That the 7 of October, this 1637 an Embrión of this forme and dimensions, as is here described was found in the left Ventricle of the heart of John Pennant Gentleman, of the age of 21 yeares, or thereabouts. Wee who saw it testifie under our hands:

Edward May Doctor of Physick,
Jacob Frydon Surgeon,
Elizabeth Herr's Aunt unto the said John Pennant,
Dorothy Pennant Mother to the said John Pennant,
Richard Berry.

‡ Mr. Gentleman's marke.
This is my wives marke I testify.
George Gentleman.
A MOST CERTAINE AND TRVE RELATION OF A STRANGE MONSTER OR SERPENT Found in the left Ventricle of the heart of John Pennant, Gentleman, of the age of 21 yeares.

By Edward May Doctor of Philosophy and Physick, and professor Ele& of them, in the Colledge of the Academy of Noble-men, called the Museum Minervae: Physician also extraordinary unto her most Sacred Majesty, Queene of great Brittan, &c.

LONDON, Printed by George Miller, M.D. CXXXIX.
TO THE
RIGHT HONOVRABLE LORD AND
highly renowned Peere of this
Kingdome, EDWARD
Earle of Dorset, &c. Knight of the most
Noble order of the garter, Lord
High Chamberlaine unto her most
Soveraigne Majestie, QUEENE of
great Britaine, &c. And one
of the Lords of his Majesties
most honourable privy
Councell.

Edward May wisheth all health and glory.

My LORD,

OR this Treatise I seeke
no patronage, for if the
Relation and the Author
cannot defend them-
selves, let them both
suffer. A Swallow flies
better then a Swanne, though his wing be
lesse: And one little Diamond will buy 17. of
those
The Epistle Dedicatory.

those stones, that were drawne to S. Paules Church of 17. Tunnes: Yet whether this Description of mine be good, or great, worthy or otherwise, it is not dedicated to your Honour as a matter presuming towards your worth, or presence, but as a publike obligation in the face of the world, of my future and more solid gratitude: You have honoured me before the Noble Peeres, and highest Counsellors of the Kingdom: You have otherwise done me real favours, what am I, or what is in me that you have not conquered? and not by these benefits to me only, but these many yeares my observations of your most Noble nature, your more then humane partes, your vast and incredible comprehension of all things, both essentiall and accidental to your place and dignity: Your innumerable merits and that universal acclamation of all men whatsoever, have made me, more your humble servant then you know, and when after a short space God shall give me to sit a little quiet, tending mine own affairs, your Lordship shall see, not by my writings but by my doings, that I am more your Lordships then any French or thrice devoted servant. 

A
A Preface to the Reader.

That my designes are in the publishing of this History, the Reader may finde every where in it, to be no other then the Conservation of the workes of God, and nature, and preservation of men: but for the printing of it in English, I have neither end nor intent. For these two yeares it hath bee neglected by me, and perused up and downe in the hands of the best and best learned, who have desired satisfaction, touching so rare an object: for the young Gentleman in whom it was found, deceased the 6th of October, in the yeare of our Lord, 1637. My intention in this Description was for the Continent and not for our Islands only, wherefore I stayed my hand till some opportunity to publish some other Lattine Treatises of mine owne with it, which many yeares have beene desired: But now this being still out of my hands, and licensed for the presse before any notice given me, for the satisfaction of our own nation, and for the benefit of them who desired the printing of it, I have freely given way to pleasure any who shall desire to read it: Wherefore if Platonical and specificall Ideas doe correspond: and the readers honest mind answer my sincere truth and good wishes, I have my end.
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TO THE RIGHT
WORSHIPFULL SIR
THEODORE MAYERNE
KNIGHT, CHIEF PHYS.
SITIAN UNTO HIS MOST
Soveraigne Majesty, KING
of great Brittany, &c.

Edward May wisheth all health.

§. i.

SIR.

Among those many favours you have afforded me, your private, sweet, most familiar and long Colloquies with me have been singular: While you laying aside important affaires, out of an admirable candour and love to Learning, (in which few excell you) vouchsafe sometimes to treat with me...
concerning occult philosophy and most sacred medicines: In one of which meetings, as I had laid open what I had found in the sinister ventricle of the heart of a young gentleman, which you desired me to describe while the species were yet fresh in my memory, as others many both Physicians and Friends have done also: So here I have done it: And do first communicate it unto your selfe, as a small testimony of my certain knowledge of your great and admirable perfections in many sciences, necessary him who is Physician to Princes; and of my singular estimation of them: As also to sow some seeds of future discourses, both new and worthy of that saving and divine Magick which we both profess: Well knowing that good use may be made of this History by all Physicians, and profit unto many, as I have partly declared in the subsequent.

It is an oftent and prodigy, strange and incredible which I am to paint: And if in many Physicians of best esteem, and sincerity I had not found Relations very like it, mine owne heart would not have given credit to mine owne eyes and hands when first I found it: But you have found one like it in the heart of a Noble Lord; but when you have seen this, I shall know whether so grown, or of this forme, or otherwise: Let the Vulgar and Ignorant, believe it, or not believe it; Physicians and knowing men (as you do) will receive
receive it: And therefore briefly the certaine History and true Relation is this.

§. 2.

