

Gualteri Charltoni Inquisitio Physica de Causis Catameniorum, & Uteri Rheumatismo. Lond. 1685. 8°.

THE Learned Author, designing to treat of the *Fluor albus* which he terms *Rheumatismus Uterinus*, gives the Anatomy of the *Womb*, (in a proper sense,) describing the Magnitude, Substance, and Vessels of that part; particularly, the *Tubuli* peculiar to it, and opening into the Cavity of the *Womb*, with orifices easily discernable in Women far gone with Child; as the Author himself has observ'd: having laid this foundation in Anatomy, he inquires into the nature of the *Menses*, the design of which, he thinks, is (already well stated by another hand,) for the carrying off the vitiated serous matter of the *Succus nutritius*: as to the *Efficient* cause of this Evacuation, rejecting the opinion of *Aristotle*, and the *Egyptians*, (who insisted on the Influence of the Moon,) he examines the modern *Hypothesis* of a *Ferment* lodgd in the *Womb*, & raising the *Blood*, in a months time to such a pitch, as to cause the usual Flux; against which he endeavors to prove *That the Blood never Ferments in a living Animal*, &c. Because of all Humors in the Animal Body, it is (as the Author says,) least apt to Ferment. 2ly Because there is no Fermentation (as the Author again affirms,) where there is not an *Acid*, some way, or other concern'd. 3ly Because the Circular motion of the *Blood*, and Chyle in it, is so very rapid, as not to afford time and leisure, requisite to Fermentation. 4ly Nor is there room or space in the Heart or Blood Vessels, for the carrying on this work. 5ly He thinks it repugnant to the Prudence of Nature, to constitute a twofold motion, (that of the circulation, and that of the (suppos'd,) Fermentation, in the *Blood*, where one of them (the former,) is sufficient. All which being taken for true; he thinks the notion of the *Fermentum Uterinum*

Uterinum will in a manner fall of course; especially, if it be farther considered, that the *Blood* rushing thro' the *Capillary Blood Vessels* of the *Uterus*, cannot (as the Author thinks,) be affected by any such Ferment, if there; and if it should tarry there long enough for this purpose, (he supposes,) the consequence would be an Inflammation, or a Ichirrous Tumour of the part, or a *Chlorosis*. As for those symptoms, which, coming at the approach of the *Menses*, seem to argue for a Ferment; he deduces them from the Impression made on the Nerves of the *Uterus*, and the Membranes appertaining to it; the Sympathy arising in other parts of the Body, partly from the communication of Nerves, partly from the continuation of Membranes.

Having thus (as he thinks,) refuted this opinion, in the next place he gives us his own; where explaining the Analogy between plants, and Animals, the Earth, and the *Matrix* (especially in Women,) he observes that as heat, salt, and moisture make the Earth fruitfull; so likewise in Women (he says,) there is a *Fervor Uterinus, quodum intumescit Uterus, omnia ejus Vasa sanguifera, pori omnes, omnesque Tubuli Membranei laxantur, distenduntur, restituuntur; ut motu Restitutivo se contrahentes exprimant quicquid vel sanguinis, vel serosæ ac prave succi alimentaris materiae in ipsis eo tempore continetur.* This *Fervor*, he thinks, proceeds from an *Acidity*, which in the space of a month, is contracted in the *Succus Nutritivus* settled on that part: and the reason why no Creatures, beside Women and Apes, have this Evacuation, he supposes, is from the *Tubuli Uterini* (the excretory Ducts in this case,) peculiar to them. This being the sum of his *Hypothesis*, he endeavors to explain some more remarkable *Phenomena* in a manner agreeable to it; and then passes from the strait to the crooked Line of Nature, the *Rheumatismus Uterinus*; where having confuted the opinion, which many Physicians have had of it, He gives

a History of the Disease, shewing the universality of it, (all persons of the other Sex being liable to it;) the Symptoms attending it, (such as are a Lassitude, want of Strength, especially in the Legs, an ill habit of Body, and sometimes Pains, &c:) and the nature of the humor dischargd. As to the origine of this humor, he looks on it to be some of that part of the *Succus Nutritius*, which (he thinks,) is brought from the Stomack and Intestins, by *Fibres*, to the *Uterus*: but that which gives rise to, and is the Efficient cause of this Distemper is one or more of the following particulars; *viz* 1 a Laxness in the texture of the *Womb*. 2 A disuse of the Glands of that part. 3 Some Injury done the Lymphatics or 4 the *Tubuli* in it; 5 A *Solutio Continui* in the same part. Last of all he gives some particulars which distinguish this disease from the *Gonorrhœa* in Women; a Distemper seated in the Glands *Prope Meatus urinarii exitum*, accompanied with a heat of Urine, and a strangury, and continued without any long Intermiſſion; which instances do not hold true of the *Rheumatismus Uterinus*.

Davidis Abercrombii M. D. *de variatione ac varietate Pulsus Observationes. Accessit ejusdem Authoris nova Medicinæ tum Speculativæ tum Practicæ Clavis, &c.* Lond. 1685. 8°.

THE Author in this tract among the various opinions of the Cause and Origine of the *Pulse*, thinks it more probably to proceed from the joynt motion of the *Spirits, Arterys* and *Muscles*. And as to the *Variation* of it assigns these for most certain causes, *viz.* The *Climate, season, (or time,) Temperament, Age, Diet, Passion, Disease*; to which might be added perhaps many more.

