

## HISTORICAL AND BIBLIOGRAPHICAL NOTES.

A SERIES OF SKETCHES OF THE LIVES, TIMES AND WORKS OF THE OLD  
MASTERS OF ANATOMY AND SURGERY.

By GEORGE JACKSON FISHER, M. D.

### EUCHARIUS RHODION.



THE "byrth of mankynde" has been attended with so many difficulties and dangers ever since the awful fiat went forth—"I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children"—that, doubtless, from the earliest experi-

ences of this curse parturient women have endeavored to seek the aid of the bravest and most ingenious of their sex in this their hour of agony and peril.

The institution of the office of midwife, with more or less attempts to create and improve an obstetric art, must have originated at almost the commencement of human society.

The first references to this class which we find in ancient writings are those in the book of Genesis, xxxv, 17, B. C. 1732; xxxviii, 28, B. C. 1727; and in Exodus i, 16-21, B. C. 1706, wherein the names of two practitioners of this art are perpetuated, "of which the name of the one was Shiphrah,

and the name of the other Puah," to whom Pharaoh, the King of Egypt, spake, saying, "When ye do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then ye shall kill him; but if it be a daughter, then she shall live." Thus it appears that in that early day, 3,587 years ago, an obstetrical stool, or chair, had been already devised, which, in one form or another, has continued in use to the present time.

The first recorded case of labor attended by a midwife was a melancholy one—so "hard" and difficult that it terminated fatally to the mother; for we are told in the simple narrative that the soul of Rachel departed from her in giving birth to her son Benjamin.

It is more than probable that the assistance rendered by midwives at this time, and, indeed, for many centuries subsequently, was of a negative, if not of a meddling or positively harmful character. They were necessarily ignorant of anatomy and of the mechanism of labor, and in their anxiety to aid their suffering patients and to expedite their labor, they would be quite apt frequently to do mischief more or less serious.

In the time of Hippocrates, who flourished about four centuries before the Christian era, the art of obstetrics was still practiced by females, the surgeon being occasionally called by the midwife; but, for the most part, in desperate cases, and when the patient was *in extremis*, and then, alas! the medical and surgical art and its appliances were in so crude and rudimentary a stage of advancement, that the dangers were not greatly diminished by the exercise of the best skill which medical men possessed.

However, it is gratifying to know that through these long ages many practical and useful lessons had been learned; that earnest and thoughtful minds had studied many of the problems involved in the obstetric art, which had resulted in

methods of treatment that mitigated the sufferings and frequently saved the lives of mothers.

Hippocrates lays down many rules to guide the surgeon in difficult cases of childbirth—position of patient, the local use of unctions and fumigations, sternutatories and excitants of all kinds; how to rectify various malpositions of the child by manipulation and turning; and when this was impracticable, in some transverse positions, to amputate the presenting arm or leg at the joint. He gives exact and minute directions for performing craniotomy in cases where the head is preternaturally large, and also how to open the chest to diminish the bulk of the child's body.

Celsus, who wrote in the first century, also directs bringing down the head or feet in certain malpositions. In some cases he used hooks, to be inserted in the eye, ear, mouth, or forehead, for the extraction of the child. In case of failure to deliver the child by these methods, he resorted to embryotomy, or decapitation. In retained placenta he directs that the hand be introduced for its removal. In all operations he counsels delicacy and gentleness in the use of instruments.

Aëtius, at the close of the fifth century, wrote more fully on obstetrics than any of the ancient authors. He enumerated the chief causes of difficult labors—among others, twins, monsters, and impacted fæces, which he directed to be removed by emollient clysters. He used oil, mallows, and other relaxing things; referred to shaking the patient, sternutatories, cheering and encouraging words to the desponding patient. Cautioned against using traction by the arms or legs, for fear of impacting the child, or of fracturing or dislocating the bones. He also advocated embryotomy when other means failed.

Paulus Ægineta, who lived in the seventh century, and who is believed to have been the first man-midwife, quotes most of his observations from Aëtius.

Serapion and Rhases, like the Greeks, approve of emollient oils, and of baths, to produce relaxation.

Avicenna employed baths both before and during labor. He is the first to advise a fillet round the child's head, to aid in extracting it. He adds: "When this fails, apply *forceps* to extract; and if this fails also, then resort to incision of the child." The learned Dr. Francis Adams, editor of the works of Paulus, remarks: "This passage puts it beyond a doubt that the Arabians were acquainted with the method of extracting the child alive by the *forceps*."