He seuenthe of October this yeare current, 1637. the Lady Herries wife unto Sir Francis Herriess Knight, came unto me and defired that I would bring a Surgeon with me, to diſſect the body of her Ne-

phew John Pennant, the night before deceased, to satisſie his friends concerning the cau-

ses of his long fickneſſe and of his death: And that his mother, to whom my felſe had once or twice given hope some yeares before concerning the Stone, might be ascerained whether her Sonne died of the Stone or no? Upon which intreaty I sent for Master Iacob Heydon Surgeon, dwelling againſt the Caſtle Tauerne behind St. Clemens Church in the Strand, who with his Man-Servant came unto me: And in a word we went to the house and Chamber where the dead man lay: We diſſected the naturall Region and found the bladder of the young man full of purulent and ulcerous matter: The upper parts of it bro-

ken, and all of it rotten: The right kidney quite conſumed, the left tumified as big as any two kidneys, and full of fanguineous matter: All the inward and carnſe parts eaten away & nothing remaining but exterioour skins. No where did we find in his body either Stone
Stone or gravel. The Spleen and Liver not affected in any discernable degree, only part of the Liver was growne unto the Coffal membranes, by reason of his writing profession.

Wee ascending to the Vittal Region, found the Lungs reasonable good, the heart more globose and dilated, then long; the right Ventricle of an ashe colour shivelled, and wrinkled like a leather purse without money, and not anything at all in it: the Pericardium, and Nervous Membrane, which conteyneth that illustrious liquor of the Lungs, in which the heart doth bath its selfe, was quite dried also: The left Ventricle of the heart, being felt by the Surgons hand, appeared to him to be as hard as a stone, and much greater then the right: which upon the first sight gave us some cause of wonder, seeing (as you know) the right Ventricle is much greater then the left: Wherefore I wished M. Heydon to make incision, upon which issued out a very great quantity of blood: and to speake the whole verity, all the blood that was in his body left, was gathered to the left Ventricle, and contayned in it.

* Here those men may be handsonely questioned (who say that the pulfe is nothing else but the impulse, of blood into the Arteryes or the Systole of the heart) what was become of the pulfe in this man all the while that the whole blood bespoke it self into the heart, here was either a living man without pulfe, or pulfe without the Systole of the heart, For what could the arteryes receive where nothing was to be received? or how could there be pulfe where was no impulse into the arteryes? The pulfe then doublet as from another cause, and is a farre other matter then most men conceive: for there are in a sound man 4550 pulsations in an houre, in a sick man sometimes in some percutte fevers and diseases above 35600, and more, which cannot be from so many severall expressions and receptions of blood: for it is impossible the heart should make compression, and the arteryes apertion, so often in that space. Nay in Dicot: Capitant. and other inordinate pulses, diverse pulses strike in leffe space then the mouth of an artery can goe, much more then in leffe times then it can open, shut, and open againe, which acts are requisite to the beginning of a second pulfe. But of this I have largely treated in my 3, Book De Febribus.
No sooner was that Ventricle emptied, but M. Heydon still complaining of the greatness and hardnesse of the same, my selfe seeming to neglect his words, because the left Ventricle is thrice as thicke of flesh as the right is in sound men for conservation of Vital Spirits; I directed him to another disquisition: but he keeping his hand still upon the heart, would not leave it, but said againe that it was of a strange greatness and hardness; whereupon I desired him to cut the Orifice wider: by which means we presently perceived a carnose substance, as it seemed to us wreathed together in foldes like a worme or Serpent, the selfe same forme expressed in the first Iconography: at which we both much wondred, and I intreated him to separate it from the heart, which he did, and wee carried it from the body to the window, and there laid it out, in those just dimensions which are here expressed in the second figure.

The body was white of the very colour of the whitest skin of mans body; but the skin was bright and shining, as if it had been varnished over; the head all bloody, and so like the head of a Serpent, that the Lady Herris then shivered to see it, and since hath often spoken it, that she was inwardly troubled at it, because the head of it was so truely like the head of a Snake.

The thighes and branches were of flesh colour
colour, as also all these fibraes, strings, nerves, or whatsoever else they were.

After much contemplation and conjectures what strange thing that part of the heart had brought forth unto us, I resolved to try the certainty, and to make full exploration, both for mine owne experience and satisfaction, as also to give true testimony to others that should heare of it: And thereupon I searched all parts of it, to finde whether it were a pituitose and bloody Collection, or the like: Or a true organicall body, and Conception: I first searched the head and found it of a thicke substance, bloody and glandulous about the necke, somewhat broken, (as I conceived) by a sudden or violent separation of it from the heart, which yet seemed to me to come from it easly enough.

The body I searched likewise with a bodkin betweene the Leggs or Thighs, and I found it perforate, or hollow, and a solid body, to the very length of a silver bodkin, as is here described: At which the Spectators wondered. And as not crediting me, some of them tooke the bodkin after me, made triall themselves, and remained satisfied, that there was a gut, Veine or Artery, or some such Analogicall thing that was to serve that Monster for uses naturall: Amongst whom the Lady Herris and the Surgian made tryall after me with their
their owne hands, and have given their hands that this Relation is true. This Lady dwelleth at the signe of the Sugar loafe in S. James street in the Convent Garden.

§ 3.

This strange and monstrous Embryon borne in the said Ventricle, which as Hippocrates faith is nourished neither with meats nor drinkes, sed pura & illustri substantia, taking aliment from the blood purified out of the next Cifterne; made mee (importuned with other occasions then) to leave this new and rare Spectacle in the charge of the Surgion, who had a great desire to conserve it, had not the Mother desired that it should be buried where it was borne; saying and repeating, As it came with him, so it shall goe with him: Wherefore the Mother staying in the place departed not till shee had seene him sow it up againe into the body after my going away.

Which as soone as I heard, I presently described the forme of it at home, inter rarorora a me reperta: And thus this History had alwayes beene buried from the World, (the Mother having thus buried the Creature) if your selfe and others had not desired a figure and narration of it, which caused me to take the hands, and mindes of some of them who were
were present: Who being nearest the young man, were most likely to say the best, and therefore being besides people of good fame and reputation might be credited; considering that they would say nothing at all either against their own house, or against verity more then what apparent and clear truth should necessitate them unto: Which from themselves and under their hands, here I have done.

