

A treatise of the plague: containing the nature, signes, and accidents of the same, with the certaine and absolute cure of the fevers, botches, and carbuncles that raigne in these times: and above all things most singular experiments and preservatives in the same, gathered by the observation of divers worthy travellers, and selected out of the writings of the best learned phisicians in this age.

Contributors

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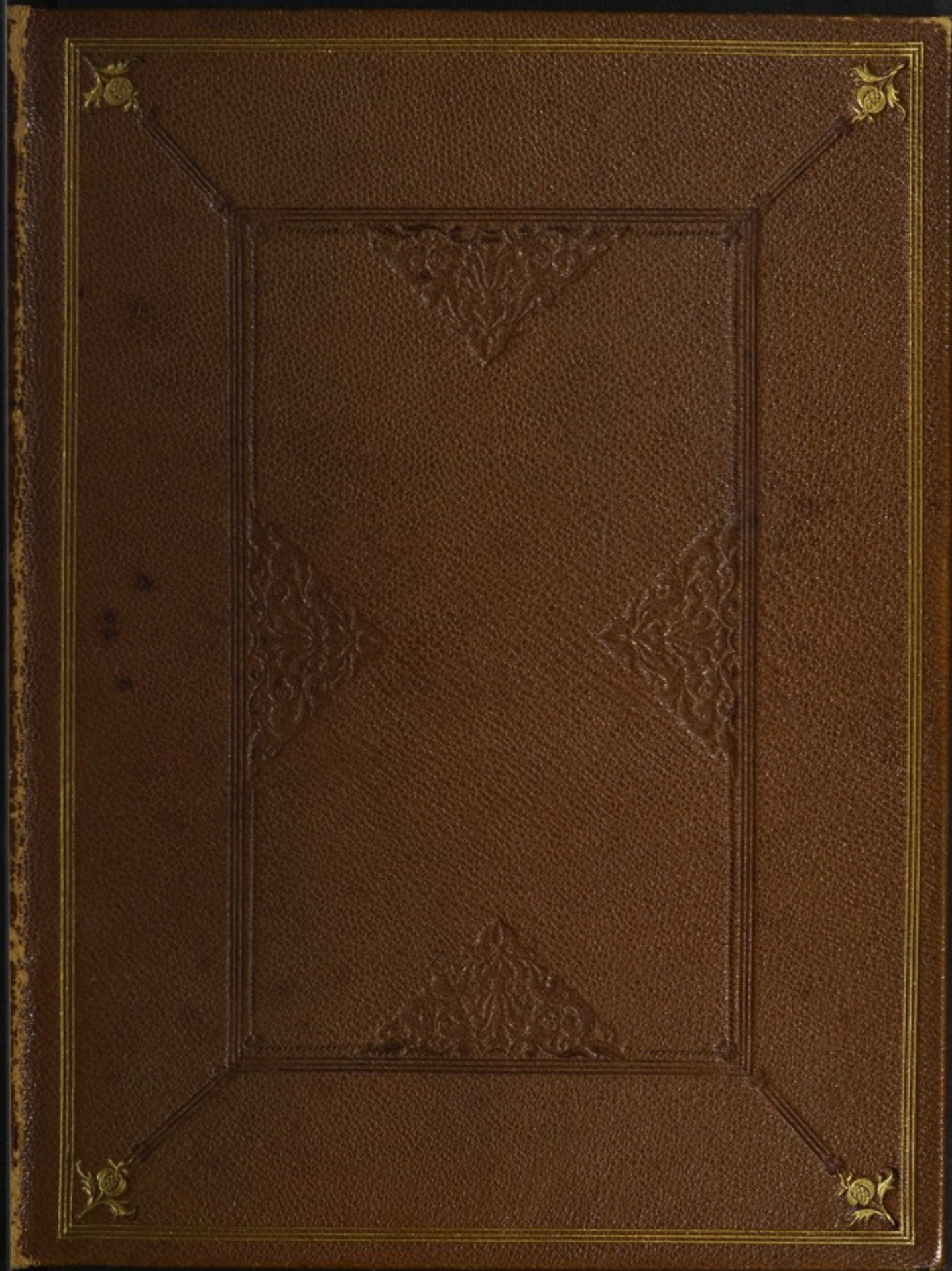
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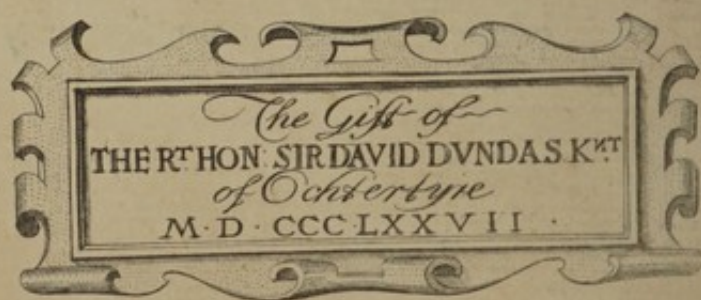


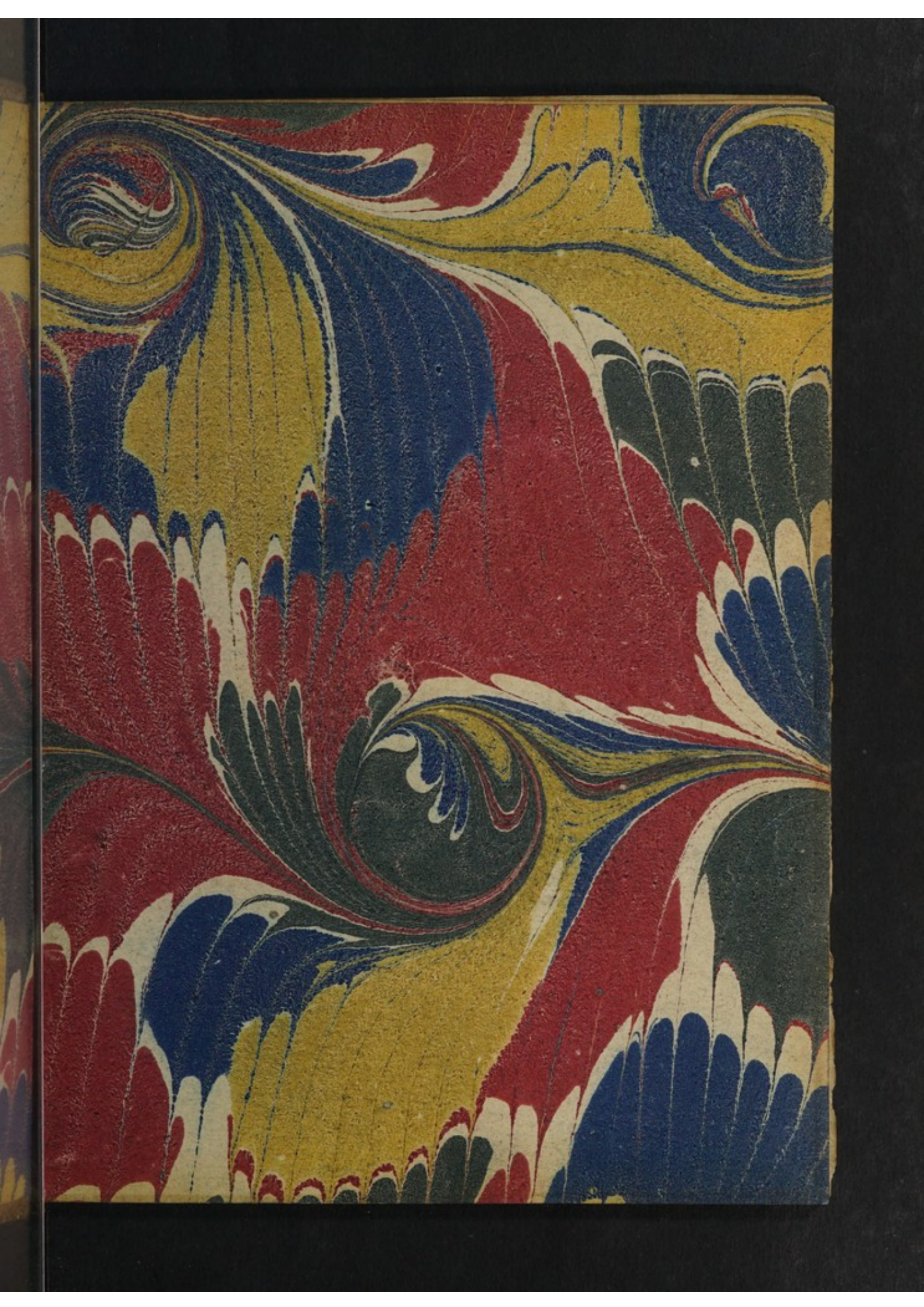


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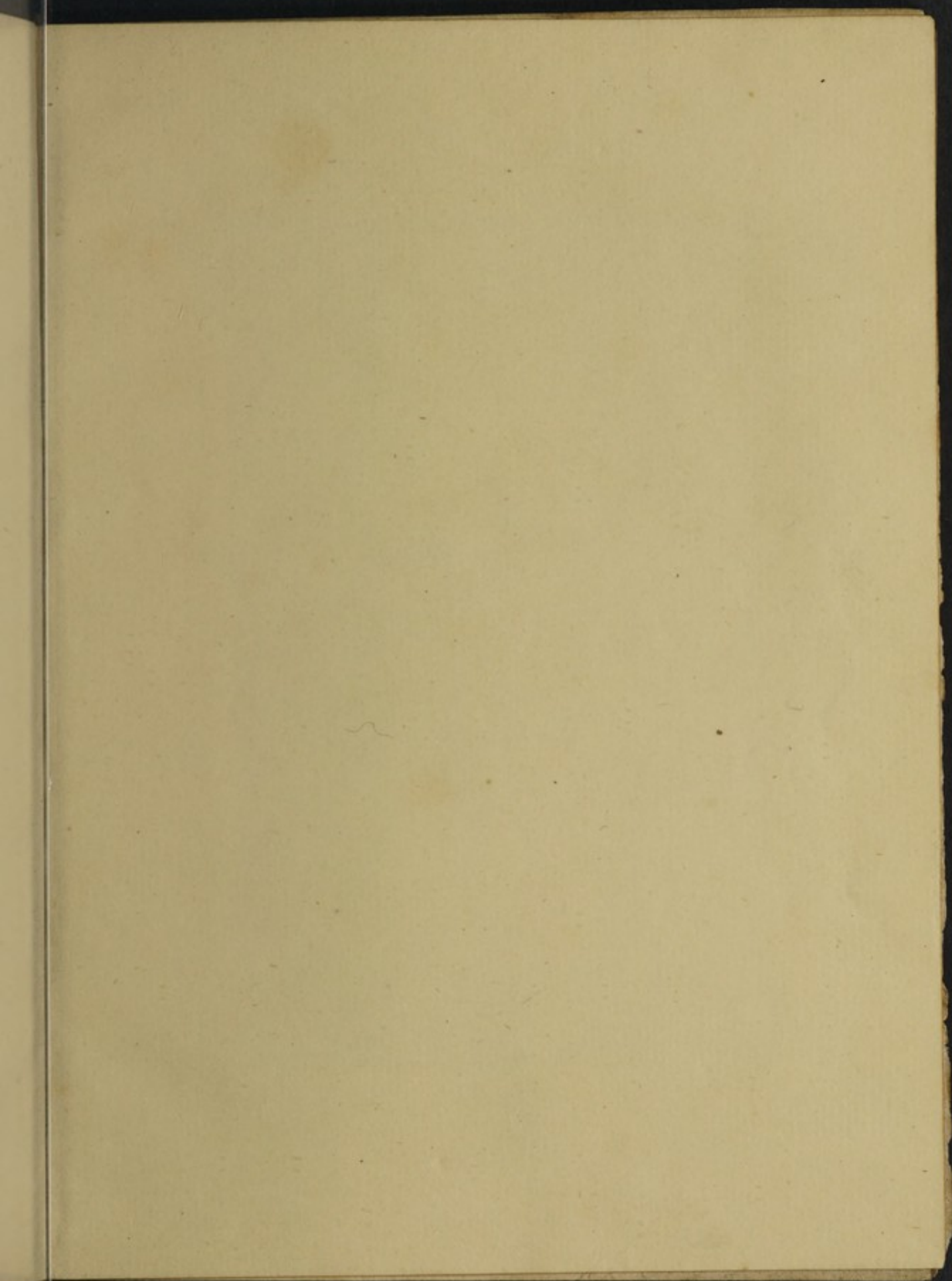
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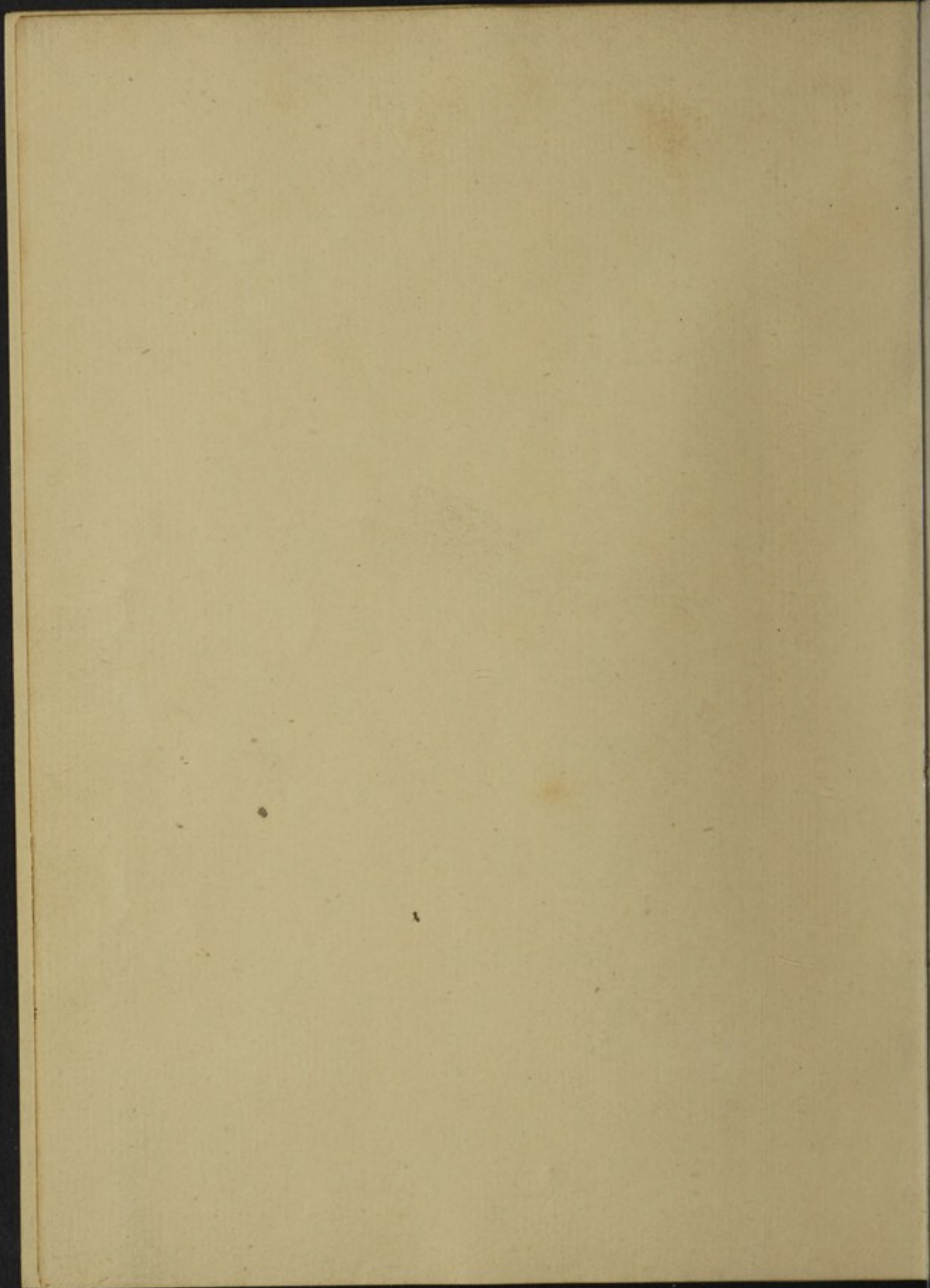
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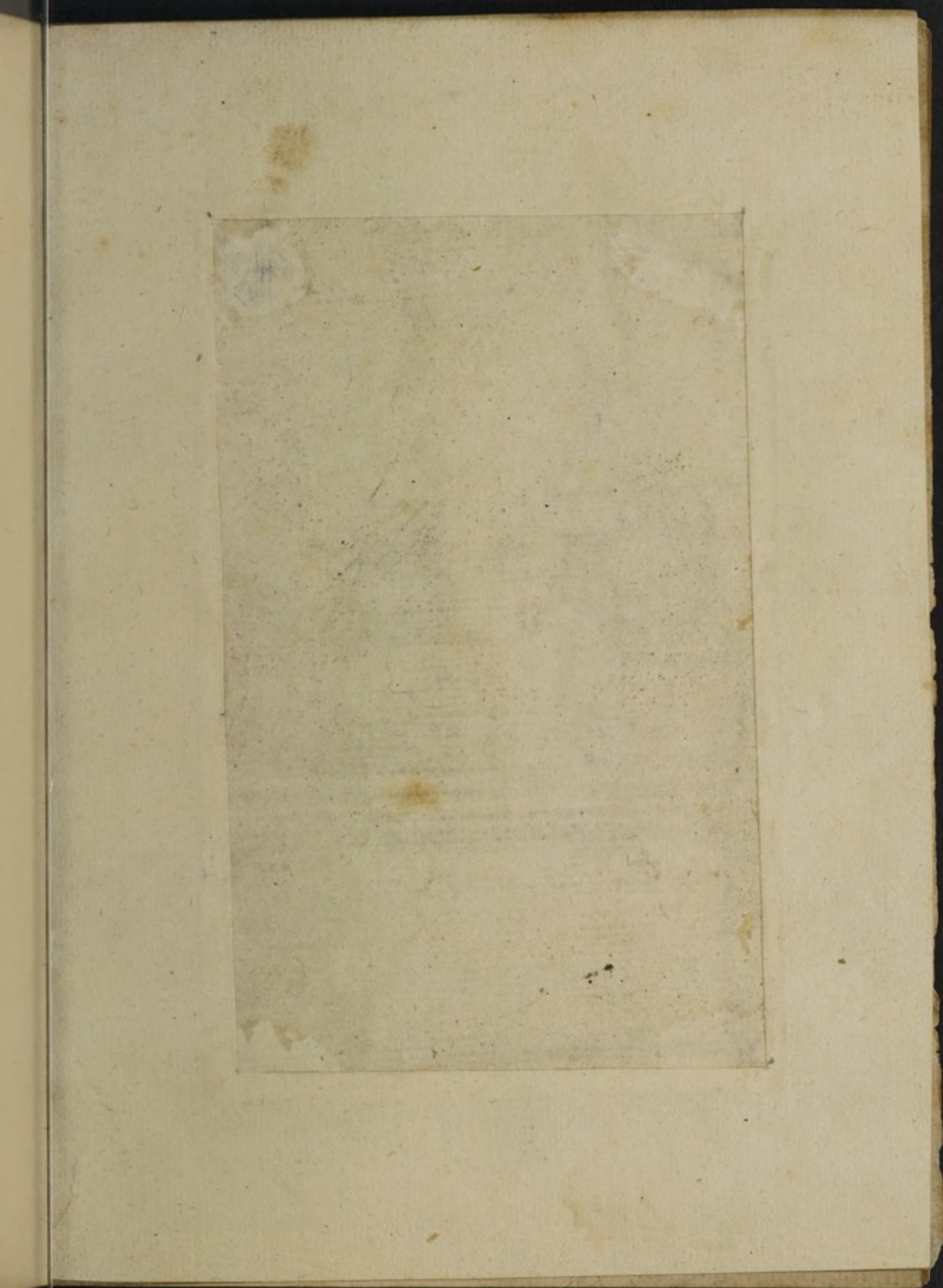
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By Thomas Lodge, Doctor in Phisicke.



