
The Learned Author, designing to treat of the Fluor albuis 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 observed: having laid this foundation in Anatomy, he inquires into the nature of the Menstrues, the design of which, he thinks, is (already well stated by another hand,) for the carrying off the vitiated sanguinary 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 lodged 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,) left apt to Ferment. 2ly Because there is no Fermentation (as the Author again affirms,) where there is not an Acid, some way, or other concerned. 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 (supposed,) 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 fruitful, so likewise in Women (he says,) there is a Fervor Uterinus, quando intumescit Uterus, omnia ejus Vasá-sanguinera, pori omnes, omnesque Tubuli Membraneari laxantur, distenduntur, restituuntur; ut motu Restitutivó se contrahentes exprimant quicquid vel sanguinis, vel serofác pravæ succi alimentariis materiæ 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 Nutritius 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 discharged. 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 Lassness in the texture of the Womb. 2 A diffuse of the Glands of that part. 3 Some Injury done the Lymphatics or the Tubuli in it; 4 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 urinarius exitium, 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.

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Davidii

The Author in this tract among the various opinions of the Cause and Origin of the Pulse, thinks it more probably to proceed from the joint 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 general 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 Diastole. 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 extremly uncertain. In glutinous People dull and slow unless by drinking it be made as it were stumbling and vertiginous, which often foreruns sudain 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 varyed according to the beginning, height, and declination. In Scorbuticall and Hysterical Perlons, very uncertain. In Ictericall, and Hydropical much skopt, and interrupted by the stignant 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 flower, 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, whose 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 its motions as in the height of Feavers. The Remis hath stroaks less quick or less strong, and in Sicknes forshews 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 Melancho-
ly, Asthma, Lethargy, &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 wandering 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 knowledge of the species or name of it,) only from the Taste: which he lays is either Sour, as the sharp leaved Dock or Olius Sylvester. 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 Garlic. Or lastly Inapid, 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 exceed, 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 distinguished from Sweet things, by filling and as it were anointing the Tongue without that fence of pleasure, which hose have.
Salt things are astringent, and detereive; 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 astrictive 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 insipid things have no peculiar quality, but are very cold and watery, and hurtfull to the stomack, unless mixt with other things of a hotter taint and nature.


FINIS.