

3. *An Account of a Book*, viz. *Wilhelmi ten Ryne M. D. &c. Transfalano-Daventriensis*, 1. *dissertatio de ARTHRITIDE* .2. *Mantissa Schematica* : 3. *de ACUPUNCTURA*. 4. *Orationes tres. sc. De Chymia & Botanicæ antiquitate & dignitate. De Physiognomia. De Monstris.* Londini in 8°. 1683.

**T**His Author treating of the *Gout*, being unsatisfyed with the notions of other Physicians, and concluding that such ignorance of the causes of that distemper has made all attempts of cure unsuccessful hitherto: instead of any humor which former ages have lookt on as its cause, asserts *Flatus* or *Wind* included between the *Periosteum* and the bone to be the genuine producer of those intolerable Pains wherewith *Gouty* Persons are afflicted; and that all the method of cure ought to tend toward the dispelling those *Flatus*. This *Wind* he thinks is *Dry, Cold, and Malignant*, conveyed by the *Arteries* to the place affected; where forceably separating that sensible Membrane the *Periosteum* and distending it, must needs make a very sharp pain.

*Next*

Next he Digresses to shew that *Head-aches, Palpitations of the Heart, Tooth-ach, Pleurisy, Convulsions, Numness, Epilepsy, Collicks, Feavors*, and other Distempers, do arise from the same Root; which are variously named from the places affected, and the various Motions and Determinations of this Wind. But particularly that the *Gout* proceeds thence, he proves, from the Authority of *Hippocrates* and others, from the *Chineses* burning *Moxa* on the joint whereby the flatus evaporates; from the moveableness of the pain from one part to another; and from an Instance of a *Gouty Person*.

These Winds he thinks Cold, because they are to be conquered by the contrary quality (heat); and because a shivering precedes a fit of the *Gout*; and what they call a hot *Gout* is only by accident produced by vehement pain. by the way he asserts that the shivering of *Agues* and *Feavours* acknowledge the same origin; and that as many accidents may happen from Wind in the lesser, as in the greater World.

These Winds he asserts (out of *Fiènus*) to be halituous spirits raised either by the weakness or sharpness of our native heat, out of our meat and drinks; or *Pituita* and *Black Choler*. Their differences chiefly proceed from various ferments producing in us variety of humours; which acting on one another do in their effervescence create winds of various effects, and denominate diseases from the places the Scenes of their action. For more particulars and other external causes of their differences he refers to *Fiènus*.

That this wind is malignant, he urges for proof the vehementency

remedy of pain, the Authority of *Hippocrates*, *Galen*, *Paræus*, *Platerus*; and out of *Guido de Cauliace* observes that upon burning, a wind issues out together with a tenuous Ichor of a very ill sent.

That tis under the *Periosteum*, and not in a more lax inclosure, he argues; from the sense of distension without much tumour, and from the obstinacy of the pain caused by the close Imprisonment of the wind, to be set free only by the opening force of Fire.

That tis conveyed by the blood to the place affected; he deduces; from the greater and more frequent pulse, from the swelling of the Blood-vessels of the joynt before the fit; from Arteriotomy antiently used for the *Gout*; from the success of *Moxa* applyed to the temporal Arteries in the *Tooth-ach* a Disease analogous to the *Gout*; and lastly from the disorders of the *Heart* and Swooning occasioned by the preposterous use of repelling Medicines; which he cautions against, as such which send back the malignant *Flatus* to the *Heart*.

The reason why it causes no pain in its progress through other parts to the joynt, is because tis temperd and blended with the blood and other humours, and finds not any such resistance from other parts, as from the *Periosteum*. Then in the close, enumerating the differences of *Gouts*, which he makes only accidental; he passes to the second part of his discourse, which treats of the Symptoms.

*Part. 2.* Hindrance of Motion, Swelling of the Veins, a more Intense pulse, a pricking, distending, beating, deep, constant and sharp pain are inseparable Signs and companions of  
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of the *Gout*. Consequent to these are Watchings, Weakness and Swooning; sometimes inflammation, and an Erysipelas; Nodes, and a Calculous Concretion like Chalk often occasioned by the indiscreet applying of Cooling, Drying and repelling Medicines.