LONDON
Printed for Edward White and N. L.
1603.

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THE ARTS

TO THE PHYSICS

OF THE
UNIVERSITY OF
CAMBRIDGE
IN THE
YEAR
1787

BY
JOHN
WILKINSON

OF
THE
FACULTY OF
MEDICINE

IN
RESPONSE
TO
A
RESOLUTION
OF
THE
COUNCIL

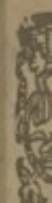
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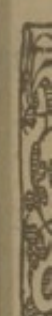
IN
THE
YEAR
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LONDON
Printed by J. Johnson, Strand

1787



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TO THE RIGHT
HONORABLE THE LORD
Maioꝛ, and to the Right Worshipfull
the Aldermen and Sheriffes of the
Citie of London.



*Two causes (Right Honourable and
Worshipfull) haue moued me to pub-
lish this present Treatise of the plague;
One is the duetie and loue which I
owe to this Citie (wherein I was bred
and brought vp, and for which (as the
Orator Cicero in his Offices, and the
Philosopher Plato in his Common-weale do testifie) euery
good man ought to employ his vttermost induonr : The
next is a charitable remorse I haue conceiued to see my
poore country-men and afflicted brethren turmoiled and
attainted with the greenous sicknes of the Plague : and left
without guide or counsaile how to succour themselves in
extremitie: For where the infection most rageth there po-
uertie raigneth among the Commons, which hauing no
supplies to satisfie the greedie desire of those that should
attend them, are for the most part left desolate & die with-
out reliefe. For their sakes haue I vndertaken this prouince
to write of the plague, to the end that with a litle charge*

The Epistle Dedicatorie.

a poore man may haue instructions by a litle reading both to know and to cure all the euil accidents that attend the diseases. It resteth in your Honor & those your right Worshipfull assistance, to haue especiall care that this charitable intent of mine may be furthered by your discreet orders, in such manner that these bookes may be dispersed among those families that are visited, to the end they may finde comfort and cure by their owne hands and diligence. This is the only reward I require, as Almighty God knoweth, to whose mercy I commend you. From my house in Warwicke Lane, this 19. of August.

Your Honors and Worships
in all affection,

Thomas Lodge.





*To the curteous and friendly
Reader.*



Hou maist wonder perhaps (Gentle Reader) why amongst so many excellent and learned Phisitians of this Citie, I alone haue vndertaken to answer the expectation of the multitude, & to beare the heauy burthen of contentious Critiques and deprauers: But when the cause shall be examined, and the reasons considered, I hope to resolute thee so well, as thou shalt haue no cause to condemne me: There haue beene lately certaine *Thessali* that haue bestowed a new Printed liuery on euery olde post, and promised such myracles, as if they held the raine of destiny in their own hands, and were able to make old *Aeson* young againe: Amongst these, one by fortune is become my neighbour, who because at the first he vnderwrit not his billes, euery one that red them came flocking to me, coniuring me by great profers and perswasions to store them with my promised preseruatiues, and relieue their sicke with my Cordiall waters: These importunities of theirs made mee both agreeued, and amazed; agreeued, because of that loathsome imposition which was laide vppon me, to make my selfe vendible, (which is vnworthy a liberall & gentle minde, much more ill befeeming a Phisitian and

To the Reader.

Philosopher, who ought not to prostitute so sacred a profession so abiectionly, but be a contemner of base and seruile desire of mony, as *Galen* witnesseth in his booke, *Quod optimus medicus, idem sit & Philosophus*: amazed, to see the ignorance and error of the multitude, who dare trust their liues to their hands who build their experience on hazard of mens liues: and are troubled with the scab of the minde, which *Plato* in *Alcibiade* calleth *Probrosam imperitiā*, and *M. A. Natta*, in his 5. booke *de Pulchro*, voluntary ignorance. Herevpon (by the earnest solicitation of my friends) and vnder a great desire to doe good vnto my neighbors, I haue faithfully gathered out of the most approued Authors, (especially out of certaine notes which I receiued from *Valenolaes* sonne now Doctor of Phisique in *Arles*, in *Prouince*) a true Methode how to knowe and cure the Plague, which freely and charitably I offer to the reliefe of those who want meanes to relieue their estates in this time of visitation, and the rather because the world might conceiue of me in such sort, that I preferre a common good (according to *Platoes* counsell,) before all the gaping desires of gaine and profit in this world. An other reason was, because such bookes as already are past abroad, are confusedly hudled vp, without either forme or Methode, which is an unpardonable error in those that indeuour to instruct others. For these causes haue I bene drawne to write and expose my selfe to mens iudgements. Now that I study not in this Treatise to hunt after vain-glory, God can beare me witnes, and the plain stile I haue vsed therein may easily make knowne, which

To the Reader.

which had I a mind to bewitch the eares and minds of the reader, might perhaps haue bin better tempered: neither haue I a settled purpose to wound other mens fame, (as all men may coniecture) since hauing iust occasion offered me to reprove them, yet had I rather conceale that wherein they erre, then discouer their *Scribendi Cacoethen* (as the Poets saith) to their disgrace. Truly my resolution is to prouoke no man, and those that know me inwardly of late time can witnesse, that I resemble the *Mauritanian* Mare (of whom *Plutarch* maketh mention) which being led to the water, & seeing her shadow therein, suffereth her selfe afterward to be ridden by Asses: I thanke God I haue indured wrongs, tho I haue had power to reuenge them. But because my desire is to leaue all men satisfied, I must a litle retire my selfe to yeeld men of worth & learning satisfaction in a matter wherein perhaps they might except against me. There is a lerned Phisitian that hath lately writtē against *Amutelesor* cakes of *Arsenick*, who perhaps may cōceiue vnkindnes against me, because in this Treatise I haue set downe the vse therof as a foreraine preseruatiue against the Plague, where he hath condemned them; but he must excuse me in this case, for I haue no intent to commend the same because he condemneth it, but by reason of their authoritie and experience who haue bin the lights and honors of Phisicke, as *Mercurialis* in his book *de Venenis*, chap. 13. *Capiuachius* in his book *de Febris* chap. 13. & *Heurinus* in his booke *de Febris*, chap. 19. *Valeriola* and diuers others, who by vniforme consent do allow the same either worne vnder the
armes

To the Reader.

arme pittes, or about the region of the heart, by reason that by a certaine similitude one venome draweth an other with it, as *Arsenick*, which voideth the poison of the Plague insensibly, *Quod venenum & corpore attrahat & tota forma, & ratione caliditatis.* This *Antipathie* in *Arsenick* experience doth allow, authoritie doth confirme, and reason (which is an other of the feete whereon Phisicke walketh as *Galen* testifieth) doth assist it, which he may easily perceiue that readeth *Mercurialis*, in the place afore alledged. But for that I intend onely to iustifie mine owne actes & not to impugne others, let this suffice. And to conclude, if any man in the ripenesse of his iudgement be more *oculatus* in this cause, then either these Fathers of Phisicke or my selfe am, I enuy him not, but leaue him to his better thoughts, till I may be more fully satisfied. Thus committing you to him on whose mercy I depend, I take my leaue of the gentle Reader, desiring no other reward at thy hands but a fewe deuout praiers for me, which I wil pay thee againe with double vsury whilest God lendeth me life. *Vale.*

Thine in all friendship,

Thomas Lodge.



The causes and cures of the Plague.

C H A P. I.

Of the nature and essence of the Plague.



The Divine Philosopher Plato (declaring vnto vs in diuers of his Dialogues, the perfect way and path, whereby we may rightly intreat, and skillfully proceede, in the discouery of any thing) saith, That it behoueth euery man, that indeuoureth by Art and methode to attaine the perfect knowledge of that whereof he standeth in doubt, or is desirous to instruct an other in any Science whatsoever, to begin with the definition of the same, without the perfect grounds and vnderstanding whereof, nothing may be either worthily knowne, or truly explicated: (which lesson of his, both Tully in his Offices, and Gallen in his Booke of the differences of sicknesse haue very carefully obserued:) Since therefore in this Treatise of mine, I am purposed (by the grace and assistance of Almighty God) to manifest vnto you the nature, malignitie, and accidents of the Plague, to the intent and purpose that I may instruct you after what manner you may withstand a sicknesse so greivous, and accompanied with so diuers and dangerous accidents, by those meanes and medicines, which God of his mercy hath left vs, by the noble Art of Physicke, it shall not be amisse, if for your better vnderstanding what the plague is, I take my beginning from the definition

The causes and cures

of the same. But befoze I prosecute this my intended purpose, let vs inuocate and call vpon that diuine bountie, from whose fountaine-head of mercy euery good and gracious benefit is deriued, that it will please him to assist this my laboz, and charitable intent, and so to order the scope of my endeavour, that it may redound to his eternall glozy, our neighbours comfort, and the speciall benefite of our whole Countrey: which being now vnder the fatherly correction of Almighty God, and punished for our misdoeds by his heauy hand, may thozow the admirable effects and fruites of the sacred Art of Physicke, receiue pzeuention of their daunger, and comfort in this desperate time of visitation: To him therefore king of kings, inuisible, and onely wise, be all honoz, maiestie and dominion, now and for euer, Amen.

The Plague then (as Galen witnesseth, is a pernicious and daungerous Epidemie, (that is to say, a generall, or popular sicknesse) which violently rauisheth all men for the most part to death, without respect or exception of age, sexe, complexion, gouernment in life, or particular condition whatsoever: And therefore is it woorthily called pernicious, because there can be nothing moze daungerous then the same, which by the malignitie and violence thereof, inforceth sodaine death, and by the proper nature, propriety and contrariety it hath with our bodies, killeth mankind no lesse readily, then violently. But that you may moze exactly vnderstand what this plague is, you ought to note that there are diuers sorts of sicknesses; that is to say Epidemick, Endemick plague, and priuate disease, (as Galen witnesseth in diuers places:) An Epidemick plague, is a common and popular sicknesse, hapning in some region, or countrey, at a certaine time, caused by a certaine indisposition of the aire, or waters of the same region, producing in all sorts of people, one and the same kind of sicknesse; as namely burning Feuers, Tertian Agues, Ophthalmes, or inflammation of the tunicle of the eyes, Carbuncles, or Collicks, or general and greuous coughes, accompanied with shortnes of breath, or disenteries, or fluxes of blood, which vniuersally and very often times raigne in some countries about the end

of the Plague.

of sommer : All which sicknesses when as they are common in any particular place or region, are called Endemick, which is as much to say, as sicknesses happening publikely & popularly in the same region or country, by a certaine euil qualitie of the aire that raigneth therein, and produceth such like infirmities in mens bodies. For as both Galen and the diuine olde man Hypocrates do testifie, euery sickness that proceedeth from the aire infected with a venemous qualitie, that is the cause which produceth and begetteth the same, is in his essence Epidemick, popular, and pestilentiall. Thus farre according to the fathers of Physicke haue I truly discovered what Epidemick is. Endemick is a common sickness, and yet for all that proper to some one country or region : which is as much to say, as a regional, or prouincial sickness : For there are certain regions and places which by a peculiar propertie in themselves engender certaine kindes of infirmities, which are particular only to the inhabitants of that region, either by occasion of the aire, or the waters in that country. As in the new found land (discovered by the Portugalls and Spaniards) in that Iland which is called Hispaniola, and other places of India, there raigne certaine pustules or broad seabs, (not much vnlike the French pores) wherewith almost all the inhabitants of the country are infected, the remedy whercof they haue gathered from the infusion of the wood of Guaiacum, whence the vse thereof with very fruitfull successe hath bene discovered and proued forcible here in Europe. In Sauoy and the valley of Lucernes, the most part of the inhabitants haue a swelling in the throte. In Pouille and Calabria, for the most part all the inhabitants haue y Jaundis. And such sicknesses as are these, are called Endemiques, prouinciall or regionall infirmities, yet for all that they are not to be accounted pestilentiall or contagious: The Plague as I haue said, is a pernicious Epidemie, that is to say, a common and popular sickness, which is both contagious & mortall. A priuate sickness is that which is particular & proper to any one in priuate, proceeding from particular indisposition of the body of him that is affainted, or by reason of some disorderly dyet by him obserued, or rather by some

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exceſſe committed by him, or through the corruption of the humours in his bodie, yet not contagious; but ſuch an infirmitie as neither is free from danger, nor exempted from mortallitie. Theſe are the differences of ſuch ſickneſſes as ſerue for our purpoſes to declare the nature of the Plague, which in her proper ſignification is a popular and contagious ſickneſſe, for the moſt part mortall, wherein usually there appeare certaine Tumors, Carbuncles, or ſpottes, which the common people call Gods tokens: which Plague proceedeth from the venemous corruption of the humors and ſpirits of the body, infected by the attraction of corrupted aire, or infection of euil vapours, which haue the propertie to alter mans bodie, and poiſon his ſpirits after a ſtraunge and dangerous qualitie, contrary and mortall enemy to the vitall ſpirits, which haue their reſidence in the heart: by reaſon whereof it ſuddainly raviſheth & ſhortly cutteth off mans life, who for the moſt part is affainted with ſuch a venemous contagion: And for that we haue ſaide that the plague is a popular and contagious ſickneſſe, it ſhall not be amiſſe to declare and plainly diſcouer, what theſe wordes Popular, and Contagious, do ſignifie. Popular and Epidemich haue one and the ſame ſignification; that is to ſay, a ſickneſſe common vnto all people, or to the moſte part of them. Contagion, is an euil qualitie in a bodie, communicated vnto an other by touch, engendring one and the ſame diſpoſition in him to whom it is communicated. So as he that is firſt of all affainted or raviſhed with ſuch a qualitie, is called contagious and infected. For very properly is he reputed infectious, that hath in himſelfe an euil, malignant, venemous, or vitious diſpoſition, which may be imparted and beſtowed on an other by touch, producing the ſame and as dangerous effect in him to whom it is communicated, as in him that firſt communicateth and ſpreddeth the infection. This ſickneſſe of the Plague is commonly engendred of an infection of the Aire, altered with a venemous vapour, diſpearſed and ſolued in the ſame, by the attraction and participation whereof, this dangerous and deadly infirmitie is produced and planted in vs, which
Almighty

of the Plague.

Almightie God as the rodde of his rigoꝝ and iustice, and foꝝ the amendment of our sinnes sendeth downe vppon vs, as it is wꝛitten in Leuiticus the 26. Chapter, and in Deuteronomy the 28. If you obserue not my Commaundements saith our Lord, I will extinguish you by the Plague which shall consume you. To the like effect is that of Celsus (a man of famous memorie amongst our Philosophers) who very learnedly saith, that all straunge sicknesses befall mortall men, by reason of the wꝛath and displeasure of the Goddes, and that the necessary meanes to finde recovery and remedie foꝝ the same, is to haue recourse vnto them by intercession and prayer. The same also testifieth Homer (the soueraigne of all diuine Science & Poeticall perfection) in the first booke of his Iliades. Since therfore it is euident by the testimonies abovesaid, that the Plague is a manifest signe of the wꝛath of God conceived against vs, the first and most wholesome remedie is to haue recourse vnto him, who is the Father of mercy, and soueraigne Philosopher of all infirmities, imploꝝing his grace and mercy, by fastings, prayers, and supplications, by almesdeeds, good works, and amendment of life; to the ende we may appease and pacifie his wꝛath, and reconcile our selues vnto him, and obtaine his grace and mercy, according to the example of penitent David, and the contrite Ninuities. In imitation of whome, if we shall haue our recourse vnto his mercy seat, we may rest assured that he will beholde vs with his eye of pittie, and graunt vs both health of soule and bodie, according vnto his promises made vnto those who call vpon him in humilitie and sinceritie of hart and conscience. See here the first rule.

The causes and cures

CHAP. II.

Of the causes of the Plague.



Those sicknesses which are contagious and pestilent (even as all other kinds of infirmities) have their causes. For nothing may produce without an efficient cause that bringeth the same to effect: The Plague then hath his originall & producing causes, from whence shee taketh originall beginning: and is engendred by a certaine and more secret meanes then all other sicknesses. For, for the most part the causes of private sicknesses which are not infectious, are either to great repletion, or a generall depuration of the humours which are in the body, or obstruction, or binding, or putrifaction, as Galen in his Booke, (Of the Causes of sicknesses) hath very learnedly written. But the Plague hath none of these above mentioned causes, but only contagious and pestilent: yet notwithstanding together with these causes of repletion, Cachochimie, obstruction, & putrifaction, the Plague may bee annexed and united; but yet in such sort, as they be not the proper reputed causes which ingender the Plague, for then if y^e should follow, all sicknesses accompanied with such like causes might be reputed pestilentiall, which were both untrue and absurde: It behooveth vs therefore, to finde out a proper and continent cause of the Plague, and such like contagious infirmities. Let vs then conclude with Galen, in his Booke Of Treacle, to Piso, and Pamphilus, that all pestilentiall sicknesses, as from the proper cause, are engendred from the ayre, depurated and altered in his substance, by a certaine vicious mixture of corrupted and strange vapours, contrary to the life of man, and corrupting the vital spirit: which unkindly excretion soweth in the ayre, and infecting the same, communicateth unto vs by our continuall alteration of the same, the venome which poysoneth vs.

The

of the Plague.

The ready and speedy chaunges, saith Galen, which happen in the ayre, through the euill corruption of the same, produce the Plague; which like a rauishing beast depopulateth and destroyeth diuers men by death, yea whole cities, because men hauing a necessitie to sucke in the ayre, together with the same sucke in the infection and venome: By this it appeareth that the proper and immediat cause which ingendzeth the Plague, is the attraction and in-breathing of the ayre, infected and poisoned with a certaine venemous vapour, contrary to the nature of man. To his effect befoze his time, the great M. of Physique, Hipocrates writeth thus, in his Booke Of Humane Nature: The cause (saith he) of the generall pestilence which indifferently attainteth all sortes of men, is the ayre which we sucke, that hath in it selfe a corrupt and venemous feede, which we draw with our in-breathing. Now the causes which engender such vapours in the aire, are diuers and of different kindes, for sometimes such a vapour is lifted vp into the ayre, by reason of the corruption & stench of dead and vnburied bodyes; (as in places where any great battell haue bene fought, it often falleth out, according as diuers Histories testifie.) It is ingendzed also through euill vapours that issue from the earth, or certaine Caves thereof, which yelde forth exhalations full of corruptions that infect the ayre, where it contracteth by an euill qualitie. It happeneth likewise by a loathsome steame, of certain Marsh in plashie Fennes full of mudde and durt, as also from diuers sorts of Plantes, and venemous beastes, whose euill qualitie may produce such an effect in the ayre. But the ancient Physitians and Astrologers, (as namely Auicen, with diuers others) report: that the Plague hath two originals and sources, from whence (as from a Fountaine) she taketh her beginning.

