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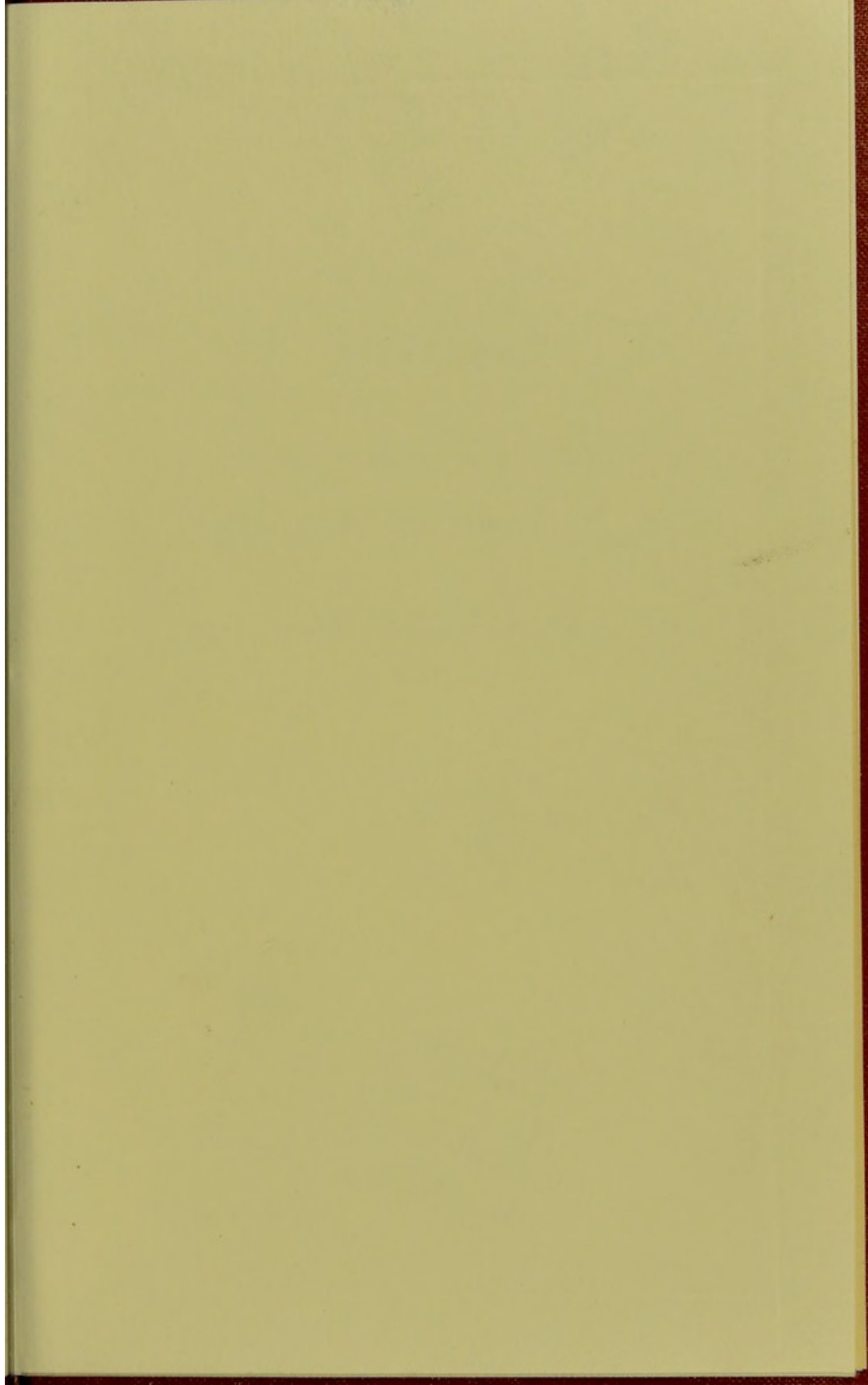
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