There were also divers others, such as dwelled in the house, and some that came in, who beheld it, after whom I have no leisure to enquire: But such who will scarce believe their Creed, or any true man's word, or that men have senses (which have always beene reputed incorrupted Witnesses,) may goe into the high buildings upon the Street in Saint Giles Parish, and at the corner house next the greene Dragon where the Young-man died; they may make further inquisition.

Since which time the Mother hath removed herselfe into Bloomsbury neare unto the house of one Master Nurse, who directed me to her lodgings; a man well knowne in all that Region.

Mistris Gentleman dwelleth neare unto S. Clemens Church in the Strand, and the Chirurgion, or his man can direct them to the house.

Moreover that day all of us that were present
sent at this sight related to our friends, wives, or husbands what we had found, as they will testify.

The History therefore being verified by as much testimony as humane persuasion need require: Except nothing but oath will content some, which if it shall be found necessary to Authority: It will most readily come forth also and obey. It is most requisite that something be said of this or any such like matters generated in man's heart, both for the manner of their generation and the way of their cure, and by what means such rare and incredible causes of death may be found out in time and taken away.

§ 4.

Such matters as these were worthy of your selfe, and a man of your long experience. Yet because this strange generation was found by me, I will consult with your learning, rather than by any hasty resolution, determine and discourse a little to state a question of no small difficulty: since Hippocrates first hath given the occasion, which was this; Cor

nullum morbo laborat: the heart laboureth of no disease: & Prince Avicen, cor longinquum aracumen-
tis, the heart is far from dangers. And yet contrary to these: Very many Physicians enumerate these diseases of the heart: the Marasmus, Syncope, the Cordiack passion

Lycophy.
Lypothymy, Apostem, Vlers, Botheralia, Corrosion of Sublimate; and I dare adde, diseases which afflict the heart by reason of distillations from the head in some who have had the unction: Tremors also and palpitations of the heart; as Peter Ebamus in his Booke de Venenis: And the Paralyſis of the heart, as old Aurelianus in his second Booke of Slow-passions: After Harophylus and Erasistratus have observed.

And now of late Skinkius and others have found wormes in Cordis capsula, which is the Pericardium: But I speake more precisely and punctually, that now in the left Ventricle of the heart, this Worme or Serpent hath beene found: Which the Mother of the Young-man faith, was at least of three yeares growth, for so long he complained of his breast, and as shee faith would never button his Doublet in the Morning, but be open breasted in all weathers, till he had washed his hands and face, and was subject to palpitations.

Now then that wee may judge whether Hippocrates, and Avicen direct their speeches: these reasons are to be admitted.

First, from the situation of the heart, in medio medi pectoris, faith Avicen, in the middle of the middle of the breast: which Mathematically is not true: for so the basis or upper part, or caput only is placed in an Equidistance from the diaphragma (the in-

feriour
serous furcula, and the Clavicula, (and the furcula superior) and betweene the Vertebra of the backe and the anterior Sternon.

The Second is, that the heart dwelleth in a strong pannicle, and such an one, that non inventur panniculus compar ei in spistemine, ut sit ei Clypeus & tutamen: that no pannicle is comparable unto it, that it may be a shield and defence unto the heart.

Thirdly, Avicen addeth, that the heart it selfe is created of strong flesh, that it may be longinquum anocumentus, in quo contexte sunt species villarum fortium: Diverse strong strings admirably woven together do bind and strengthen the heart, and give it aptitude for motion, and resistance. Hippocrates long before Avicen faith the same, and things of greater consequence: Cor est musculus fortis, &c.: The heart is a strong muscle, non nervo, sed densitate carnis & constrictione: not by his nervous nature, but by solidity of flesh and constrictione: And in the heart there lye hidden diverse skins like spiders webs extended, which do so bind and shut the endes of the forts, that no man ignorant, knowes how to take out the heart, but will take up one for another. Neither can water or wind penetrate into the heart: and more: Cor tunica-cam habet circumdatam, & est in ipsa humor modicus, &c. Ut cor sanum in custodia florescat: habet autem humiditatem tantam quantum sitis est astuanti in medelam: hunc humerum cor emungit.
emergit bibendo ipsum assumens & consumens, pulmonis nimium potuum lambens: He speaks further of the cover called the Epiglottis, that nothing may enter that way but what is convenient: So that seeing the heart is fortified with such strength of ribs, with such covers, such skins, such fortitude of substance, such density of flesh, such excellence of liquor, such curious filaments, that nothing can enter, hurt, or come neere the heart to make it sick: but that it is able to defend itself, both by its owne situtation, strength, and happy condition in very many respects, and keepe out or put backe whatsoever also by force shall come neere unto it: It remaineth that the heart is not, neither can be subject to any disease, or at least not easily.

Yea those other men who enumerate the diseasces of the heart; grant, as chiefly Valescuis de Tharanta and the Arabians all confess that a Syncope hapneth, or else death as soone as any disease approacheth, or hurt toucheth the substance of the heart, also Avicen, Petrus de Ebano relate that the forementioned diseases kill as soone as any of them touch the substance of the heart: So also Herophylus coesessed that sudden death followed if a Paralysis once surprized the heart: And for Botbors or Phlegmo's, or Erisipelas or the like, they say that they are diseasces of the heart initiative only, and not subjective, to dwell there any time.