The first is, in the indisposition of the earth ouerflowed with too much moisture, and filled with grosse and euill vapours, which by vertue of the Sunne being lifted vpe into the ayre, and mixed with the same, corrupteth the
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The causes and cures

the nature and complexion thereof, and engendreth a certaine indisposition in the same contrary to our substance, from whence it commeth to passe, that they who sucke this infected aire are in daunger to be attainted with this contagion and sicknesse of the Pestilence. Especially, if they be of an euil constitution of body, replete with euil humours, men of vnbrideled dyet, sanguine, and such as haue large and porous all poyes: They likewise who are weake and delicate, are men ready to be surprisid and infected.

An other cause of the Plague saith Auicen proceedeth from the celestall formes, that is to say, the starres and their configurations and malignant aspects, which by their influences cause such sicknesses full of contagion and Pestilence, as in generall all other Astrologians testifie: But in truth as touching mine owne opinion which is grounded vpon the diuine determination of Plato in his Epinomis, and his Timæus, of Plotinus his chiefe follower, of Iamblichus, Proclus, Mercurius, Trismegistus, Aristotle, and Auerrhois, I finde that this opinion, is both false and erroneous; as namely, to thinke that any contagion or misfortune, incommoditie or sickness whatsoeuer may by reason of the starres befall man. Because as Plato witnesseth in his Dialogue intituled Epinomis, The nature of the starres is most goodly to behold, well gouerned in their motions, and beneficiall to all liuing creatures, bestowing on them all commodities of generation and conseruation: If then the nature of the starres be so good that it meriteth to be called diuine (as in the same place Plato intituleth it) and yeldeth so many benefites to these inferiour bodies: how can it be that the starres infuse such infection and contagion vpon the earth and earthly creatures, whereas it is manifest that no cause can produce such effects as are contrary to it selfe? If then the good of inferiour bodies proceedeth from celestiall bodies, as namely the generation, production of fruites, and riping of the same: yea and the conseruation of euery ones vertue (as in truth it doth): It shall neuer be truly and possibly concluded that the corruption and
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of the Plague.

extermination of bodies proceedeth from the starres. And therefore Aristotle very advisedly saith; That this inferiour world is very necessarily coupled and ioyned with the superiour, to the ende that all the vertue therof might be conducted and guided by the same. If the starres by their vertue conserue all the creatures in this world, how can they by corruption, venome and contagion, dissipate and destroy them? The saide Plato also calleth all the Planets and starres sisters, for their accord in good doing; and saith that it is a great folly in men to thinke that some Planets are evil and malignant, and the rest good, whereas all are good. For as Calcidius the great Platonist saith in his Commentaries vpon Platoes Timæus, As euill may either proceed or take beginning from the heauens, because in that holy place all things are good, and such as resemble the diuinitie, and nothing that saoureth of malice may abide and haue place: neither saith he, can the starres change their nature, because it is simple and pure, neither can they degenerate from the simplicitie and puritie which by the Almighty power hath bene bestowed vpon them. Why then shall we attribute vnto them a malignant, pestilent, and contagious qualitie, and such as rauisheth and spoyleth all liuing creatures by a venomous and pestilent influence? For if contagion be as badde a thing as may be (as in truth it is) the most disordinate and contrary to nature, or rather enemy to life) the source and originall of which contagion, is nothing but very infirmitie, putrifaction and corruption in matter, how dare we attribute to the starres & heauen (which is the beginning of all generation) such an erroneous and vnnaturall accident? Whereas the Planets are Celestiall bodies, well disposed, powerfull, without vice, corruption, or matter, subiect or inclining to any contagion: And therefore Auerrois the chiefe Commenter vpon Aristotle saith; That whosoever beleeueth that Mars or any other Planet disposed in any sort whatsoeuer, doth hurt to any inferiour bodies; the same man in sooth beleeueth such things as are estranged from all Philosophie. And the same Authoz vpon the ninth of Aristotles

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, Metaphisiques, saith; that the Celestiall bodies which are
 , the beginning of all things are eternall, and haue neither euil
 , error or corruption in them; for corruption is of the order of
 , such things as are euil. And therefore saith he, it is impossible
 to know that which the Astronomers say, that there are some
 fortunate, and some vnfortunate starres, but this only may be
 knowne, that whereas all of them are good, that some of them
 are better then other some. Behold here the worthy and true
 opinion of this excellent Philosopher, which befoze him (in as
 much as concerneth the first part of this sentence) Aristotle in
 the ninth of his Phisiques, Chapter 10. had testified. The
 wise Philosopher Mercury Trimisgistus in his Dialogue in-
 titled Asclepius, saith; that all that which descendeth from
 heauen is generatiue; if then in respect of vs the influence of
 heauen be generatiue (as in truth it is): for as Aristotle saith,
Sol & homo generant homine) it cannot any waies be possible
 that it can corrupt or cause the confusion of mankind. The
 like also is confirmed by Proclus, (who interpreteth vpon
 Platoes booke *de Anima & Demone*.) The Celestiall bodies
 (saith he) by a soueraigne harmony containe all thinges in
 themselves, and perfect them, and conforme them among
 themselves: and to the vniuers, If then it appeareth that the
 Celestiall bodies perfect all thinges, and both confirme & con-
 serue them, (as in truth they do, and this Authoz witnesseth)
 how can these engender contagion and infection in vs, which
 abolishe our perfection and integritie, and destroy vs by
 rauishing our liues? To speake truth, as me seemeth it were
 a thing impossible. For it is contrary to the nature of contagi-
 on, that it should descend from heauen, because contagion is
 no other thing but an infection proceeding from one vnto an
 other by communication of a pestilent and infected vapour,
 and by this meanes if the Plague and contagion proceeded
 from the starres, it should necessarily follow by the definition
 of contagion, that the starres were primarily or formerly in-
 fected, if by their influence they should send a pernicious con-
 tagion among vs. But this in no sort may be graunted, be-
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cause the starres by being Celestiall bodies, pure, diuine, and estranged from all corruption, receiuing and containing no infection in them, being no materiall bodies apt to transmutation or chaunge, (as Aristotle and Auerrois in his Booke *de Celo est mundo*, doe learnedly alledge) cannot be capable of infection or contagion, neyther communicate it to the inferior bodies. Let vs therefore cast off this vaine and sottish opinion whereby we are induced to beleue that the Plague proceedeth from the heauens: that is to say, from the influence of the starres, (as by the vanitie of time we haue had inducements.) But let vs confesse that it proceedeth from the secret iudgements of God, who intendeth by this scourge to whip vs for our sinnes, as it appeareth in Leviticus, and Deuteronomy. To conclude, we say that the cause of the Plague is a malignant alteration and corruption of the ayre infecting our bodies, as it hath bene declared in the beginning of this Chapter.

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CHAP. III.

Of the signes of the Plague, both impendent and present, with the good and euil signes appearing in pestiferous sicknesses.



The signes whereby a man may know the infection of the aire which threatneth vs with pestilent sicknesses, are, when as we see the same continuall and accustomedly troubled with thicke, cloudy, moyst, and ill smelling vapours, the Skie vnaccustomed to Northen windes, but solicited with Southerly blastes; The aire full of fogges and vapours, making a shewe of raine without any showers: For such signes as are of that nature engender corrupt Feuours, as Aristotle saith in his Problemes. If the winter be hote and moyst, and obserue not his naturall temperature, and when the Spring time is very dry without raine, and notwithstanding colde, and after for many dayes charged with Southerly windes, troubled aire, and then cleare, and afterwards suddainly ouercast, the nights colde, and the day very hotte and soultry, It signifieth that we shall haue an euil Plague the Sommer after. Moreover, if at that time there appeare any increase of such creatures as are engendred of putrifaction, as wormes of the earth, flies, gnattes, eales, serpents, toades, frogs, and such like fortokening corruption and putrifaction in the earth and waters, and when the aire the same day chaungeth from faire to foule, and from cleare to cloudy, when the Sunne shineth and afterwards hideth his head in cloudes, in one and the same day, it is a signe that the temperature of the aire is altered. And when as Rats, Moules, and other creatures, accustomed to liue vnder ground forsake their holes and habitations, it is a token of corruption in the same, by reason that such sorts of creatures forsake their wonted places of aboade. And when as the Birds of the aire fall downe dead, or forsake their

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their nests, it is a signe of great corruption and contagion in the saie. Long and continuall raines, accompanied with Southerly windes, dispose the ayre to sicknesses and putrifaction, as Hipocrates, and Galen testifie in their Epidemics. When as Feuers are accompanied with small Pore, or Vesels, with spots, or red markes like to the biting of Fleas, it is a signe of a pestilent Feuer. When the sicke is very much tormented with the passion of the heart, vomitings, soundings, or weaknes, or faintnes of the hart, without great outward but behement inward both heate and drought, with appearance of swellings, botches, carbuncles, and Vesels, without all question he is seized with a pestilential Feuer, especially if diuers at the same time and in the same place are afflicted with the same grieve: and if so be the partie which is infected hath frequented places both contagious and infected. See heere the the principall signes of the Plague and pestilentiall Feuer. The euill, dangerous, and mortall signes in such as are diseased, are feeblenes and weaknes of the regitiue vertue of the body (which may be discovered by the pulse when it is weake, vnequall, disorderly, languishing and intermittent, by often Syn-copes or soundings, alienation, and frenzie, blewnesse and blacknesse appearing about the sores and carbuncles, and after their appearances the sodaine vanishings of the same, cold in the extreame partes, and intollerable heate in the inward, vnquenchable thirst, continually soundings byrnes white and crude, or red, troubled and blacke: Colde sweet about the sozehead and face; crampes, blacknesse in the excrements of the body, stench, and blewnes, the flur of the belly, with weaknesse of the heart, shortnes of breath, and great stench of the same, lacke of sleepe, and appetite to eate, profound sleepe, chaunging of colour in the face, erchaunged to palenesse, blacknesse, or blewnesse, cogitation or great vquietnes. All these signes beoken either certaine death or daunger thereof in the Plague; even as contrariwise the contrary soztoken recovery of the sickness, by reason they testifie vpon the regitiue power and vertue of the bodie, goodnesse of the complexion,

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and vertue of the same, with strength of hart. For as Auicen sayth: They that are manly, and confidently beare out their sicknesse without any shewe of feare, they are those which for the most part escape. Likewise to haue a good appetite to sleepe in repose, without disturbance of the body, it is a good signe. The Botches, and Carbuncles to retaine a good colour, and without great paine to be brought to ripenesse and suppuration, to haue a moderate heate maintained thzough all the body: The vrines, in digestion, colour, substance, & contents, to be good: To haue easie breathing, sweet warme, & vniuersall thzough all the body, appearing on a decretory or criticall day. All these signes appearing in the infected person, giue great hope of his recovery. These bee the signes and tokens by which you may gather a sure and vnfaigned iudgement of that which shall befall him that is attainted with the Plague.

CHAP. IIII.

A Rule and instruction to preferue such as be in health, from the infection.

When as (by the will of G D D) the contagion of the Plague is gotten into any place, Citie, or Countrey; we ought to haue an especiall regard of the generall good, and by all meanes to study for their preservation who are in health, least they fall into such inconueniencie. First of all, therefore it becometh euery man to haue speciall care that he frequent not any places or persons infected, neither that hee suffer such to breathe vpon him: but as Galen hath learnedly aduised, in his Booke *De Differentijs Februm*, Chap. 2. Estrange himselfe as farre as him lyeth, from their societie. The first and chiefest remedie then, is to chaunge the place, flie farre and returne late: Hipocrates, likewise in his Booke *De Natura humana*, saith: that wee ought to forsake the place whereas a generall sicknesse rangeth, according to the common Prouerbe, *Cito, longe, tarde*. And if necessitie constraineth vs to frequent the infected, (either to be assistant to our friends, or otherwise :) euery man ought to demean

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meane himself in such sort that the sick mans breath doe not as-
saint him: which may very easily be done, if a man haue y skill
to chuse & take the winde that properly bloweth towards the
sicke & infected, and not from the infected to the healthfull: And
therefore in that case the healthfull ought to keepe themselves
vnder, not ouer the winde. The first part of preservation, is
to purifie and purge the ayre from all euill vapours, sentes,
stench, corruption, putrifaction, and euill qualitie. For which
cause, it is necessary to make good fumes in our houses, of sweet
and wholesome wood, as Rosemarie, Iuniper, and Lawrell,
or Bayes, and to perfume the whole house and chambers with
the fume of Rosemary, Iuniper, the parings of Apples, Sto-
rax, Benjamin, Incence, dried Roses, Lauender, and such like,
both Euening and Morning. It is not amisse likewise at eue-
ry corner of the street, (at least twise in the week) to make cleare
and quicke Bonafires to consume the malignant vapours of
the ayre, according as Acron the great Philitian, comman-
ded to be done during the mortall plague in Greece: As Pau-
lus Aegineta testifieth in his second Booke, Chap. 35. It is
good also to weare sweet sauors and perfumes about vs, such
as in Winter time, are Marcorame, Rosemarie, Storax,
Benjamin, or to make a Pomander after this sort that en-
sueth, and to weare it about vs to smell too vpon all oportuni-
ties. Take of the flowers of red Roses, of Violets, of Bu-
glos, of each halfe a little handfull, of the three Sanders,
of each a Dramme; of the rootes of Angelica, Gentian,
and Zedoary, of each foure scruples; of white Encens,
Cloues, Nutmegs, Calamus, Aromaticus, of each a dram,
of Storax, Calumit, and red Benjamin, of each a dramme and
a halfe, of orientall Muske a scruple, of Amber-greece halfe
a scruple, of Ladaum infused in Rose-water one ounce,
mire all these together in Rose-water where in the Gum
Dragacanth hath bene infused, and with a little of Rose-
vinegar make a paste, of which you may forme certaine
rounde Pomeranders, to weare about your necke, and
smell vnto continually. Or take of Rose-water three ounces,
of

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of white Vinegar, of Roses is, ounces, of white Wine, of pure Malmosie two spoonfulls, of the powder of Cloues, of the roote of Angelica and Storax of each halfe a dramme, mixe them all together, and with this liquoꝝ it shall not be amisse to wash your hands, bedeaw your foreheade nostrils, and the pulces of your armes, for such an odour and of so wholesome a qualitie, vehemently repulseth the venome that assaileth the heart, and altereth the pestilence of the ayze. It shall not be amisse likewise to carrie an Angelica roote in your mouth, or a Gentian or Zedoary roote, or else the rine of an Orange, Lemon, or Pomeciton, which as Auicen testifieth haue soueraine effects in this case. The continual vses of these good odors comforteth the heart and vitall spirites, driueth away all venemous vapours, and rectifieth the ayze that whirleth about vs, as Auicen testifieth in his Booke, Of the Forces of the Heart. For which cause, they which desire the continuance of their health, ought neuer to be vnprouided of these things. Amongst all other medicines that haue the proprietie to comfort and reioyce the heart, the Easterne Hyacinth, being woꝝne about the bꝛest, and next vnto the naked skin, or else held in the mouth is very effectuell, as Auicen testifieth, in his Booke, Of the Forces of the Heart, (in that Chapter wherein hee entreateth of the Hyacinth,) where hee saith; that the sayd Stone hath not only a proprietie to fortifie the heart, and quicken the vitall spirites, but also to resist all venomes. For which I aduise all such as haue both meanes and maintenance to get such a icwel, to carrie the same either in their mouthes, or continually about their neckes, neare vnto the region of their hearts, by reason of that excellent proprietie which all Authoꝝ by vniforme consent attribute vnto the same.

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CHAP. V.

The meanes and preseruatiues which are to be ministred inwardly against the Plague.



Alen in his first booke of the differences of Feuers, and in that Chapter where in he intreateth of the pestilent Feuer, saith: That to preserue the body from infection, it shall be very necessarie to cleanse and purifie the same from al corruptions and superfluities, by fit purgations, and to take away these oppilations, and stoppings, which are the meanes that naturall heat cannot bee disperfed, & to dry the body from humidities, and to maintaine such bodyes as are drie in their Estates. In imitation of whose opinion and direction, it shall be good to euacuat and expell those superfluities of humours, which abound according to there natures, age, complexion, vertue, quantitie and qualitie, who are forced with the same superfluous humours. It is therefore note worthy, in suspected and dangerous times that no accustomed euacuations either by fluxe of Hemeroides, or of the belly, old vlcers, menstruall blood, itches, or such like should be restrained. For those purgations which are of this kinde doe cleanse the vnnecessary humours, and by this meanes maketh the body healthfull, whereas such humours being either repressed by astringent medicines or such like ointments, might greatly hurt the principall members, and produce strange sicknesses in the same. And for this cause, Galen, and Hipocrates write: That it is a good signe when as any defluxion is expelled, from the inward and principall parts of the body: where contrariwise, if the same be transported from the outward to the inward parts, it is a most euil and sinister signe. For which cause in the Plague time it is the surest way, rather to suffer those superfluities to haue their course, then to stop or stay them by any medicine; because by the voydance thereof, the body is purged from the same
D
superfluities

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superfluities which being retained might wonderful annoy it. Which counsaile of theirs, may serue for an aduertisement to all those that shall be so disposed and affected in the time of the Plague. It becometh therefore such as be Sanguine, full in loue, and youthfull in yeares, to be let blood after a competent manner, thereby to diminish their replexion and abundance of blood. Those that are chollerique, ought to be purged with an infusion of Rubarb; if they be wealthy: and if poore, with the Electuary of the iuice of Roses, by taking three Drammes, or halfe an ounce thereof in Sorrell, Endiue, or Purslane water, or else by Diacatholium, Diaprunis, Laxatiue, the sirope of Roses, Cassia, or the pilles of Rubarb, Femetorie, or those that for their gentle working are called (by the Physicians) Aureæ. The flegmaticque, ought to be purged with Agaric, Diaphenicon, Diacarthami, the pills Aggregatine, Cochiae, according to the strength of their bodyes, the qualitie of the humors which are offensive, at the discretion of the learned & experienced Physicians, by whose directions and prescriptions such medicines are to be ministred, & not according to the custome of this time, by foolish Idiotes and ignorant Emperiques. Such as are melancholy should be purged with the infusion of Sena and Epithemum with a little Anice seede, and Diacathelicon, with the Confection, Hamech, Diasene, Solutiue, the pilles of Femitory, and Aureæ. I forbear to call the pills, *De tape Armeno*, and *Lasuli* into vse, because they are too violent, and scarcely well prepared. Such as are weake and delicate persons (As woman with childe, children, and aged people,) it shall suffice to purge them with an ounce of Cassia, extracted with halfe or a whole dramme of Rubarb, or two ounces of Manna, or three ounces of sirope of Roses, or with the sirope of Sucery with Rubarb, but with this proviso alwayes, that the direction be taken from a learned and diligent Physician, and not according to the fancie of foolish chare women, and ignorant practizers. To those little children that are subiect to the wormes, you shall giue this powder in the Plague time, which is both fit to correct the one, and expell the other, the vse thereof is in Purslane or Sorrel water, with one ounce of

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of Trope of Limons. Take Worme-seed, Citron, or Pomecitron-seed, of the seeds of Sorrell and Purslane, of each halfe a dram, of the hearbe called Scordion one scruple, of Rubarb a dram, of bole Armenus one scruple, make a small powder of all these, whereof in the aforesaid waters giue halfe a dram or a scruple to the child, according to former direction.

C H A P. VI.

A Rule and direction, whereby, by Potions, Pills, Powders, Opiates, and Lofenges (which are most fit, apt, and conuenient to preserue the body from Contagion,) the Plague may be prevented.



