

A boke, or counseill against the disease commonly called the sweate, or sweating sicknesse. Very necessary for everye personne, and muche requisite to be had in the handes of al sortes, for their better instruction, preparacion and defence, against the soubdein comyng, and fearful assaultyng of the same disease / [John Caius].

Contributors

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CAIUS - SWEATYING SICKNESS 1552



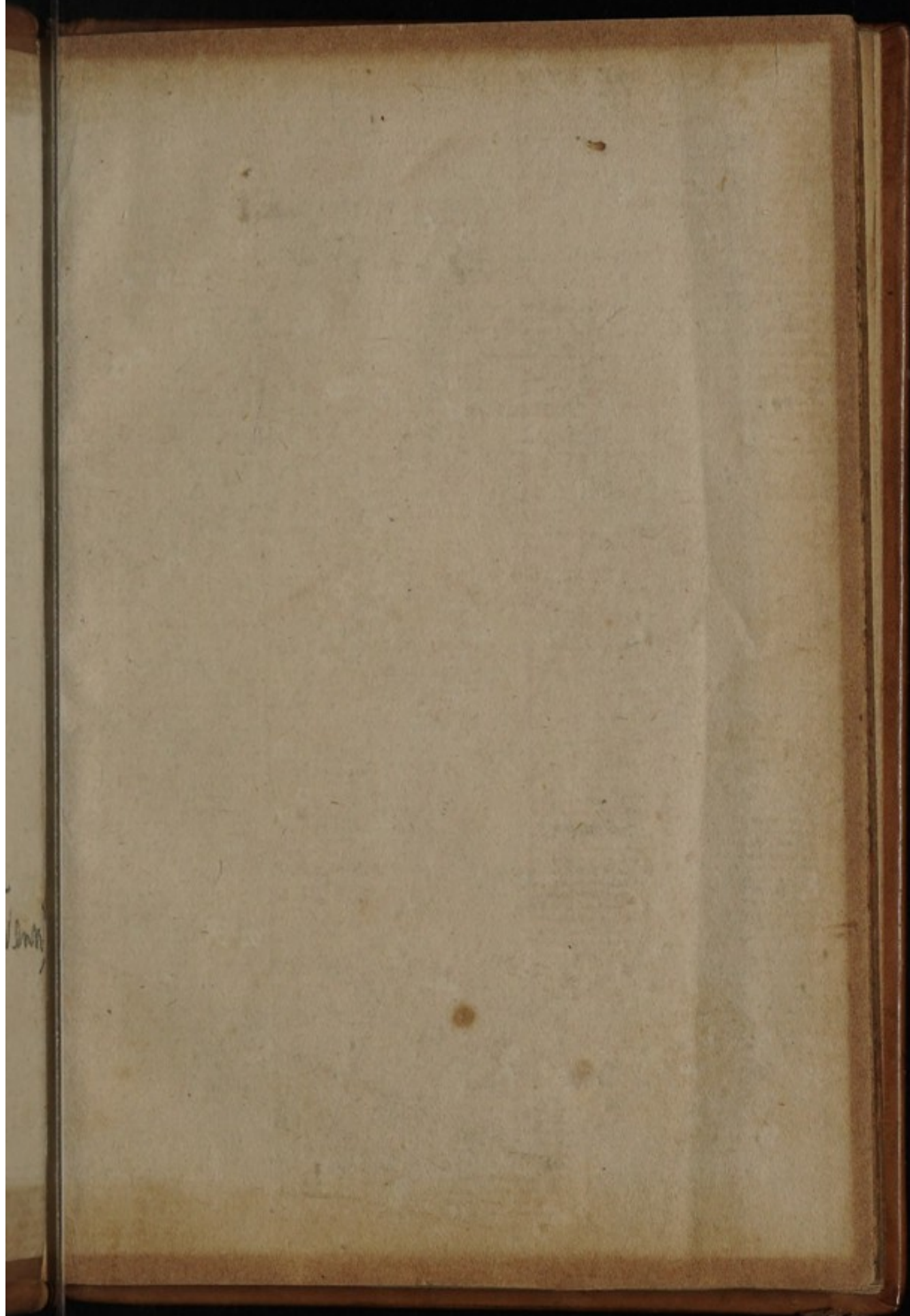


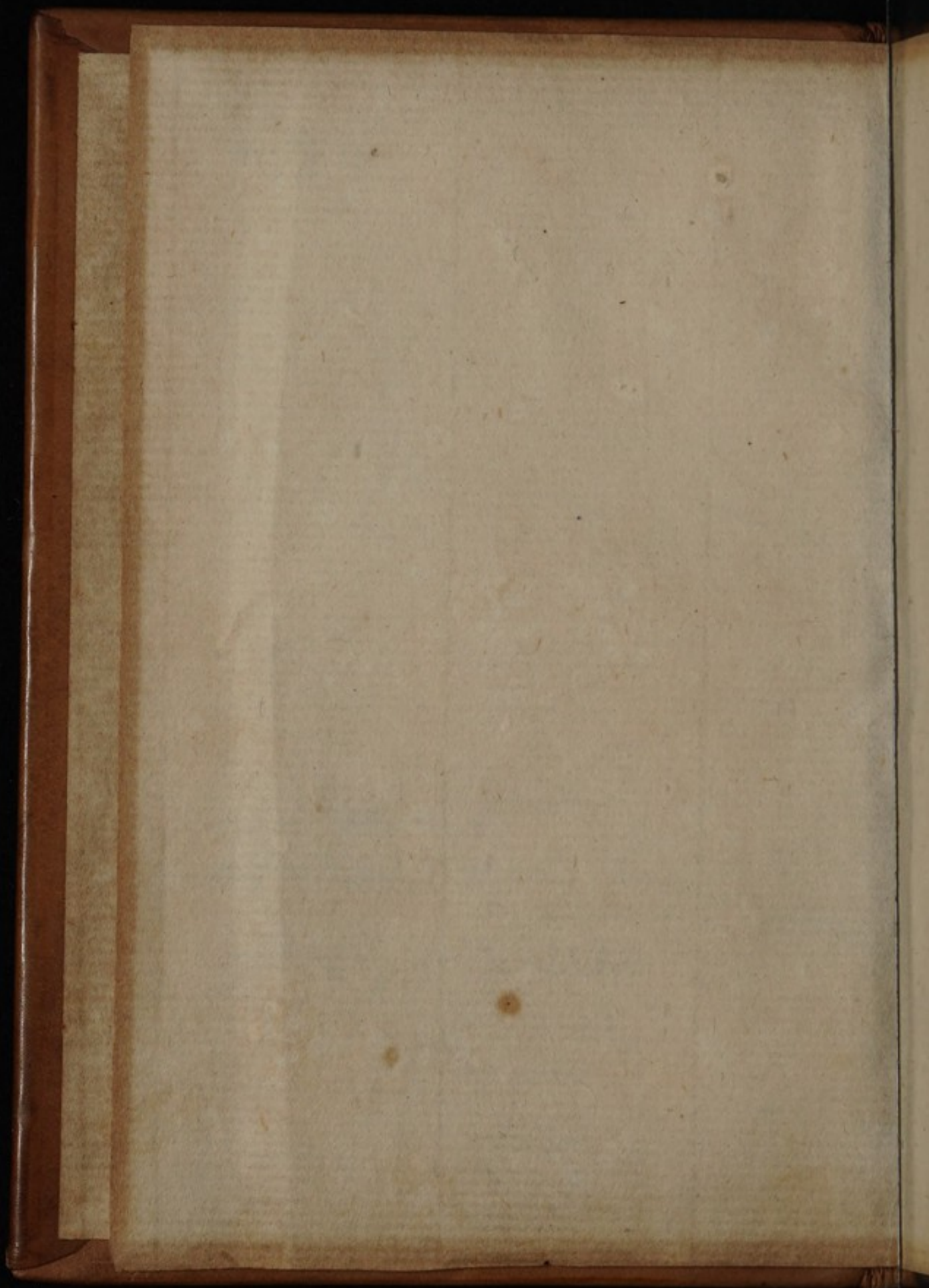


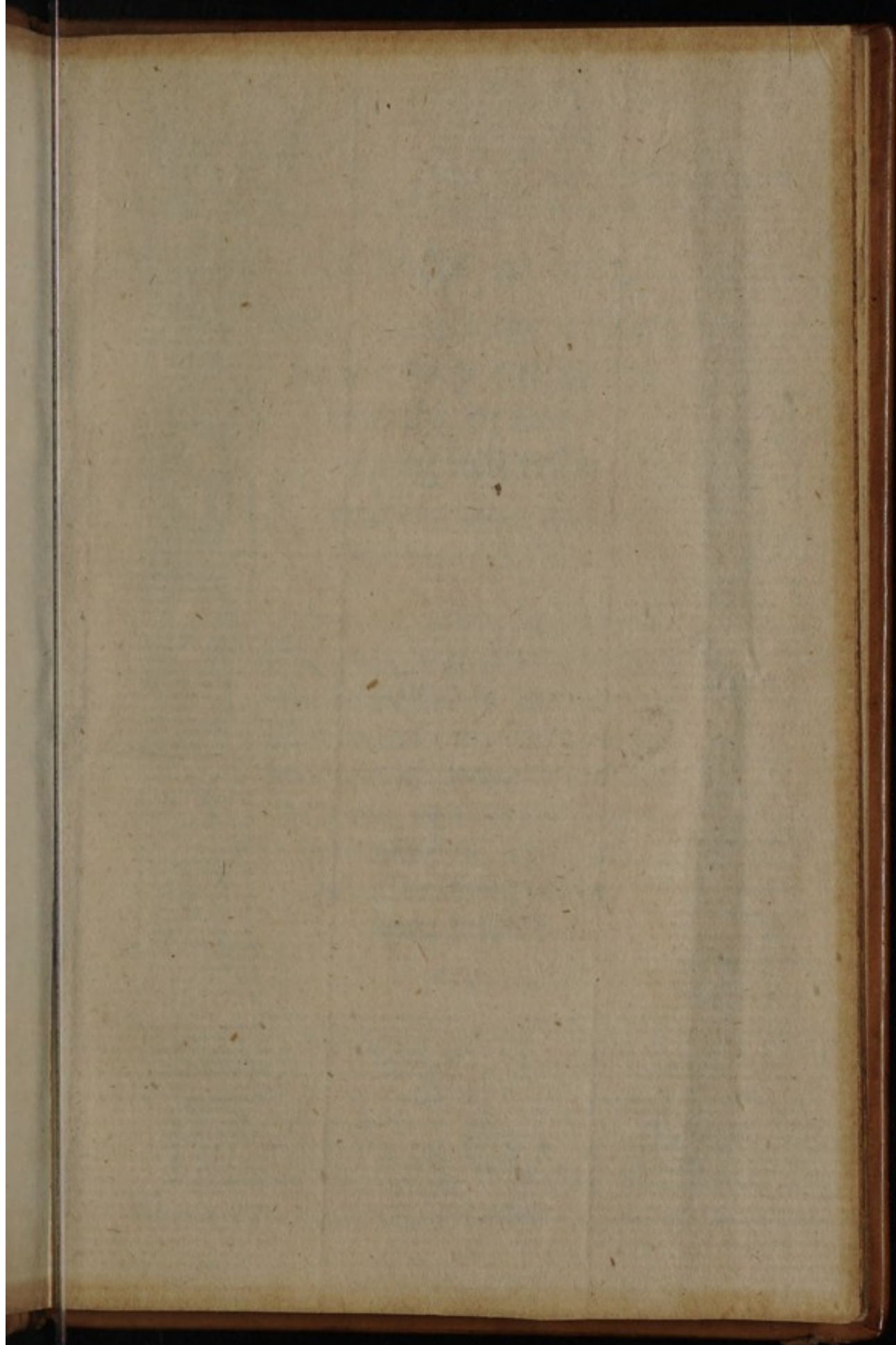
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