Sometimes Swellings are caused by a Flux of humours whereby also the ligaments of the Joynts being moistened and relaxed; If those Chalky tophi chance to interpose, a dislocation ensues.

In his Third part he treats of the cure of the *Gout*; and reflecting on the inefficacy and uncertainty of other Medicines hitherto prescribed, recommends burning, though a severe, yet as an adequate cure to so stubborn a Disease; after having briefly considered the difference of *Cautericks* and repeated the various effects of Wind in human bodies, he proceeds to shew, that the fire, either potential or actual, is the genuine dispeller of this Wind. and that from the practice of *Albucaſis* and *Mesue* among the *Arabians*; from the Observations of *Proſper Alpinus* on the *Egyptians*; and from various instances of its success in several cases, especially in the *Falling-Sickness*, *Convulsions*, *Apoplexies*, and other diseases of the Head and Nerves; which being disaffected by some cold pituitous humours, he makes the Fountains of all the morbiſick Winds in the body. Part. 3.

That the efficacious way of burning has been disused, he ascribes to the soft Education of these latter ages, whereby men are rendered averse to a method of cure too harsh & cruel; to sense grown tender by Luxury Ease and Pleasure: and therefore wishes a more kind way of Cautery could be invented, than bare fire; yet commends that before some potential

Potential Cauteries, whose activity often produces unexpected Symptoms, as not being so much at the command of the Applier. However the frequent use of *Cauteries* in *Japan* appeared sufficiently to our Author, from the numerous Scars he saw all over the bodies of very many persons among that People, upon no other account but burning with *Moxa*; which he asserts they use in all ages and Sexes, and in all seasons of the year with desired success.

In the next place our Author recounts the occasional causes of those diseases which most infest *Japan*; chiefly these; namely the shaving the top of their heads smooth, and going barefoot in all ages, both Sexes, and all times of the year; excess of Venery; feeding much on Fish, which afford a clammy cold and pituitous nourishment: and lastly being free from Wars, they live securely in great Sloth and Luxury. All Distempers of the Head, Nerves, Ligaments and Membranes are very frequent; Plague they have none: but Small-Pox so constantly Epidemical and fatal, that Parents count not those Children among the living who have not pass'd that Disease. But there is no Distemper more common than Blindness and Gout: The former for want of the Art of Couching Cataracts they count Incurable; the latter in time they cure by *Moxa*. Burning with hot Irons they know not; Blood-letting they abhor as destructive to life, All their Chirurgery consists in the use of *Moxa*; and *pricking* with a long sharp Needle. They had rather dy than implore assistance from Christians: and Providence hath left their own People ignorant in much medicin: least a land most fruitful in Children should be overstockt with Inhabitants.

But Nature is kind in affording great quantities of *Jomon-*

*gi*, which our Author calls *broad-leav'd Mugwort*, growing without culture every where; known to the most ignorant *Japaneſe*; and being prepared is called *Moxa*. Our Author paſſing by its other vertues, at preſent only ſhews its uſe in the Gout which (after a digreſſion concerning *Cauteries*, whoſe efficacy is aſſerted by *Hippocrates*, *Ceſus*, and others there quoted) he deſcribes in this manner. The Plant dried in the Shade, free'd from filth and the harder rougher Stalks, and rubb'd between the hands till it become like Cotton, is their *Moxa*. This cotton-like Subſtance they form into a little Cone about the bulk of a Pea; or elſe in a Paper, rowle it between their hands into a Cylinder, to be divided into little Pellets for their purpoſe. The Pulse of the place being felt, upon it they place the *Moxa* (the baſis of the Cone next the Skin), then taking care to keep the body in a ſettled poſition, they light the Apex of the Pellet either with ordinary wood, or (for the Rich) with an Aromatick ſtick. The Pellet does not wholly conſume into aſhes; but leaves a little ſegment of its baſe on the part: a little Blister is hereby raiſed of a Cineritious colour without much pain, giving vent to the humours and wind. They burn ſometimes even to 50 pellets on a place without danger; and at laſt with Succeſs.