The Diuine prouidence of God, being carefull for his creatures, and the preservation of mankind, hath produced many remedies to represse and prevent the dangerous insults and assaults of the Plague, or any other venemous contagion whatsoever: (which remedies our ancient Physicians haue called Antidotes, that is to say, certaine medecines which in their nature and hidden property inclosed in them, are contrary vnto them, as Galen in his booke of Antidotes hath learnedly declared.) Of these remedies I wil set down some, and those the most effectually in this Chapter, as well for the rich as for the poore, whose miserie and distresse we ought more inwardly to relieue then the rest: partly because God hath especially enioyned vs no lesse, partly because they of themselves haue no meanes to succour themselves, for which cause we are in charitie bound to relieue them, as herafter shalbe proued. And of these remedies we ought to vse some change, to the ende, that nature making vse of one of them do not dispise the vertue thereof, as Galen writeth in his first booke, *de Sanitate Tuenda*. The body therefore being first of all well purged, it is good to make vse of Guidos Electuarie Theriacal, especiall in Winter or Autumne, namely in those who are of a colde and moist complexion, especially where it may euery waies be commodiously applyed. The Apothecaries either haue or may conueniently haue the Species thereof ready prepared, of which a man may take a dram at once in Bu-

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glos, or Sorrell-water, or in good White wine, or in the winter time with Claret wine. This powder is very effectually in this case, if it be wel and faithfully dispensed, neither is the price over-valued for the power: of this powder may you make use two or three dayes, either with some fit water, or else in the forme of Losings. This powder also which ensueth is a very singular remedie, which in stead of the former, and in way of chaunge, you may use for two or three dayes space. Take the rootes of Tormentill, the rootes of Zedoary, and Angelica, of each a Dramme; fine Cinamon, yellow Sanders, of the seedes of Citrons and Sorrell, of each a Dramme and a halfe, of the shavings of Iuorie, of Cardus benedictus, & the rindes of Citron, of each foure scruples, of bole Armenus prepared two Drammes, of fine Sugar as much as shall suffice: make thereof a a very fine powder, of which those that are strong and in yeares may take a dram, & the yonger sort, half a dram in Scabious water, and Sorrell water, or in three good spoonfuls of good White wine. Galen, (in his second booke of Antidotes) setteth downe this singular remedie for the poore, which was made and composed by Apollonius. Take twentie leaues of Rew, two common Nuttes, two dried and fatte Figges, a little Salt, mixe all together and take euery Morning a morsell, and drinke a little pure White wine after: If any one fasting taketh this medecine, no venome may hurt him that day, as Galen (according to Appolonius opinion) testifieth, in the place afoze alleaged. There is an other easie and excellent medecine which followeth, the which King Nicomedes used against all venome and poyson. Take of Iuniper berries two Drams, of Terra Sigillata as much, make hereof a powder, & incorporate the same with good Honie, and reduce it to the forme of an Opiate, of which a man may take a bole or bit to the valew of iij. Drams for the rich, & for the poore, in stead of Terra Sigillata, you may use as much bole Armenus prepared. This remedie is set down by Galen, in the foze said place, & is of great efficacy. The Electuary de bolo Armeno, also is comunonly used, & hath no vnpleasant taste therewith.

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of the Plague.

The Pilles of Rufus also are an excellent preservative against the Plague, which are made after this manner following: Take Aloes and Armoniack of each two drammes, and make a composition thereof with white Wine and vse the same, for they are of Paulus Aeginetas description: but if you wil more properly dispence the same, leaue out the Armoniac, and in stead thereof, put thereto a litle Saffron, according to the forme which ensueth, and you shall make a most excellent medicine to this effect. Take of Aloes washed in Rose water, one ounce of Birch and Saffron, of each two drammes, of Bole Armenus two drammes, make Pilles thereof with white Wine, or the iuice of Limons in Sommer. Of this composition you may forme fine Pilles for a dramme, and take them euery morning. An other preservative, and very profitable for the poore, is this that followeth. Take one or two handfuls of Sorrell, keepe them in a Viall in good Rose-Wine Vineger, and keepe it close stopp'd, and in the morning when you rise, take three or foure leaues of the Sorrell thus kept, and eate the same, for it is a profitable medicine: the reason is, because Sorrell by his vertue represseth the heate of the blood, and resisteth against all putrifaction. And if you drinke a spoonfull or two of the saide Vineger in the morning: Or keepe a tosse of white bread in the same, and ouerspread it with Sugar, it is both comfortable and wholesome at all times: Some there are that vse the leaues of Kew after the same sort, but this medicine is not allowable but in the cold time of the yeare, and in such bodies as are cold and phlegmaticque by reason of the heate thereof, Juniper berries also being kept in Rose Vineger and taken in the morning, as wonderfully profitable to that effect.

These remedies which ensue are very excellent and appropriate for the Plague.

A Pomander of excellent sent and saueur good against Pestilent aires.

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TAke pure and sweete Labanum, Beniamin, Storax Calamite, of the Trociskes of Gallia Moscata, of Cloves, Pace, Spikenard, the wood of Aloes, the three Sanders, the rootes of Orace, of each halfe an ounce, let all these be beaten to a fine powder and searsed, and then incorporate the whole with liquide Storax, adding thereunto of Muske and Amber, of each a dramme, of Clovet two drammes, make a paste hereof with the infusion of Gumme Tragacants in Rose water.

A prettie preservative to be carried in a mans mouth during the time of infection, which procureth a savoury and sweete breath.

TAke of fine Sugar one ounce, of Orace halfe an ounce, of the shell of an Egge the inward skin being taken away halfe an ounce, put the shell of the Egge into Muske Rose water till it be mollified for the space of eight dayes, beat all these to a fine powder, and with Rose water wherein Gum Tragacant hath bene infused, make prettie Pellets according to what bignesse you please. These are very wholesome, and make the breath sweete, and comfort the heart inwardly, and are of a temperat qualitie, which you may keep in your mouth some three houres.

An admirable and excellent defensative in forme of an oyntment to defend the heart in time of infection, profitable both for the healthy and diseased, and of admirable effects.

TAke of the best Treacle you can get, or in stead thereof Methridate (but Treacle is the better) take I say two ounces. The iuice of sixe Limons mixed together, and put them into a litle glassed pipkin, and let them boyle therein till halfe the iuice be consumed. Then suffer it to coole, and afterwards take two drams of beaten Saffron, of Caroline and white Diptamy, of each two drammes, incorporate all these things together after they are well poundred, and bring them to the forme of an ointment, wherewith every day annoint the region

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region of the heart vnder the left pappe, making a circle with the same round about the pap. Afterward take an ounce of Chyistaline & pure Arsenick, and wzap it in Gossapine Cotton and red Taffata, after the forme of a litle bag, carry the same about you, being bounde vnderneath o2 hard vpon your left pap: by this meanes each man may be assured that he shall not be infected, if so be he vse those interio2 remedies which I shal set downe and haue heretofore declared for the good of my Country.

An other excellent preseruatiue against the Plague.

Take of the leaues of Mary-golds, which the Latines call Calendula, of Verbeine, Scabious and Sozrell, of each a handfull: of the rootes of Gentian, Zedoary, and white Diptamy, of each two dzams, boyle them all together for two houres space in good and pure fountaine-water, from the value of a quart to a pinte, adde therunto the iuice of five Limons and as much Sugar as shal be sufficient, make a sirope hereof, and aromatise it with Cinamom, and take thereof euery morning foure o2 five spoonefulls.

A singular water both for the healthy and diseased in the time of the sicknesse, whereof they may take an ounce euery morning with much comfort.

Take Valerian, Carline, Zedoary, good Pirrhe, Wole Armenius, Gentian, of round Birtwozt of Aristolochia, of Calamus Aromaticus, of white Diptamy, Imperatoria, of each one ounce and a halfe: of fine Aloes two dzams, of Saffron a scruple, beate all these to a fine powder, and afterwards steape them in five pintes of excellentiy wel rectified spirit of Wine, and let them infuse therein five houres, and see the body wherein you put them be well luted. After the five houres be past, adde therunto five pintes of good Malmessie, and straine the same, o2 rather you may leaue the simples in
the

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the bottome and dzeine it clearly and gently : Of this water every morning fasting, take two or thre spoonfulls, soz it is an excellent and well approued remedy.

Excellent Pilles against the Plague.

TAke of Aloes one ounce, of Mirth and Saffron, of each thre drammes, of Wole Armenus, Terra Sigillata, Zodoarie, white Diptamus, the rootes of Tormentil, of each a dramme, make Pilles of these, being all of them well powdered and mixed with the iuice of Mary golde or redde Coleworts, of which, euery day take one, and once euery moneth a dramme.

An excellent and approued remedie allowed by diuers learned mens experience.

TAke the rootes of Tormentil, and of white Diptamus, the rootes of Valerian, and white Dailes (and if it be possible to get them greene it shal be the better.) Take these aboue named rootes, as much of the one as of the other, pound them and make a fine powder of them : Then take the decoction of Sorrel, and let the aboue named powder be infused in the same, then let it be taken out and dzed in the Sunne ; Afterwards beate it to powder againe, and infuse it anew, and afterwards dze it in the Sunne as befoze : which when you haue done thre or foure times, reserve the same powder clearly in some conuenient vessel, and when as any one taketh himselfe stricken with the Plague, give him presently halfe an ounce of this powder in Rose water, or Stabicus water, or in nine houres after he shall feele himselfe infected. This remedy in diuers persons and very oftentimes hath bene experimented, and hath wrought wonderfull effects, if it were giuen within the time prescribed.

A sin,

of the Plague.

A singular and secret Remedie the which I receiued from a worthy man of *Venice*, admirable for his learning in all Sciences, who of curtesie imparted the same vnto me, with protestation that he had seene wonderfull effects of the same.

Take of the Rootes of Tormentil and white Diptamy, as much of the one as of the other, of Bole Armenus washt in Rose water, the quantitie of a great Chestnut: of orientall Pearles one dramme: of the sharings of Iuoy one dramme and a halfe, beate all these into a fine powder, and incorporate them with conserue of Roses in a marble Mortar, reserue this confection in a vessell of glasse well couered. Take hereof the quantitie of a great Spoon in the Morning, and drinke a Spoonfull of the Juice of Mary-golds or Lemons with Sugar after it. The Gentleman that gaue me this, assured mee that hee had giuen it to many in the time of the great Plague in Venice, who though continually conuersant in the houses of those that were infected, receiued no infection or prejudice by them. A Remedie worthy the vse and noting.

An Opiate against the Plague, extracted partly out of *Galen*, partly out of *Dioscorides*, and others of excellent effect.

Take twentie common Puttes, of dried Figges, to the number of 15. and of Rue and Scabious, of each twentie leaues: Of the rootes of both sorts of Aristolochia, the round and long, of each halfe an ounce, of Tormentil, white Diptamy, Pimpernell, Bay Berries, Bozage flowers, the Rinde of the roote of Capres, of each two drammes & a halfe: of Galingale, Harts horne, Mace and Mirrhe, of eache two drammes: of Bole Armenus, Terra Sigillata, common Salt, of each two scruples, beat all these to fine powder, and incorporate them with two pound of pure clarified Honey, and make an Opiate therof: wherof in the morning take the quantitie of a Spoon, and drinke thereafter a litle white Rose Winegre and Rose water, and you shall find this medicine very effectuell.

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A perfume for to aire the Chamber of him that is infected, correcting the venemous aire.

Take blacke Pitch, Rosin, white Frankincence, of each five ounces, of Mirrhe foure ounces, of the wood of Aloes halfe a dramme, of Storax and Benjamin, of each a dramme, of Juniper berries, and the leaues of Rosemary, of each two drammes, make a grosse powder of these, and in a Chafingdish and coales cast of the same a perfume the Chamber.

A powder of great vertue against the Plague, which was sent by *Philip* King of *Spaine*, to *Charles* the ninth King of *France*, in the yeare 1564. when as almost the whole kingdome of *France* was infected with the Plague.

Take chosen and perfect Mirrhe, the wood of Aloes, *Terra Sigillata*, of Bole of Armenia prepared, of Mace, Cloues, and Saffron, of each an ounce, beat them to a fine powder, of which you may take a dramme in Rose water, or the iuice of Limons in sommer, and in winter with good wine. This powder was sent to the King and Quenes *Majestie* for a soueraine remedy. *Valleriola* in his third booke of his Physicall observations the first Enarration, setteth downe a composition to this effect, taken out of the best Authoꝝ in Physicke, especially out of *Galen*, *Paulus*, *Aegineta*, *Diascorides*, and *Auicen*, according to this forme following.

Take of the best Bole of Armenia one ounce, of perfect Cinnamon halfe an ounce, of the rootes of the hearbe called in *Latin* and *Greeke* *Pentaphillon*, or else *Tormentil*, of each halfe an ounce, of the roote of Gentian three drammes, of the rootes of both the sorts of *Aristolochia* the round and long, of the rootes of *Florentine Lillies*, of each two drammes, of the rootes of *Enula*, *Campana*, three drammes, of the dried rinde of *Oranges* or *Pomecytrons* (which is farre better and more effectual)

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seetual) three drammes, of Pomecytron seeds, or in stead thereof Orange or Limon, of Tozney seeds, and Sozrel seeds, of each two drammes, Of Juniper berries, Cloues, Pace, Nutmegs, Zedoary and Angelica, of each two drammes, of the leaues of Rosemary, Sage, Kew, Bittony, and Chama Dilis, of each a dramme, of Bay-berries, Saffron, Masticke, Frankinsence, the shavings of Iuoy, orient Pearles, white, red, and yealow, Saunders, of each a dramme, of the flowers of red Roses, of Violets, of water Lillies and Buglosse, of each two drammes: let all these be beaten to a fine powder and with clarified Honey, or the iuice of Limons, make an Opiate thereof. The dose of the powder to those that are in health is a dramme for preservation: and in those that are sick two drammes, with Scabious or Rose water in sommer, and with good wine in winter, and if a man desire to haue it in an Opiate, he may well take halfe an ounce.

A soueraine and excellent Remedic taken out of *Alexis*.

Take Quie berries of the oake in their full maturitie, (gathered if it be possible in such places as are Southward) dry them in the shadow, and afterwards keepe them in a bore or leather Sachell, and reserue them for an especiall Remedy, and when you would make vse thereof, you shall giue of this powder to those that are infected to the value of a dram, as much as will couer a French Crowne, mixe this powder with good white wine, and let the Patient drinke thereof, and couer him wel in his bed, that he may sweat so long as he may endure, and afterwards cause him to change his shirt, sheetes, and bed, if it be possible. And by experience it will profite, for proofe wherof the Autho^r produceth marvellous effects of this medicine, especially of a Spaniards being at Alep in Siria, who witnesseth that he toke this medicine, and that sodainly the Carbuncle or Bothe brake. And this was in the yeare

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The Almaines and Flemmings in the time of the Plague,
vse this Remedie that ensueth.

TAke one part of Aqua Vita of the best, three partes of
Malmeſie, or other pure wine, of Juniper Berries halfe
a handfull, or of common Nuttes three or foure, these doe
they ſteape in the abouelaid Liquor three houres, and after
wards eate them morning and euening. This Remedie in
old folkes & in the winter time is not to be miſliked: Treacle
and Methizidate, are excellent remedies in the Plague time,
if you take a diamine in ſommer time in Roſe water, or Sor-
rell water, and in winter with good Wine. But thoſe that take
the ſame ought to abſtaine from meate for the ſpace of ſixe
houres after, and to ſuppe little or nothing at all the day be-
foze: for otherwiſe the ſaide medicines takes no effect.

See here the moſt ſoueraigne and exquisite remedies that
may be found to preſerue thoſe that are in health, as well the
rich as the poore in this contagious time, which interchangea-
bly vpon all oppoztunities a man may vſe. But aboue all
things it is behoueful to keepe a good diet & order eury waies,
and to ſee the body be ſoluble, for that it is one of the moſt prin-
cipall points to preſerue & continue the body in health. But a-
mongſt thoſe things that are moſt neceſſary & requiſit towarde
the continuance and preſeruatiſon of health, and auoydance of
contagion, nothing is moze to be reſpected then ſobrietie and
an orderly courſe of life: for continence is the mother & ſiſter
of all good diſpoſition in mans body, by reaſon that by ſobrietie
the health is confirmed and continued in his eſtate; the hu-
mors are well tempered, and naturall heate ſortified, the na-
turall paſſages of the body entertained in their due harmony,
the operations of nature eury one in themſelues well and
duely accompliſhed: and by theſe reaſons ſobrietie is the foun-
dation to warrant the body from all euils: as contrariwiſe,
intemperance is the ſource and originall of all miſhap and
ſatall infirmitie. All which is confirmed by Hypocrates and
Galen,

of the Plague.

Galen, in the second booke Of the Aphorismes: Aphorisme, 17. and Hipocrates himselſe in the ſixt of his Epidemies, where he ſaith, That the chiefeſt care that is to be had for to continue health, conſiſteth principally in this: to liue ſoberly, to uſe conuenient exerciſe, and not to gorge a mans ſelf with ſurfets. The like alſo is confirmed by Galen and Plutarch, in their writings and Bookes, *De Sanitate Tuenda*, wherein the erroꝝ & folly of the common ſort appeareth moſt manifeſtly, who dare in the time of infection and peſtilence, to overcharge themſelues with wine, and fill their ſtomackes in the morning befoze they goe out of doꝛes, thinking by this time to coniure the time, (accoꝛding to their lewd diſcourſe) and abate the euill vapour of the ayze, whereas in effect, they effect nothing but the contrarie. Foꝛ wine being taken faſting, maketh the body moze apt to conceiue infection thzough the heate thereof, and the piercing qualitie and opening it, cauſeth in the parts & veſſels of the body, namely the vaines and arteries, making the by theſe meanes moze capable to receiue the euill influence of the ayze, if any raigne at that time. Let therefore all men be curious to obſerue this commendable ſobriety, if they be deſirous to auoyd the dangers of the Plague, by ſobearing al diuerſities of meats, and ſurceaſing to fill their ſtomackes with vnmeaſurable repaſtes, and let them feede ſoberly, and no moze then is needfull to ſuſtaine life, obſeruing a temperate exerciſe in pleaſant and delightfull places. Let them leade their life in peace, and quiet of minde, in ioy, diſpoꝛt and honeſt pleaſure, auoyding all perturbations of the ſpirit, and eſpecially ſadneſſe, melancholy, wꝛath, feare, and ſuſpect, which are the moſt dangerous accedents that may encounter a man in ſuch like times: as Galen in his Booke, (Of the Art of Medecine) hath written, and of this kinde of temperate life, I wil make a particular diſcourſe in the Chapter enſewing, to the ende that euery one may vnderſtand what meanes he ought to obſerue, in the maintenance of his health by good diet and oꝛder.

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CHAP. VII.

A briefe Methode and rule of life; how to preserve the healthfull in the time of sicknesse.



