup> by thoſe vapours are ſhortened of their wonted length, and ſo draw vp the part higher then it ſhould be; or <sup>f</sup> for that the matrix being grieuouſly anoyed with the malignity of thoſe vapours doth contract it ſelfe and

<sup>a</sup> Alberi. Bottonus cap. 39.

<sup>b</sup> Gal. locorum affectuum 3. cap. 7.

Petrus Saluus pag. 467.

Altomarus cap. 110.

Horatius Aug.

genius Epist. 6

c Gal. de cauſis morborum cap. 7

d Altomarus reſcitato. Rondel.

sus methodo curand. morborum cap. 69. methodus de grad. in 9

Rhaſis. cap. 28

e Mercatus lib. 2. cap. 3.

f Matheus de grad. in 9.

Rhaſis cap. 28.

Hor. Augenius ſibi offenſum fugiens & c.

incundam inſequent.

## of the Mother.

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 vterus*) which finding it selfe annoyed by some vnkind humor, either within it selfe, or in the vessels adioyning or belonging vnto it, doth by a naturall instinct which is ingrafted in euery part of the body for his owne preseruation, endeouour to expell that which is offensiuē: 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 seates of the three faculties, which do gouerne the whole body: The braine of the animall, the hart of the vitall, the liuer of the naturall; although some other parts are plentifully endewed with some of these faculties, as the stomacke, entrailes, 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 scituation of the Mother: and that *diuersly*: For somtimes the instruments of respiration alone doe suffer, sometimes the heart alone, sometimes two or three faculties together, sometimes successiuely one after another, sometimes one part suffereth both

Galen. 6. loc. affert. cap. 5.

Auicenn. Fen. 2.

3. cap. 16. tract

4. initium est

ex matrice et

peruenit ad

communis atē

fortem cordis

et cerebri &c.

Horatius Ango-

nus Epistola 6.

g Gal. de diffi-

cultate respira

di lib. 1. cap. 7.

Trincavel. li. 4.

cap. 12. Felix

plasterus ca. de

respira. defectu.

Gal. de sympr.

differentiis Cap

2-3.

h Gal. 5. loc. aff-

sect. 6.

Mercatus pag.

173.

# Of the Suffocation

*Petrus silius di* a resolution and a convulsion in the same fit, or  
*uersus pag. 400* when as it suffereth in one part and not in another,  
*Mercat. pa. 170* as we see oftentimes sence and motion to bee taken  
*Merca. pa. 174* away and yet hearing and memorie to remaine, the  
 speech failing and respiration good. Sometimes re-  
 spiration, sence, and motion do altogether faile, and  
 yet the pulse remaine good: So that the varietie of  
 those fits is exceeding great, wherein the principall  
 parts of the body doe diuersly suffer.

*Etius lib. 26.*  
*cap. 70*  
*P. Agmeta lib.*  
*3. cap. 71.*  
*Rhasis cont. lib.*  
*22. me sue sum.*  
*4. part. 4. sect. 1*  
*cap. 8.*  
*Auicon Fen. 21*  
*3. cap. 16. tract*  
*4. quandoque*  
*sunt period. eius*  
*tardis. quandoque*  
*accidit om*  
*ni die.*

Another diuersitie there is, in the order of these  
 fits: for somtimes they keep due 8 periods or circuits  
 yearly or monthly, according to the falling sicknes,  
 and sometime euery weeke, sometimes<sup>h</sup> euery 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  
 euery day a fit of the Mother at a certaine houre. *D.*  
*Argent* and I had another patient, in whome for 10.  
 weeks together we obserued a fit of the mother eue-  
 ry satur day. I adde *by consent of the Mother* to di-  
 stinguish those *Symptoms* or diseases from such as are  
 caused originally by the part affected. For being pro-  
 cured but by consent, they endure no longer the the  
 fits of the mother do continue. The consent or com-  
 munitie which the matrix hath with those principal  
 parts of the body is easily perceiued, if wee consider  
 the anatomy of that part, & the diuers waies whereby  
 it may and doth communicate with them. The fūc-  
 tions of this part, besides that which is commō to all  
 other for their nutriment deriued from the naturall  
 facultie

facultie, are 2. the one respecting the preferuatiō of the whole body, as it is an *Eunctory* of diuers superfluities which do abound in that sex. The other for the propagation of mankind, where it is to be conceiued and nourished vntill it be able to appear in the world. In regard of these offices this part hath neede of great varietie of prouision, according as the vses are manifold. The substance is neruous, for the great necessitie it hath of sence and motion.

*Gabr. Fallopius  
de med. purg.  
Cap. 17. et 23.  
Via euacuatiō-  
nis.*

It is also *Porous* for the better entertaining of the vitall spirits, and the necessitie it hath of distention and contraction.

*Constant. Varo  
lius lib. 4. cap. 3*

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 *os aillii* by a ligament growing from the muscles of the loynes. It receiueth also for the former vses, vaines from the liuer, arteries from the hart, and nerues from the braine and backe, which are all inserted into the substance of the part, to deriue vnto it the benefit of those 3. faculties, both for the proper vse of the part, and for the vse of propagation and to discharge the whole bodie of diuers superfluities, which otherwise would be an occasion of many infirmities in them.

*Gasparus Bar-  
thinus historia  
anatom. p. 71.*

Now according to this description let vs consider how by consent, the principall partes of the bodie may be affected from the matrix.

The

# Of the Suffocation

bTrincavel J.3  
Sect. 2. cap. 2.  
c Avicen. P. 1.  
3 tract. 2. ca. 6  
Montagnana  
consil. 226

The partes of our bodie doe suffer by consent  
b two manner of wayes. The one is when they  
doe receyue some offensiue thing from another  
parte which is c called *Communitas non absoluta*.  
And this is either a qualitie as in venemous and in-  
fectious 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 comminica-  
ted to the principall parts, as the head, heart, liuer,  
lungs, &c. or a substance which either by manifest  
conducts, as vaines, nerues, arteries, &c. or by insen-  
sible pores (as *Hippocrates* saith, our bodies are tran-  
spirable, and transmeable) is conuaid from one  
part to another: whether it be a vapour or a humor,  
as wee doe commonly obserue in the fits of feuers,  
where a vapour arising from the part affected, dis-  
perth it selfe through the whole body, and affec-  
teth the sensiue parts with colde or heate, the mo-  
tiue parts with trembling, the vitall parts with faint-  
ing, sounding, inequality of pulse, &c. the naturall  
parts with deiection of appetite, subuersion of the  
stomacke, &c. vntill nature haue overcome and  
discussed it. In these Feuers also many times hu-  
mors are so plentifully sent vp vnto the braine, as  
by custome or long continuance they breed some  
proper affect there.

Fernel. parbo-  
logia li. 6. ca. 16

Peregrinus lib. 10  
obseru: 215: in  
scholis.