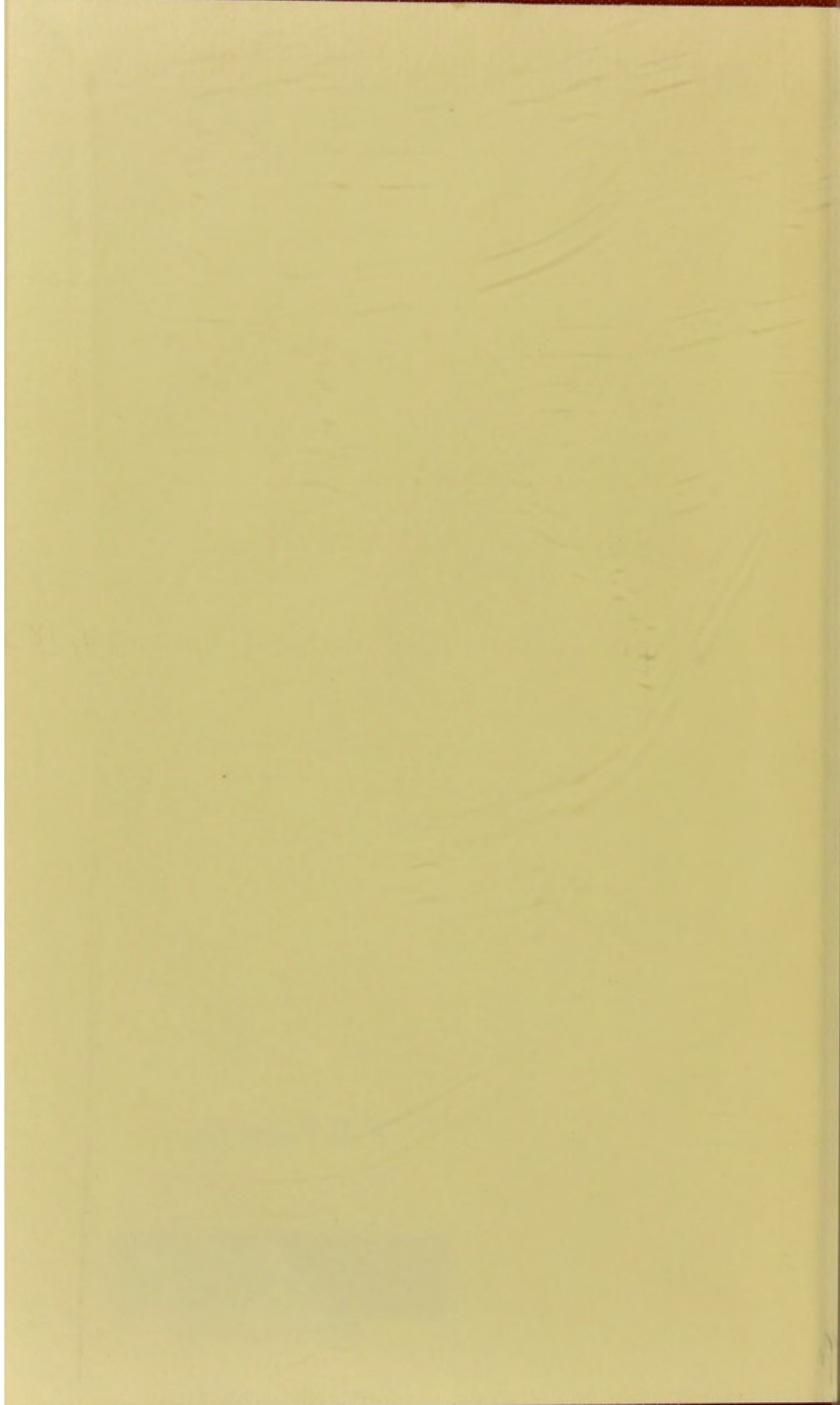
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BZP (Caius)