An instrument very like a modern obstetrical forceps was exhumed from the ruins of Pompeii.

Albucasis, in the twelfth century, describes various instruments for compressing and breaking up the head, and others for extracting it. Among them is a forceps with teeth, for the purpose of crushing the head and enabling it to pass. He has left figures of single and double hooks, and of a knife for decapitation of the fœtus.

Thus it is seen that age after age the obstetric art has been slowly evolving. At the beginning of the sixteenth century the literature of medicine contained a considerable number of facts, aphorisms, therapeutical and operative processes, scattered through Greek, Arabian, and modern works. No separate treatise had yet been written upon midwifery which would serve as a guide to the practitioner, lay or professional.

Eucharius Rhodion, whose name is Latinized from his true German name Rösslin, was born at the city of Frankfort-on-the-Main, in the latter part of the sixteenth century. Concerning his life I am unable to obtain scarcely any particulars, beyond the mere fact that he was a practitioner of good repute, and that he made a careful study of botany as well as of obstetrics.

He wrote the first obstetrical treatise of which I have

any knowledge, Originally in the German, it was translated into various languages and passed through numerous editions in different countries, serving the whole profession of midwives in all Europe as their trusted and sole guide for over a century. It is to this book, and some of its teachings, as the exponent of obstetrical knowledge nearly four hundred years ago, that this sketch is chiefly devoted.

The dedication of his little treatise runs thus: "To the illustrious and high-born Princess and Lady Katherine, born in Saxony, Dutchess of Brunswick and Luxemburg, my very gracious lady, I, Eucharius Rösslin, hereby offer my submissive, obedient, willing service." He goes on to state, in his preface, that the most gracious Princess Katherine directed him some years before to prepare a work for the use of midwives and nurses, which is now done; that he does not profess to have written a complete treatise, but hopes it will prove useful; and, in case farther knowledge is desired, he will be willing to give verbal instruction when required. This is "given at Worms, on the twentieth day of the month of March, in the year, as one counts from the birth of Christ, 1513."

This little treatise, intended as a popular handbook for midwives, was named, after the quaint manner of the olden time, the rose-garden. It was published in the German language with the title "*Der Schwangern frauwen und Hebammen Rosengarten.*" The first edition may have been printed the year in which it was dedicated, as I have seen the advertisement of a copy—"Argentine, M. Flach, 1513, pb. 4." It is possible the bookseller may have mistaken the date of the dedication for the date of the publication. Haller (*Bib. Chirurg.*) refers to an edition, of 1522, which he never saw, and for which he cites no authority. In Tapf's Typographical Annals of Augsburg from 1466 to 1530, it is stated that Heinrich Steyner printed an edition of this work in that city

in 1524. The earliest copy I find noted in any of the medical bibliographies is that of 1528, of which I possess a fine copy by Steyner, with the title as above given. The title page is adorned with quite a large engraving representing a lying-in chamber, the patient is in a grand bed with canopy and heavy curtains, there are two attendants, and a nurse or mydwyfe, the latter washing the new-born babe in a very large tub, a great table with tankard, etc., and a view of the kitchen fire through an open door, make up the picture. This little quarto also contains wood-cuts of the fœtus in various positions. The fœtus, which in every case looks like a child of from five to ten years of age, takes all its attitudes in what looks like a huge open-mouthed inverted flask or bell-jar, intended for the uterine outlines. There is also the figure of an obstetrical chair or stool.

In 1532 Rösslin's work was translated into Latin, and published in the same year at Frankfort, with the title "*De partu hominis, et quæ circa ipsum accidunt, Libellus D. Eucharii Rhodionis, Medici.*" It is a book of sixty-eight small octavo leaves, each of twenty-seven lines, no paging. With the exception of captions, all the work is printed with italics. The twenty wood-cuts of the German edition are copied and printed in the text; one is repeated on the title page, with the characteristic sprawl of arms and legs.

In 1540 the Latin edition was translated into English by Richard Jonas, who dedicated it with much ceremony to Catharine Howard, the fifth wife of Henry VIII., who was condemned and executed for adultery, February 12, 1542.