The other kinde of communitie is that which  
they call *Communitas absoluta*, wherein the part con-  
senting receiueth nothing from the other, but yet  
is partaker of his grieue: either for *similitude* of sub-  
stance or function, which causeth mutuall compas-  
sion:

sion : as all neruous partes haue with the braine: whereby if any Nerue 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 naturall excretion. And in this disease which we haue in hand by the locall motion of it vpwardes, the midriff is straightned of his scope, whereby the lunges doe faile in their dutie, or by reason of connexion or contiguitie which it hath with other parts, by Vaines, Nerues, Arteries, Membranes, Ligaments, &c: whereby the offence is easly imparted vnto other partes. Or lastly by priuation of some facultie or matter, whereof the part hath neede. As in the obstruction of the *Spina Dorsi* there followeth a resolution or palsie 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 swounding 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.

*Gal: locorum affect: 2: cap: 6*

*Rondeletius cap 69. Trism canell loco citato:*

All these manner of wayes hath the Matrix by consent to impart her offence vnto other parts. For there wãteth no corruption of humor, vapour, nor euill qualitie, where this part is ill affected, to infect other partes withall, there wantes no oportunitie

## Of the Suffocation:

nitie of conueyance or passage vnto any part, by reason of the large Vaynes, Arteries, and Nerves, which are deriued vnto it, with which it hath great affinitie and similitude of substance, besides the connexion it hath with the heart, liuer, braine, and backe. It is linked also in neighborhoode with diuerse partes of great vse, as the bladder, guttes, midriffe, &c. which are likely to bee warmed when this part doth burne. According to the varietie of causes and diseases wherewith the wombe is offended, these Symptoms doe differ in nature, or in degree. <sup>a</sup> A plentiful matter produceth a vehement *Symptom*: a corrupt matter according to the degree of corruption, and the qualitie of the humor corrupted, causeth like accidents. The diseases also of the Mother being cōplicated with the former corrupt humors do yeeld varietie of *Symptoms*: as the rising of the Mother, which alwayes causeth shortnes of breath, <sup>b</sup> Empostumes of the Mother according to the place where they are bred, and the quality of them, doe also bring a difference in *Symptoms*. And thus much for explanation of the definition.

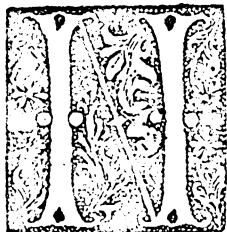
*a* Mercatus  
pag. 163:

*Mathens de  
gradi. et Axis  
vema locis  
vitatit,*

Cap. 3.

Cap. 3.

Of the kinds of this disease, and first of that wherein the vitall facultie is offended.



Ow I come to the kinds and sorts of this disease, which may be reduced vnto three principall heades, according as euerie part of the bodie belongerh vnto some of the three principall functions which do gouerne the bodie of man. Not that euerie *Symptom* in this disease doth hurt some of the three functions, for some are onely molestations or deformities, as sudden Collickes, windie humors, noyses, alteration of colour, &c. But because euerie part may well bee mustred vnder some of these generals: and we doe seldome see any hystericall affect wherein some one or mo of the functions are not affected, These functions as they are distinct in office, so they possesse in our bodies seuerall seats and haue seuerall instruments belonging vnto them.

*Affectus corporis  
vel excretionum vitia.*

I The vitall function which by preserving naturall heat in a due temperature, maintaineth the coniunction of soule and bodie together, hath his principall mansion in the heart, and from thence by his Arteries conueyeth vitall spirites vnto euerie member. So as without this wee could not liue: and therefore it is accounted the principallest function:

D

tion:



## Of the Suffocation

tion, because the rest receyue their being from this, and this fayling they must needes 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, abolished, 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 seldome complaine therof. 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 remouue 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.

*Trimeauel. li. 4  
cap. 24.*

*De partium  
morbis et Symp.  
lib. 5. cap. 12.*

This *Symptom* is called the palpitation or beating of the heart, or Arteries whereof *Maximilianus* the Emperour died, as *Crato* reporteth, and wherewith *Charles* the fift was oftentimes molested, as *Vesalius* writeth. It is chiefly to bee perceyued where the Arteries are great & neare the skin: as vnder the left ribbes towards the backe, and in the necke: as you may obserue in Maides that haue the greene sicknesse, by the shaking and quiuering of their ruffes, if they sit close to their neckes: where sometimes

times through the dilatation of the Arterie there ariseth a <sup>a</sup> tumour as bigge as ones fist. This *Symp* <sup>tom</sup> is euerie where mentioned by our <sup>b</sup> Authours in this disease and our dayly experience confirmeth it.

<sup>a</sup> *Aneurisma.*  
*Fernel. loco*  
*citato.*  
<sup>b</sup> *Petrus Salius*  
*pag. 429.*  
*Stinckius de*  
*cordis palpit.*  
*obs. 211. item*  
*218. 222.*  
*Forestus lib. 17*  
*obs. 8.*

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 disease is weake, slow, obscure, intermittent, &c. and the whole bodie accordingly feeble and slow in euey action, for want of influence of vitall facultie from the heart. It is totally diminished in that *Symptom* which is called *Syncope* or swoounding, the very image of death, where the pulse is <sup>c</sup> 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 faculties of the body fayling, it self lying like a dead corpe three or foure houres together, and <sup>d</sup> sometimes two or three whole dayes without sense, motion, breath, heate, or any signe of life at all (like as wee see Snakes and other creatures to lie all the winter, as if they were dead, vnder the earth) insomuch as diuerse <sup>e</sup> errors haue beene committed in laying foorth such for dead, which haue afterwards beene found to haue life in them, and haue risen vp in their burials, whereupon there haue beene lawes enacted, as <sup>f</sup> *Mercurialis* reporteth, that no woman which was subiect to this disease should be buried vntil she had beene three dayes dead. Or as <sup>g</sup> *Alexander Benedictus*

<sup>c</sup> *Gal. loc. affect.*  
*6. c. 5. pulsus*  
*Six percipibilem*  
*habent &c*  
*Item de compos*  
*sit. plurimac. s. l.*  
*lib. 9. in finit.*  
<sup>d</sup> *Antho. Guay-*  
*nerius. cap. de*  
*suffoc. matricis.*  
*Albert. Borst-*  
*nius loco infra*  
*citato.*  
*Gal. loco citato.*  
*Altomarus loco*  
*citato.*  
<sup>e</sup> *Ambros. pa-*  
*reus li. 2. c. 10*  
<sup>f</sup> *De morbis*  
*muliebr: lib. 4.*  
*cap. 22.*  
*Iacobus Syluius*  
*de mensibus*  
*mulierum.*  
<sup>g</sup> *De morbis*  
*medicandis.*  
*lib. 10. cap. 103.*

# Of the Suffocation

of *Bolonia* sayth 72. houres, which commeth to the same reckoning. <sup>a</sup> *Petrus Bayrus* setteth downe diuerse reasons why they should not be buried before threedayes bee ended, besides the experience of some (as hee saith) that haue bene found aliue in their graues after they had bene buried. I will refer the reader for the reasons to the author himself, and to <sup>b</sup> *Forrestus* in his obseruations. <sup>c</sup> *Plinie* maketh mention out of *Heracledes*, 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 <sup>d</sup> *Marcellus Donatus*) is not to be thought a fabulous tale, (seeing it is not repugnant to the rules of Philosophie and Phisicke. And <sup>e</sup> *Galen* making mention of the verie same hystorie vnder the name of *Apnae*, discourseth of the reasons of it.