To ſeparate the Eſcara, Garlick is applyed for 24 hours. The Rough ſide of a *Plantain* leaf keeps the Ulcer open; the ſmooth ſide heals it: *Cole-Worts*, *Betes*, *Colts-foot*, *Ivy* &c. are ſubſtituted for want of *Plantain*.

*Moxa* is not to be applyed in ardent continual feavers, in the fit of an *Ague*, in languiſhing of the Spirits, in pregnant Women till after an 100 days.

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Many of the *Japaneses* use *Moxa* twice or oftner in a year to prevent Sickness, as solemnly as *Europeans* Purge or bleed. In the most grievous Chronical diseases and even in persons emaciated by consumptions, as an arcanum they burn in four points near the *Os sacrum*, two on each side lying in a direct line crossing the *Spine* to right angles. *Analogous* to this practice, in a long digression he quotes out of *Hippocrates* many instances and precepts for burning in most Chronical cases.

The whole art lyes in designing the points to be Burnt for each distemper; which Secret is in the hands of peculiar Chirurgeons, who have formed Rules to direct them; as also Images in their houses marked in all those places that are proper to be burnt. And to shew the necessity of a due observing of proper places, he asserts upon his own knowledge, burning on the *linea alba* a fingers length below the Navel infallibly causes Barrenness especially in men; wherefore that line is always avoided. Aside from it above the navel, burning (they say) restores lost appetite, as also if *Moxa* be applyed to the Shoulder blades. For a *Gonorrhœa* and weakness of the Spermatick, Vessels, the parts about the Loins and the *Os sacrum* are to be burnt; for the *Collick*, on the abdomen; and for the *Tooth-ach*, on the Chin at the commissure of the under-Jaw-bones. With these and such like instances; and a receipt of Hysterical lozenges made of this *Artemisia* or *Mugwort*, of constant use among the Women of *Japan*; our Author concludes his discourse.

To Confirme his notion of Winds being the cause of most diseases, our Author subjoyns an History of a *Febris Cardiaca* (as he calls it) which afflicted himself almost to death.

Death, with most vehement palpitations of his heart, frequent Swoonings, intermittent pulse, difficult breathing, burning heat : which ending in a colliquateing sweat left him weak and languishing with hands and feet as cold & insensible as a carcass. The smell of Rose-water was his most reviveing Cordial he could find; breaking wind up or down eased him alwayes: but Clysters bringing away much wind was his chief and almost only relief. What came away by Stool affected him inwardly with so strange a sense of cold, as if Ice newly thawed had been ejected. Decoctions of fresh China Roots, by perspiration, vented this cold wind which he imagined, by coagulating his blood and hindring its circulation, to be the only cause of those Symptomes which he laboured under in every Fit.

But notwithstanding this method and a very regular Diet, his distemper seized him 6 times, with several fits at a time, in the space of three months.

At length applying *Moxa* to three places on each side his Navel, and to two places about the Region of his loins; burning 12 times on each point, washing the wounds clean with salt-Water the next day, and keeping open the little Ulcers (which vented much purulent matter) for more than twenty daies, and afterward healing them with *Emplastrum Stipticum Paracelsi*; he perfectly freed himself from his troublesome and dangerous Distemper.

*Mantissa Schematica.* Here the Author gives four Draughts of those Images the *Japonian* Physitians keep in their houses, markt in those places which they burn with *Moxa* and perforate with their Needle; annexing the Inscriptions belonging to those Images, which containing a