And
And indeed I am fully persuaded that the heart suffereth a *marasmus privativus*, by negation of due transmission from other parts, rather than that marcor should follow *ad cordis substantiam ariditatem*; for if any part have good substance in it, the heart hath; and therefore *Hippocrates* saith, *quando fontes resiccati fuerint homo moritur*: that the ventricles have the last humidity in them: wherefore *Galen* seemeth to desert his Master in saying, *a cordis ariditate incipere malum*. Viz., *veram senectutem & interitum naturalcem*. Whereas hee should have said the contrary: that the aridity of the heart followeth the desiccation and want of due transmission of other parts: Yee if J may speake my mind freely, *Hippocrates* is not to be taken simply, that the heart cannot be any wayes affected; but perhaps in the sense of *Galen*, that the heart suffereth little or no paine by reason the substance of the heart hath but little sensation, having but one little nerve for feeling from the fixt Conjugation, and that is somewhat obscure also. Or if hee meanes, as indeed I am sure hee doth, that diseaues doe not affect the heart; hee is to bee understood that ordinarily they doe not, but very seldeome, by reason of the carnous parts, *Cor solidum ac densum ut ab humore non agrotet, & propter terea nullus morbus in corde aboritur, caput autem & Splen maximè sunt morbis ab-
Noxias, His speech is evidently comparative; else wee see very ofte[n]t that which hee never saw in all his long life and experience: And indeed wee see now very frequently the heart affected with Impothumes, with Wormes, with Abscesses, with Fleamy concretion both in the Eares of the heart and Ventricles, yea and now with a Serpent: And yet men live divers yeares with them, and many other diseases both per essentiam & Consensum, all kinde of distempers both equall and unequall, of which the Ancients have left no memory nor mention unto us, with which the Books of late Physitians are repleate. Wherefore the propositions of the Ancient Physitians must have a friendly intrepretation; or else mens hearts now a daies are more passible and obnoxious unto diseases then in former ages, which by me as yet cannot easily be admitted: Wee are forced therefore to conclude that the heart per essentiam & primari & subjective may be afflicted with a diseafe and cause of death, and it cannot otherwise be conceived, seeing such creatures are begotten in it; yet doubtles exteriour diseases kill sooner then innate.

§. 5.

But this then begets a greater question, how this Monster or such as this should bee begotten or bred in the heart, so defended, as hath
hath beene said, more then all the body, and in the most defended part of the heart, the left Ventricle three times thicker of flesh and substance then the right: as also of what matter: seeing that Cell is possessed and replenished with the best, purest and most illustrious liquor in the body, the blood Arteriall and the vitall spirits.

There are who conceive that pervious passages may be found for little Wormes and the like to enter into the heart: but they must give a better way then any that I have yet scene doe, as also the Wormes must be very little. Others say, that such matters are caused by the ill habit of the heart; by which if they mean the substance of the heart, it is not to be receaved, till the heart hath beene hurt by ill distributions and transmissions which in our case is otherwise: for halfe of the heart, the left Ventricle, (the Matrix of this Serpent) was solid and still good: Wherefore it is not in the ill habit of the substance.

Others thinke, that those Wormes which create sometimes the mal della luna; as the Italian terme it, living in the pericardium, and gnawing the heart: Of which there are innumerabe Stories.

Hebenstreit lib.de pestete telleth us one, of a Prince to whose heart a white Worm was found cleaving with a sharp and horny nose.

Alexius pedemontanus, lib.i.Secret. telleth

In Stowe's Chronicle ad annum 1586. of Elizabeth, a matter of this nature, in a Horse is recorded as a memorable thing in these words:

The Seventeenth day of March, a strange thing happened, the like whereof before hath not beene heard of in our time. Master Dorington of Spaldwick in the County of Huntington Esquire, one of her Majesties Gentlemen Pentioners, had an horse which died suddenly, and being ripped to see the cause of his death, there was found in the hole of the heart of the same horse, a Worme which lay on a round heape in a kall or skinn, of the likeness of a Toade; which being taken out and spread abroad, was in forme and fashion not ease to be described. The length of which worme divided into many graines to the number of fifty (spred from the body like the branches of a Tree) was from the snout to the end of the longest graine seventeene inches, having foure issues in the grains from which droped forth a red water: The body in big-nesse round about was three inches and a halfe, the colour whereof was very like a Mackerel. This monstrous worme found in manner aforesaid, crawling to have got away, was stabbed in with a dagger and died; which being dryed was shewed to many
many honorable personages of this Realm.

Chronicled, how much more may this be memorized for Posterity? Or that which you have, or that which you told me was found in the heart of the Lord Bocelew.

By reason these were found in Men, that in an Horse: and this found by me of greater length, and more certain forme, then that which they could not tell how to describe.

As also those pieces of black flesh generated in the left Ventricle, of which Benveninus historizeth one, C. 35. de obditis, in forme of a Medler, upon the Artery; and Vesalius, lib. 1. c. 5. de humani corporis fabrica, speaketh of a most Noble and learned Personage, in the left Ventricle of whose heart, two pounds of blacke glandulous flesh were found; the heart extended like a pregnant wombe.

Yea and those pituita carnosities and other matters, so often scene in the left Ventricle, by Neretus Neretius that famous Physician of Florence, and Erastus, part. 5. disputat. de feb. putrid: may be generated in the pericardium, either by drinkes of ill condition sliding into the Trachea, and so into the Arteries, and the heart: and sometimes some small seedes or atomes of creeping creatures; which Cornelius Gemma setteth forth sufficiently.
ly; and historieth many strange matters in this kinde, as some to vomit Reedes and Ser-

pents of strange formes: and it is a common saying of the Pedemontanes, and such as drinke
the waters of the Alpes; that every such man borne hath a Frog to his brother. Such
things may passe into the stomak, but rarely into the heart.

§ 6.

But that which I have to say, is this; that
these strange and extraordinary genera-
tions are caused from the temperament indi-
viduall, for you well know that there is a
double temperament; the one Specifical,
the other individual; the one is fixum and
unalterable, the other is temperamentum
fluxum, and accidentall.