*Practica lib. 2.  
cap. 17.*

<sup>b</sup> *Lib. 10. obser.  
79. in scholiis.  
c* *Histor. nat.  
lib. 7. cap. 52.  
d* *De medica  
hystoria miranda  
lib. 4. ca. 11  
e* *6. Locorum  
affect. cap. 5.*

<sup>f</sup> *Tob. Schinckius  
refert ex picto-  
rio. obseruat.  
med. lib. 4.  
cap. 288.*

<sup>g</sup> *Demorbis  
muliebribus  
cap. 43.*

<sup>h</sup> *Obseru. li. 10.  
in scholiis ad  
obseruat. 79.  
Iacobus Ruffius  
refertur se plures  
huiusmodi.  
Sidiff. muliebr.  
lib. 6. cap. 8.*

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

<sup>g</sup> *Bottousus* 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 aliue, and recovered her former health againe by such remedies as he prescribed.

<sup>h</sup> *Forestus* 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.

The

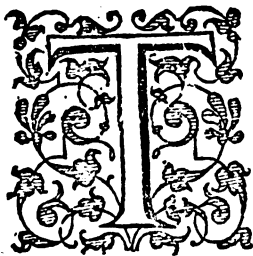
The like also he citeth out of *Leonellus*, in that place, of one that lay with her eyes shut, and dumb a whole day, and by conuenient remedies was deliuered from her fit, and could rehearse all that was done about her in the time of her fit. But the most pitifull example of all other in this kinde, is that which *Ambrose Parae* reporteth of *Vesalius* a worthy 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 hee tooke her for dead, yet tooke hee great apprehension of sorrow for that accident, that he estranged himselfe. After through grieffe 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.

*De hominis generatione. cap. 46.*

# Of the Suffocation

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 facultie whereby we do vnderstand, iudge, and remember things that are profitable or hurtfull vnto vs, . hereby also we haue sence and do feele the qualities of things, and moue to and fro, & performe diuers other voluntary actions for the comodie 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 knowledg and vnderstanding of such things as we are subiect vnto, 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 vse of man, it is placed principally in the braine; from whence it disperseth his beames of influence into euery 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 functions

ons of it are subiect vnto our wil, & may be inteded remitted, or peruerted at our pleasure, otherwise the in the other faculties: For no man can make his pulse to beate as he list, 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 seruant (*serui barbari*) who killed himselfe to anger his maister by holding of his breath. *S. Augustine* saith that he knew a man that could make himselfe to sweate when he list, by his imagination only. *Cornelius Gemma* saith, that he knewe one that could weepe when he list: 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 manner they would. And *S. Augustine* tels of one that would make a kinde of musicke that way. *Adrian Turnebus* saw a rogue that gayned much money by shewing this feate, we do also daily see that some can counterfai madnes, some drunkenesse, some the falling sicknesse, some palsies and trembling, some can play the fooles and supply the roomes of innocents, some can make noyses & speake in their bellies or throates, as those which *Hippocrates* 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 diuersly, as wee

see

*De motu musculorum lib. 2.*

*cap. 7. 8.*

*De ciuitate*

*Dei lib. 4:*

*Cosmocris. lib.*

*1. pag. 156.*

*Medici parisien*

*ses in historia*

*Martha. Bros-*

*ter.*

*1. Sam. 2 I. 12.*

*Gal. lib. quomo*

*do deprehendū-*

*tur qui agra-*

*re se fingunt.*

*cap. 1.*

*Epidemiorum.*

*5. R. Scor. lib. 7:*

*cap. 2.*

## Of the Suffocation

see in tumblers iuglers, and such like companions. Hereupon diuers haue counterfaieted diseases as I once saw a poor fellow being arested for a smal debt couerfaieted a fit of the falling sicknes, with strange and violent motions : whereby the creditor in compassion was moued to release him. Being released he was well againe, and vnto his friendes seemed to confesse the cousonage : others haue counterfaieted possessions, either vpon meere deceit or inticed therto through the conceite of some disease wherewith they haue 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, deafe, and dumbe, could reade any canonicall Scripture, but no Apocripha : But was discovered by inserting a lease of Apocrapha : among the canonicall. Another faining her selfe to be possessed with a diuell, would answere to any question made in English, but vnderstood no latine. Diuers such like examples might bee procured to shew how the animall functions may be abused by our ownewill. But against our willes this faculty doth suffer by consent in the suffocation of the Mother diuersly according to the varietie of offices or functions which it performeth.

The functions of it are three, the first is called *Internall* and principall sence which doth gouerne and direct all the rest by *Imagination*, *Reason* and *Memory* : which if it bee hurt either by imminution or deprauation or total abolishment, then the inferior functions doe necessarily participate with the of-  
fence.

Lib: 16. cap. 4.

fence. They are hurt by Imminution when a man doth not *Conceiue, Iudge,* or remember so well as hee ought to doe, as in dulnesse or blockishnesse, as wee call it in vndiscretion, foolishnes or want of iudgement, in obliuion or forgetfulnes, &c. They are abolished either in those drowsie affects which wee call *Sopor. Caros, Coma, veternus, Lethargus* &c. or in those astonishing *Symptoms* wherein all the animall faculties are at once taken away, sometimes with a generall resolution or palsie, as in *Apoplexies*: sometimes with a generall conuulsion, 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.

*Hebetudo mentis.*

*Imprudencia obliuio.*

*Sopor.*

*Apoplexia. Epilepsia.*

*Catalepsis.*

These internall senses are ouerthrowne either in part or in whole in this suffocatio of the mother: and thereupon it is likened vnto these former diseases: and this kind is accounted by *Auicenna* to be the most grieuous of all other, where the imagination and reason is hurt: and the other which holds them with conuulsions, contractions, &c. he accounts to be the milder and the more vsuall. And therefore he saith that commonly they can remember what was done about them in their fit: vnlesse it be of this most grieuous kinde.