Unto the most gracious, and in all goodnesse most excellent vertuous Lady Quene Katheryne, wyfe and most derely beloved spouse unto the moste myghty sapient Christen prynce, Kyng Henry the VIII. Richard Jonas wyscheth perpetuall joye and felicitye.

In this dedication he refers to the original German and the Latin translation of this work:

"There is in the Laten speech a boke entytled, de partu hominis: that is to saye, of the byrtne of mankynde, com-pyled by a famous doctor in Physycke, called Eucharius, the whiche he wrote in his own mother tunge, that is beyng a Germayn, in the Germayne speche, afterwarde by an other honest clarke, at the requeste and desyne of his frende transposed in Laten: the whiche boke for the syngular utilite and profete that ensueth unto all such as rede it, and moste speciallye unto all women (for whose onely cause it was wrytten) hath been sythe in Doutche and Frenche speche set forthe and empynted in greate nomber, so that there be fewe matrones and women in that partes, but (yf they can rede) wyll haue this booke alwayes in readynesse: consyderynge then that the same commodite and profet whiche they in theyre regyons do obtayne by enjoyng of this lyttle boke in theyr maternall language, myght also ensue unto all womē in thiȝ noble realme of England, if it be set forth in the Englysche speche, as concernyng this, I haue done my symple endeouore for the loue of all womanhode, and chieflie for the most bounde seruyce, the whiche I owe unto youre moste gracyous hyghness to translate the same into owre tunge."

This edition is now exceedingly scarce. Very few perfect copies are known to exist. I have failed to find it in any of the numerous printed catalogues of the great Medical, Surgical and Obstetrical Societies of Great Britain or of this country. The beautiful copy which the writer glories in the possession of, was formerly owned by Dr. Russel Plumbtree, for many years Regius Professor of Physic in the University of Cambridge, and subsequently by Dr. Robert Bland, of London, and finally fell into the hands of Dr. Emmet, of New York City, by whom it was presented to its present owner. It is in fine condition, and is one of the most beautiful specimens of black-letter imaginable. This sketch is embellished with a page from this rare "boke," reproduced in *fac simile* by the photo-engraving process. The title of the work is as follows:

The byrthe of Mankynde, newly translated out of Laten into Englyshe. In the which is entreated of all suche thynges the which chaunce to women in theyr labor, and all suche infyrmittees whiche happen unto the Infantes after they be delyuered. And also at the latter ende or in the thyrde or last boke is entreated of the Conception of mankynde, and howe manye wayes it may be letted or furtheryd, with diuers other fruytefull thynges as doth appere in the table before the booke.

*Cum priuilegio Regali, ad imprimendum solum.*

The whole title page is surrounded by a very ornate but quaint border an inch broad. There never was but one edition of Jonas' translation of Rhodion, which was "Imprynted at London, by L. R., Anno Domini, M.CCCCC.XL." "The byrthe fygvres," from the woodcuts printed in the text of the German and Latin editions, are engraved on copper and collected together in four plates. They are said to be the first rolling-press work ever seen in an English book. It is a small quarto of eighty-eight leaves, or one hundred and seventy-five unnumbered pages.<sup>1</sup>

It is the first work on the subject of midwifery ever published in the English language. In the introduction of Dr. Denman's *Midwifery*, London, 1794, he states that "Dr. Combe has in his possession the identical manuscript copy of this work, which was presented to Catharine, Queen of Henry the VIII. This copy is signed with the name of ——— Jonas, but it does not appear why the book was afterwards published by Raynold in his own name."

This edition must not be confounded with that of Thomas Raynalde, which was styled "The Byrth of Mankynde, otherwise Named The Woman's Booke." It is stated by Watts (*Bib. Britt.*) that Thomas Raynald was "an ingenious English printer, who flourished in the middle of the sixteenth century. He published the Byrth of Mankynde,

<sup>1</sup> See *Gentleman's Magazine*, vol. 22, p. 78, 1752.



London, 1540, 4°." I have seen the statement in other works that Raynald's first edition was in 1540. This is doubtless an error as will be seen by the following extract from Raynald's "prologue to the women readers," in one of his later editions.