brief account of their Physick and Anatomy. They use inwardly three Plants (much extolled for their vertues) above all others. 1<sup>o</sup> *Rockqualiph*, bearing fruit like Kidney-Beans, and a Root yellow, bitter and odoriferous. 2<sup>o</sup> *Xinkiu* a tuberous Root smelling like *lozage*, remarkable among them for the enticing Fish by the sent. and 3 *Nixiu* whose Root they make the basis of all decoctions, in which form they exhibit all inward medicines; neither do they give many more than these named. Their internal Medicines are calefactive and discussers of Wind; and if those fail they presently have recourse to *Moya* or their *Needle*. Next you have an account of some eminent persons who have been inventors in medicine among them: whose precepts they so strictly adhere to, that if they fail in their practice they distrust their own judgment and senses, rather than deviate one tittle from the Rules of their fore-fathers. From these Ancient Physitians they have descriptions of all the vessels of the body after their manner: whose Course Situation and pulse they study diligently, as being absolutely necessary to an happy practitioner; and tis all the Anatomy they mind or value.

These Vessels they say are (in all) 14, whereof 12 are *internal*, and two *external*; containing two principles of life call'd by them *Calidum Innatum*, & *humidum radicale*: upon which, together with the several measures of those Vessels, their physical *Theory* of mans body depends.

‘ They argue three degrees of *Humidum Radicale* contained in three distinct vessels belonging to the Arms and terminating in the breast, and also in other three vessels of the legs distributed among the Bowels: the first three feet, the latter 6 feet & a half long, on either side. There are likewise (they say) three degrees of *Calidum innatum* contained

'tained also in three vessels belonging to the Arms, and three  
 ' others of the Legs; the first five feet long, the latter eight  
 ' feet on either side, both terminating in some parts of the  
 ' head: these in all make up the twelve *Internal*. As to  
 ' the *External*, that of *Native heat* rises from the outward,  
 that of *Radical Moisture* from the inward ankle: both ter-  
 ' minate in the Eyes, and are each  $7\frac{1}{2}$  feet long on  
 ' either side. They add two other external veins: both  
 ' rising from the *perinæum* end under the nostrills, the  
 ' one passing before, the other behind; and are each four  
 ' $\frac{1}{2}$  feet long.

' Two other sorts of Vessels they assign, each 12 in  
 ' number mutually connected. the first called *Kee Miak*, with  
 ' all the windings 162 feet long, the seat of the Soul: and  
 ' are supposed by the Author to be *Arteries* containing the  
*Native heat* whose motion is upward; which getting the præ-  
 ' dominium over the *Radical moisture* produces Diseases. The  
 ' other sort called *Rack Miak*, destitute of the Soul, e-  
 ' steemed *Veins*, 365 feet long (that is with all their windings)  
 ' containing the Radical moisture whose motion is down-  
 ' ward; and if equal produces health. Thus much our  
 ' Author thought fit to give us of the peculiar Anatomy of  
 ' *Japan*, and so proceeds to lay down Aphorismes about the  
 ' use of the *Needle*.

*De Acupunctura.* The *Needle* is made long, slender, sharp,  
 of Gold, or at least Silver, with a wreathed handle.

It is to be conveyed either by the hand or a little Mallet  
 into the part gently a fingers breadth or more, as the case  
 requires, and to be held there the space of 30 breathings  
 (if the patient can bear it): otherwise repeated punctures are  
 rather used. The puncture must be when the party is fasting,

deeper in a great than less disease; in old than young men; in grown persons than in those that are lean and tender; in fleshy parts than in Nervous. The Needle is chiefly used in diseases of the head and lower belly; and is applyed to the head in head-aches, Lethargies, Convulsions, Epilepsie, Diseases of the Eyes &c.; to the Abdomen in Collick, dysentery, want of Appetite, Hysterical disorders, surfeits, paines of the belly and Joynts, obstructions of Liver and Spleen &c. The Womb its self may be perforated (the *Japanese affirm*) and the *Fætus* wounded, when its motions are enormous and threaten abortion. In these cases the Needle must be applyed to the part whence the distemper arises; to the stronger on the back, to the weaker on the *Abdomen*: where the pulse scarce is perceived, there the puncture must be made in the *Arms* a little beside the veins. The Chirurgeons keep by them Images wherein all the places in the body proper for the Needle are designed by marks. The Author himself was an eye witness of the use of this puncture on a Souldier, who being afflicted with violent disorders of Stomack and frequent Vomiting at Sea, suddenly reliev'd himself by pricking a Thumbs-breadth deep into four different places, about the Region of his *Pilorus*.