*a Hippo. de morbis muliebr. lib. 1. et 2. Torpor occupat caput mens percellitur et improba fit non facile inteligit. De Virginitate morbis corporis fatuum fit, ex fatuitate torpor.*

*Gal. loc. affect. 6. 5. De compositis. pharm. f. L. lib. 9. in fine*

*Rhasis continet. 22. Egina. a. li. 3. ca. 71. Etius*

*us terr. 4. Serrus 4. cap. 68. paphalinstib. 1. s*

*cap. 38. Valescus de Tarant. Iacobus Sylvius Altomam. Augeni. Asi. Fen. 2. 1. 3. cap. 16.*

*tract. 4. Idem. Petr. salius de catalepsi. pag. 384.*

The Internall sense is depraued when a man doth imagine, iudge, or remember things that are not as if they were, or things that are, otherwise then they are indeed. Whether they do it in cogitation alone, or do expresse it by word or deede. As

*cap. 38. Valescus de Tarant. Iacobus Sylvius Altomam. Augeni. Asi. Fen. 2. 1. 3. cap. 16. tract. 4. Idem. Petr. salius de catalepsi. pag. 384.*

E

we



# Of the Suffocation

*Insania.*  
*Delirium.*  
*Melancholia.*  
*Furor.*

We see in those fooles which wee call naturals, in mad men, in melancholike men, in those that are furious, in such as do dote, in such as are distracted through loue, feare, grieffe, ioye, 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.

*Vigilia.*  
*Insomnium.*

These functions are also depraued in too much wakefulnesse through the commotion of the animall spirits, also in dreames, where sometimes besides the deprauation of the fantasie they wil walke, talke, laugh, crye, &c. And lastly in that disease which is called <sup>b</sup> *Saltus Sati uiti*, or *Saltuosa dispositio membrorum* wherein they will daunce, and leape, and cannot endure to be quiet.

<sup>b</sup> *Saltus Sati.*  
*F. Platerus de*  
*uuentis aliena-*  
*ssione pag. 103*

This deprauation of the internall senses, 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 euer depraued in it.

<sup>c</sup> *Hippocrat. de*  
*morbis Virg.*  
*pra acuta infla-*  
*matione insa-*  
*uus pra putredi-*  
*ne clamat. 19<sup>c</sup>*  
*De morbis mu-*  
*lsebr. lib. 1. men-*  
*te alienatur in*  
*hoc morbo et de*  
*liria sunt furi-*  
*osa de uisibus*  
*frider. Vigila-*  
*bit anxietas &c.*

But <sup>c</sup> *Hippocrates, Galen, Auicen*, and most of the best Authors in our profession, do affirme that very often there happeneth an alienation of the minde in this disease, whereby sometimes they will waxe furious and raging deprived of their right iudgement and of rest.

*Et c. Auicen loco citato facit accidere alienationem per commotionem cerebri, 19<sup>c</sup>. A Estius garrula inquieti & iracunda sunt lib. 16. 7. 4. Hier. mercurialis morborum mulsebr. lib. 4. c. 10. Iacobus Sylvius de mensibus. Mathaus de grad. consilio. Beechiffertam narrat furiosi.*

The second function of the animall facultie is the externall sensitiue function, which giueth to the eye the facultie of seeing, to the eare of hearing, to

the tongue of tasting, to the nose of smelling and to diuers 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 benumbed or do not feele at all, or when they feele<sup>d</sup> paine and offence, or when they feele things falsely and otherwise then they are.

Concerning hearing, although<sup>e</sup> *Hypoc. Rhafis* and diuers others doe obserue that sometimes it is hindred: yet it seemes to be in the former kinde where the internall facultie doe suffer. For *Mercurius* puts it as a difference from the falling sicknes, that in this suffocation of the matrix they doe commonly heare. The priuation of the other senses of seeing, 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 motion to the whole bodie. This motion serueth either for a voluntary vse onely, or for a naturall vse also. The motions for the voluntary vse are the free motions of the externall members of our bodies: 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 iawes, to open & shut the lips & eyelids, to moue the eies, &c. This function is diminished in that affect which we call *lassitudo*, werines or vnweldines,

*Horatius Angenius Epist. 6, Gal. de motu muscul. lib. 2. cap. 6. et 8.*

E 2

wherein

*Privatio visus  
Auditus.  
Gustus.  
Olfactus.  
Tactus.  
d iuxta recep  
tam a medicis  
sententiam do  
lorem hic infero  
licet videatur  
potius ad simpli  
ces corporis af  
fectus referen  
das.  
c Hyp: morb. nno  
liebr. lib. o. ca  
lypo ante oculos  
obuersatur et  
Vertigo, oculi  
non acute videt  
nihil olfaciunt  
Vocat a non aus  
dit Rhafis 22.  
cent. in hac pas  
sione non audit  
quando datur  
in auribus eius  
Vox terribilis  
AEgines a loco  
citato. Instru  
mentorum sen  
sus. apprensio  
Etc.  
Aucien narrat  
plurimum eius  
quod fuit in ea  
nisi maxima  
et immoderata  
AEtius sensus  
et motus inter  
cipiuntur.  
Gal. immobiles  
sine sensu sacce*

# Of the Suffocation

wherein we are not able to moue so strongly and nimble as we should.

Paralysis.

g *Contractio.*  
p. 10.  
p. 101. *Gal. de*  
*causis morborū*  
lib. 2. cap. 7. et  
loc. affect. li. 34.

It is abolished, either by a resolution or palsie where the sound part draws the sickly part, that is the part resolued, & depending draws the muscles & nerues &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.

h *Petrus Salms*  
pag. 401. sans  
quam lenis A.  
poplexia Fern.  
de part. mor.  
bis et sympt. li.  
5. cap. 3.  
i *Gal. 1. prorrhet*  
com. 2. 50. et  
com. 3. 26. de  
Vitis rat. tom.  
4. 27. de morb.  
Guly. com. 2. 56  
Gybb. 21.  
Trismus.  
Tortura oris.  
Strabismus.  
Spasmus Cyni-  
ent.

A resolution or palsie is either generall 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 *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 *Opisthotonos*, 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 *depraued* where the motions are immoderate, peruerse, inordinate, or indecēt, as when they are *vs* quiet, & cannot abstaine frō motions and gestures, casting their armes and legges to and fro, vp and downe

downe, dauncing, capring, vawting, fencing, and in diuerse maners forming their motions. Also in *Convulsions* of the members, where they are shaken and pulled by inordinate motions, as wee see in the falling sicknesse. 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 deprauations of motion are dayly obserued in vterne affects: as may appeare by these testimonies.

Marcellus Doc  
natus li. 2. ca. 4

Felix Platerus  
de motu deprauato. p. 12. 406

*Hypocrat. de morbi muliebr. lib. 1. Albas oculorum partes subuertit, dentibus fremdet, & similis fit his qui herculeo morbo detinentur. Item fit conuulsio fortis articulorum corporis, claudam facit aut impotentem praerigore, alias atque alias seipsam iactabit. Horror. Erecta cervicis spiratio ipsam tenet, & quicquid e derit aut biberit ipsam molestat. Torpor occupat manus & inguina, & crura & poplites. Magnis pedum digitis conuelluntur gybbofa fit, de nat. muliebr. Gal. lib. de femine cap. 3. Tensiones lumborum & manuum, & pedum viduam apprehendebant loc. affect. 6. 5. Aliis crura & brachia contrahuntur. Auitenna. minor suffocationum est qua facit accidere spasmus & tetanum, sine nocimento in ratione & sensu. Quandoque claudit oculos & non aperit eos. Stridor dentium, percussio oculorum, & motus insoluntarius lacertorum. Rhasis, Stridor dentium cum spasmo & torquedine extremitatum, dolores fortes adeo vt mulierem torquere faciant undique & caput genibus implicari. &c. Mesue loco superius citato. Aetius. Oculi post multam grauitatem attolluntur, vterus paulatim laxatur & intellectum & sensum recipit. &c.*

# Of the Suffocation

The animall motions which doe serue for naturall vse, haue their power from the animall facultie, but their vrging and prouoking and cause from the naturall, and are either *Respiration, Ingestion, or Excretion*. Respiration hath annexed vnto it voyce, and speech, this is diminished or abolished in *Suffocation* or choaking, 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 *privation* of *voyce and speech*.