PPrincipall meanes to continue a man in health, consisteth in an orderly observation of diet, elections of meate, measure and opportunitie in receiving the same, and in the quantitie and qualitie thereof, (which shall be the argument of this present Chapter.) It is therefore especially to be considered and provided, in this cause, that the body abound not in superfluities and excrements, which may yeelde matter and soode to putrifaction and contagion in humours, which may no better wayes bee perfozmed, but by a good regiment in life. Men that are curious of their health, will take heede of all immoderate repletion of meates, and in suspected times diversitie of meates is to bee eschewed, leasse the stomacke should bee overcharged thereby, by which meanes diversities of humours may be ingendzed; but it behooveth a man to feede of one only dish or two, that in qualitie and nourishment may be conformable to his nature. We ought likewise to beware in these times of such meates as may easily putrifie in the stomack, such as yeeld but grosse nourishment, and breed oppilation and obstruction that heate the blood and humours, and make them vicious and sharpe. Of this sort are salt meates, Pork, Beefe, Sealions, Colewortes, Callike, Onions, Spice, Mustard, old Cheese, such Fish as are caught in standing Pools and Marthes: Strong, hote, hie and troubled wines. Such meates as are convenient, are of delicate flesh and easily digested, as Capon, Chickens, yong Pullets, the broth whereof both rectifie and temper the humours of the body, as Mesue testifieth. Also the flesh of Veale, Kid, or yong Button are allowed, and the birds of the field, such as are Partridges, yong Pigtons, Turtells and such like are to be admitted. And in the broth of such like things, you ought to seeth Sorrel, Purslane, Borage, and Parigoldes, which according to Alexander Benedicius,

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in his Treatise of the Plague, is an excellent medicine. The iuice of Sozrell likewise and solwe Grapes are allowed, and Oranges, and Limons with Sugar are not amisse, in the iuice whereof you may dip your meat or bread at your meales, and such like. Rose vineger in this time is commended. As for all bak't meats (as Pasties or such like are forbidden,) both for the gluttonous substance that is in them, as for that they engender obstructions. Fresh and reare Egges sod in water are of good nourishment. Sea fish, as the Soale, the Pullet, Gurnard and such like may be admitted, yet ought they not too oftentimes be used by reason they breed humidite and waterish blood. Amidst the solwer fruite, the Poyne, Strawberries, and mulcadine Peare are to be eaten, so they be taken in a little quantitie, as for al other fruit they may wel be omitted, because they fill the vaines with watrish blood, and such as easily corrupteth, except the Raison which is very good. In vse of wine, Claret and white (not fuming nor ouer hye coloured, but tempered with good water) are very fit to be drunke at meales and no otherwise. For exercise, it ought to be couenient and temperate accustomed in the morning in places delightfull and pleasant, in the shade in Summer-time: in Winter-time in the Sunne. Touching apparell, each one ought to vse decencie and comelinesse therein, and oftentimes to shift both wollen and linnen, especially in Summer, in which time if those that are of ability shift once a day it is not amisse. Care likewise is to be had, that men heat not their blood by violent trauell, but to vse a couenient rest after their repasts. It is behouefull likewise (as hath been said) to keepe the body soluble, so as once a day or twice in 24. houres, either by the benefite of nature or the vse of the pilles aboue mentioned the belly may be loosed, & the body no wayes suffered to be bound. Especially in those times al vse of women is forbidden. For there is not any thing during this contagious season more forcible to enfeeble nature, then such vnbridled desires which stirre and distemper the humors and dispose the body to receiue infection. Briefly, to liue in repose of spirit, in al ioy, pleasure, sport & contentation amongst
amans

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a mans friendes, comforteth heart and vitall spirits, and is in this time moze requisite then any other things.

This is the order and maner which every one ought to observe, in his manner of life in these suspected times, with this finall proviso, that the houses be kept cleane and well ayred, and be perfumed with water and vinegar in Summer time, and in winter time with perfumes, of Juniper, Rosemarie, Stozar, Benjamin, and such like. That the windowes thereof be kept open to the East, towards the shining Sunne and the Northren winde, shutting out all Southerly winde, and such as blow from contagious places.

CHAP.

The order and policy that ought to be held in a City, during the plague time, and wherein the Lord Mayor and Sherifs, and such as vnder them haue care of the infected, ought to shew their diligence in the maintenance and order of their cittizens.

Chap. V I I I.

AS order conducted by good aduice and counsaile, is in allthings, that concerne the administration of a Commonwealth most necessary, so in this cause, (which is one of the most vrgent) order, policy and serious diligence, is not onely profitable, but also necessary; because the sickness of the plague & contagion inuading a city, is the totall ruine of the same by reason of the danger and spoile of the cittizens, as we reade in Thucidides of the great plague in Greece, which for the most part rauished the inhabitants of the same, and in Titus Liuius, of diuers horrible pestilences that happened in Rome, which by their greatnesse and cruelty made that mother Citty almost desolate and destitute of the better part of the cittizens thereof, bzinging with it both famine and fatal indigence. For which cause such as are in authoritie in Citties, as Mayors, Sherifes, and those that haue the charge to ouersæ the sicke, ought aboue all things to procure that their Citty remaine in health, to the end that their cittizens remaining in security, may communicate the one with the other by traffike and following their businesse, whereby there redoundeth a common profite and vtilitie to all: whereas on the contrary side (their Citty being infected by a popular and pernicious disease,) their traffike ceaseeth, and that which is most dangerous and important of all, the life and health of all men is brought in danger. Now to withstand this inconvenience with prudence and foresight, it becometh the Magistrates, first of all diligently to examine what places, either

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ther neere or remote, are visited or infected, to the end to warrantize themselves from that infection, not suffering any of those to enter their Citty that come from such places as are suspected, except they be men of note, of whose prudence and securitie they may be assured. For it is not alwayes a consequent, that all the inhabitants of a Citty are alwayes infected, especially when they are men of respect, who haue the meanes, and obserue the methode to preserve themselves: whereof it is very necessary that the gouernours, and such as haue the keeping of the gates, should haue respect: but for such as are vagabonds, masterlesse men, and of seruile and base condition, for such I say, they ought not to be admitted. And if by chance, or by the will of God the Citty becommeth infected, it ought not incontinently to be made knowne: but those that haue the care and charge of such as are afflicted, ought in the beginning to keepe it close, and wisely conceale the same from the common sorte, imparting it onely to such, who by their good aduise and counsaile may assist them in the time of danger, which counsaile and aduice diuine Hipocrates setteth downe in his oath and attestation to Physitians, and consequently to all those that haue the charge of the sicke, forbidding them to reueale that which ought to be hidden for the common profit: which being considered by the diuine Philosopher Plato, in the third booke of his common weale, he auoweth that it is lawfull for Magistrates & Physitians to lie for the safety and conuersation of their Citty. For oftentimes to conceale a truth to this intent, is no error in such men, whenas by such means the common weale is conserued and profited: which counsaile I thought good to make knowne to you, to the end I might re- straine the superstitious fantasies of some men, who are of the opinion, that nothing ought to be concealed in these times, but made knowne vnto all men, for feare their reputation should be touched, and themselves esteemed liars. The magistrates in these times ought to commit the charge
of their

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their gates to good and discret citizens, on whose trust and fidelitie the Citty may relie; and therefore the best citizens both in place and reputation ought to haue this place, and not they, who are yong, indiscret & inconsiderate. Which thing hath bene wisely noted by the diuine Philosopher Plato in the third booke of his common weale, where hee saith, that he that hath the charge of a citty, ought to be strong in person and prowesse, and a Philosopher in his spirit, that is to say, sage, prudent, and well aduised. For by such a gouernour and so well qualified, there redoundeth a great profite vnto all men, where to one of the contrary disposition all things fall out frowardly. Whereouer the Magistrates ought to haue an especiall care, that their city be kept cleane & neat from al filth, dunghils and stinking rubbige that may breed infection, because the steame of such vncleane heaps and places being drawne vp into the aire, do for the most part infect and contaminate the same. And to this effect Hipocrates counsaileth vs to vse the aire in these times, which is most pure and cleere, and to flie the contrary. The like confirmeth Galen in his first Booke, *de Sanitate tuenda*, and in his *Commentaries* on Hipocrates booke, *de Natura humana*. And therefore the Magistrate ought to giue charge, that in euery place the streets should be kept cleane, and daily purged, forbidding euery one vnder a penalty to cast out any vncleanenesse or filth out of their doores. They ought also to take order, that the slaughter houses (for the prouision of the citty) be not continued and vsed within the citty, but placed in some remote and conuenient place nere vnto the riuer of the Thames, to the end that the bloud and garbige of the beasts that are killed may be washed away with the tide. This aduise the nobles of Arles obserued by Valenolaes aduise, to the great good of their common-weale, who to the westward of the city vpon the riuer of Roane haue builded their slaughter-houses. It is no lesse necessary also to take note of such sicke folkes as resort vnto the city, and to know with

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what sicknes they be seazd with, & whether it be dangerous or no. For which cause it is requisite to appoint certaine discret and skilful men in euery quarter and parish within the citty, who may haue the charge to take particular notice of euery houtholder, in what estate their family is, or rather to visite them themselues, and if they finde any sicke in these houses, to make a true report vnto those that haue the charge and ouerlooking the sicke, to the end they may cause them to be visited by expert Physicians, who may informe whether the disease be infectious or no, to the end they may be attended and cured according as their disease requireth. And for that in all suspected citties, it is a common custome for the Magistrate to shut vp those that are surprisid with the sicknesse, or to send them to the hospitalls or pesthouse, for feare lest by conuersing with the healthy they should spread the contagion by breathing on them and touching them: because, as Galen saith, it is dangerous to conuerse with them, and God himselfe also giueth an expresse commandement in Leuiticus chap. 13. and Numb. chap. 5. where speaking of the leapers, he commaundeth that they should be seperated from the host and company of the healthy. We thinke it is very necessary at this time to speake somewhat hereof, and to examine euery circumstance, to the end that it may be knowne what is to be done in this case. Now the truth is, that our duty commandeth vs to seperate such as are sicke from the whole, for feare lest they should be infected with their disease, neuerthelesse in this case we ought not to vse such seperation before it be truely knowne to be that disease, and that the sicknesse is of the quality, that it deserue shutting vp.

For in truth it is a great amazement, and no lesse horror to seperate the Child from the Father and Mother; the Husband from his Wife; the Wife from her Husband; and the Confederate and Friend from his Adherent and Friend: and to speake my conscience in this matter, this course

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course ought not to be kept, befoze that by the iudgement of a learned Physitian the sicknesse bee resolved on : And when it shalbe found it is infectious, yet it is very needefull to vse humanitie towards such as are seized. And if their parents or friends haue the meanes to succour them, and that freely, and with a good heart, they are willing to doe the same, those that haue the charge to carry them to the Pest-house, ought to suffer them to vse that office of charitie towards their sicke, yet with this condition, that they keepe them apart, and suffer them not to frequent and conuerse with such as are in health. For, to speake the truth, one of the chiefeest occasions of the death of such sicke folkes (besides the danger of their disease) is the fright and feare they conceiue when they see themselues boyde of all succour, and as it were rauished out of the hands of their parents and friends, and committed to the trust of strangers, who very often are but slenderly and coldly inclined to their good, wanting both seruice and succour. And therefore in this cause men ought to proceed very discretly and modestly. And in regard of the time wherein the suspected and sicke, or rather those who frequented and serued them, there ought some rule and moderation to be held. For whereas by ancient custome and obseruation they are wont to haue the prefixed terme of fortye dayes giuen them, yet ought not this terme, equally and rigorously be obserued in all.

To those that are sicke of the plague this limitation of time ought to be prefixed and furthered for moze assurances besides the fortye dayes, they ought ouer and aboue remaine inclosed twenty dayes, which are in all sixty, befoze they be suffered to retorne to their houses, or frequent the company of their fellow Citizens. Befoze which time they that are infected, after their recouery ought to change the place where they haue bene sicke : and to take the ayze in a moze healthful place, farre distant from infection, and change their garments, and put off their olde, or rather

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burne them, for feare they should infect those that might happen to put them on. For in truth, the keeping of such things is very dangerous, and whereas after the plague is ceased, it oftentimes without any manifest occasion becometh anew, it oftentimes proceedeth from such like accidents: In prevention whereof the Magistrate ought to haue no little care and diligence. Heretofore haue wee set down what terme should be prefixed to the sicke; it now likewise concerneth vs to prescribe a time and terme to those that haue had the keeping of them, for both publike and private securitie, wherein in my iudgement (which I submit to those of more reuerend authoritie) wee ought to obserue other rules following. If the sicke be dead in his house, and hath continued all the time of his sicknesse in that place, and his parents and friends cohabitants with him, haue continually assisted him and ministered vnto him, they ought to remaine inclosed the saide terme of fortie daies, or else transport themselves to their country houses, if they haue any, or to liue apart & seperated from others in their garden houses, and not to frequent amongst the people, during that time. If the sicke hath remained in his house but two or three daies, and hath had but small access vnto him, and the assistants that were with him, be men of discretion, knowing wel how to defend and preserve themselves by good remedies and dyet, being men of respect & marke, they ought not to be shut vp so long time; but it shal suffice in this case to keep them close some twenty or foure and twentie daies, or somewhat longer. For in that space by naturall reason, the venome ought to haue wrought his worst, if any of the assistants hath bene seized therewith: Likewise, if they haue bene well purged, and haue taken remedies to preserve themselves in that time. For in truth, if a vapour or contagion be in the body, it cannot so long time remaine inclosed, but that in fortie daies space it will shew it selfe. And if in the space of xxi. daies it discouereth not it selfe (as nature molested with

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With any vehement sicknesse or contagious infirmitie is accustomed to fulfill and execute his forces and expulsion to drive out the same (as Galen declareth in his booke *de diebus Critis*) it will hardly shew it selfe in any time after the xxi. day, for that the venom hath already lost his force, and nature maketh no more account to expel the same, but euaporizeth it insensibly without any hurt, if there hath not some new occasion bene offered that causeth such an accident, as it oftentimes happeneth. If any one unwittingly hapneth to visit one that is sicke in his house, and that but once or twice, we ought not to prescribe him that terme, but to suffer him to keepe himselfe close some fourteene dayes or more, provided that he obserue a good diet: And to speake my absolute opinion what ought to be done in this case of keeping the sicke and their assistants inclosed in the plague time, it is necessary to resolve vpon the effects and accidents, which apparantly happen in the saide houses, and according to the rule obserued by those that are shutt up, as also according to their qualitie and condition, and especially, we ought to haue regard, and rely on the iudgement of a faithfull and learned Physitian, who according to his Art, and the effects that he shal discover in those that are inclosed, may yeelde an assured iudgement of the matter, to whom we ought to giue credit, as to him that is the fittest and truest iudge in such a matter. For in truth this custome hath bene but newly brought in, and was neuer heard of in the ancient and autentike writings, eyther of Greeke, Arabian, or Latin physicians, but only by some late Practitioners as Guainerius & some other which Guainerius in his Treatise of the Plague, Chap. 3. *de tertia differentia* hath set downe this terme of forty daies, speaking of the terme wherein a man ought to returne into the house of him that is infected. And in his opinion (which is not answerable to truth) he prescribeth thre moneths. For if the infected house shalbe cleansed from all infection, and perfumed and ayzed by those that haue the charge, a man may returne into it after forty dayes, provided, there remaine
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nothing in the saide house that is infected or contagious, as the garments, sheets, beds, couerlets, or such like of the diseased. For such things as these keep the infection inclosed in them long time, especially fetherbeds, as Alexander Benedictus testifieth in his booke of the Plague, where he maketh mention of a featherbed of one that was sicke of the plague in Venice, which kept the venome seauen yeares, & the first y^e slept vpon the same at the end of the same terme were sodainly surprisid with the plague, as he reciteth in the third Chapter of his Booke. Now heere, what I haue thought requisite to be spoken touching the sayd terme: neuerthelesse I submit my iudgement to those that are moze learned, to whose mature resolution I shal subscribe when with better & moze substantial reasons they shall reprooue me. Which purpose of mine, euery true louer of learning ought to follow, as for that I haue said it is but onely my opinion, set downe to aduise the ignozant, and to be censured by the learned. The gouernoys also ought to be carefull of those, whom in this sort, and for this cause they haue shut vp or sent vnto their Pest-house, foreséeing that they want nothing of that which appertaineth to their health. And if those that are sicke be poore and indigent, let them be supplied by the charity and liberality of the city. And if they be rich and by reason of infection shut vp, they ought to be supplied with al things necessary till such time, as being at liberty they may make recompence for that they haue receiued.

(‡)

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Chap. I X.

Of the building of an Hospitall for the Plague.

That which is most necessary in great Citties, is to haue a certaine selected place, whither they may conuey the sicke men in time of the plague, when God inflicteth sicknesse vpon them. And therefore it concerneth a weale publike befoze necessitie happen, to prouide a house to this purpose answerable to the charitable intet of those good men, who haue already contributed to the same. The forme wherof, since as yet I perceiue it vnfinished, should (in my opinion) be after this manner: It ought to be situate, (as already it is begunne) without the Cittie in a seuerate and vnfrequented place, and not so neere the high wayes or walkes of the Citizens as it is, for feare lest the Passengers should be infected. It ought also to be builded very amply and largely, that it may be able to receiue the number of the sicke, the aspect thereof ought to be between the orient equinodiall and the north, to the intent that the heate of the midday warme it not too much, and that in summer it may haue competent fresh ayre: which it will haue if it be thus builded: for it highly concerneth that such a house should receiue the northerne winde, for that it is the most dry, and healthfull, and such a winde as purgeth and driueth away all euill vapors and infection, because the ayre thereof is colde and drie, which consumeth the superfluities of the body, as Galen and Hippocrates testifie in the third booke of the Aphorismes, and Hippocrates himselfe in diuers places witnesseth. The like also doth Auicen auerre at large, where hee speaketh of the north winde, to which he attributeth this property, to correct all pestilentiall and corrupted ayre. And therefore it is necessary that the aspect thereof should be after this manner: It ought also to be moze long than large, to the intent

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tent the upper story may containe eight and twenty or thirty chambers aboue, and as many beneath. For in regarde of the multitude of the sicke that are likely to bee brought thither, there ought to be many lodgings, and so many, if not moze. These Chambers ought to be seperated the one from the other, and yet adioyne one an other after the manner of the Doxtuaries in Religions houses. Each of these ought to haue a chimney, and be so disposed, that they may receiue lights from the East and the North. In each of these chambers there ought to be two beds, that the sicke may change from the one to the other vpon oportunitie. The scituation and place of the Hospitall ought to be in a pure aire, and in no place that abutteth on donghills: it ought likewise to haue many springs deriued into the same, that the ministers that attend the same, may the better cleanse their cloathes and houses: The Chambers of the Physitian, Surgeon, and Minister appoynted to attend the sicke, ought to be builded apart from the sickmens lodgings: and likewise the Apothecarie, who must haue his shop furnished apart with all necessaries at the Cities charge, which custome in all well policied Citties is obserued. It behoueth also that all the doores of the Chambers open into some Gallery, where in the sicke may take ayre for their recreation, and beate their cloathes and bedding, when neede requireth: some fifty foote aparte from that Hospitall, an other body of building should be made, wherein they that are recovered may make their probations. It is also requisite that a Chapell be builded somewhat seperated from the body, & after such a manner, that the diseased may heare their Preacher, and assist him in his deuotions. This is the order I thought meete to aduise in the building of a Pest-house, which by the particular liberality and faithfull performance of the deceaseds will, may be builded and furnished. Towards the finishing whereof, all they that haue the zeale of our Lorde in their heartes, and that haue the means to distribnte their goodes

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goodes to the poore, ought to be diligent and charitable, to the end they may receiue the rewarde which is promised vnto them, whereas Christ saith, Come vnto me you blessed of my Father, because that being sicke you haue visited mee, and being hungry you haue giuen mee meate, I was a stranger and you receiued me; Possesse the kingdom which is prepared for you from the beginning of the world. This is a maruelous rewarde for a litle pelfe and worldly pleasure bestowed on their neighbour, to obtaine the eternall glozy of heauen, which is a treasure of incomparable felicitie. Thus much as concerning this matter.

Chap. X.

Of the manner how to gouerne and heale such as are sicke of the plague, as well in diet, chamber beds, as in fit remedies, both for their botches and carbuncles.