"Yee shall understand that about three or four yeares before I tooke this booke in hand, a certaine studious and diligent clarke, at the request and desire of divers honest and sad matrones, being of his acquaintance, did translate out of Latin into English a great parte of this booke, entitling it, according to the Latine inscription *De Partu Hominis*, that is to say, Of The Birth of Mankynde: which we now doe name, The Woman's Booke, for so much as the most part, or well-neare all therein entreated off, doth concerne and touch only Women. In which his translation hee varied or declined nothing at all from the steppes of his Latine author, observing more fidelity in translating then choyce or discretion (at that time) in admitting and allowing many things in the same booke, greatly needing admonition, and wary advice or counsell to the readers, which otherwise might sometimes use that for a helpe, the which would turne to a hinderance. Wherefore I, revolving and earnestly revising from top to toe the sayd booke, and herewithall considering the manifolde utilitie and profit which thereby might ensue to all women (as touching that purpose) if it were more narrowly looked over, and with a straighter judgment more exactly everything therein pondered and tried, thought my labour and paynes should not be evill employed, ne unthankfully accept and receyved of all honest discrete, and sage women if I, after good and diligent perusing thereof, did correct and amend such faultes in it, as seemed worthy of the same, and to advise the readers what things were good or tolerable to be used, which were dangerous, and which were utterly to be eschued. The which thinge I have not only so done, but overthis have thereunto adjoynd and annexed divers other more experimented and familiar medicines. And farther, have in the first booke set forth, and evidently declared, all the inwarde partes of women (such as were necessary to be knowen to our purpose) and that not only in wordes but also in lively and expresse figures, by the which every parte before in the Booke de-

scribed, may in maner be as exactly and clearely perceived, as though yee were present at the cutting open of Anathomy of a dead woman."

This corresponds with what I find in some bibliographies that the first edition of "The Woman's Booke" was in 1545. It is also evident that the editor, Raynalde, was a physician, and not a mere printer as stated by Watts. The best idea of the character of this extremely interesting little work will be obtained by the following extracts from "the firste booke," cap. ix, fol. xlvi, of Richard Jonas' edition of 1540; being the second "booke," cap. ix, p. 141, of Thomas Raynalde's edition of 1604. I have carefully compared the German with the Latin and English versions and find the translations are as nearly literal as it was possible to make them.

"Of deade byrthes, and by what sygnes or tokens it may be knowen, and by what meanes it may also be expelled."

After laying down twelve "sygnes" he directs a variety of means "without instruments, from which the two following are taken :

"Fyrste without instrumentes with this fumigation : take other the hove or dunge of an asse| and put it on coles| and lette the woman receive the fume underneathe. Another : take the skynne of an adder| myrrhe| castoreum| brymstone| galbanum| oppoponcum| madder that the dyerres occupye| pygeons dunge| or hawkes dunge : beate all these to powder| and temper them with oxe gall| and make pylles of it each of the quantite of a fylbert nutte| and then put one after another in the coles| and receive the fume thorowe a pype or conduyte made for that purpose in to the privities."

Fourteen other methods of about the same character follow, the author then continues, on Fol. LI.

"But yf all these medicines profette not| then must be used more severe and harde remedies| with instrumentes| as hokes| tonges| and such other thynges made for the nonce.

And fyrst the woman must be layde a longe upryght| the myddall parte of her bodye lyeng hyer then all the reste| companied of women assistynge her aboute to comferte her| and keape her downe| that when the byrthe is plucked oute she ryse not withall. Then let the mydwylfe annoynt her left had with the oyle of whyte lyllyes or other that may make it sople and smouth; and holding out her fyngers shyttynge to gether her hand let her put it to the matrice to feale and perceave after what fasshion the dead byrth lyeth in the mothers wombe: so that she maye the better putte in hokes and suche other instrumentes to plucke it out with all.

Yf it be so that it lye the head forewarde| then fasten a hoke other upō one of the eyes of it| or the rofe of the mouthe| or under the chyn| on one of the shoulders| which of these partes shall seme moste commodious and handsome to take it oute bye| and the hoke fastened to draw it oute verye tenderlye for hurtyng of the woman.

But yf it lye the fete forewarde| then fasten the hoke on the bone above the pryve partes| or by some ribbe| or some of the backe bones| or of the breste bones| and when this hoke is thus fastened| the midwylfe may not by and by drawe and plucke at it| but holdynge it in her leftte hande| lette her with her ryghtte hande fasten another in some other parte of the byrthe ryghtt agaynste the fyrste| and then tenderlye let her drawe both to gether| so that the byrth may procede and come forthe on bothe sydes equallye| movynge it from one syde to another| tyll ye have gotte out altogether| and nowe and then to helpe it in the comming forth with the fore fynger well annoynted| if it chanse to stycke or to be let any where: and as it commeth forthe| always to remove the hokes further and further on the dead byrthe.