*Suffocatio.*  
*Autl. on. Gmayerius. cap. de suffocatione.*

*Privatio Vocis.*

It is depraved when it is done immoderately or inordinately, whether it be voluntarie, or inuoluntarie, as in *shortnesse of breath, sighing, yawning, the hick, kock, sneezing, coughing, belching, vomiting, making of noises, blowing, and reaching, &c.*

*Citra respiratio,*  
*Suspirium.*  
*Oscitatio.*  
*Singultus.*  
*Sternutatio,*  
*Ructus,*  
*Tussis.*  
*Deglutitio.*  
*Excretio.*

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

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

These *Symptoms* also appeare in the *Suffocation* of the Mother. *Hypocrat. de nat. muliebri. Muta de repente fit. de morbis muliebr. lingua ipsius refrenatur & hanc non claram habet. Aliquibus etiam vocis privatio. Spiritus sublimis it, et suffocatio et anhelatio densa ipsam corripit. De nat. muliebr. Tussis detinet & contabescit & videtur peripnumonia esse, &c. Gal. 9. de compis. Pb. sl. aliquibus vox intercipitur. loc. affect. 6. 5. alia interceptas habent spirationes alia suffocationes, &c. Hyppec.*

*de nat. muliebr. quicquid ederit aut biberit ipsam molestat. Auicen. Abscinditur loquela &c. Rhasis. Strictura anhelitus, squinantia, peripneumonia, apostema in gutture ex communicatione Diaphragmatis cum matrice. Gal. Loco citato humiditas quedam è locis muliebribus excurrit. &c. Rondalat. cap. 69. Hollerius. cap. 59. Sylvius suspirium. Montagnana consilio. 225.*

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. 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 *Roan* in France had two daughters which were helde with these fits, in such sort as they would laugh an houre or two together, and confessed that they could not refraine from laughing, although diuerse means to that end were vsed, both by entreaty, and by threates. He tels also of a gentlewoman *de Rochpot*, who being in these fits would raue, laugh, & weep, her eies being shut. *Forestus* maketh mention of one *Alicida Theodorici at Alkmare* a yong lusty maid who was held 24. houres in a most grieuous fit of the mother, wherein she lay as if she had beene halfe dead, hearing what was said about her, but could not speake, nor enioy her

*De morbis internis Lib. 1. ca. 59. in scholiis.*

*Lib. 28. obseru. 26.*

## Of the Suffocation:

her other senses. Sometimes she would bee pulled as if she had the falling sicknesse, 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 fullen and dumpish, as if she were dead againe.

*Aliam egregiam  
motuum convul-  
sionum ab aegro  
hystor. vide  
apud eundem.  
l. 10. obser. 116  
Lib. 26. cap. 16.*

*Alexander Benedictus veronensis* testifieth, that he saw a woman in a fit of the Mother, that was besides her selfe, and would sometimes laugh & sometimes crie. Those that attended her, applied Partridge feathers vpon coales vnto her nostrilles, and by chance through want of care there fell a great coale out of the Chafingdish into her bosome, where it burnt her, and made a great blister, but she perceyued it not vntill the next day, and then complained of her breasts. My selfe had a patient in this Citie yet liuing 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. Inso-much as the midwiues would haue giuen her ouer, and imputed ignorance vnto mee that I would attempt any thing for her recouerie. But her husband being perswaded by me to make triall of some meanes 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 thoroughly recovered of her fit, which was fourteene or fifteene 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 frightened by squibs, fell into these fits of the Mother, which held her euey day, and whensoever else she did eate any comfortable meat, for the space of fifteene or sexteene yeares together, with such violent conuulsions, as fiae or six strong men could scarce hold her downe. Sometimes her limbes would be contracted, sometimes perticular Muscles, which would cause swellings in diuerse parts of her bodie, sometimes she would be without all maner of sence. And being made beleeeue by a stranger Physition that she was bewitched, her fits increased vpon her, and grew to bee stronger then before.

*Bartholomeus Montagnana* recitch vp 31. seuerall *Symptoms* of this disease which hee obserued in a Gentlewoman which was his patient. Conuulsions, swooundings, choaking in the throate, sadnesse and lamentation, coldnes ouer her whole bodie, dumbnesse, and yet could heare, drowsinesse, 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 prooffe of the varietie of these *Symptoms* in the animall facultie.



# Of the Suffocation:

Cap. 5.

Of that kind wherein the naturall facultie is offended.



Hethird kinde of this disease is, where the naturall facultie doth principally suffer. This facultie is of great necessitie for the maintenance of mankinde and according to the diuerse vses thereof is distinguished. For seeing that nature brings vs not forth into the world perfect men, in that ripenesse and integritie, of all humaine actions which afterwards we attaine vnto, 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 perfection of the actions thereof. And this is called *facultas auatrix*. Seeing also that wee are made of a fluxible moule 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 nourishment of the bodie. And that is called *facultas alatrix*. 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 indued vs as well as other creatures with the facultie of generation: whereby wee may bee able to make our kind to continue as long as the world shall endure.

These three naturall faculties haue diuerse others attending vpon them, as the faculties of *Attraction, Retention, Concoction, Expulsion, Alteration, Formation, &c.* Which I will for breuities sake ouerpasse with their bare mention, because the *Symptoms* of these faculties are not so euident to the beholders eye, nor so straunge as those of the vitall and animall faculties are, yet that these are also hurt in the suffocation of the Mother, appeareth both by dayly obseruation, and by the authorities of all both auncient and late physicians who haue written of this disease.

And to this place may we referre those accidents often mentioned in this disease. *Gnawing in the stomacke*, and paines in diuerse partes of the bodie, breaking of wind, vomiting, purging by siege, vrin, or other excretion, loathing of meate, thirst, extraordinary hunger, swelling in the throat, swelling in the body, in the feet, obstructions in the vaines, consumptions, tumors, feuers, priuation of voice, paleness of colour, rumbling and noise in the belly or throat, like vnto frogs, snakes, or other creatures, or as if they woule speake as *Hippocrates* reporteth of *Polyarchus* wife.