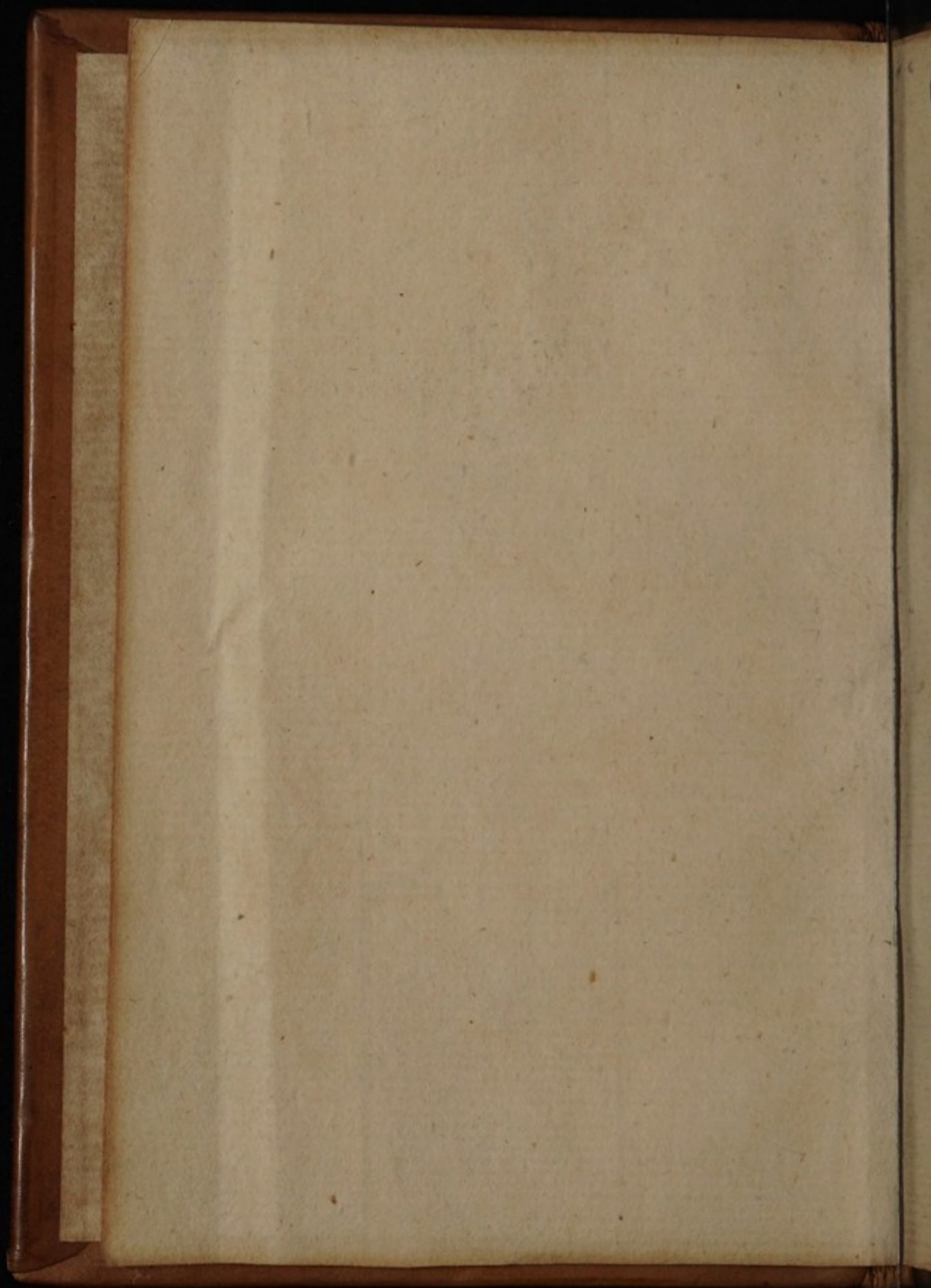
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Signature at head of tp
probably Rev. Caesar Walpole
[c 1557-1627] (Venn)
Sotheby 8-10 June 1931
Lot 247