Agayne yf it chanse that one of the handes onley of the byrthe do appeare| and that it

## BOKE. FOL. LII.

can not conuenientlye be reduced & returned  
 vpwarde agayne / by reason of the narrow-  
 nesse of the place / then bynde it with a lynnē  
 cloth / that it slyp not vpwarde / and then to  
 placke it outwarde / vntyll suche tyme that  
 the hole arme be out and then with a sharpe  
 knyfe cut it of from the body / and euen so do  
 yf both handes appeare fyrste at once or one  
 legge or bothe / yf they can not be returned  
 backe / to be otherwyle taken out conuenient  
 lye / as ye cutte the arme frome the sholders /  
 soo lykewyle cuttinge the legges frome the  
 thyghes / for the which purpose the surgeōs  
 haue mete instrumentes made for the nonce  
 with the which such legges and armes may  
 sone be cut frome the bodye / these partes be-  
 ynge once reseite and cutte frome the bodye /  
 then turne the reste / so that it maye easlye  
 procede with as lyttell payne to the mother /  
 as maye be .

**C**Yf it be so that the chyldes head be soo  
 swollen by inflation / swellynge / or resorte of  
 humours that it wyl not conuenientlye yssue  
 oute that narrowe places / then let the myd-  
 wyfe with a sharpe penknyfe cutte open the  
 heade / that the humours contayned in it  
 maye

yssue and runne forth| and so the head to ware lesse able to be plucked out: but yf it so be that not by any such casualte the head be bygge| but onely of a naturall groweth| then muste the head he broken in peces| and the partes evermore taken forth with suche instruments| as the surgeons have reayde and necessarye for such purposes.

Agayn yf that after the head were come forth| yet the breste parte wolde not folowe for greatnesse| then muste ye breake and cut lykewyse that parte| unto suche tyme that it may be had forth. And even so lykewyse| yf all the rest of the bodye shoulde be so swollen that it woulde not procede ne come forth| then muste it lykewyse be broken in peces| & so had forth."

In "in the thirde Booke," c. iv, on fol. lxxxv, of Jonas' edition, we are instructed how to determine the sex of the child before the birth. Precisely the same will be found in Raynalde, "Booke" iv, c. iv. p. 193, edition of 1604, with the exception of two additional lines.

"But if ye be desirous to know whether the conception be man or woman: then lette a droppe of her mylke or twayne be mylked on a smothe glasse| or a bryght knyfe| other elles on the nayle of one of her fyngers| and yf the mylke flewe and spredde abrode upon it| by and by then is it a woman chylde: but yf the droppe of mylke contynue and stand styll uppon that| the whiche it is mylked on| then is it sygne of a man chylde. Item yf it be a male| then shall the woman with chylde be well coloured| and lyghte in goynge| her belly rounde| bygger towarde the ryghte syde then the lefte| for alwayes the man chylde lyeth in the ryghte syde| the woman in the lefte syde." To which Raynalde adds, "and in the time of her bearing she shall better digest and like her meate, her stomack nothing so quesie ne feeble."

[To be Concluded.]

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### XII.—EUCHARIUS RHODION (CONCLUDED).



THE original manuscript of the *Byrthe of Mankynde*, by Richard Jonas, which this translator presented to Catherine Howard, fifth wife of Henry VIII., and which I stated in the first part of this sketch to have been in 1794 in the possession of Dr. Combe, was so recent-

ly as 1840 in the possession of the late Dr. Pettigrew, author of the *Medical Portrait Gallery*. In his biography of Sir Charles Mansfield Clarke, he incidentally gives a brief account of the work of Rhodion, and of the edition of Jonas (1540), which he says "is of exceeding rarity."

As my copy is unquestionably the only one in America, and as very few are now in existence, I have felt assured that the extensive quotations and the fac simile reproduction from this edition would be more acceptable to the reader than any mere description or analysis of its contents.<sup>1</sup>

<sup>1</sup> The writer will thank any person for information concerning the existence of any copy of Jonas' edition of 1540.

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The religious spirit of the time is illustrated by the following curious address "vnto the reder":

An admonicion to the reader.