CAIUS, John [1510-73]

SWEATING SICKNESS; 16 cent.

[Repr. from J. Brit Archaeol. Ass. 1861, 18]



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NOTICE OF DR. JOHN CAIUS AND THE SWEATING
SICKNESS.

BY T. J. PETTIGREW, F.R.S., F.S.A., V.P. AND TREASURER.

AMONG the celebrities belonging to, or connected with, the place of our present archæological Congress, it would appear right to notice the distinguished conduct of one renowned not only by the exercise of the profession of medicine and the cultivation of letters, but also by the laudable part he took in the foundation of a college in the university of Cambridge, by which his name has been handed down to us, and will continue to be received with honour and distinction.

DR. JOHN CAIUS, whose name, Anglicized, is well known as Kaye or Keys, was the writer of various works professional and literary, one of which he composed in the English language; and for this innovation—a light in which he then regarded it—he deemed it necessary to make an apology. This, if at all requisite, is unquestionably to be found in the nature of his subject, and the persons for whom his address was prepared.¹ It would be out of place at an archæological congress to occupy your time by the delivery of a medical oration; but the reason which induces me to draw your attention towards this truly learned and excellent man, is to be found in the visitation so heavily experienced by the locality in which we are now assembled, rendering a short notice of the medical pestilence known as “the sweate, or sweatynge sicknesse,” not out of place, nor, I trust, uninteresting to my auditors on the present occasion. The work of Caius upon this malady is entitled *A Booke or Counsell against the Disease commonly called the Sweate, or Sweatynge Sicknesse*. It is an able and curious tract, short, and well adapted for its purpose; intended for the commonalty, and therefore put forth in English. The book is of great rarity: two copies only are known, one of which is in the library of the British Museum, and the other in that of the Royal College of Physicians. Dr. Babington judiciously reprinted

¹ “Meaning now to counsell a litle agaynst the sweatynge sickenes for helpe also of others, notwithstanding my former purpose, two thynges compell me, in writynge therof, to returne agayne to Englishe,—necessite of the matter, & good wyl to my countrie, frendes, & acquaintance, whiche here to haue required me, to whome I thinke myselfe borne. Necessite,—for that this disease is almoste peculiar vnto vs Englishe men, & not common to all men, folowyng vs, as the shadowe the body, in all countries, albeit not at al times. Therefore compelled I am to vse this our Englishe tongue as best to be vnderstande, and moste nedeful to whome it most foloweth, most behoueth to haue spedie remedie, and often tymes leaste nyghe to places of succource and comforte at lerned mennes handes: and leaste nedefull to be setfurthe in other tongues to be vnderstand generally of all persons, whom it either haunteth not at all, or els very seldome, as ones in an age. Thinkynge it also better to write this in Englishe, after mine owne meanyng, then to haue it translated out of my Latine by other after their misunderstanding.”



it in his collection of works relating to the epidemics of the middle ages, published by the Sydenham Society in 1844.¹

Hecker and other men of philosophical mind and profound research, have been induced to regard the appearance of epidemics as epochs of development, by calling forth active exercise of mental energy. The records of history give support to this opinion. The presence of an awful disease by which life is rendered of the most uncertain duration—a fearful proximity of death—must necessarily exercise a powerful influence upon the mind, and be productive of either an evolution of the wildest passions of our nature, or submission and resignation to the operation of the divine will. A fearful sense of danger creates either of these conditions. The fiery plague of St. Anthony has been instanced² as calling forth the chivalrous spirit of the Crusaders equally with the eloquence of Peter the Hermit; the black death brought thousands to the stake, and aroused the fearful penances of the Flagellants; whilst the oriental leprosy cast a gloomy shade over society throughout the whole course of the middle ages. Famine and disease have, therefore, powerfully operated to occasion the bursting forth of the most violent paroxysms of infatuation and fanaticism; and the history of civilization and of the world has been characterized by these awful visitations. True, therefore, it is that the historian who would thoroughly investigate the hidden influence of the mind, must of necessity in a certain degree direct his attention to medical research.

Of Dr. John Caius, the author of the little treatise to which I now desire to invite your attention, I have already sketched a memoir in my *Medical Portrait Gallery*,³ where I have viewed him as the successor of Linacre, having been appointed president of the Royal College of Physicians, and also physician to the court during the reigns of Edward VI, queen Mary, and queen Elizabeth. He was in other respects his successor; for in addition to medical lore, he cultivated letters, antiquities, and natural history. He was born at Norwich in 1510, and completed his education at Gonville Hall, Cambridge; of which he became a fellow in 1533, and took the degree of M.A. two years subsequently. He made and subscribed submission to the king's injunctions, Dec. 1535, and left England in 1539. He visited Italy, France, Flanders, and Germany. At Padua he resided in the same house with Vesalius, the celebrated anatomist; and they together studied under J. B. Montanus. Caius took a doctor's degree at Padua in 1541, and filled the office of Greek professor in that university. In 1543 he made an excursion into Italy, and collected MSS. of Galen and other ancient medical authors. In Germany he made acquaintance with Melanchthon, Camerarius, and

¹ Caius published an edition with additions in Latin, at Louvain, in 1556, bearing the title, *De Ephemera Britannica ad Exteros*, lib. ii.