As soone as the sicknes hath seized any patient (which by the proper signes & accidents is presently known) as a burning feuer outwardly of litle appearance, but gentle and easie, but inwardly malignant, full of anguish and very tedious to the sicke; disquiet of the bodie, passions of the hart, vomit, soundings, extreame thirst, paine and lassitude through the whole body, with appearance of spots or markes, or swellings vnder the arme pits, or in the groine or vnder the eares, or in any part of the body, then is it euident that the person so affected is infected with the plague, by reasons of such signes or accidents (especially if he that is surprised, hath couersed with any, or in any place that hath been infected.) By these signes and accidents wee may easily know the nature of that sicknesse, as Auicen and Rasis do testifie: otherwise the sayd sicknesse is verie often times so fraudulent and deceiuable, that for the most part it deceiueth the patient and the Physitian, as Auicen

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after Galen doth testifie. For diuers of those that are infected, supposing themselves to be free from the plague, make no account thereof in the beginning, nay, during the first and second dayes, they onely suffer a gentle feuer without any other appearance, so that nature desisteth not to performe hir functions, being as yet vnassailed by the venime. For which cause the patient will haue a good pulse, and healthful urine, almost as perfect as when they were in health, when as sodainly they are seene to die without any manifest occasion, which breeds doubt and trouble in the Physition, as Galen and Auicenna do testifie. For this cause men ought not to maruell though the Physitions in this case are puzzled and doubtful, since this sickness in his nature, is so doubtfull, fraudulent, and deceivable. This notwithstanding, whenas with the feuer, the tokens, tumour, carbuncle do appeare, there is no cause of suspicion or doubt of the disease. Then ought they readily to withstand the same by a fit and conuenient diet, and by exquisit and proper medicines sodainly and exquisitely ordained; for a sickness of that nature admits no delay without certaine danger of death. And therefore Hipocrates saith that it is expedient in such sicknesses to minister euacuations and other meanes the very same day: Now for that it is one of the principall intentions of a Physition, in this case, to correct the aire, and prohibite the venime, that it may haue no operation in the body, we will beginne with the same, and so consequently discourse vpon the rest.

The preparation of a Chamber.

First therefore, men ought to make choice of a chamber for the patient, that is wel aired, if it be possible, hauing the windowes towards the North or East. And if it be in summer time, it is good to keepe those windowes that regard the North opened, to the end that the ayre of the chamber may

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may be purified and cleansed. Care likewise must be had to haue the Chamber cleansed two or thre times a day, and that the floze be spynckled, & the wals bedewed with good Rose-vineger, mixed with common water, or with Rose-water, if the patient be rich. The said chamber likewise must be strewed with odoriferous flowres and sweete smelling hearbs, namely in Summer time, with roses, violets and pinkes, with the leaues of willow and the vine. It is good also to haue quinces & citrons to smell to, to the end that the ayze may be moze odoriferous. Neyther is it amisse at what time soeuer it be, to make a light fire in the Chamber in Summer time, for it purgeth the infected ayze very much. And if it be in Winter, it is not amisse to make a great fire in the Chamber of Rosemary, bayes, Juniper, and such like, perfuming the Rōme with Benjamin, Storax, Frankinscence, Cloues, Juniper-berries, or such like. And if the patient be of abilitie, so as he may change chambers, it shal not be amisse to do it oftentimes, so as it be prepared, as we haue aduised.

The bed of the patient ought to be large, cleane, and perfumed with good odors according to the season of the yeare, as is aforesaide. He ought also oftentimes to change his sheets and his shirt if he haue meanes twice or at leastwise once in the day: Round about his bed if it be summer time, and on the top of his couerlets you shal strew floures and odoriferous fruit and boughs, and the sicke party shal haue by him diuerse ozenges, quinces, limons, or citrons to smell to: And if he be rich, he shall cause certaine sheets to be steeped in vineger and water, and hung round about his bed, not onely to refresh the place, but to repulse the euill vapour of the chamber: He shall likewise oftentimes wash his hands, his pulses, and his face and forehead with this mixture. Take of white rose vineger foure ounces, or halfe a pinte of rose water, a pinte of good malmsey, claret, or white wine foure ounces, of the powder of zodoarie, cloues, dried roses, and muske, of each two graines, let al

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these be beaten and mixed together, and let him rubbe his nose, his eares, handes and face therewith, for it will comforte and quicken the heart and vitall spirites, and drive away all euill vapours: Also here the preparation of the chamber and bed of him that is diseased and sick of the plague. Hereafter insueth the maner of his diet.

Chap. XI.

The Diet of him that is stricken with the Plague,

BEcause in this sicknesse the appetite is delected, and the vertue of the stomacke and all other members is much enfeebled, it behoueth those that are sicke, to enforce themselves to eate, to the end they may resist the sicknesse, and strengthen nature, as Auicene commaundeth, where he saith, that they who manfully enforce themselves in this disease, and eate couragiously, are they who escape. The Diet therefore of the patient ought to be in quantitie moderate, taken by little and little, and often, and in qualitie substantiall and nourishing, and tempered with such things as resist venome. Let his meate be of good nourishment, of easie digestion, and pleasant to the taste, as shall be hereafter declared. His meate shall be capones, chickens, and pullets, yong kidde, veale and mutton, partridge, plover, turtle, fasant, and quail, and the pottage made of them very nourishing, shall be altered with sorrell, lettuce, bozage, pimpermell, and the leaues of marigoldes, for in this sicknesse they haue great vertue, as Alexander Benedictus testifieth in his 23. chap. *de peste*, yet must you not mixe them all together, but it shall suffice to vse one or other: and in the saide broathes it shall not bee amiss to mixe some little quantitie of the iuyce of limons, orenges, or solwe grapes in their seasons;

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The bread and meate which they eate, should be taken with the Iuyce of lemons, citrons, oringes, pomegranats, rose vineger, verinyce, the Iuyce of sozrel vsing one or the other at seuerall repasts : And if Charpenesse be displeasing to his stomacke, you may vse a little of the Iuyce of mintes with suger and a little sinimon : Barly, creame, Almond milke, and panatels, are fit meates in this cause, as also fresh and new egges poched in water, and taken with the Iuyce of sozrel and a little suger.

And among other restozatiues our ordinary caudles of white wine, rose water, yelks of Eggs, sugar and cinamon is much commended. A coulis also is of very good nourishment, whenas the sick man cannot eate, so then must we restoze him with cordiall & strong broths. His drinke shal be good white or claret wine, such as fumes not, but is well qualified with pure fountaine water, for by reason of the weaknes of the vertue in this cruell sickness, & to resist the operation of the venome, it is not necessary to take from them the vse of wine except the sick be very sanguin, yong, full, and of an able body. In which case it shalbe better to forbid than to licence them to vse it. Betwene meales they may drinke barly water, in which they may steep and infuse some leaues of sozrel, and with their barly water, they may mix sirrop of limons, sirrop of sowze grapes, sirrop of the Iuyce of Citrons, sirrop Alexandrine, or sirrop of violets. And if the patient wil not drinke barly water, let him drinke fountaine water, or raine water boiled and mixed with the sirrops aforesaide. The patient likewise may in this feuer drinke water very freely, and his fill, to the intent he may extinguish the inward heate of the pestilent feuer, and not by little and little, but freely, as Paulus Aegineta and Auicen thinke necessary in this disposition. For which cause let this serue, both to aduise the sicke & his keeper to allow drinke freely, & the vse of water, after which let the patient be well couered to prouoke sweate, which is one of the best euacuations that profiteth in this sickness.

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Chap. XII.
Rules as touching blood-letting, the potions and Euacuations which are necessary for him that is sicke of the plague.

As soone as the sicke man by the signes aforesaid feels himselfe stricken, he ought very speedily seeke out for some remedy for this sicknesse, neither leasure nor delay without danger of death, by reason of the malignitie thereof opposed against mans life: wherefore we ought with all diligent care to withstand the same, and prohibit the venime, and breake the forces thereof, lest it worke the vtter ruine of our bodies. As soone therefore as any one feeleth himselfe seized, giue him this potion. Take of the iuice of marigolds the quantity of two or thre ounces, giue it the patient to drinke, with a little white wine or sorrel-water, and couer him wel, that he may sweat. This Iuice maketh a man free and assured from the venime, as testifieth Alexander Benedictus in his treatise of the plague, and it is a most tryed and notable secref. And if he sweat after he hath taken the same, hee shall be assured by the grace of God of perfect health. In stead of the said hearbe you may take the iuice of veruine in like quantity, or the Iuice of the hearbe called Scabious, which hath great force and efficacy in this case, giue two ounces of the said Iuice with white wine, Rose-water, or Sorrel-water, and you shall see a wonderfull effect. But these remedies ought to be giuen sodainly. For if the sicke man daily a day or two befoze he complaine, they haue no effect or force.

Of Blood-letting.

As soone as the sicke feeleth himselfe stricken, if he be sanguine, youg, and full, you ought to let him blood
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by those rules that ensue hereafter. If the signe or tumour appeare not as yet, you ought to let him blood in the Mediana of the right arme rather than of the left, to prouide lest the venime haue recourse to the hart, and to take blood according to the repletion and vertue of the patient. Or to worke more surely, wee may take the veine in the foote called Saphena, to diuert the venime from the noble parts, or insteede of letting blood apply cupping glasses with scarification on his shoulders and buttocks. From the strong, able, and well complexioned, you may take some sixe ounces of blood, or at the least thre or foure: but for such as are weake, they must not be dealt with. And note, that in this sicknesse, we ought not to be busie in taking blood although blood letting be necessarie, because blood is the treasury of life, whose assistance nature needeth to combat with the venime. As also for that by much letting blood mens forces are weakened, and the venime worketh with more aduantage, as shalbe hereafter declared.

And whenas the patient is letten blood, wee ought to cause him keepe in his mouth either a little peece of an orange or a lenimon, or a clove or some cinnamon, or else a little rose vineger, and rose water mixed together, to comfort his heart and vitall spirites. But if the markes or botch do appeare, the blood is to be drawne on that side of the body on which the tumour sheweth it selfe, namely, if the swelling beginneth to shew behinde the right eare, drawe blood in the Cephalica of the right arme, and so of the left. If the signe appeere vnder the arme pits, you shal cut the median of the same side, namely on the right arm, if the impostume be vnder the right armerhole, and that on the left: likewise when the impostume sheweth it selfe vnder the left arme hole. But in trueth the surest way is rather, in this case, to open the veines of the foete then of the armes, to the end you may draw the venime farthest off: if the signe appeere vnder the groyne, strike the Saphena on the same side, or rather the inward veine of the ham,

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if it may be found, the like ought also to be done in the carbuncle when it appæreth, yet ought not the bloodletting be redoubled, but onely vsed on that side where the carbuncle appæreth. But note in this case of bloodletting, that it ought to be done befoze the patient hath remained infected foure and twenty houres, for after the terme is past, blood letting is both hurtfull and pernicious, because that by the same the contagion is inwardly drawne into the body and heart. Whence it happeneth, that the most part of those that are let blood doe die, as by Hierome Fracastorius an excellent and noted Physitian is sufficiently testified in his treatise of the Plague, the third Booke and fift chapter, who testifieth that all they, who in the pestilient yeeres of 1505. and 1528. were let blood, died all of them by the reason aforesaide, because that where the inferior seede of the venime is scattered and mixed with the blood and humors of the body (which is done in two daies space or thereabout after a man feeleth himselfe infected) letting blood is greatly harmefull, because it causeth agitation of the blood, and augmenteth by this means the putrification, and by such agitation and motion the contagion doth moze inwardly mixe it selfe with the humors, and maketh them, of pure and sincere, corrupt and infected: after no other maner than whenas stincking mud is moved, it venteth out the moze, and maketh the aire infected and stincking, as is scene by experience, or whenas a man shaketh or shoggeth a vessel full of salt or bitter water, the water becommeth moze bitter and salt than if it had been suffered to be settled, without moving it: For euery matter that is moved, is worse then that which remaineth in quiet, as testifieth Galen in his fift booke *de Symptomatum causis*. And by these reasons the said Fracastorius and Fernelius likewise, men both of them excellently learned, are of opinion, that blood is not to be let in this case, to whose iudgements I subscribe. And for mine owne part, and in trueth I finde it moze expedient, instæde of letting blood,

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to vse cupping glasses with scarrification, for after the second day is past, phlebotomy is to be omitted. See here our instruction as touching blood-letting.

Of Purging.

As touching purgation, it ought to be administred in the beginning, but rather with gentle and pleasing medicines than violent, which doe weaken and force Nature, and with them we ought to mixe some powlder, as the powlder of the electuary Theriacal of Guidon, or the powlder of Bole Armenus, with Juniper berries: or for the rich, with Terra sigillata, or treacle, or good mithridate. If then the patient be poore, thou must giue him halfe an ounce of the electuary of the iuyce of roses, or asmuch of Diaprunis solutiue, or an ounce of Diacatholicon, if hee be cholerike. And if he be phlegmatike, three drachmes of Diacarthamum, or Electuary de Citro solutiue. And if he be melancholike, the confection Hamech dissolved in water of scabious, or sorrel, or buglosse, an ounce of sirrop of limons, or a drachme of good treacle, or the powlder of bole Armenus prepared, or the seedes of Citron or Juniper berries. The richer sort ought to be purged with manna Rubarbe, sirrop of roses solutiue without scammony with Cassia and Mirabolans, and if neede require, you may mixe a little dose of the electuary of the iuyce of roses, or Diaprunis solutiue in those that are cholerike, as in the phlegmatike, a little Diaphenicon: or in the melancholike a little of confection Hamech, mixing with the saide potions for the rich, halfe an ounce, or a drachme of Terra sigillata, or of the powlder of Diamargariton, or of the powlder Theriacal of Guidon, with the abouenamed waters, and the sirrope of limons, or the iuyce of citrons. And if they take more consentment to be purged by pills, they may vse the common pills of Rufus, made of aloes, mirrhe and saffron, adding

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thereunto a little Rubarbe : for the rich, Agaric, with a little Terra sigillata, or Bole Armenus prepared. The poore may vse pilles Aggregatiue, or Aurea, or Cochia, to the quantitie of a drachme or foure scruples, and when their medicine hath wrought his operation, they may take half a poorenger of the broath of a chikin, and make a light meale : And during the working of their medicine, they may alwayes holde in their handes to smel to roses, or enges, limons, mariozam, rosemary, and such like, and may oftentimes wash their hands and wet their nostrilles in rose water mixed with vineger and the powlder of cloues or Angelica or Zedoary as hath bene befoze times declared : See here the methode in purgation.

Potions against the Plague.

AND to accomplish this chapter, it remaineth to set downe certaine necessary potions to minister to the sicke that may resist the venime, which during the time of their sicknesse, ought very oftentimes to be ministred vnto them, vntill such time as nature ouercommeth the force of the infection, being assisted by the vertue of naturall heate, and by cordiall Antidotes, that is to say, by medicines, that are altogether contrarie to the venime of the plague : (which the Arabians in their tongue are accustomed to call Bezoatici, and the Latines Antidotes.) Euerie morning and euening therfore, and if need be, at midday or midnight (if the accidents be violent) you may cause the patient to drinke these potions following. If he be poore, take Juniper berries, and Bole Armenus, of each a drachme, powlder them wel and mixe them with scabious, buglosse, or sorrel water, and one ounce of Iroy of limons, cause him to take it euening and morning, every day, or else take the powlder of the Electuary of Guido, giue him a drachme after the same manner : you may also vse
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with good effect the poulder of betony, dried to the quantity of a dzachme or 4. scruples, taking it in summer time with rose water, and in winter in good white wine, and it worketh wonderful effects, if the patient keepe himselfe well covered, and sweate thereupon, for it causeth the venime to euaporate by sweat. Treacle and Pythizidate also are soveraine medicines to this effect, being taken to the quantitie of a dzachme with rose water in summer, or succozie or sozrel water, and in winter with good white or claret wine. For the rich, let this powlder be dispensed.

Take the rootes of tozmentil, the roote of Diptamus Creticus, if it be possible, the roots of Angelica Zedoari and Gentian of each a dzachme, of the seedes of citrons and sozrel two dzachmes, of true Bole Armenus prepared two dzachmes, of Terra sigillata three dzachmes, of pearles two dzachmes, of red corall foure scruples, of the rinde of the citron or Dzingedyped a dzachme, beate all these to a fine powlder, of which you may giue the patient in the waters aboue named, the weight of a dzachme, or a dzachme and a halfe. If you will make an opiate thereof, you may confect the powlder with conserue of roses, or buglosse, or sirrop of limons, and make an opiate, of which you may giue the patient halfe an ounce at a time. This poulder is of most excellent vertue and great effect, if it be wel dispenced, which amongst all other medicines is most appropziate, as by the vertue of the ingredients, the expert and learned Physitian may easily coniecture. These are the remedies which in potions are most assured and are both experimented and allowed (laying aside the superstitious and vaine opinions, of the vnicoznes hozne, of which the common sort make so great reckoning.) For in truth it is a mere folly to beleue that the pieces of hozne, which diuers men beare about them, is the hozne of that beast which the Greekes called Monoceros, and the latins Vnicornu, (as the simple sorte, vnicoznes hozne) for it is a beast so rare to be seene, and in places so strange, that

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scarsely Alexander the great could reconer one to his great charge and expence, (as Plinie, Aelian and Philostratus testifie) neither may it be taken aline, for that it liueth in places desart and solitary in the extreamest parts of India and the East. But leauing these things apart, I say that we ought to trust to perfect tried & experienced medicines, such as are those, which heretofore I haue faithfully set downe for the common good, and the loue I beare vnto my neighbours. In prosecution of which matter, I say by the authozitie of Galen *Lib. 9. de simpl. fac. cap. 14. V.T.* that Bole Armenus is by him singularly commended amongst all other simples for the plague: For in that great plague which in his time was in Greece, all those that drunke Bole Armenus were sodainely healed, as the said Galen testifieth, who aduiseeth vs to take it with good white wine, somewhat qualified and mixed with water, the quantitie ought to be some two drachmes: And here you are to note that in those who are already taken with the plague, it behooueth to giue them a greater dose of your Antidotes, then those whom you intend to p̄serue. For in the venime of the plague is already inclosed in their bodies, it is necessary that the medicine should be more forcible to ouercome and subdue the same, then befoze that it seazeth the body. And therefore if to the healthy you will ordaine a drachme to p̄serue him, you ought to giue eare to those that are sicke. And this may serue for an aduertisement to the common sorte, how they should gouerne their sicke in time of visitation.

This water that enfeweth, is likewise of great vertue, and allowed by many experiences.