For so muche as we have enterprysed the interpretation of this present boke, offerynge and dedicatyng it unto our moste gracyous and vertuous Quene Kateryn onely, by it myndyng and tenderyng the vtilite and wealthe of all women, as touchyng the greate parell & dangeours, which moste commonly oppresseth them in theyr paynefull labours. I requyre all suche men in the name of God, whiche at any tyme shall chaunce to haue this boke, that they vse it godlye, and onely to the profet of theyr neyghbours, vtterly eschuyng all rebawde an vnsemely comunicacion of any thynges contayned in the same, as they wyll answere before God, whiche as wytnesseth Christ, wyll requyre a counte of all ydell wordes, and muche more then of all rebawde and vncharitable wordes. Every thyng, as sayth Solomon, hath his tyme, and truely that is farre oute of tyme, yea and farre from all good honestie, that some vse at the commune tables and without any difference before all companyes rudelye and leudelye to talke of suche thynges, in the which they ought rather to knowe muche, and to saye lyttell, but only where it maye do good, magnifyeng the myghtye God of nature in all his workes, compassionatyng and pytyenge oure euen Christians, the women whiche sustayne and endure for the tyme so greate dolor and payne for the byrth of mankynde and delyueraunce of the same into the worlde.

Prayse God in all his workes.

It is evident that midwifery was a sorry art, and practiced by a lamentably ignorant class of women at the time Rhodion's little manual was translated into English by Jonas, of which task and its necessity and purpose he thus speaks:

I thought it shulde be a very charytable and laudable dede: yea and thankefullye to be accepted of all honorable & other honest matrons, yf this lyttell treatyse so frutefull and profytable for the same purpose were made Englysh, so that by that meanes it myght be redde and understande of them all, for as touchyng mydwyfes, as there may be many of them ryght expert, diligēt, wyse, circumspecte, and tender aboute suche

busynesse: so be there agayne manye mo full undyscreate, unreasonable, chorleshe, & farre to seke in suche thynges, the whiche sholde chiefly helpe and socoure the good women in theyre most paynefull labor and thronges. Throughe whose rudenesse and rashenesse onely I doubte not, but that a greate number are caste awaye and destroyed (the more petye.)

Thomas Raynalde, in some of his later editions, speaks of the success of this work in elevating the character of the practitioners of this art:

There be since the first setting forth of this booke, right many honourable ladyes, and other worshipful gentlewomen, which have not disdained the oftener by occasion of this booke, to frequent and haunt women in their labours, carrying with them this booke in their hands, and causing such part of it as doth chiefly concern the same purpose to be read before the midwife and the rest of the women there being present, whereby oftentimes, they all have beene put in remembrance of that wherewith the labouring woman hath beene greatly comforted and alleviated of her throngs and travail; whose laudable example and doings would God that proud midwives would ensue and follow.

In his edition of 1644, which contains 204 pages, Raynalde tells us "it commeth now abroad much more enlarged and encreased, and more dilligently corrected then it was before either in the Latine or in the English. And where before in the other printes, there lacked matter necessary to the opening and declaration of the Figures parteyning to the inner partes; it is now so plainly set forth, that the simplest mydwife which can reade, may both understand for her better instruction, and also other women that have neede of her helpe, the more commoditie."

To this edition nine anatomical figures of the female generative organs have been added, which are doubtless from Bauhinus.

The following reference is made to previous editions in different countries, and his reasons for translating it, in



which Raynalde uses almost the same language employed by Jonas over a half century before :

I thought it should be a very charitable and laudable deede, and right thankfully to be accepted of all honorable and other honest matrons, if by my paynes this little Treatise were made to speake Englishe, as it hath been longe sith taught to speake Dutch, French, Spanishe, and divers other languages. In the which Countries there be fewe women that can reade, but they will have one of these bookes alwayes in readinesse, where also this and other such bookes be as commonly solde at every Stationers shoppe, as any other booke.

Raynalde thus neatly refers to the scientific donkeys of that period :

For verily there is no science but that it hath his Apes, Owles, Beares, and Asses, which as above all other have most neede of information and teaching.

I will close my quotations from the "Woman's Booke" with the following choice selections from Raynalde's formulas and admonitions, which are appended to the later editions (1604):

Admonition against painting the face.