² Hecker's *Epidemics of the Middle Ages*, p. 177.

³ Vol. ii, art. 6.

Munster. At his return to England, in 1544, he was appointed to teach anatomy to the then recently incorporated body of surgeons,—it has been said at the request of Henry VIII. He delivered lectures for many years. He was admitted a fellow of the College of Physicians, Dec. 21, 1547; made an elect in 1550, and consiliarius in 1551. He first commenced practice at Cambridge; but soon removed to Shrewsbury, where, in 1551, the sweating sickness prevailed. He subsequently practised in his native place, and also in London. He attained great celebrity, and was elevated to the court, being made physician to Edward VI. In 1555 he was elected president of the College of Physicians, and he filled this office to the year 1560. On the 4th Sept., 1557, he obtained letters patent of Philip and Mary, by which Gonvill Hall was refounded as Gonville and Caius College. He endowed it with several manors in Norfolk and Dorset. He enlarged the college, built the gates, and composed a code of regulations and statutes for its government. He was incorporated M.D. at Cambridge in 1558, and was prevailed upon to become master of the college, Jan. 24, 1558-59, but declined receiving any stipend or emolument. In 1562 he was made physician to the queen Elizabeth, and was again chosen president of the College of Physicians in that and the following year. The queen visited the university in 1564, and he moved the questions in physic in her majesty's presence, as "ancient of the faculty"; and in 1565 he fell into trouble. Three of the fellows of Caius College had been expelled by the master for breach of the statutes, and they appealed to archbishop Parker, from whom the matter was referred to sir W. Cecil, chancellor of the university. In their wrath, the expelled fellows drew up articles, and charged Caius with atheism, and with shewing "a perverse stomach to the professors of the gospel." In 1568 he was removed from the office of royal physician for his adherence to the Romish faith. Further advanced in life, he conformed, at least in outward observance, and associated with those who adopted the principles of the Reformation. For the ninth time he was, in 1571, elected president of the College of Physicians, and proved himself a zealous defender of their privileges against the surgeons claiming the sole right of prescribing internal remedies, against the bishop of London and the master of the rolls, who warmly espoused the cause of the surgeons. The commissioners decided in favour of the physicians. The College of Physicians owe to Caius the introduction of their cushion, the silver mace, the book and seal, as the emblems of the authority of the president. But his exertions were directed to more important matters; for he compiled the annals of the college, and he obtained a grant from the crown of the bodies of criminals for dissection.

Persecution in regard to religious opinions was still to pursue him; and it was currently reported that in his college at Cambridge he had retained certain books and vestments which had been employed in the

services of the Roman Catholic church. Dr. Sandys, bishop of London, hearing of this, wrote to Dr. Byng, the vice-chancellor of the university; and in 1572 the matter was reported to lord Burghley, then lord chancellor, Dec. 14, 1572: "I am further to geve your honor advertisement of a greate oversight of D. Caius, who hath so long kept superstitious monumentes in his college that the evill fame thereof caused my lord of London to write very earnestly unto me to see them abolished. I could hardly have been persuaded that such thinges by him had been reserved. But causing his owne company to make serche in that college, I received an inventory of muche popishe trumpery, as vestments, albes, tunicles, stoles, manicles, corporas clothes, with the pix and sindon and canopie, beside holy water stoppes, with sprinkles, pax, sensars, superalteries, tables of idolles, masse bookes, portuises, and grailles, with other suche stuffe as might have furnished divers massers at one instant. It was thought good, by the whole consent of the heades of houses, to burne the bookes and such other thinges as served most for idolatrous abuses, and to cause the rest to be defaced; whiche was accomplished yesterday with the willing hartes, as appeared, of the whole company of that howse."