As for the Specifical temperament; al-
though the vitall acts cease, yet the Specifical
act is never changed; for you see that the
parts of this or that animal, retaine their
Specifical vertue when they are dead: as
herbes, or those partes of herbes, as leaves,
seedes or rootes, kepe their property, and
retaine their owne heates or favours, when
they are cut away, or taken up from the
ground: Yea and there are certaine Specifical
atoms which alwayes continue after putre-
faction, and extreme drinesse in the fixed
salt.
This temperament is proper to every creature: for Man hath his temperament, the Lyon his, hyfopp his, and the rose his owne: For God made every thing, secundum species suas, & in genere suo producit aqua in species suas, & omne volatile secundum genus suum.

Et Deus fecit bestias juxta species suas & omne reptile terra in genere suo, & producit terra animam in genere suo, &c.

Wherefore the Specificall temperament of Socrates doth not differ from the temperament of Hippocrates, Plato, Cato, or any other man: which may be well put against Aristotle, who thought the soules of men did differ in nobility one from an other: which difference can no way be founded upon the temperament specifically, but rather upon the individual, which is but the accidentall constitution of the Individuals of the same species; which followeth some peculiar determination of th' horoscopic; or else upon some other speciall helpe, or hinderance; as from the singular seite of Heaven, ascention of Starres, aspect in flux, the aliment of parents, either more or leffe elaborate; and many
many other matters every creature born hath according to the felicity or infelicity of his generation: especially Man, who of all other creatures is nourished with most variety of meates and drinks: We also see every day that such men are more hot, and vivacious, who are borne either in the Starres of Leo, or the Sun orientall: they also to be of more succulent habit, who are born within the second quadrat of the Moon: and such to be least vital, who are born in the silence of the Moon, herbs also gathered the Moon, decreasing, have lesse force: & the very foile often doth either fo augment, or dwarfe plants, and herbes, and give them such strange conditions, that they are found degenerat, and scarcely the same herbes: As for the prolifick matter, it breedes (as Phyfitions fay) a male, or female, as it is more or lesse concocted: There are also diverse conjunct matters, which helpe or hinder generation: as such matter doth which differeth much a punctis specificis, or à semine, for the fperma may be much, which is materia augmentativa, but the feed is fo little of which a giant is generated, that as novum lumen faith: it can be no greater at first moment of conception, then in proportion to the 8200. part of a graine of wheate; which confirmeth that of Aristotle, that the fortieth day after conception, homo formica non major; from which augmentative matter it is (which is made of various and alterative aliment) that children
children differ so much from both their own parents: hence one sweates and sweares at the sight of a Cat: and another forsakes the table at the sight of a Pigg or Goose; the reasons of which antipathies and diversities, are founded in the latent matter spermatike, as if the Mother of one, somewhat before her Sonne was begotten, had eaten a mouse; and the other fed upon the cares of a Jew.

All which is said to illustrate, that there is in many men, a certaine connate matter and obedientall, susceptible of divers diseases, and infelicities: Wherefore it was not so anciently, as worthily said; Felicitimum est bene nasci, it is a most happy thing to be well borne.

And from this Diatheses and ill dispositions may many a strange sickness in after ages spring, as time, diet and other accidents doe alter or intend the heat, cold, or acrimony of the humour and blood, or some other quality.

I pray Sir, note well the faithfull Relation of a most understanding and sincere man, M. John Whistler, one of the Benchers of Graise-Inn and Recorder of Oxford, who upon my Narration of this History of John Pennant (the very same day, or the next that I found the Serpents) told me that in his younger daies himselfe was a great Cock-Master, and one of his old fighting Cocks beginning to droope, he thought it best to cut off his head.
head, which as soone as it was done, there appeared and shot out betwene the skinns another head and neck; like that of his Cock, but it was a kinde of gelly (as hee conceived) with a very fine skin upon it, with a bill and a little combe: The rest was not searched, which perhaps was bred of some Egg in the body of the Cock, which kind of Conception are very rare, yet the sacred Scripture maketh mention of Cockatries; Which doubtlesse cannot be bred but of some humour or blood exalted to some extraordinary and preternatural degree of heat, cold, or sharpenesse, or some other quality: Which first the natural heat and valour of that bird proveth: Secondly his martiall profession and terrible barrells performed almost to death, all his life long; as also being begotten of such like Ancestors, himselfe also excelling in heat and fiery spirits, accidentall.

Compare this Young-mans state also with this history; his right kidny wholly consumned, his left tumified as big as any two kindies or three, full of ulcerous matter: So likewise his bladder full of ulcer, and rottennessse, and nothing in his body to be found the cause of this: Wherefore the sharpenesse and extraordinary heate of the blood or some such like quality was the cause of the Ulcers, and so also consequently of that extraordinary production in the heart: For nothing els appeareth whatsoever may be conceived: And this acci-
accidentall temperament of the blood, I take to be the cause of this which we found in the heart: For in the heart (if any where) was the greatest heat, and if in any part of the heart in the left Ventricle, the principall receptacle of arteriall blood and spirits: And I have more to confirme me in this opinion, having ceraine knowledge both of the diet of his Mother and Grand-mother also, and of his owne: Which I am not willing to make publique; but to make private use of it to my selfe.

All which shall not by me bee intended to prejudice any other better judgement concerning other like conceits; by reason that passages to that Ventricle may be sometimes perious,although very rarely: But to informe you of some peculiar knowledge that I have of this mans History, which may give us great light concerning others of like condition.

I could here discourse how the imagination produceth strange things in men; and worketh not only in our owne bodies, but also in hyle mundi, as Fryer Bacon prooveth, and Prince Avicen: But this I will not attempt, except you shall judge this Relation may be beneficial to any, and then I shall disscusse it out at large.
But to me the resolution of this matter seemeth very profitable to know how these things may be bred in men, for I suppose, men from hence will take special care to alter the accidental temperament of humors, if they find them excell in any high degree of heat, cold, sharpnes, or the like, such as have in them inconvenience and danger, and to deale with learned Physitians in time.