TAke two pound of the iuyce of limons, of rose vinegar, as much of Bole Armenus p̄pared two ounces, of the dried rinde of oranges one ounce, infuse them a day
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naturall, or xliiii. houres in the saide vineger, and afterwarde distill them in Balneo Mariæ, giue of this water foure ounces with sirrope of limons, or sirrope of sowze grapes, for it is an excellent medicine, as Fracastorius in his third Booke *de morbis Contagiosis*, chap. 7. whose name I heere set downe, to the end I may no waies seeme to defraude any one of the praise due vnto them, or challenge to my selfe other mens inuentions. Witherto haue we sufficiently spoken of those medicines which are to bee taken inwardly, it remaineth that we speake of those that are to be applied outwardly. But befoze that I intreate of them, I will describe in this place a confection or restorative to be ministred vnto him that is infected with the plague. Take conserue of roses, conserue of water lillies, conserues of sowze grapes, and buglosse, of each an ounce, of pouldered pearles one drachme, of Bole Armenus prepared foure scruples, of fine suger as much as sufficeth, reduce all these into the forme of a Conduite, with leaues of golde for the rich. As for the poore, it shall suffice to giue them the foresaide conserues, with a little of the poulder of Bole Armenus, or Triasantali, or the seeds of sowze grapes, or citrons, or the barke thereof. It is good also to giue them oft times a tablet of losenge of Diamargariton, when they haue the fainting of the heart, with a little buglosse water, or white wine: and if they fall into soundings, giue them confection Alchermes after the same maner: for it is a miraculous medicine in strengthening the heart, and reuiuing the spirites. And in this case it is good to restore them with good broaths, wine caudles, and egges, as we haue heeretofore aduised. Manus Christi perlata also is good in this case, and pleasant to the eater, which you may giue in brothes, in buglosse water, or in the forme of a tablet. To comfort the heart outwardly, vse this Epitheme that followeth. For the rich take rose water, sorrell water, buglosse, and balme water, of each foure ounces, of good white wine or malmsey three ounces, of the poulder of

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of Diamargariton, and de Gemmis, of each one dzachme, of powder of scarlet which we call vermillion, of cloues, of each halfe a dzachme, of powder of zedoary and Bole Armenus, of ech a scruple, of the trochisques of camphze halfe a scruple, make an Epitheme for the heart, the which you shall apply with a peece of fine scarlet vppon the region of the heart morning and euening: For the poze it sufficeth to make an Epitheme of solwe grape-water or sozrel water, of balme-water, and rose water, with alittle white wine, and the powder of sanders and alittle powder of Juniper-berries: Insteed of the said Epithemes, you may make certaine bagges of silke for the hart after this fashion. Take dzyed red roses, flowers of violets, water-lilies and buglosse, of each a little handfull; of rosemary flowers as much, of the powder of scarlet cloues, sanders, the powder of Diamargariton, of each a dzachme, of Citron seede, Bole Armenus of each foure scruples, of muske and amber of each fve graines, beate all these to powder, and baste them with cotton in red taffatie, and make a bag thereof which you may easily besprinkle with rose water, and a little white wine, and apply to the hart.

An Epitheme for the liuer.

TAKE of the distilled water, of endiue, succozy, sozrel, rose, and wornewood water, of each thze ounces: of good white rose, wine, vinegar, thze siluer spoonfulls, of the powder of sanders, one dzachme, of the seeds of sower grapes, two scruples, of spicknard a scruple, make an Epitheme hereof for the poze, and for the rich you may adde powder of Diamargariton, pearles, corall, and Zedoary, of each halfe a dzachme. Mathiolus of Siena a notable Physician of our age (principally in matter of simples) in his first booke of his Commentaries vpon Dioscorides wyting vpon the peface, sets down an excellent ointment of great vertu to withstand the operation of venim in those that are sicke

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sicke of the plague: the description whereof is long and difficult to be made, and serueth but for Princes and great Lords, in that it is very chargeable: Wherefore to auoyde ppolixitie, we haue thought good to referre the Reader to that place, if he thinke good to cause it to be dispensed: The name thereof is the oyle of scorpions, which in trueth is of maruelous vertue to expel poison and venime, as by the maruellous composition and art in making that oyle may be seene. But instead thereof, we will set downe an other oyle of scorpions, of a moze easie composition set downe by Alexander Benedictus in the xx. chapter of his booke of the plague: the description whereof hereafter ensueth: Take of oile oliue, the oldest that may be gotten one pound; then take threescor line scorpions, and put them in a violl of glasse, in the said oyle, and boyle them ouer a soft fire nine houres, or set the said oyle in our Ladies baine, and when they haue thus boyled in the oyle, thou shalt adde vnto them of treacle two ounces, and let it boyle in the said oyle a quarter of an houre; then straine all of it, and keepe the said oyle in a violl well closed and stopped with ware, and parchment, and with it annoynt the sicke vnder the armes, pittes, behinde the eares, on the bzeast, the pulses of the armes, the temples, and nostrilles twice or thrice a day. This is a most excellent remedy, and of great force, as the aforesaid Authoꝝ testifie, who wrytes, that if this vntion be applied sodainly to him that is sicke of the plague, before 24. houres be past he shal be deliuered, vsing the remedies aforesaide. The same Authoꝝ likewise reporteth that this oyntment is of great effect: Take a glasse that containeth a pint and a halfe and moze, fil it with oile that is old, in which oile you shal infuse of elder floures six litle handfuls, of the floures of walworth two handfuls, of the leaues and floures of Hipericon, or S. Johns wort a handfule, (but let the oile couer the hearbs, and be moze in quantitie:) set this vessel closely luted in the sunne for the space of soztie dayes, or a whole summer, and reserue it to the
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abouenamed vles to annoynt the sicke, as hath been saide. But after you haue annoynted him, you must couer him close, for the oyle procureth sweate, and by such euacuation causeth the venime to vapoꝝ outwardly: and, if to the laid oyle you shal annex twenty oꝝ thirty scoꝝpions, it wil be farre moze excellent, if besides you adde two oꝝ thꝛee ounces of good treacle, and boyle them in our Ladies bayne, it will haue moze foꝛce. See here the best outward remedies that you may vse in this strange sicknesse.

How a man ought to proceede in curing the plague soꝛe.

Whenas the plague soꝛe appeereth in any of the emundatories, it is a signe that Nature by her power would discharge the member principall of that venime which assaileth it, and therfoꝛe hath she by her pꝛouidence created in the heart, the bzaine, and liuer, certaine glandulous and spungy parts, which are apt to receiue the superfluities that are hurtful to those members. For vnder the arme pittes there are certain kernels that serue the heart, and these are the emundatoꝛies of that member, as behinde the eares also there are the like which serue to discharge the bzaine, and in the groines, foꝛ the liuer. And when as the venime inuades any of these pꝛincipal members, nature, (to warrantize the nobler part) dischargeth, and sendeth the venime to his pꝛoper emundatoꝛy: wherefoꝛe, if the hart be attainted with venime, the plague soꝛe wil soon appeere vnder the arme pits: if the bzaine be infected, the soꝛe wil appeere behinde the eares: as also, if the liuer be indempnified, the soꝛe wil bꝛeake out in the groine: and because it is an expulsion which nature maketh to the exterior and vilder parts, to defend the interior & pꝛincipall, we ought to take great heed, lest by cold repercussive oꝝ astringent medicines, we dꝛiue the soꝛe inwards, but rather, bicause the said soꝛe is of a venomous nature, it ought to be dꝛiuen

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drawen and forced outward by medicines that draw, and
 are in qualitie hote and fitte to draw the soze to ripenesse
 and matter if it be possible. When as the tumor appeareth
 in any of the saide emundories, you shall sodainly make
 incision round about the tumor after the manner of sca-
 rification made with the rasor to auoyde the inuenimed
 blood, and shall sodainly apply a cupping-glasse therevpon
 to draw out the venimous poison, if that place be capa-
 ble of a cupping-glasse, as in the groine and behinde the
 eares, but vnder the arme pittes very hardly. And after-
 wards you shall apply suppurative & ripening medicines,
 and such as draw after this forme. Take a white onion
 and cut out the inward kore with your knife, and make a
 sufficient hollow therein, fill it with very good treacle, or
 the theriacall powder of Guidon, couer and close it, and
 roast it gently vnder the ashes, till it be soft and hote, as it
 comes from the fire, or as the patient may indure it, apply
 it to the soze. This is one of the best remedies that a man
 can apply: Or take the hearb scabious, bruse it betwene
 two stones, and apply it on the soze, either of it selfe or mi-
 red with salted hogges grease. You may also make a cata-
 plasmie according to this forme folowing: take of the roots
 of white lillies wel cleansed, halfe a handfull of the leaues
 and roots of mallowes and holy hocks, two handfulls; of
 fat figges, to the number of thirty, of linseede and fenu-
 greek seed, of each halfe an ounce, of leuaine one ounce, of
 bzan, halfe a handfull; of scabious, halfe a handfull; boyle
 al these in water, stamp and straine them, and afterwards
 adde vnto them wheate floure, of linseede and fenugree
 seede, of each an ounce, boyle them as befoze with a little
 water and hony, Galbanum two drachmes, armoniac a
 drachme, the yelkes of egges, two in number, common
 salt, a drachme; oyle of white lillies, as much as needeth,
 of hennes grease, one ounce; of safferne a drachme, make
 a cataplasme of all these, and apply it on the soze with fat
 wool, remouing it two or thre times a day. This also is

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very good : take the crummes of white bread, to the quantity of halfe a pound, fatte figges, xxx. in number, leuau, two ounces, lue snayles with their shells xx. in number, fenugreake seeds one ounce, seethe all these together in water, then beate them together, and adde vnto them of salted hogs grease one ounce, of oyle of white lillies as much as needeth, make a cataplasme heereof, which is very good to ripen and breake an impostume. The ancient Physicians vse the inplaster of Diachilon magnum, and spread it on the soze, & of that I haue made p^{ro}ofe. For it is a good drawer by reason of the gums that are ingredient. It is likewise very allowable to draw out the venime from the soze to take a chicken or cocke, and to pull the feathers from his taile, and to apply him to the soare, for by this meanes, he driues out the venome, and when he is dead, apply another : In stead of this remedy, some vse to take great pullets and pigeons, and cutting them in two along the backe, apply them hote as they are vpon the tumor or carbuncle, for this is an appropriate remedy, both for the one & the other. When the soze shalbe ripe, you must open the same with an actual cautery, which is better then the lancet or cold p^{ro}on, because it comforteth the member and driueth out the venome by the actuall heate and violence of the fire : I likewise aduise all those that are sicke of the plague, to endure the same, notwithstanding it shal affright them somewhat, for it is the best and most wholesome remedy that may be giuen, as both Albucatus and Auicenna do testifie in that place, where they discourse of the actual cautery : And instead of the actual cautery, if the patient will not endure the same, you must p^{ro}ceede with familiar ruptories, of which the best is that which is made of ashes and quicke lime boyled together, till such time as the water is consumed, and there remaineth nothing but the ashes and lime incorporated and united together, which is a strong and excellent ruptory, and such a one as worketh his operation without any, or very little payne, as at

diuers times, and in many patients I haue approued : And note that in these pestilent tumors, you must not expect the intire maturation thereof, but must open the same befoze it be thowowly ripe, to the end that the venome remaine not long time in the body, and there thorough steame by to the principall members and communicate the venome with them to the danger of him that is diseased, and therefore it is better to open them sooner than later. And whenas the sores or soze is opened, you must not thrust bigge tents of lint into them, but little ones, to the end that the venimous matter may the better issue forth & make no stay in the soze. And in this case Alexander Benedictus councelleth in the 14. chap. of his booke *de peste* not to put any tents of linte or other linnen into the soze, lest the venime be forced backe, and in effect the reason is very good. He likewise willethe vs, not to bind by the soze too straight, when it is opened, thinking the ligature sufficient which keepeth the plaisters to the soze. And for mine owne part, I am truly assured that it is far better to vse certaine tents of hollow siluer, lead, or tinne, then of lint altogether, to the end that by the hollow tents, the venime may the better and the sooner be euacuated, and not stayed within, which is the intention that a good and aduised Surgeon ought to haue. And this may serue for aduise and counsaile hence forward, although that diuers will thinke this matter somewhat strange vnto them who are accustomed to vse an other fashion, but the truth in all things ought to haue place, and should not be any wayes disguised. After that the soze is opened, you must mundifie the same with these cleansing abstersiue medicines following : and note, that you ought to keepe these sores open a long time, and to suffer them to purge out their venime by the vse of these cleansing medicines following. Take of the mundification of rozen, and put it vppon the saide sores within them by hollow tents : or take barley meale sod in water, and honny, an ounce or two, incorporate

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with good honny of roses, annexing the roote of the lilly of Florence and a little salt, make a cleansing medicine hereof: or take Sarcocolla beaten to powdber, sodden honny, of each a like quantitie, incorporate them together and make an ointment thereof, for it is a mundifier. But amongst all other vnguents that cleanse loathsome vlcers and such as are of a venimous and euill-quality, I haue not found any moze excellent, or that cleanseth the loathsome, stinking, and euil matter, then this which I composed my selfe, and haue often vsed and tried the same with good effect.

Take of the iuices of daffadill and woyme wood, of each foure ounces, of honny of roses clarified, eight ounces, boyle these together vntil the iuices, be consumed, then adde ther vnto of turpentine of Venice, washed in rose water, or aqua vitæ, foure ounces of the rootes of the Florentine lilly and Aristolochia the round, of ech thre drachms, of the flower of Lupins two drachms, make an oyntment of these: in trath I can assure you that I haue seene this medicine work admirable effect in the vlcers of the french pox and such like, cleansing them very purely, not only of their grosse and euil matter, but of the dead flesh and kokes inclosed in the said vlcers, as I haue often times tried: Do thus: Take of Venice turpentine washed in aqua vitæ in winter, and barley water in summer, halfe a pound of oyle of roses thre ounces, of honny of roses foure ounces, of good and gummy mirrh, aloes, mastike, Aristolochia the round, of ech one drachme and a halfe; of barley meale, thre drachmes, make an oyntment hereof to mundify these vlcers, for it is very good. See here the order of cleansing ointments. After the vlcer is wel mundified a long time, you must skinne with the emplaster of Diacalertheos, or the plaister of Seruse, or the red desiccative plaister of Tutia, but this is the best. Take betony, centory the lesse agrimony, Aristolochia the round, of ech one ounce, of deere suet halfe an ounce, of masticke thre drachmes, of aloes halfe an ounce, of new waxe two ounces, let the the hearbs in

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in good red wine, and straine them, then adde the pitch, the wax, and sewet, and seethe it againe, and in the end, adde Aloes and massicke, and make a good incarnatiue hereof: And note, that if the soze be very painefull, you must aswage the grieve therof with a cataplasme of bread crums boyled in milke, and afterward with the yelkes of eggs saffron, and oyle of roses as much as sufficeth, apply it to the painefull soze. D^o foment the place with the decoction of mallows, holihoeks, camomile and melilote floures, and bzanne sodde in water, and apply it in way of fomentation to the pained place. To heere the cure of the plague soze, it followeth, that we intreate of the carbuncle.

Of the cure of the Carbuncle.

THE Carbuncle is a malignant pustule proceeding from bloud very hote and grosse in substance, which causeth the aduersion thereof, an ulcer with an Escchare or crust in the skin, swelling and red, raising thozow the inflammation thereof, those partes that are neere about it, and procuring exceeding paine in him that is possessed therewith. Which by Galen in his second booke, *ad Glauconem* the sixt chapter, hath very learnedly taught. And of these, though euery sort of carbuncle be malignant and dangerous, (as testifieth the same Autho^r in his third commentarie, on the the third booke of Hippocrates his Epidemes the xii. Aphorisme,) yet notwithstanding those that haue not with them a contagious and pestilent venime intermixed, are not so dangerous of death, as they that raine in the time of the plague, by reason of the venome which is introduced into the humors and masse of blood, infected by the euil quality of the aire, which maketh such pustules ouer and aboue their naturall malitiousnesse moze maligne, dangerous, & deadly, and accompanied with great and mortall accidents. And therefore in such pustules
it

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it is necessary to take great care and diligence in curing them readily, and rooting out and extinguishing their venime, as soone as may be possible, which by the meanes herevnder witten, may be orderly perfozmed according to methode: When as therfore the carbuncle shall appeere in any part of any person, the most soueraigne remedy is by actuall fire applied vpon to pustull, to consume and abate the venome; for there is not any thing that sooner mortifieth and extinguisheth the venime, than fier: And therfore the actuall cautery, applied vpon the pustull, is the souerainty and sure remedy to cure the same: But diuers fearefull patients wil not endure the same, in stead thereof, therfore you shall apply vpon the carbuncle these folowing remedies, which haue a cautlike vertue: Take an olde nutte or two, barly flowze, small reasins, without their stones, fat figges dzied, of each one ounce, beate them all together in a morter, and afterward seethe them in wine and oyle of poppy, and apply it vpon the carbuncle, for it mortifieth the venome, and helpeth to rotte the euill flesh: Take also two or thre yelks of egges, of pepper, a dzachme, of common salt, a dzachme and a halfe, of soot of the chimny or ouen; halfe a dzachme, mixe al together, and make an oyntment thereof: or this, Take of the leaues of reu, halfe a little handfull; of fat figges, fixe in number, of pepper a dzachme, of soote of chimny or ouen, halfe an ounce, two yelks of egges, of saffozne, halfe a dzachme, of fresh capons greace without salt, one ounce, and with the Juice of scabious, make an oyntment which is very excellent. For it suffereth not the venime to pzoceede any further, but openeth the carbuncle very quickly and maketh a good eschare: Do thus: take of fat figs, halfe a pound, of mustard-seed thre ounces, of oyle of white lillies, as much as sufficeth to incorpoate them, make a plaster hereof, and apply it vpon the carbuncle. The oyntment called Basilicon mixed with halfe an ounce of good treacle of mythydate and the iuyce of Scabious is marue

maruellous good, and appropiate, as also the yelke of an egge, incozpozate with salt; and the iuyce of scabious is a singular medicine, and very common. The simple medicines that are conuenient in this case is scabious pounded betwæue two stones, and applyed; the hearbe also which is saled Cauda Equina, that is to say, horse taile, which is a kinde of comfery, and Verbasum which the Apoticaries call Tapsus Barbalus & the english, hearb Mullen, is a good remedy: The like qualitie is by diuers of our Masters ascribed to the Sapphire, which hath the vertue to extinguish the venime of the carbuncle, if the soze be diuerse times touched with that stone: Hythizidate also oz treacle are very good to be layd therevnto, and old nuttes applied with dyed figges. And note, that as soone as the carbuncle appeereth, it is good to scarifie it round about, with the rasoz (as Galen in the xiiii. booke of his Methode saith) oz to apply horse-leaches to draw the venimous blood outward: these are the remedies which you must presently lay vpon the carbuncle. But round about the partes that are nere the soze, you must apply repercussive medicines, for feare lest the venime affaint them; to which effect the Unguent *de bolo* is the chiefeest and most ordinary meanes applyed round about: For it consozteth the part, and repulseth the venime. You shall therefore do thus: Take of oyle of roses three ounces, of rose vineger one ounce, of Bole Armenus, an ounce and a halfe, make an oyntment thereof, and apply it round about the carbuncle: Or thus: take oyle of roses Omphacine (made of greene oliues) wine of pomegranats one oz two ounces, Bole Armenus (and Terra Sigillata for the rich) of each halfe an ounce, make an oyntment thereof, and apply it round about the carbuncle: Galen maketh a plaster of plantane & pomegranets with theyr rindes and household bread, and boyleth them in strong wine, adding lintels vnto them: Or take lintells, crummes of browne bread and bran, and boyle them in vineger & make a plaster of them; you may make the like

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also of sowre pomegranets, cut into quarters, with their rinde, and sodde in vineger, til they be brought to a pulpe, beate them and apply them about the carbuncle : Or else thus : Take of oyle of roses as much as sufficeth, dissolue in it Bole Armenus, Sanguis Draconis or beaten galls, and make an oyntment to the same vse. The whites of egges likewise beaten, with rose vineger & rosewater, and clouts steeped in that liquour, may be ministered round about the soze : When are those medicines that defence the partes from the venime of the carbuncle. Whitherto I haue taught both what should be applied vpon, and round about the soze; it remaineth now to set downe the meanes how to breake the carbuncle, which are these : Take of Opoponax three drachmes, of fat figs, an ounce; of currans, as much; of leuen, halfe an ounce, beate and mixe al together and apply it on the carbuncle. The dounge of a man also is a fit remedy, but for that it is filthy, vse better, yet wanteth it not his effect. Take the yelke of an egge and a little salt, and incorporate them with the iuyce of scabious, and minister it. Or do after this maner : Take strong leuen one ounce, of scabious and the greater comfery, of each one ounce, of smal reasins without their stones, half an ounce, Cantarides, sixe in number, of sparrowes dounge three drachmes, incorporate all with oyle of white lillies. This also is good : Take of fatte figges, three ounces; of leuen, two ounces; of mustard seede, the leaues of reu, common salt, the roots of Aristologe the round, of each an ounce, and a halfe, of the meale of wheate and fenugreeke, of each an ounce, of common hony as much as sufficeth, mixe al together and apply it.