Dr. Caius complained of this proceeding as a scandalous outrage and an outbreak of fanaticism. Cooper¹ gives the following as the record of Caius in relation to this matter: "An. 1572, 13 Decembr. Discerpta, dissecta, et lacerata prius, combusta sunt omnia ornamenta collegii hujus privatâ autoritate Tho. Bynge, procan. (ut ipse dicebat) nec æque invisum erat illi quicquam, quam nomen et imago Christi crucifixi, B. Mariæ, et S. Trinitatis, nam has indignis modis tractavit dissecando, et in ignem projiciendo, et abominandi titulis et epithetis proseguendo. Nec hoc factum est, nisi instigantibus quibusdam male affectis sociis, quorum alii rem procuraverunt convivio, alii, ne conserventur, aut noctu sustollantur, pervigiles extiterunt. Sed ex his alios Deus morte sustulit alios aliis modis subduxit, non sine ignominiâ. Ut celarent tamen culpam suam, dissimularunt sedulo, et omnem culpam in Dimsdallum quendam pensionarium collegii nostri transtulerunt, cum tamen ipsi omnis male authores extiterunt. Ad hæc præfuerunt foco, ut multum defatigati comburendo ab hora 12 ad tertiam, idem Tho. Bynge, Joan. Whitgift, præfectus Coll. Trin., et Gul. [Rog.] Goade, præfectus Coll. Regalis. Postremo, quæ combuere nequiverunt, malleis contuderunt et violarunt et tantus erat illis fervor in religionem, ut nec beneficia personarum, nec gratia in academiam, ædificio et æditis libris suadere potuit moderationem."

On the 27th June, 1573, he resigned the mastership of the college in favour of Thos. Legge, M.A., of Jesus College,—a power he enjoyed by a grant from this college, obtained Sept. 1, 1572,—and in anticipation

¹ Athenæ Cantabrigienses, p. 314.

of his decease caused his grave to be dug in the college chapel, which was effected on the 3rd, 4th, and 5th days of July. He died at London on the 29th, leaving an imperishable memory in having devoted a large fortune, amassed by industry, to the building of a new college to Gonville Hall. He has thus been the co-founder of Gonvill and Caius College, in the chapel of which a monument has been erected to his memory, with a laconic inscription proposed by himself,—

“FUI CAIUS”;

to which has been added, not without justice in its application,—

“VIVIT POST FUNERA VIRTUS.”

He was sixty-three years of age at the time of his decease, and had therefore only just reached what has been considered the grand climacteric. His will bears the date of June 14, 1573; and in it he is described as doctor of physic, of the parish of St. Bartholomew the Less, next unto Smithfield, in London.¹

Honours were paid to his remains. His body was removed from London for interment in Cambridge, and was received at Trumpington Ford by the master and fellows of his college, the vice-chancellor, doctors, and others of the university, and conducted into the town with distinction. A funeral sermon was also preached on the occasion, in accordance with his will, by Mr. Hound, a fellow of his college, to whom he bequeathed twenty shillings, at the university church. A moderate feast was given at the college. His monument was originally placed over the vault wherein his body was laid; but it was removed in 1637, upon the chapel being enlarged eastwardly. It consisted of a large alabaster sarcophagus beneath a canopy supported by Corinthian columns. Cooper, in the *Athenæ Cantabrigienses*, has enumerated no less than thirty-four works as having issued from the pen of this celebrated man; and he is reported also to have assisted Grafton in the composition of his Chronicle. There are three portraits of him at his college, one of which, of the date of 1563, on panel, I have had engraved in my *Medical Portrait Gallery*. To this portrait are attached the following lines:

“Qui studio excoluit musas florentibus annis,
 Contulit et patriæ commoda magna suæ.
 Qui stravit faciles aditus ad Apollinis artem,
 Et fecit Graios verba Latina loqui.
 Qui Cantabrigiæ Gonvilli incepta minuta
 Auxit et a parvo nobile fecit opus.
 Et qui Mausoleum Linacro donavit in æde,
 Quæ nunc de Pauli nomine nomen habet.
 Qui lucem dedit et solatia magna chirurgis,

¹ Archbishop Parker was nominated by Caius as surveyor of his will, and in remembrance a diamond ring was bequeathed to him.

Ut scierint partes, Anatomia, tuas.
 Arte Machaonica Galenus pene secundus,
 Et patriæ atque ævi gloria magna sui.
 Talis erat Caius, qualem sub imaginis umbra
 Pene hic viventem picta tabella refert."

There is also a profile taken at the age of forty-three; and a much later one, being made in 1719, taken from his corpse when casually exposed to view during some repairs to the chapel. Hence we may infer that his body had been embalmed, a practice not uncommon in the æra in which he lived. There is also a small woodcut portrait executed in 1556, and another anonymous picture with two Latin lines.