So also is the knowledge of singular use and benefit to know when men are affected with any such disease, and how they may be cured.

As for the knowledge of abstruse and secret affections, where perhaps no dolor gives certitude of the place affected, as in diseases by consent, when some other parts are more afflicted, such skill is worthy of a Physitian, and at any rate to be procured: But how or where shall we have it? Who writeth of it? Who hath so much as ever dreamed of any such helpe to mankind? For mine owne part I never yet read of any Signa pathognomonica of any such disease: Neither doe I know whereto find one graine of instruction in this, as also in divers other diseases (which I can nominate) more then from mine owne observation and care. Wherefore if I set downe one thing which is not common nor els where to be found, I hope you will take it as my good wish.
with unto the Common-wealth of Physicians, and I will lay my ground upon two Histories of mine own: the one was in December, anno 1634. For being sent for to a young gentleman whose name was Arthur Buckeridge son unto M. Arthur Buckeridge now of Tottenham Gentleman, who was sick of that kind of pock which our Country people call the Flocks, which were many, flat headed, white, and wrought along, as if worms had made certaine crooked furrows among them, which when at first I beheld, I was very diffident in my selfe of doing any cure, because I never knew any of that disease and manner saved: Yet while the friends of the Youth declared unto mee what an ingenious child and scholler he was, and what hopes all his friends had of him: I still beheld the variegation, or vermiculation of that kind of variole. And because no Physician in all my reading ever gave me the least light or helpe to cure them: I more studiously searching the cause of their forme, strongly apprehended that that outward work and waving could proceed from no cause, but from putrefaction caused of worms; and that God and nature did assist in so great a difficulty, shewing by this external signature the internall cause, taking therefore my Indicative from the Conjunctive (as Galen counsellleth very well) I prescribed chiefly against worms and inward putrefaction, and in very short space he was restored to his health: And while I write these things...
things, the young-man (whom I never saw since) commeth into my house to search after me, and to give me thanks so long after, being shortly to goe for Oxford: Wherefore to confirm this History I sent unto the Youngmans Apothecary to see what was yet upon file, to ascertain what I say; and it is returned me, that two of my bills are yet there remaining: As also one honest Gentleman remembreteth well, that I then expressed as much and told his friends that I intended to prescribe against the worms principally.

The other History was of this John Pennant, whom we dissected; who was well known unto me, as his friends and others well can assure it, in whom as is likewise sufficiently knowne, I very often noted this, that he had an excellent Eye, but extraordinarily sharpe, and like the Eye of a Serpent, and so much I have spoken of it, that divers Gentlemen and good Schollers did make answer unto me that heard of his long diseases of the suppos'd stone, or ulcer of the bladder: that pains and griefes did sharpen mens aspects: But finding what we have seene in him, thus much shall mine owne observation teach me ever; Let others doe, or believe as little as they please, that secret, unusual and strange inward diseases, doe send forth some radios, or signatures from the center, Analogical to the circumference, by which we may finde the causes if we be diligent and carefull:
And this is that which I would commend, of which I know no man that hath written one word as yet: Which although at first it seemeth new, yet if men will well consider it and what I shall say I doubt not but they will be confirmed, that it is an accurate and a most necessary observation, and a chief window to see into the most secret diseases and closets of the body and heart also.

And first as an introduction to believe what helps Physicians may have from beams and signatures. All learned Physicians will thus farre goe with me, that this was that admirable way of the old Magitians to find out the natures of medicines, from their peculiar beams, signatures and similitudes, and that there is no Simple or medicine specific (as they say) or excellent for any disease or very few, but we are able to make the radji or signatures to appear, from which those learned Magi did, or might find out the properties and virtues of those Simples or medicines, and this you know to be true, and this way you all know that Sponfa Solis or the Kiramides of the Synes went, as that book of the King of Persia sheweth, which I lent unto you, and you have no doubt many volumes of Physicians as well as others who have written of this argument. Wherefore seeing it is so clear that signatures and beams have so excellently and clearly discovered the virtues of all medicines.
cines latent and abstruse. Shall we conceive that God and Nature are deficient in affording outwardly some helps to know the inward, secret and strangest maladies? It cannot be: For to what purpose is it, that the Simples have virtues medicinally, and for every disease, if some diseases may not be discovered, and how can they be discovered within, to which no eye can come: from which nothing is received, as in some other diseases. Some are knowne by time, as Feavers, keeping Period: Some by place or part affected, as Cholick, Angine, Stone in the reynes, and the like. Some by excretions, as Diffenteries. Some by such like and others, more or lesse: But there is no meanes to discover such a thing as this that hath given occasion of all this discourse, for nothing was excerned of it any waies, or from it that could give any light: No topicall griefe so great as that in his reynes and bladder, he did complain of his breast and of a beating there sometimes; but Palpitation cordis is signum commune. Neither did this man complain as he did alwaies of his other affections. Neither can it be imagined how such a substance growing and receiving daily augmentation in his heart could be discovered by the wit of man, but by some outward thing singular and unusual, as a speciall radius of what was within.
I trust then that this speculation and practice will in time be thought of; and that it may, I will set this signature upon it (although seldom or scarce ever noted by any except by Friar Bacon in his Booke de Coelo & mundo, &c. More especially by that incomparable sage Alkindus, the most learned man that the East since his time, or long before hath brought forth unto the world: that every thing hath his radios proprios, as well as the stars of Heaven have: Alkindus' his words are these, in his Treatise de radiis, as a firme conclusion, and sufficiently there by him confirmed; Agite ergo cum mundus Elementaris sit exemplum mundi, ita quod quaelibet res in ipso contenta ipsius speciem continet. Manifestum est quod omnis res hujus mundi sit substantia, sit accidens, radios facit suo modo ad unum siderum, alioquin figuram mundi syderci ad plenum non haberet. But this we will manifest to the sense in some few (faith hee) the fire transmitteth his beames to a certaine distance: the earth sends out her beams of colde, of medicine, and of health; and medicines taken into the body, or outwardly applied, diffuse their beames through the wholebody of him that receives them: the collision of solid bodies makes a sound which diffuseth itselfe by the beames of the thing moved:
moved: and every coloured body sendeth out his beames, by which it is perceived, and this is subtly knowne in most other things: by which, by vive reason, it is certainly knowne, to be true in all things, taking this therefore for truth, we say, that every thing which hath actuall existence in the elementary world, sendeth forth his beames, which fill the elementary world after their manner, whereupon every place of this world containeth the beames of all things which are actually existent in every place: And as every thing differeth from others; so the beames of every thing do differ in effect and nature from the beames of all other things, by which it comes to passe that the operation of the beames is diverse in all diversethings: Thus farre, and much more, Alkindus to the same and like effect: Yet I will ad some few instances more. The severall smelles of all things in the world, are their severall radij which doe discover themselves unto us, and we perceive them to be many times where we see them not: We smell Roses, Musk, Civit, Amber, Quinces, Apples, Plantes and herbes of all sortes, and very many other thinges in roomes or boxes, before we come neere them; and we are most times assured of such things to be neereus, by their proper and peculiar emanations, or irradiations, which are their specifick beames, darting out and diffusing themselves from one center;
ter, unto a certaine distance, according to the
virtue of the species or his proper nature,
which may doubtlesse also be intended, or
remitted, or varied, and so make strong pro-
jection, according to the rectitude of line,
or else be debilitated according to the pro-
portion of obliquation: but this I insist not
upon.