Next our Author before his orations prefixes an Epistle containing an accurate History of a Pestilential Feaver happening in his Ship, very mortal, and wherewith himself was visited as well as most of the Ships company; attended with very many dismal Symtoms, all so parricularly describ'd with the method of cure and so briefly too: that the Reader ought to consult the original rather than expect an extract, which cannot be just unless it transcribe the whole.

In his Discourse of *Chymistry* he asserts its antiquity as far  
back

back as *Tubal Cain*, whence he thinks the *Vulcan* of the Heathens by some small change of Letters took his name; that therefore *Hermes Trismegistus* was not the inventor of it, but learnt it of *Abraham* in *Egypt*, with whom he was contemporary; and that *Hippocrates* was a great master of this art, and built most of his notions about diseases on this foundation. Hence he takes occasion to say many things in the praise of this art and of *Botany*; and so concludes with Examples of *Solomon* and many other great persons in all ages: who by thinking these studies worth their pains amidst all the hurry and business of Government, have shed much honour and reputation on them.

In his Discourse of *Physiognomy*, he first remarks on the Vanity of *Astrology* and *Chiromancy*. He looks on the countenance as the Epitomy of the whole man representing (if dissembling intervene not) all the inward passions and motions of the Soul: and this upon the account, that the temperament of the Body, influencing the manners of the Mind, does also dispose variously the lineaments, complexion, feature and air of the face. Then describing the differences of Complexions, with *Physiognomical* signs thence arising; shewing also what Effects Climat, custom, and dissimulation have in altering the face; giving a brief account of Choleric Phlegmatick, Sanguine, and Melancholly dispositions; recounting some signs of Vertues and Vices in men; and lastly reckoning up the humours and manners of several particular nations: the Author seems to have brought together all the most general Rules, and to have given the Reader a Scheme and Prospect of the whole art of *Physiognomy*.

In his Discourse of *Monsters*; he is of opinion that the  
Monsters

Monsters of *Egypt* and other parts of *Africa* are mostly produc'd by a promiscuous venery of Beasts of various *Species* brought together to rivers by a common thirst. As for those which happen among creatures of the same *Species*, he likes not the causes assign'd by any of the Antients; but rather adheres to the Moderns: who, by giving greater light into the nature of Regular conceptions than the Antients could, may also much more assist in the explaining those which are irregular. Wherefore laying down this as a Foundation, what *Seneca* formerly asserted of the *Seed*, and what the Moderns have demonstrated by Microscopes more truly of *Eggs*; that all the lineaments of the *Fœtus* upon conception are there perfectly drawn; that the constitution of the Parents influences the texture of the *Fœtus*; that the imagination of the Female (proved by *Jacobs* Experiment and several other instances) hath an interest in feature, shape, and various marks of an otherwise perfect Offspring: he proceeds to infer, that even in imperfect products, either any want of Vigour from the Male, or want of Nourishment from the Female may cause an abbreviation or total defect of some Member or other. and if the spirits of the mother be by any accident, (as fear, anger, desire, or aspect of some unusual thing) disturb'd in the distribution of nourishment, and as it were called away and employ'd about other objects: the Fabrick of the Embryo must needs be alter'd, abrupt, or misplac'd; be deficient, or quite destroyed. and if more nourishment be pour'd in upon the tender Fibres than they can bear, the Fibres must break and monstrous Exerescencies ensue; or the parts remain indistinct and confounded. If the Coats of two *Eggs* stick together, or break into each other: a Monster with two bodies will be born. Thus far our Author thought fit to entertain his Auditors about some general causes of *Monsters*:

sters; and designing his discourse onely as an Inaugural Oration to his Anatomical lectures, chooses rather to promise a Just tract of the Subject some other time, than now to pretend to any accuracy; which the decent brevity of a Speech made both improper and unfeasible.

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### ERRATA.

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