Richard Grafton, the chronicler, was the printer, in 1552, of the only publication of Caius to which I desire to call your attention,—his work on the sweating sickness. This disease has been generally admitted to have been indigenous to our island. This was the opinion of lord Bacon and other high authorities, though there have not been wanting men of name and talent to entertain a different opinion. Its history is curious. It first appeared in the army of Henry VII, in August 1485, and manifested itself upon his landing at Milford Haven, whence it spread to London, where during six months it exercised its ravages, described as "for soubdaine sharpnees & vnwont cruelnes," surpassing the pestilence itself. On five occasions it displayed its violence in this country,—in the years 1485, 1506, 1517, 1528, and 1551. In 1529 it confined its ravages to the Netherlands and Germany. Its prevalence and fatality occasioned the breaking up of the conference at Marpurgh, between the celebrated reformers Luther and Zwingle, to be held on the subject of the eucharist. In England the disease manifested itself with such violence as to supersede the employment of medical aid: it frequently terminated fatally in the course of three hours. This was in the year 1507. In 1528 many died six hours from the commencement of the symptoms. Many of the English nobility fell victims to its attack, and Henry VIII had nigh succumbed to its violence. Upon the last visitation, namely 1551, in Westminster alone not less than a hundred and twenty were carried off in one day; and two sons of Charles Brandon, duke of Suffolk, died of it. At this time Dr. Caius was practising in Shrewsbury, where the disease, on this occasion, made its first appearance;¹ and to his powers of description, and acute discernment of its character, we are indebted for the most graphic and truthful account we have of it upon record. He not unjustly compared it to the plague of Athens. He particularizes its pestilent, contagious character; regards it as a fever of one natural day, an ephemera; and looks upon the sweat

¹ "Beginning at Shrewsbury in the midst of April, proceedinge with greate mortalitie to Ludlowe, Prestene, and other places in Wales; then to Westchester, Couentrie, Drenfoorde, and other townes in the southe."—*Caius*.

from which it has received its name, as forming the crisis of the disorder. Unlike most epidemics, which usually attack the poor, weak, old, and young,—they were, indeed, the least liable to be affected by it,—the strong, healthy, and middle aged seemed to have been selected for its victims. In Shrewsbury it prevailed during seven months, and nearly a thousand died by its violence. Travel into France or Flanders gave no exemption to the English from its attack; whilst it is remarkable that the natives of Scotland were unaffected by it. The English only were the subjects of its attack; whilst foreigners in England remained in the country with impunity. No instance of recovery in a period short of twenty-four hours was known to have taken place. Its violence was expended in the course of fifteen; but safety was not ensured until twenty-four had passed away. The cure of the disorder seems to have resolved itself under two heads: the proportion of sweating, and the absence of sleep. The chief access of the disease took place at the expiration of seven hours; and during the first five of these it was essential not to partake of any flesh diet, and to preserve a total abstinence of all drink. The account given by Caius of the necessity of avoiding sleep is one of the most singular among medical records. He says: “Do not let them on any account sleep; but pull them by their ears, nose, or hair, suffering them in no wise to sleep, until such time as they have no taste to sleep: except to a learned man in physic, the case appears to bear the contrary.” Singular, indeed, are some of the cases reported: the occurrence of an attack upon opening a window; death in an hour, many in two; and, in the language of Caius, “at the longest, to them that merrily dined, it gave a sorrowful supper.” Dr. Armstrong has no less strikingly than poetically given a description of this malady in his *Art of Preserving Health*. It is too long for quotation here, but will be found in the third book of his poem. He alludes to the singular peculiarity in regard to sleep, and says:

———“a ponderous sleep
Wrapt all the senses up,—they slept and died.”

And as to the duration of the disease:

———“Here the fates
Were kind, that long they linger'd not in pain:
For who surviv'd the sun's diurnal race
Rose from the dreary gates of hell redeem'd.
Some the sixth hour oppress'd, and some the third.”

It is not unreasonable to attribute much of the violence of the epidemic to the uncleanly habits of the period and the filthiness of the age. Caius lays much stress upon the “evil diet of the country.”