Fixed things also have their radios, accor-
ding to their owne proper nature, and there
is the same reason of them in all points accor-
ding to their species: The colours of other
things are also beames: and the very truth is,
that as all things in the world have their pro-
der radios: so all the actions that they have
is by vertue of these radios: and as Alkindus
faith, by these beams is exercised in con-
junctum localiter, aut in seperatum: which the
Schoole-men call immediatio virtutis, or im-
mediatio suppositi: in both, nothing is done
fine radios, nor truly knowne: As for exam-
ple, If two men come close together, one
cannot strike another, Immediatione suppositi,
except the animales radios actuate the nerves
and muscles of the hand, and therefore imme-
diatio virtutis is supposed. These spirits are
the radios animales, and by these every action
arbitrary or not arbitrary is effected in or by
man, and every other creature.

And as cleare to us is that action which is
performed immediatione virtutis in other
creatures; for we see an Adamant to draw
yron
A looking Glass to represent the Images of things separated from the glass: And this we know must bee by some Emission or projection of beames one towards another; as well as by the Emission of the animall spirits from the braine into the nerves. And a marvellous wonder it hath bee to me to see how Mineralls purified and defecated from heterogeneous mixtures, finding themselves free doe strike out themselves in any liquour into branches and Starks, as is acknowledged by Phyfitian, calling them medicinas stellatas, as Mercurius Stellatus: Regulas Antimony Stellatus, &c. and not onely Minerals doe thus, but the Salt of vegetables, and animals I have made so, that they will doe the like: So that it is evident that every thing in the world hath his beames; and it cannot, nor ought not to be otherwise, fith the nine times most blessed and most glorious Essentator of all things who hath beeene fo diffusive, as to branch out himself into every thing visible and invisible, that anything should not have some likeneffe unto him who made all things summaratone, and with as great perfections as their severall species were capable of. And for them therefore not to shew themselves, and who was their Father, it is impossible.

Caelum est in terra, sed modo terrestri:
Terra est in Caelo, sed modo Caelesti:

Yea
Yea even putrid humours, and material causes of diseases, as being natural things though corrupted are good: and have their beames and their signatures in favours, pustles, bubos, spots, and tokens without, of divers sorts according to the several species of the humour putrified within, or from the commixtion with other causes by which a Phyitian is much instructed, what is within, and how to take heed himself; and to come home to the very point, and cause of all this Discourse, we see in all kind of Animals in the world (and I doubt not but your incredible desire to know and excellent natural sagacity hath often observed) that according as their arteriall blood is exalted, such radii are in their Eyes; as we see in some men more then others, and in Cocks, and in Serpents: A Cocke hath an Eye whose radii are almost exalted to the beames of the Eye of a Serpent: And doubtlesse such blood had this man, and such spirits of an incredible heate or acrimony: The Eye is an \textit{Index animi}, which cannot otherwise be then by the radii or spirits of it, much more then doth it shew the blood arteriall upon which those spirits are founded; and thus from the Eye I have made it evident, that we may know much of the left Ventricle of the heart where the arteriall blood is elaborated and made: And thus in other matters, if from the radii or signatures
exterior we play the good Magitian and diligently consider them: I am persuaded we may have a singular help and insight to cure the most hidden and most dangerous diseases of all, and such as otherwise cannot be known. You see Sir, I have founded my sentence upon God, Nature, and Experience, and if it be hidden or not believed by any, it is to them incredible who have grosse conceptions, small skill, as I am sure your great insight and wisdom will and can better confirm.

For what is that which makes some men wiser than others? *Magis sapiens est & dicitur qui minus perceptibilia percipit de rebus & earum conditionibus*, faith that wise man Alkindus: There is no doubt therefore (as the same man faith) but that they who are informed with an holy desire of wisdom will labour much to comprehend the secret conditions of things, as the antient Physitians did who with wonderful sagacity searched for that skill which we enjoy. As for such as are neither wise nor have desire of wisdom, I leave them to Ptolemy that other miracle of knowledge to instruct the world of them; *Reprehendent insipientes, quod non comprehendunt*, unwise men reprehend all that they do not comprehend.
§. 9.