And these are three principall kindes of this

*lib. 6. cap. 16. Mercatus lib. 2. cap. 2. & 3. Bottonus, & Mercurialis loci citatis. Syluius de mensibus. b Schenkijus obser. de pti obser. 137. Cornel. Gem. Cosmocr. Hippocras. Epidem. 3. ex pectore obstrepebat. &c.*

*Gal. de tremor. palp. sis. &c. cap. 2. sensibus non exposita.*

Some of these are *Symptomata in qualitate mutata, or in excremento.*

*Vitiata:* but because they are in the naturall parts, and arising from errors of that facultie, I haue inserted them here.

*Hipp. de morbis mulieb. lib. 1. Rhasis com.*

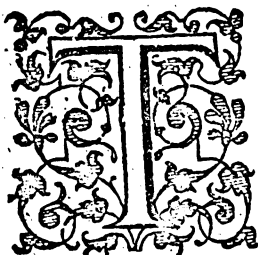
*li. 2. Fernel. de partium morb.*

# Of the Suffocation

disease wherevnto most of the *Symptoms* which euer do appeare therein may be referred.

## Cap. 6.

### *Of the causes of this disease.*



He causes of this disease and of the *Symptoms* belonging therunto, haue euer bin found hard to be described particularly: and especially in a vulgar tongue, I hold it not meete to discourse to freely of such matters, and therefore I doe craue pardon if I do but slenderly ouerpasse some poynts which might be otherwise more largely stood vpon.

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 vnto these two, <sup>a</sup> 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 vse of this part wherein the infāt is to be nourished, for which cause there are large vaines & arteries deriued vnto it: for

the

*a Gal. loc. affec.  
6. cap. 5. Hollarus,  
de morbis internis. lib. 1.  
cap. 59.  
Paschalius lib. 1.  
cap. 57.  
Alsomarus. ca.  
10. Item de  
Gero gerenti-  
bus. cap. 2.  
Jacobus Syluius  
de mensibus.  
Flor. Augenius  
epist. 6.  
Cardanus de  
causis, &c.  
morborum.  
cap. 114.*

the conueyance of bloud thereunto, and there is greater prouision thereof made in womens bodies then in mens: least this part should bee forced to withdraw nourishment from other parts of the bodie, and so leaue them weake and consuming.

But this prouision of nature is oftentimes defective: as when it is cut off by violent causes, and the part left destitute of this familiar humor, which should serue both for the comfort of the infant, and of the part it selfe: which finding offence thereby doth communicate it vnto the other partes with which it hath affinitie according to *Hippocrates doctrine. i. Morborum muliebrium*, and *Aristotle, de generat. animal. cap. 11. uteri euacuati sursum ascendunt & suffocationes faciunt.* *Cordeus* giues vs an example of one who by chaunce cutting a vaine in her leg, whereupon she did bleede plentifully, fell into a fit of the Mother, and by moist and nourishing diet was recovered. The reason whereof *Hippocrates* referreth to the ouerdrying of those parts through large euacuation of bloud, wherby the matrix doth labour by such motion as it hath to supply it selfe with moysture from other parts of the body: or as *Mercurialis* doth enterpret it, doth impart by communication (as is aforesaid) the offensiue qualitie vnto the braine, and by that meanes procures conuulsions, &c. *Gallen* referreth it vnto the ouercooling of those parts which necessarily must follow a large euacuation of bloud, which coldenesse being very offensiue vnto the nerues and neruous partes by consent and compassion offendeth the braine also,

Defectus.

*Hollerius et  
Rondelet. loci  
citatis:  
Comment. 2. in  
lib. 1. Hyp. de  
morb. mulieb.*

*Lib. 4. cap. 122.*

*2. loc. affect.*

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and by that meanes may procure the former *Symptoms*.

And as the want and scarcitie of blood may procure this grieffe, so the abundance & excessse thereof doth more commonly cause it, where the patients do want those monethly euacuatiōs which should discharge their bodies of this superfluitie: as we see in strong and lustie maidens, who having ease and good fare inough, haue their vaines filled with plenty of blood, which wanting sufficient vent distēdeth them in bulck and thicknes, and so contracteth them in their length, whereby the matrix is drawne vppwards or sidwards, according as the repletion is, whereupon followeth a compression of the neighbour parts, as of the midrif which causeth shortnes of breath, by straightning the instruments of respiration of their due scope.

But if this blood wanting his proper vse doe degenerate into the nature of an excrement, then it offendeth in qualitie as well as in excessse, and being detayned in the bodie, causeth diuers kinds of *Symptoms*, according to the qualitie and degree of the distemperature thereof.

This distemperature is either in manifest qualities, of heate, colde, moisture, drines, according vnto which it is said to be, *Melancholicke*, *Flegmaticke*, *Choloricke*, &c. producing *Symptoms* of the like nature, or in corruption and putrefactiō of this blood which breedeth diuers strange kinds of distēperatures, according to the diuersity of the humor putrefied, the degree of putrefaction or the condition

*Katissul.*

*Gal. loc. affect. 6*  
*Pereda in pas-*  
*chakum lib. 3.*  
*cap. 58.*  
*Alsomarus.*  
*Syluius.*

*Alteratio.*

*Hipp. de morbis*  
*Virginum.*  
*Alsomarus*  
*Corruptio.*

*Mercatus loco*  
*visato.*

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 superfluitie in some persons, may also receiue diuers sortes of alteration, and likewise of corruption, able to worke most strange and grieuous accidents in our bodies. For as it is a substance of greatest perfection & puritie so long as it retayneth his natieue integritie: So being depraued 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 shal corrupt so pure a substance, which wou'd easily resist any weake assault: and a substance so pure and full of spirits as this is, must needs proue 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 deprauate all the faculties of our bodies at once.

Rondelerius c.  
69. Platerus,  
Pereda in pas-  
et alia.  
Valesius de Tar-  
ranta. lib 6.  
Velasius de Ta-  
tur se de preben-  
diss circa Giez-  
ru hysterica  
crocentum huma-  
rem fatidissis-  
mū (176. lib. 5. c.  
15.  
Matthaus de  
grad. in. 9. Rba  
ss. ca. 28. Item  
consilio 84.  
Mercatus.  
Gal.  
Auicena.  
Mercurialis.  
Bottonius locis  
citatis.  
Hercules Sauro-  
nia de plica. ca  
14. et. 34.

Galen comparing the corruption of these two together, affirmeth that although from the putrefaction of blood, diuers most terrible accidents doe arise, yet they are not so deadly as those which proceede from the corruption of nature; and pro- ueth it by this obseruation that diuers women enioying the benefit of mariage, yet through the suppression of their ordinary euacuation falling into this disease, had their respiration and vitall faculties vntouched, although otherwise they were most grieuously affected.

Sylvius, &c.

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others also hauing those ordinarie matters in good sorte, yet being widdowes and taken with this grief haue 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.