Of those whose writings chronicle the visitations of the “sweating pestilence,” we have accounts more or less elaborate by Fabian, who

was sheriff of London in 1493, and whose death occurred in 1512; his *Chronicle* being first printed and published by Pynson in 1516. Hall's *Chronicle* appeared in 1548, one year after his decease. Grafton published in 1569, and he has given all the material recorded by Hall; and to whom has succeeded Holinshed, whose first edition of his well known and able work appeared in 1577, three years prior to his death. Taken altogether, the most satisfactory account is that given by Grafton; and this may, perhaps, give confirmation to the statement to which I have alluded, as to his having derived assistance from Caius in the compilation of his *Chronicle*. Under the date of 1st Henry VII (1486), he writes thus: "In this same yere a new kynde of sicknesse came sodainely through the whole region, euen after the first entering of the kyng into this isle; which was so sore, so paynefull and sharp, that the like was neuer hearde of to any mans remembraunce before that tyme. For sodainely a deadly and bournng sweate inuaded their bodies and vexed their blood, and wyth a most ardent heat infested the stomacke and the head greeuously: by the tormenting and vexacion of which sicknesse men were so sore handled and so painefully pangued, that if they were layde in their bedde, beyng not able to suffer the importunate heate, they cast away the sheetes and all the clothes lying on the bed. If they were in their apparell and vestures, they woulde put of all their garments, euen to their shirtes. Other were so drye that they dranke the colde water to quench their importunate heat and insatiable thirst. Other that could, or at the least woulde, abide the heate and stinche (for in deede the sweat had a great and strong savour) caused clothes to be layde vpon them as much as they coulde beare, to driue out the sweate, if it might be. All in maner assone as the sweate tooke them, or within a shorte space after, yelded vp their ghost; so that of all them that sickened, there was not one amongst an hundreth that escaped. Inso-much that beside the great number which deceased within the cite of London, two maiors successiue dyed of the same dysease within eyght dayes, and sixe aldermen.¹ And when any person had fully and completely sweat xxiiij houres (for so long did the strength of thys plague hold them), he should be then cleerely delyuered of his disease: yet not so cleane rid of it but that he might shortly relaps and fal agayne into the same euill pit; yea, againe and twice againe, as many a one indeede did, which after the thirde tyme dyed of the same. At the length by studie of phisitions and experience of the people, driuen therevnto by

¹ "And upon the xi day of Octobre next folowyng, than beyng the swetyng sykenesse of newe begon, dyed the sayd Thomas Hylle than of London mayer; and for hym was chosen as mayer sir Wyllyam Stokker, knyght and draper, which dyed also of the sayde sykenesse shortly after; and then John Warde, grocer, was chosen mayer, which so contynued tyll the feeste of Symonde and Jude folowyng."—Fabyan's *Chronicle*, septima pars Richardi Tertii, p. 673.

dreadfull necessitie, there was a remedie inuented; for they that sur-uyued, considering the extremitie of the paine in them that deceased, devised by things mere contrariaunt, to resist and wythstand the furious rage of that burnyng furnesse by luke warme drinke, temperate heat, and measurable clothes. For such persons as relapsed agayne into the flame after the first delyuerance, obserued diligently and marked such things as did them ease and comfort at their first vexation, and vsyng the same for a remedie and medicine of their payne, adding euer somewhat therto that was comfortable and wholesome. So that if anye person euer after fell sick agayne, he observing the regiment that amongst the people was deuysed, could shortly helpe himselfe, and easily temper and auoyde the strength and malice of the sweat. So that after the great losse of many men they learned a present and a speedie remedie for the same disease and malady, the which is thys: If a man on the day time were plagued with the sweate, then he should straight lye downe with all his clothes and garments, and lye still the whole xxiiij houres. If in the night he were taken, then he should not rise out of his bed for the space of xxiiij houres, and so cast the clothes that he might in no wise prouoke the sweate, but so lye temperately that the water might distill out softly of the own accorde, and to abstayne from all meate, if he might so long sustayne and suffer hunger, and to take no more drinke, neyther hote nor colde, then wyll moderately quench and delay his thirstie appetite. And in this his amending, one point diligently aboue all other is to be obserued and attended, that he neuer put hys hand or foote out of the bed to refreshe or coole himselfe; the which to doe is no lesse payne than short death. So you may playnely see what remedie was by the daylie experience deuised and inuented for thys straunge and unknowne disease, the which at that time vexed and greeued onely the realme of England in euery towne and village, as it did dyvers tymes after. But lv yere after it sayled into Flaunders, and after into Germany, where it destroyed people innumerable for lack of knowledge of the English experience."