To make the Eschare or dead flesh to fall out of the carbuncle.

Take fresh butter and capons greace, of each one ounce, and the yelke of an egge, mix them together, and minister

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nister it: you may likewise adde an ounce of Basilicon: take also of the roots of holi-hockes two handfulls, of buglosse, a handfull, seethe them in water, and beat them together, and straine them, and adde vnto them of the powder of fennigreece and lin-seed, of each an ounce, of fresh butter washed in water, of fresh hogs-greace, of each an ounce, make an oyntment. Or take of holi-hocke roots, of bearesfoote, of mallowes, and Herbe Robert, called Rocks-bill, of each a handfull, seethe them together in water, stamp and strain them, mixe them with fresh butter and capons greace, apply them to the soze till the eschare fall. Rasis made a plaster of hony and Sarcacoli of each a like, and ministred the same: After the Eschare is salne, you must mundifie the vlcer with one of those mundifiers, which are described in the twentieth chapter, and then when the carbuncle shal be well purged from matter and corruption and yeldeth no more, incarnate the same with this vnguent following. Take of mastike full of gum, white incense, Aristoloch the round, mirrh, of the slowze of Orobis, Litharge, Ceruse, Aloes, of each a like, of deeresuet as much as sufficeth, a little oyle of roses, make an oyntment of these according to art, and apply it till the soze be thozowly cicatrized: And because in carbuncles, there ordinary happeneth some deformed cicatrice, after they are healed, to repaire and correct the same, you may vse these remedies following: take of Bozar two drachmes, of Camphire one drachme, of white corall halfe an ounce, of gumme dragacanth, starch, cristall, of the stone called Dentalis, white incense, common salt, of each thre drachmes, of white marble two drachmes: Let the gumme dragant be beaten in a marble mortar, and the rest be beaten and serced, afterwards adde hogges-greace clarified, goats-greace, capons-greace, of each an ounce and a halfe: melt al together in a leaden vessell, and straine it thozow a cloath, and after mixe the powders except the Camphire and Bozar, seeth all together on a gentle fire, stirring it often with a spatula, and

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When it beginneth to seethe, put to the camphire, and when they are all of them well incorporated together, keepe this oyntment in a vessell of lead, for it hath a maruelous effect. For the poze to the saide intent you may take fresh cheese mixed with hony, and a little powder of Ceruse: Likewise take hogges grease to the value of a pound, prepared after this manner, boyle it in a little white wine, and afterwards straine it thow a cloth, and incorporate the same in a marble mortar with goates milke, or plantane water, then adde vnto it litharge of gold, burnt brymstone, of each thre ounces, of white incense one ounce, of quicke siluer quenched and killed in the iuyce of limons halfe an ounce, of Bozar two drachmes, of Camphire a drachme, make an oyntment hereof: Take likewise as much lime as you list (that is quenched and slacked in water) wash it six times in plantane or raine water, vntill such time as all the sharpenesse thereof be taken away, mixe the same with oyle of roses in a leaden mortar, and stirre it well, and you shall haue a good oyntment to repaire the deformed cicatrises which are left after carbuncles. This is the whole forme of the cure of a pestilent carbuncle.

Chap. XV.

The maner how to withstand the most vrgent accidents that happen in the pestilent feuer, the Botch and Carbuncle.

THE most troublesome and dangerous accidents in this sicknesse, are weakenesse of vertue, faintings of the heart, soundings, raving, or frensie, extreame dzyth, profound sleepe, or continuall waking, crampes, coldnesse of the extreame parts, which we ought diuersly to correct, according as the nature of each of them requireth. The

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feeblenesse of vertue (which may be knowne by the weak-
 nesse of the pulse, palenesse of the face, and dulnesse of the
 patient) may be prevented or corrected by comforting the
 sicke by good and cordiall broths and colices, catwales, or
 such like, with good wine also, (as Galen commandeth in
 the twelfth booke of his *Methodo*) ministring it but little in
 quantitie, and alayed with water, or to make him take a
 tosse of bread with sugar & cinamon steeped in good white
 or claret wine: you shall giue him *Diamargariton*, *Manus*
Christi with pearles, and amongst al the medicines that
 are proper to comfort the vertue, the confection *Alcher-*
mes described by Mesue in his *Antidotary*) is allowed,
 which hath maruelous force and efficacie to restore vertue
 almost extinct in the sicke, as by diuerse experiments I am
 able to auow, to the valew of a drachme in buglosse water
 or white wine: It shalbe good also to comfort the patient,
 to encourage him with friendly words, to embolden him,
 & extinguishe his feare, for these meanes both quicken and
 strengthen vertue. The faintings of the heart (which the
 Greekes call *Lipothimia*) may be eased by the *Electuary*
 of *Diamargariton*, or the powder thereof, annering vnto
 it the powder of *Electuarium de gemmis*, or a little of the
 powder of *Diamosci dulcis* giuen in white wine, or bu-
 glosse, or scabious water, to the valew of a drachme. And
 in this accident you must comfort the sick with good odors,
 and rubbe the pulses of his armes and his temples with
 rose water and rose vineger, or with the mixture of rose
 water, rose vineger, the powder of cloues and cinamon:
 and if the patient be bound, it wil be good to giue him a cli-
 ster of the decoction of mallowes, beetes, bozage, mercury,
 mellon seedes, and a little annice seede, and bzanne, and
 dissolue therein an ounce of *Catholicon*, or *Cassia*, oyle of
 violetttes, and grosse sugar. If the sicke fall into a sound,
 giue him sodainely two or three spoonesfuls of pure wine,
 (as Galen commaundeth in the twelfth of his *Methodo*)
 and in such a case it is good to giue him foure graines of

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muske, dissolued in good wine and buglosse water, if the feuer be not ouer vehement: or inssteede of this remedie, giue him this dzinke folowing: Take of powlder of cloues halfe a dzachme, of the powlder of pearles and coꝝrall, of each halfe a dzachme, make a dzinke with buglosse water, and a little good white wine or claret wine. And in such an accident you must crie vpon the sicke, rubbe him violently, make him smel rose water and muske, or giue him a dzachme of the confectiō Alchermes, with buglosse water, and a little wine: and halfe a dzachme of pearles for the rich: and for the poꝛe, the powlder of cloues. And if he abound in cholerike humoꝛs, purge him with a little rubarbe, or the Eiectuary of the Iuyce of roses, or the sirrope of roses. It is good also to cast fresh water very oftentimes in his face, for it quickeneth the decayed spirites: These are the remedies for soundings: If the patient fall a raving, you must giue him some speedy euacuation to diuert the humoꝛs lest they mount to the bꝛaine, you must therefore rubbe the lower partes very often, and apply ligatures to the extremities, and make him take sirrope of poppy with water of the decoction of lettice, purselane, or soꝛrell, and wash his face and armes with the warme decoction of the leaues of willow, vine leaues, lettice, floures of roses and lillies, camomile, and the tops of white poppy, boyled in water: and keepe the patient in silence and in a secret place, and to beware that he speak not, as much as is possible: and if the raging be ouerfurious, you ought to binde him, and to take all thinges from him that may hurt him, as all soꝛts of armoꝛ, and other offensible thinges finally to procure him to sleepe. The extreame thirst that pꝛesseth the patient, must be eased by dzincking freely, (as Paulus Aegineta and Auicēn commaund) and his dzinke shall be fresh water in great quantitie, if the patient be young and strong, or mixed with sirrope of limons, or sewer grapes, or sirrop of violets: And note that he must dzink largely and abundantly to extinguishe the heate of the feuer

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uer that burneth him inwardly : for, so drinke in little quantitie, rather inflameth, then cooleth the same : And therefore the aboue named Authoꝝ will, that in the peſtilent feuer we ſhould allow aboundance of drinke, for it either prouoketh vomite, or ſweate, or extinguiſheth the feuer : heauineſſe of ſleep muſt be remedied by ſtrong rubbings of the feete and handes, by often calling on the ſicke, by keeping him in a lightſome chamber, by clapping cupping glaſſes, with ſcarification to the nape of his necke, by ſharpe cliſters made with the decoction of mallowes, holi hockes, bætes, hiſope, bitony, reſw, ſage, and the leſſer centaury, of each a handfull ; agaric two drachmes, polipody an ounce, coloquintida a drachme, bzanne a handfull, let all be boyled in water, and ſtrayned, to which you may adde of catholicon one ounce, of the electuary of Indie, or Hiera picra compoſita halfe an ounce, of ſalt a drachme, of common hony, halfe an ounce: make hereof a cliſter, which he may take in the morning, or after ſupper, during his heauines, ſubeth and deepe ſleepe. It is good alſo to make him ſmel to the powlder of burnt haire mixed with vineger, for it awaketh him much. And if contrariwiſe the patient cannot ſleepe, you ſhall giue him two ounces of the ſtrope of poppy, or one ounce, an houre befoze he take reſt, with the decoction of lettuce, and poppy ſeede, and you ſhal annoynt his forehead with vnguentum populconis, or a little of the ſeedes of white poppy and annice : you may annoynt his noſtrills alſo with the oyles of poppy and violets, with a graine of Opium, and ſaffron incorporated together, if neceſſity require it, and not otherwiſe : If the patient be ſeazed with the cramp (which is a mortal ſigne, and after which few eſcape, as Hippocrates teſtifieth in his ſecond booke 2. Aphoriſme) yet muſt we notwithstanding aſſiſt all that wee may, and annoynt the nape of his necke with oyles of white lillies and violets, and make him holde in his mouth a peece of nutmeg, and chew it often, you ſhall likewiſe giue him lenitive and no ſharpe cliſters,

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sters, and make him drinke barly water with sirrope of violets, and moysten him with good brothes, for the cramp very often cometh of emptines, and is commonly mortall: if the extreame partes be colde in a pestilent feuer, or other sharpe sicknesse, it signifieth the weakenesse and mortification of naturall heate, and (for the most part) betokeneth death. In this case we must minister vnto his handes and feete with hote cloathes, and chafe them, and giue him a little wine to quicken naturall heate, and make him holde a clowt in his mouth, and giue him the powder of Diacameron, or Diamoscum, and keep him warme in his bed, and take heed that no colde touch him: But when the poore patient is come to this estate, there is litle hope of them, as testifieth Hippocrates in the fourth of his Aphorismes, Aphorisme 48. for it is a signe that death is at hand.

Chap. XVI.

The order and government they ought to obserue who assist and serue those that are sicke of the plague.

IT is a matter most euident, that they that dwell continually with those that are infected with the plague, are in great danger to receiue the same infection from those that are sicke, by reason they haunt with them night and day, receiue their breaths, and smell their corruptions, and sucke the infected ayre of the infected houses wherein they conuerse; which is a thing very dangerous, as Galen witnesseth in the first booke *de differentijs februm* cap. 2. For which cause, they that are resolu'd to keepe them that are sick of the plague, ought to haue a great care of themselues for feare they be infected. And first of all, they must haue recourse vnto God, beseeching him to preserve them, to the end,

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end that being thus assisted by his grace they may the better accomplish this charitable office to the sicke, and succour and serue them to their vttermost; which is an action that pleaseth Almighty God. Following then the order prescribed in the second, third, fourth, and fift chapter of this treatise, he shall vse those preseruatiues there described according to his complexion, age, strength, and the nature of these humours that abound in him, taking fit medicines or pills, powders, opiates, or tablets against the plague. treacle, or mithridate according to the forme we haue set downe in the places afoze alleaged, continuing the same without intermission. When hee shall visit the sicke, hee must not approach ouer nere vnto him, for feare he receiue his breath, but stand farre off him, especially, if he be fasting. Also befoze he enter into the sicke mans Chamber, let him perfume it, and cause the windowes to be opened, and make a good fire therein of rosemary or iuniper. Hee shall holde in his mouth, an Angelica or zedoary roote, or a clove, or the rinde of a citron, or orange, or limon. He shall wash his handes, face, forehead, and temples with vinegar and rose water, and if he haue leisure, doe the like vnder his arme-pits, and in other emunctory places, but this is not alwayes sure and easie to be done: He shall oftentimes, and almost euery day change his garments and linen, and carry in his hand apples, pomanders, oranges, or limons to smell to. He shall holde a sponge steeped in rose water, vinegar, white wine, besprinkled with the powder of cloues, zedoary, and Angelica, to which hee shall often smell, and with some of the same liquour he shall gargarise his mouth and throte. He shall perfume al the house and chamber of the sicke thrice a day, and oftner in summer, because the dayes are longer. When he cometh to touch the sicke, he shall cause him to turne his face from him, lest he breathe vpon him, and he likewise that performeth this office, shall doe the like for his better security, he shall keepe himselfe cleanly, purge often with the

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pilles against the plague, or other fit medicines : He shall be sober in his diet, and auoyde all superfluous meate and drinke : he must be merry and lightsome, and driue away all feare, sadnesse, and melancholy : For those that are fittest to be imployed in this matter, are such as haue a good courage, and are merry, pleasant, and well complexioned that despise the danger of death, and are ready to doe seruice to their parents and friends, wiues or children. These in trueth are they that in these times are in least danger, and whom God (foreséeing their good zeale) protects by his mercy, preserving them from so great danger. Neuer thelesse in this time men ought not to be too rash or hazardous, nor trust too much to their complexions, youth, vertue, and force of body. For the secret venome of the plague preuenteth all this, and except a man be wary and prudent, it wil then seaze him when he least suspecteth : because a venime of that nature is accustomed to lie hidden in the body a long time without any effect, or at leastwise notable impzeSSION, after the nature of the byting of a madde dogge, which sodainely before it be discovered takes a lamentable effect. For which cause men ought not to be so bolde and rash as to expose themselves to such dangers, except necessitie constraineth them to succour their parents, or faithful friends, to whom, by lawe of nature, they are tied : Neyther on the contrary side shoulde they be too feareful, and so cowardly, as to forsake their fathers, mothers, wiues and children for feare of death, but both by the commaundement of God, and lawe of nature, they ought to imploy all their power, yea to aduventure life and bloud, to preserve those, who next vnder God gaue them life, being, and liuing.

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Chap. XVII.

The manner how to cleanse the houses and places that are infected, the woollen and linnen, and the moouables of the same : And how long they may remaine infected, if they be not well cleansed, and in what time they may be reputed cleane.

I haue hēretofore declared in the first Chapter of this Treatise, that the Plague is a contagious sicknesse, rauiſhing life by the malignity thereof, and because that the contagion of the same (which is no other thing but a like disposition by a certaine hidden consent communicated by touch vnto another) it remaineth long time hidden, in such things as may receiue the same such as are the aire of the house infected, the walls, the garments of woollen, linnen, cotton, fether, and such like, it is therefore necessary to know how to cleanse the houses of those that haue bin infected with the plague, to the end, that after they that haue bene infected, shall returne to their houses, they may not be infected anew, by reason their garments, couerlets, beds, and such like, haue not bene well ayzed and cleansed. And therefore, by way of aduertisement to all in generall, euery one during the time of the plague, ought to shut vp his best moouables in a place apart, that is cleane & neate, and to forbear the vse thereof, I say, they ought to shutte vp their linnen, tapistrie and couerlets, and onely reserue some to their ordinarie vse : For where there is a pestilent sicknesse in a house, it continually infecteth the ayre where it raigneth, the garments, couerlets, bedding, and sheetes, and all things that are capable thereof : or either receiue the breath, sweat, spittings, or vapor that issueth from the sick, and al things that are of a slender substance, and full of pores, are fit to receiue, and that verie easily, such infection, as are woollen, linnen, cotton and feathers:

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wherefoze it behoueth aboue all other things, that such household-stuffe be carefully cleansed, aired, washed, and purged. For if they be once attaynted, they long time retaine the infection in them, because the venime inbibeth and incorporeateth it self in their substance very vehemently, by reason of the sponginess and thinness of these things: and as oyle, pitch, and rosin and such like nozish, conserue, and augment the fire, in that they yeld it a conuenient matter, so likewise doth wollen, cotton, fethers, linnen, and such like nourish and entertaine for a long time, that infection which is imparted vnto them from the sicke, retaining the pestilent venime, conceived in them for a long time: Euen as we see chests and coffers where we lay sweet bags to perfume our linnen or garments doe long time retaine that odor which we laid on them, as lauender, roses, ozinges, and such like, which sort of odour is maintained a long time in these garments, and linnen, as experience teacheth vs, which also we see in Cotton wherein a man hath wrapped muske or ciuet, which keepeth the said odour an infinite time. The which the Poet Horace hath aptly expressed in this verse.

*Quo semel est imbuta recens seruabit odorem
Testa diu ———*

The vessel long time will retaine
The odor which it first did gaine.

Since therfore such infection may long time remaine hidden in the things aforesaide, wee ought very diligently to cleanse them after this forme that ensueth. The garments of such as are dead of the plague, if they be rich, ought to be burned, according as the custome is in Italy: or if poore whose misery is such, as they cannot buy new let the cloathes they haue vsed, be bucked and washed in lie, and oftentimes exposed to the northerly winde and sunne, and perfumed with rosemary, Juniper, and such like, and in time of death be exposed to the northerne ayre, which drieth al infectious vapors: for the garments that are infected,

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cted, may retaine the same foure yeares, nay the feather-beds seauen yeres, as Alexander Benedictus testifieth. Note also that feather-beds, cannot be cleared except the fikes be opened, and the downe be ayzed, till a moneth or forty dayes be past, in which time they may be purified. Let each bench, wenscote, and other tables of the house be thorowly washed with water and vineger, so that no stuttyish corner be left: Let the windowes by day be kept open to the north, and shut when the south wind bloweth: Thus in xxxiii. dayes may the wooden implements be ayzed. If any sicke man hath afoze woꝛne a furr'd gowne, let each man beware how he weareth it after, for furre is too apt to take infection, as appeareth in those xxv. his Almaines, of whom Hierome Fracastorius maketh mention, who in the yeare 1511. in Verona died one after another, til al were made away by wearing of that gowne. The surgeon that hath assisted the sicke after xl. dayes triall may be admitted to conuerse the Citty, and so the rest after sixty (so preseruatiues and purges haue bene obserued, and especialy, so mirth, ioy, and pleasure haue been their companions:) if men obserue these precepts, they may by Gods helpe, and by keeping good order, auoyde the plague by those meanes I haue discovered, by which helps there wilbe no humors capable of infection, and where there is no matter fit to receiue the same, there can it not surprise any man.

Generall rules to bee obserued by all men in the plague time.

First must we call vpon God, desiring him to defend vs: Secondly, but especialy (when we are fasting) we ought to flie from the conuersation of those that are infected: Let the wind be betwene thee and the person that is sicke, or

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some perfume be kindled, or hold in thy hand some odoriferous perfume. Fly the narrow wayes and streets where are dunghills: hant no vaine assemblies of feasts, but if thy meanes be to follow Hippocrates rule. Fuge longe, cito, Tarde: or if thou must needs stay, be temperate, aduised & deuout, and God shal blesse thee, to whose mercy, and thy hartly praiers I humbly commend me.

(†)

FINIS.