I teach nothing but that only which may make to the honest, comely and commendable construing and maintaining of the inset and naturall beauty in a woman utterly abhorring and defying all farding, painting, and counterfaite cast colours, which of some damnable and misproude people be dayly used, such as by all means possible seeke and search more the abominable and divelish painting and garnish setting forth of their mortal carkases (the better thereby to commend it unto the eyes of foolish and fond men) then by honest, sober, debonaire, and gentle maners, so to demeane their life, that they may thereby rather obtaine the love, amity, and hartye perpetuall favour, first of God, and then of all honest, discreet, and godly wise men.

To keepe and preserve the teeth cleane.

First if they be very yellow and filthie, or blackish, let a Barber scour, rub, and picke them cleane and white,

then after to maintaine them cleane, it shal be very good to rub them every day, with the root of a Mallow, and to picke them cleane that no meate remaine and putrifie betweene the teeth.—p. 203.

After this he directs that you shall take of the small white pebble stones which bee found by the water sides, and beate them in very small powder, hereof take an ounce, and of masticke one dram, mingle them together, and with this powder once in xiiii dayes rub exactly your teeth, and this shall keepe your teeth fayre and white: but beware yee touch not, ne vex the gummes therewithall.

Of stinking breath.

Stinck of the breath commeth eyther by occasion bred in the mouth, or els in the stomack. If it come from the stomacke, then the body must be purged by the further advise of a Phisition. If it be engendered the mouth only, then most commonly it commeth of some rotten and corrupted hollow teeth, which in this case must be plucked out, etc. The cleanly keeping of the teeth dooth conferre much to the saverinesse of the mouth.—p. 204.

Of the ranke savour of the arme-holes.

This vice in many persons is very tedious and lothsome: the remedie whereof is, to purge first the chollericke and eagre humours, originall causers of the same, and afterwards to wash the arm-holes oftentimes with the water wherein Wormewood hath been sodden, together with Camomell, and a little quantitie of Alome.

Such was the character of the highest authority on the subject of obstetrics during the sixteenth century. What must have been the condition of ignorance of the midwives, and how deplorable the lot of parturient females previous to this period! When it is taken into account that the work of Rhodion was full of the grossest errors, and taught most dangerous procedures, and when we consider the loathsome medication, the rough manipulation, and the rudeness of the instruments then in use, we shudder at the reflection of the miserable plight of our ancestral mothers three centuries and more ago. Fortunate, indeed, was it for women when the sterner sex turned their minds and

hands to the study and practice of obstetrics. Thanks to the genius of Paré, Guillemeau, Mauriceau, Deventer, Wm. Hunter, Denman, Osborn, Smellie, Blundell, Merriman, and the noble host of others who have each and all contributed so much to this end, not forgetting the almost divine aid of anæsthetics, all honor to Simpson, Bigelow, and Channing and their numerous followers, the awful curse has been mitigated and the present age has been unspeakably blessed, and still higher hopes and aspirations have been encouraged.

I will close this imperfect sketch by repeating the language of the late Dr. Gardner :

“The present is ours, the past is ours also : for medicine is not a science of yesterday, nor the dream of any wild schemer, but one originating in antiquity, practiced by the Redeemer, handed down, enriched and improved, through centuries, to be perfected only in eternity.”

The following is the result of my best endeavors to furnish a complete bibliography of the work of Rhodion in all its forms. I shall be thankful for any communications by which it can be rendered more nearly perfect.

*Der Schwangeren Frauen und Hebammen Rossgarten.* Argentine 1513, 4°, [no authority but a German book catalogue]; Aug. Vind. 4°, 1522, (?) [Haller, *Bib. Chir.* v. ii. p. 598, says he never saw it]; Augspurg, 1528\*, 1529\*, 1530, 1531, 1532, 1541, 1551, 1565, all in small 4°; Francofurt, 1582, 1603, 8°.

*De partu hominis et quæ circa ipsum accidunt, Libellus.* Francofurt 1532\*, 1537, 1544\*, 1551, 1554, 1556\*, 1563, in 8° or 12°; Venice 1536, 12°; Paris 1535, 1536, 1538, 1540, (in French) 1563\*, 1577, in 8° or 12°; London (in English), Richard Jones 1540, 4°\*; Thomas Raynolds 1545, 1560\*, 1565, 1596, 1598, 1604\*, 1626, 1634\*, all in small quarto.

Besides the above thirty-two editions, it is quite probable that others were printed from time to time without date. I have some knowledge of those marked thus \*.