Holinshed adds little or nothing to this account, but under date of 9th Henry VIII (1519) records that the "maladie was so cruell that it killed some within three houres, some within two houres; some merrie at dinner, and dead at supper. Manie died in the king's court, the lord Clinton, the lord Graie of Wilton, and manie knights, gentlemen, and officers. For this plague Michaelmasse terme was adiourned. And bicause that the maladie continued from Julie to the midst of December the king kept himselfe euer with a small companie, and held no solemne Christmasse, willing to haue no resort for feare of infection: but much lamented the number of his people, for in some one towne halfe the people died, and in some other towne the third parte, the sweate was so feruent and infectious."

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In Hall's *Chronicle* we also have a similar description, with the following observations: "This cōtagious and euill plague chaunced in the first yere of kyng Henryes reigne as a token and a playne signe (if to the vaine judgmēte of the people whiche cōmonly cōmen more fantastically then wisely, any faith or credite is to be had, geuē, or attributed) that kyng Henry should haue a harde and sore beginning; but more truly, if vayne supersticion can set furthe any truthe, it pretended and signified that kyng Henry, to the extreme poynte and ende of his naturall life, should neuer haue his spirite and mynde quiet, consydering that nowe in the very begynnyng of his new obteyned reigne, he was (as you shall shortly heare) with sedicion and cōmocion of his people troubled, vexed, and vnquieted; and it was in maner a manifest profe that hereafter he should lyve in small rest and great mistrust of suche rebellious and sedicious cōspiracies. These were the phantasticall iudgementes of the vnlettered persons which I ouerpasse." (P. 426.)

Grafton also records the visitation, 20th Henry VIII (1528): "In the verie ende of May began in the citie of London the sicknesse called the sweating sicknes, and afterward went through all the realme almost, of the which many dyed within five or sixe houres. By reason of this sicknesse the terme was adiorned, and the circuites of assise also. The king was sore troubled with this plague; for divers died in the courte, of whom one was sir Fraunces Poynes, which was ambassadour in Spaine, and other; so that the king for a space remoued almost euery day, tyll at the last he came to Tytynhangar, a place of the abbot of Saint Albones, and there he with a fewe determined to byde the chaunce that God would send him; which place was so purged daylie with fyres and other preseruatives, that neyther he, nor the queene, nor none of their company, was infected of that disease, such was the pleasure of God. In thys great plague died syr Wylliam Compton, knight, and Wylliam Cary, esquire, which were of the kings priuie chamber, and whome the king highly favoured, and many other worshipfull men and women in Englande.

"By reason of this plague the watches which were wont to be kept yerely in London on St. John's eve, at Midsummer, and saint Peter's eve, whereby the king and his coūsail cōmaunded to be left for that yere; wherefore the armorers made great suit to the king, and declared their great hinderaunce, which was not so much considered as the mischiefe that might have ensued if that so great a nūber should have assembled together in y^e hote time, and the plague of sweating raining."

Thus far the chroniclers of the time. It is not essential here to enlarge further in relation to the several accounts. It will suffice to remark that in the 5th Edward VI (1552) Fabyan records the last occurrence of the disease: "In this yere was the sweate in London, whereof there died in the first weke eight hundred persones; and then it ceased, thankes be to God."

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Caius, whose name in connexion with this disease and this locality, has given rise to this paper, it will occur, perhaps, to many whom I have now the honour of addressing, is that of the physician introduced by Shakespeare in his *Merry Wives of Windsor*. The immortal bard could never, however, have intended to throw ridicule upon the manners of a truly learned, enlightened, and scientific physician, in typifying the class of pretenders, as common in his day as in our own, in the character of the French doctor. Sir Thos. Mayerne, a court physician, has been supposed to be the subject of Shakespeare's satire; but there is as little ground for this statement as in the case of Caius, for he was noble and learned,—certainly not a mixture of fool and physician. Perhaps, as Dr. Bucknill¹ has suggested, Caius is only employed by the dramatist as a comic counterpart to the Welsh parson; the two being made to render the queen's English in different jargons.

¹ Bucknill on the Medical Knowledge of Shakespeare, p. 64.