It remains only that something be said of the cure of such Conceptions if by any Physitian they be perceived in time: Either by pulsation of the heart or by any externall signe or signature, or Syndrome.

There are some who use no alterants nor other peice of art then to kill and dissolve such conceptions: and they confide in this. R. Succi Alii, Nasturtij, Raphani, ana.3. j. detur & statim curabitur. So Schenckins from Stockerius. Others thus. R. Taraciti ramulum in umbrasiccatum, in pulvere redatum cribellatun, cui addatur pulveris sequens, R. Rad gentian. Rad. Peonie longe, ana.3. j. Myrrhae, 2.B. miscere, tere & cum uii volueris. R. 3. j. Et cumbuttula aquae ut solum madefiat miscere, deinde inunge as & labra infantis aut patientis ter aut quater, & una cum ceteris medicamentis eijcentur. So Schenckins. This I grant is good for wormes that cause Epilptike fits in children, but for such as lie deeper in the pericardium and the left Ventricle, it is not likely they will be sensible of, at so great a distance and inclosure: I rather thinke that the use of some oyles which are more penetrative, may do more good, as some drops of Olei de Sabina in aqua juventutis, Raimundi or Olei ex Baccis Juniperi ob eijus penetrativam virtutem.
item, may with some continuance or with the success before mentioned be more efficacious: But why am I so large speaking to you? But to lay some grounds of future discourses with you, concerning both preservation and cure of such latent maladies, rather then here to set them out.

§. 10.

Yet for conclusion I have onely this one thing to note unto the world: how that these which seeme so rare, strange, and incurable mischiefs, might be more familiarly knowne, and easily cured, if it were not for a babish, or a kinde of cockney disposition in our common people, who think their children or friendes murdered after they are dead, if a Surygon should but pierce any part of their skinnes with a knife: by which it commeth to passe, that few of those innumerable and marvelous conceptions, which kill the parents in which they are bred, (as your selfe with admiration have knowingly spokne to me of their infinite number which are generated in mans body) can ever be found out, or cured: so great a monster is begotten in the blood of fooles, and fearfull people, which destroyeth the common good of man-kinde in a very great proportion: whereas that knowledge of their generations, which Physisons have, is commonly
commonly from the dissections of the bodies of Noble Personages, and of the Gentry, who with their friends about them have been bred to more fortitude, and are more wise and communicative, as most of our medicinall histories, you know confirme, and your selfe likewise hath told me of some. All vertuous and heroick soules know that when their particle of divine perfection is returned to him that gave it, that then their bodies are to serve the universe (as that pious Bishop knew) who when he had given away all besides his body, at last gave that also for the good of the living, when it should be found dead, and therefore bequeathed it to the Physicians to disiect it: but doubtlesse our Tradesmen, their wives and children, and our sugar-fop citizens are compounded of a rarer, noli metangere, when they are dead then when they were alive; And though Nobles and Princes may be cut in pieces, yet is it piacular, and the losse of grace for ever with them, if a Physician should but intimate such a matter as decently but to open any part of their most intemerate Impes.

But what good more frequent dissections might doe, what portentuous matters they might discover, and how facile they might finde the causes, and their cure, you sufficiently know, and in part others may by this history understand: And although the
learning and knowledge of some Phisitions of our age be singular, and grown to such an happy degree of perfection, yet there are by dissections every day something to be learned: and how much the internall do symbolize with externall, as in part I have discovered, and I will yet give out one illustration more: let but Phisitions well note their patients complections, and colours (for this time I will onely speake of the face) and let them take afterward if they come to dissect them notice of their livers, and if they be diligent, in few dissections they shall be able, looking into any mans face whatsoever, to know the affections very manifestly of his liver. Sir, under favour, and with you I have thus much freedome as to tell some of my brother Phisitions and Surgeons, that the inspections and dissections which they celebrate over the world, are not to able men to talke of names, parts and places, but to doe, and to be able to judge of thinges hidden and secret, that they may not be deceived touching the causes of mens diseases: this is the chiefest end, and yet how few study out of entrails this learning, I neede not intimate unto you.

The wayes of nature, by which operations are effected, as also the continuation of parts and vessels, their communication, and to finde the causes of sicknesses, their epi-
The ways of Symptomes, reasons of revulsioms and the like, are the next: and so much subordinate to the other, and of less necessity, as obvious inspections shewe this to be more facile, and with less labour to be attained then that, the other therefore not being so well perfected to your dayes, I have by this extraordinary occasion, and out of my good wishes, ventured to speake a word by you, unto such as are wise in our owne profession, since Physitians should be so, as our dictators word is, like Gods, what is in us in good skill, and good will, for the safety of man-kinde: that as it was said of his dayes, so it may of ours, *in corum diebus raro animae descendebant ad infernum*: in their dayes, soules feldome descended into hell, if any at last forsaking divine grace shall descend; yet that hell may gape a long time ere it receive them, and that others may have time to shake handes with Heaven, that our profession, the noblest and wisest of all others, (I speake of professions which concern this life onely, not of professions super-natural) may still be esteemed divinest (as the old Physitians were crowned deservedly, and related among the Gods, above all others) while by our means, miserable men are restored to the onely blessing of this life, health; and (as I said) be preserved from...
from that great and eternall gulph of infelicity, Hell (many of them not being in state of grace, because sick upon their sinnes) and lastly, made live till they be friends and sons of God, and so rich as to come to Heaven: our Saviour Christ crowning us with such happy minde, as to be made instruments and means of many mens eternall salvation, by occasion of their temporall restitution.

**FINIS.**