The *Climate* alters the *Pulse* according to the different influences of the *Heavens*, or Vapours of the *Soil*. Hence the *French* mans *Pulse* is more equal and quick, the *Germans, Dutch, English, and Scots* more uncertain; which yet is something to be attributed to their irregular living; in generall the higher and nearer the Sun is, the quicker; the lower and farther off, the slower is the *Pulse*. And, he thinks, for the most part the *Systole* is more quick then the *Diaстole*. In rainy seasons the *Pulse* is more free & nimble, by reason of the less pression of the *Atmosphere*. It is more impetuous in the spring; more equal after a quiet sleep; weak and uncertain in men very intent upon business, &c. The *Temperament* results from the *Animal Spirits*, and the contractive or dilative motion of the *Muscles* and *Arterys*, to which their fibres are even by Nature disposed. *Melancholy* renders the *Pulse* extremely unconstant, probably through the great thoughtfulness of such men. In *Bilious* tempers it is high and strong, in the *Sanguine* more equal and regular then in any, in the *Phlegmatic* equal enough too, but more slow. In Children, especially Infants, the *Pulse* is very small.

but through the great quantity of *Lympha*, as it were drowning and dulling the action of the spirits. In old men extremely uncertain. In gluttonous People dull and slow unless by drinking it be made as it were stumbling and vertiginous, which often foreruns suddain Deaths. By too sparing a *Diet* it becomes very small and slow, always abates upon long fasting. Of the *Passions* it is most altered by *Fear*, *Joy*, and *Anger*. To which Women are more subject then men. In *Feavers* the *Pulse* is varied according to the beginning, height, and declination. In *Scorbuticall* and *Hysterical* Persons, very uncertain. In *Ictericall*, and *Hydropicall* much stopt, and interrupted by the stagnant humors. In the *Gout* free and expedite. In the *Plague* (as in the *Asthma* ,) mightily oppressed, unless freed by the hot Fit. In general any variation of the *Pulse*, certainly speaks some alteration in the habit of body.

The *Pulse* is *unequall* either in respect of time, or strength, that is, either it strikes quicker and slower, or else, stronger and weaker. The first commonly in most acute distempers, and seldom betokens much danger. The latter both in *Chronicall* and acute is very dangerous. And often (sometimes 2 or 3 days or more,) foreruns Death. It is *Interrupted* when its stroakes are much smaller then usuall, or their intervals much greater. The first shews a great decay of strength. The latter, (which is as it were a standing-still,) foreruns swooning, Palsy's, Apoplexy's, &c. And sometimes Death it self. The *Intense Pulse* is, whole stroak is very hard, (the parts as it were being upon a Bent,) or else this strength is made up with the multiplicity and frequency of less mications as in the height of *Feavers*. The *Remiss* hath stroaks less quick or less strong, and in *Sickness* shews more danger then the other. The *Superficial Pulse* shews an exact temperament of Body, as also a free and merry temper of mind. The *Deep Pulse* shews a disposition to *Melancholy*,

ly, Asthmas, Lethargys, &c. And is more frequent in the aged than the young. The *Leaping Pulse* often portends no great danger. The *Trembling* shews great extremity, and very few ever recover after it. But the wandring *Pulse*, (which sometimes is felt at one place, sometimes at another, and sometimes no where,) never but some few minutes precedes our solution, which yet may perhaps from volatile spirits sometimes receive a short reprieve, but never a perfect restitution.

The design of the other tract is to teach us to discern the virtue and quality of any Plant or other Body (without the particular knowledg of the species or name of it,) only from the Taste: which he says is either *Sour*, as the sharp leav'd Dock or *Olus Sylvestre*. *Harsh*, as the Medlar. *Austere* or *Rough*, as the Quince. *Sweet* as the fresh juice of ripe Grapes. *Fat* and *oily* as the *Sesamum*. *Bitter* as the wild Cucumber. *Salt* as common Salt. *Tart* as Garlick. Or lastly *Inspid*, as the Gourd. All which sorts he treats of in particular.

Harsh (*Acerb*,) things are cold, binding, and repelling very hardly concocted; to be known upon the Tongue by their drying and contracting it.

Austere or *rough* differs from this only by degree, as being somewhat milder in its taste and weaker in its virtues.

Sour (*Acid*,) things are cooling, but never to excess, by reason of their penetrating part. *Acidity* may seem the first degree towards corruption, 'tis known by biting the Tongue without any heat.

Sweet things (and they only,) are nutritive. Their pleasantness arises from their being neither too hot nor too cold to the Tongue.

Fat things are moderately hot, in some measure therefore they moisten, soften, relax, and obstruct, are distinguish'd from *Sweet* things, by filling and as it were anointing the Tongue without that sense of pleasure, which these have.

Salt things are astringent, and deterfive; the one quality it hath from its Earthy part, the other from its Watery.

Bitter things are always hurtfull to the Stomack, unless by the astringitive qualitys they become proper.

Tart things are excessive hot, very naught for the head, good for heavy, Phlegmatic constitutions, known by the heat in the mouth. Lastly *Inspid* things have no peculiar quality, but are very cold and watery, and hurtfull to the Stomack, unless mixt with other things of a hotter tast and nature.

*Printed at the Theater at Oxford for Sam.
Smith at the Prince's Arms in Paul's Church-
yard London; and Hen. Clements
Book-seller in Oxford.*

F I N I S.