*Lac. affect. 6. 5.  
Petrus salusda  
affect. partiu.  
baribus pa. 326*

*Alcomarus.*

*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 vndiscouered, and then hauing gotten more strength and ripenes vnto it selfe, and opportunitie of conuaying his euil quality vnto the parts, breaketh forth to open view by diminishing or peruerting the faculties of those parts. I had once a patient in Kent who feeding vpon a mad hogge which hee had killed for couetousnesse sake, found himselfe distempered therewith at the first, but within five or sixe moneths after grew suddenly to be starke madde, and before his death, being by Physicke restored to some reasonable vnderstanding, he confessed the eating of that hogge to haue beene the true cause of his disease. Diuers reasons may bee yeelded of this as well as of the fits of intermitten agues of *Epilepsies*, of sweating, &c. which oftentimes haue their due recourse by the yeare, moneth, weeke, day or houre, according to the nature of the humor :  
which

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 resolued into vapours, as for the office therof the part affected is not able to brooke and for the weakenesse of the expulsive facultie not able to auoide out of the bodie: 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 discussed through naturall heate: and ceasing againe so long vntill by fermentation and concoction, another portion of the corrupt humor shall be digested.

*GA. loc. affect. 6*  
*Felix Platerus*  
*de causis febrim.*  
*pag. 63. 65*  
*66. &c.*  
*Mercatus.*  
*Fernel. patho-*  
*log. li. 6, cap. 16*

The vniformitie of this humor and of the heate of concoction causeth the vniformitie of fits. And this is the cause of the due periods or circuites which oftentimes are obserued in this disease, whereof wee haue spoken before: 2 according also to the condition of the part affected; which seruing as an euacuatorie 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 malignity, or with the vnwonted and vnaccustomed approach of them.

*Quia multum.*  
*Quia prauum.*  
*Quia insuetum.*

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 meate and drink, mo-

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tion



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tion and rest, sleepe and watching, euacuation and perturbations of the minde : or such things as happen vnto vs accidentally, and may bee shunned by vs, as bathes, ointments, plaisters, cloathes, smelles or vapours, medicines, venus, noyses, 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 externall causes of all diseases, our bodies being subiect to be hurt and offended by euery one of them: so they are oftentimes accessary 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 moyst 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 obserue that breathing in of sweete sauours doth commonly procure these fittes, either for that the matrix by a naturall pro-  
perties is delighted with sweete sauoures, as the li-  
uer and spleene with sweete meates, or because the  
animall spirites of the braine beeing thereby  
stirred

*Fernel. li. 7 de  
morborū causis*

*Madrius de  
grad. Mercat.  
Rondel. cap. 69*

*Eliev. Mercuria*

stirred vp to motion, doe by consent affect the matrix with the like.

And therefore wee doe especially forbid that they may not smell vnto any sweet thing that are subiect vnto this grieffe: but rather vnto euill faoures: which as *Platerus* thinkes by stirring vp the expulsive facultie of the matrix, are a meanes of the shortening of the fit.

*Plater. p. 443*  
*Iacobus Ruffinus de muliebribus lib. 6. cap. 8*  
*Syluius Guaynerius.*

Meate and drinke is the Mother of most diseases, whatsoeuer 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 *Hippocrates* in this disease forbids sweete and fatte meats (*a dulcibus et pinguibus abstineat, donec sana sit*) *Forrestus* telles vs of a Bruers wife of *Delft*, who could neuer eate or drinke any thing that was sweete or pleasant but her fit would take her a fresh, and thereuppon was faine to mixe wormewood with euery thing that she did eate or drinke.

*De nat. muliebri. Lib. 2. obseru. 28.*  
*Hipp. libro cita to quicquid egerit aut liberit ipsam molestat*

The *Essex* Gentlewoman of whome I spake before, could neuer take any comfortable sustenance, but she was sure to haue a fit of the mother. The reason of this may be the same which we haue alleaged of sweet vapours.

*Hernius de morbis capitis. pag. 310.*

The errours about euacuation are also an externall cause of diseases, and doe breed an internall cause afterwarde.

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As in this disease the want of due and monethly euacuation, or the want of the benefit of marriage in such as haue beene accustomed or are apt thereunto, breeds a congestiō of humors about that part, which increasing or corrupting in the place, causeth this disease. And therefore we do obserue that maidens and widowes are most subiect thereunto. Motion and rest being well ordered do preserue health, but being disordered do breed diseases, especially to much rest and slothfulnesse is a meanes of this griefe, by ingendering crudities and obstructions in womens 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 heate, may occasion this griefe.

*Altemarus.*

*Hollerius cap. 59. Rond. c. 69.*

*Hinc Cicero Tusculanarum 3. perturbatio- nes animi mor bos appellat. a Plinium Gal- ler. max. Volaz- seranum. Pon- tanum. Land- um. Gellium, Krantz jum. b Cornex lib. 1 consultat. med. cap. 3. Gal. 2. sympt. causis cap. 5. de pracognit. ca. 6 Beniuentius. c Gal. in 5. A- phorism. 45. A- matius lusi. Cent. 3.*

Lastly the perturbations of the minde are often- times to blame both for this and many other disea- ses. For seeing we are not maisters of our owne affections, wee are like battered Citties without walles, or shippes tossed in the Sea, exposed to all maner of assaults and daungers, cuen to the ouer- throw of our owne bodies.

We haue infinite examples among our<sup>a</sup> Histo- riographers, and Phisitions of such as haue dyed vpon ioy, griefe, loue, feare, shame, and such like per- turbations of the mind: and of others that vpon the same causes haue fallen into grieuous diseases: as<sup>c</sup> women deliuered of their children before their time, vpon feare, anger, griefe, &c. others taken with

the

of the Mother.

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the 1 Falling sicknesse, 2 Apoplexics, 3 Madnesse,  
4 Swounding, 5 Palsies, and diuerse such like infir-  
mities vpon the like causes.

And concerning this disease whereof we doe  
intreate, 6 *Iohannes Montanus* tels vs of a patient  
of his, who fell into the fits of the Mother vpon  
iealoufie. 7 *Forrestus* of another, who had her fits  
whensoeuer shee was angred : and of another that  
vpon loue fell into this disease. My selfe do know  
a Gentlewoman, who upon the sight of one parti-  
cular man would alwaies feele 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  
her selfe.

1 Gal. loc. affec.  
5, de Gramma-  
tico Ioh. Mon-  
tanns cõsilio. 50  
Matheus de  
grad. de proprio  
filio. cap. de Epi-  
lepsia.  
Amatus lusit.  
cent. 2. cap. 90.  
2 Procopius de  
bello Gothorum  
lib. 1. Amatus  
lusit. cent. 3.  
3 Christoph. a  
Vega. li. 4. ca. 14  
Corn. Celsus.  
4 Gal. lococit 4.  
5 Aretaus lib. 2.  
cap. 7.  
6 Consilio 3118  
7 Lib. 28. obser.  
28. lib. 10.  
obseru. 33.

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Chap. 7.

# Of the Suffocation

## Cap. 7.

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



He 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 Physition, to direct him in his cure. And therefore I thinke good to ease my selfe of this labour, which would bee altogether vnprofitable 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 Physitions workes vnto Physitions. There are some things by the friendes to bee performed vnto the patient in regard of the <sup>a</sup>presēt fit, & some things in regard of the cause. In the fit let the bodies bee kept <sup>b</sup>vpright, straight laced, and the belly & throat held downe with ones hand. Let heed be taken that they hurt not themselues by biting their fingers, striking their armes & legs against hard things, &c. apply euil smells to their nostrils, and sweet smells beneath <sup>c</sup>tie their legs hard with a garter for reuulsion sake, &c.

Out of the fit, in regard of *Externall* causes, remove from them all occasions of breeding or increasing

<sup>a</sup>Valetius in

Hollerium. c. 59

Valescius di

Taranta. lib. 6.

<sup>b</sup>Paschal. li. 1

ca. 57. Alsomar.

<sup>c</sup>Prudels in

Hollerius.

<sup>c</sup>Rbasia ad Al-

manfor. cap. 28.

creasing the disease: as sweet saavors, pleasant meats  
 and drinks, much rest and slouthfulnesse, &c. Also if  
 a discontinuance of any thing accustomed bee the  
 cause of this disease, bring it into custome againe: if  
 want of any thing necessary for their health, let it be  
 supplied, b let their diet be sparing and vpon cooling  
 things, let them vse much fasting and prayer, and all  
 other meanes to pull downe their bodies: and con-  
 trariwise abstaine from egges, wine, flesh, &c. If the  
 perturbations of the mind be any occasion hereof,  
 let them haue their proper remedies, as anger and  
 iualousie are to be appeased by good counsell and  
 perswasions: hatred and malice by religious in-  
 structions, feare by encouragements, loue c by indu-  
 cing hatred, or d by permitting them to enioy their  
 desires, &c. Galen boasteth that he did euery yeare  
 cure many diseases by this stratagem of moderating  
 the perturbations of the mind by the example of  
 Æsculapius who deuised many songs and ridiculous  
 pastimes for that purpose. To which end also other  
 phisitions haue vsed diuers sorts of fallacies to en-  
 counter the melancholike conceits of their patients.  
 Cardan tels of a Gentlëwoman, who finding her self  
 vexed with many grieuous Symptoms, imagined  
 that the Diuell was the author thereof, and by Iose-  
 phus Niger was cured by procuring her son to make  
 her belecue that he saw three diuels in her looking  
 glasse, & one great one to driue them out. Another  
 like policie Marcellus Donatus tels vs of, which a  
 Phisition vsed towards the Countesse of Mantua,  
 who being in that disease which we call melancholia  
 Hypochond-

*a Hollerius nul-  
 lum remedium  
 melius marito.  
 Valescus de tar-  
 ranta, Syluius  
 si nubilus est nec  
 mouialis nubat  
 sinon libes aus  
 non licet nubere  
 Statutur frigidis  
 &c.  
 Mat. Rochius  
 de morb. mal.  
 cap. 5.  
 Guaynerius sup  
 positio in hoc  
 casu principatim  
 obrinet, &c.  
 b Valetius in  
 Holl. Cap. 29.  
 istud genus de-  
 morii non eici-  
 tur nisi multo  
 ieiunio.  
 Caschali. Si no  
 possit vti viro  
 pracibus & iea  
 iunocurabitur.  
 Guaynerius.  
 Curpus maces  
 crasibus Statutur.  
 Auicen, Fen. 1  
 3. c. 14. tract. 4.  
 de Ylisco.  
 d Aretaus.  
 lib. 1. cap. 5.  
 Desani. tuenda  
 lib. 1. cap. 11.  
 De subtilitate. l. 19  
 De medica  
 historia mira-  
 bili. lib. 3. cap. 1.*

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*Hypocrondriaca* did verily beleuee that she was bewitched, and was cured by conueying of nayles, needles, feathers, and such like things into her close stoole when shee tooke physicke, making her beleuee that they came out of her bodie. The like there he mentioneth also out of *Trallian*, of a woman who did thinke that she had a serpent within her, and was cured by the like meanes.

So that if we cannot moderate these perturbations of the minde, by reason and perswasions, or by alluring their mindes another way, we may politickly confirme them in their fantasies, that wee may the better fasten some cure vpon them: as *Constantinus Affricanus* (if it be his booke which is inserted among *Galens* workes, *De incantatione, adiuratione* &c.) affirmeth, and practized with good successe, vpon one who was *impotens ad Venerem*, & thought himselfe bewitched therewith, by reading vnto him a foolish medicine out of *Cleopatra*, made with a crowes gall, and oyle: whereof the patient tooke so great conceit, that vpon the vse of it he presently recouered his strength and abilitie againe.

The like opinion is to bee helde of all those superstitious remedies which haue crept into our profession, of Charmes, Exorcismes, Cōstellations, Characters, Periapts, Amulets, Incense, Holie water, clouts crossed and folded superstitiously, repeating of a certaine number and forme of prayers or Auc Maries, offering to certaine Saintes, pissing through the wedding Ring, and a hundred such like toyes and gambols: which when they preuaile in

*Lib de incant.  
adiuratione,  
&c.*

*Si quis incantationem sibi  
prodesse confidat,  
qualiscūq;  
sit, cum tamen  
suum. st. li. 1. prox  
imē citato.*

in the cure of diseases, it is not for any supernaturall vertue in them, either from God or from the diuell (although perhaps the Diuell may haue a collaterall intent or work therein, namely to drawe vs vnto superstition) but by reason of the confident perswasion which melancholike and passionate people may haue in them: according to the saying of *Auicenn*, that the confidence of the patient in the meanes vsed is oftentimes more available to cure diseases than all other remedies whatsoeuer. 4. Natural. 6.

Another course hath bene taken sometimes in these cases, by removing the cause of these afflictions, or by inducing of other perturbations of a diuerse nature. Whereby as (experience teacheth vs) most grievous diseases haue bene oftentimes cured beyond expectation.

A yong man falling out of fauour with his father, fell thereupon into the fits of the falling sicknesse, and continued long and often molested therewith; vntill a reconciliation was wrought with his father: who sending him a kind letter to that effect, the yong man was presently deliuered 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 Physicion then present modestly put his hand vnder her cloathes to feele a windie tumor which shee then had in her backe. But a Surgeon there also present not contented with that maner of examination, offered to take vp her cloathes, and to see it bare:

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where-



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whereupon the Maid being greatly offended, tooke 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 obserue that most commonly besides the indisposition of the bodie: here is also some Melancholike or capricious conceit ioyned withall of loue, feare, hatred, ieaiousie, discontentment, witchcraft, poysoning, &c. which being by policie or good instructions and perswasions remoued, the disease is easily ouercome.

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.

Faults escaped.

*Fol. 116. lin. 22. dele one.*

*Fol. 3. a. lin. 27. remoted for remoued.*