Cap: Walpau



**A booke, or coun-
seill against the disease
commonly called the
sweate, or swea-
tyng sicknesse.**

Made by Ihon Calus
doctour in phisicke.

Very necessary for euery
personne, and muche requi-
site to be had in the handes
of al sortes, for their better
instruction, preparacion, and
defence, against the soue-
rein compung, and fear-
ful assaultyng of the
same disease.

Richard 1552. Reynel



ST. JOHN'S COLLEGE
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To the righte honourable
William Earle of Penbroke, Lorde
Herbert of Cardife, knight of the honour-
able ordre of the garter, and president of
the kynges highnes counsell in
the marches of Wales:
Ihon Calus wisheth
helth and honour.



In the fereful tyme
of the sweate (ryghte
honourable) many res-
orted vnto me for
counseil, among whōe
some beinge my fren-
des & acquaintance, desired me to write
vnto them some litle counseil howe to
gouerne themselves therin: saipng al-
so that I should do a greate pleasure
to all my frendes and contrimen, if I
would deuise at my laisure some thig,
whiche from tyme to tyme might re-
maine, wherto men might in such cases
haue a recourse & present refuge at all
nedes, as thē they had none. At whose
requeste, at that tyme I wrote diuerse
counseiles so shortly as I could for the

A.ij.

pres

The Epistle.

present necessite, whiche they bothe
vsed and dyd geue abroad to many o-
thers, & further appoynted in my ielf
to fulfill (for so much as laye in me) the
other parte of their honest request for
the time to come. The whiche the bet-
ter to execute and bypuge to passe, I
spared not to go to all those that sente
for me, bothe poore, and riche, day and
night. And that not only to do the that
case that I could, & to instructe the for
their recouery: but to note also thro-
ughly, the cases and circumstaunces of
the disease in diuerse persons, and to
vnderstande the nature and causes of
thesame fully, for so much as might be.
Therefore as I noted, so I wrote as
lasure then serued, and finished one
booke in Englishe, onely for Englishe
men not lerned, one other in latine for
men of lerninge more at large, and ge-
nerally for the help of the which here-
after should haue nede, either in this
or other countreis, that they may lerne
by our harmes. This I had thoughte
to haue set furth before christmas, & to
haue

haue geue to your lordshippe at new
perestide, but that diuerse other busi-
nesses letted me. Neuertheles that
which then coulde not be done cometh
not now out of season, although it be
neuer so simple, so it may doe ease here-
after. which as I trust this shal, so for
good wil I geue and dedicate it
vnto your good Lordshippe,
trustyng thesame will take
this with as good a mind,
as I geue it to your
honour, whiche our
Lorde preserve and
graunt long to
continue.

At London the first of Aprill.

1552.

The booke of Thon Calus
against the sweatyng sicknes.



And beyng borne
not for his owne vse
and comoditie alone,
but also for the com-
mō benefite of many,
(as reason wil and al
good authoures write) he whiche in
this world is worthy to lyue, ought al-
wayes to haue his hole mynde and in-
tente geuen to profite others. Whiche
thynge to shewe in effecte in my
selfe, although by fortune some waies
I haue ben letted, yet by that whiche
fortune cannot debarre, some
waies again I haue declared. For af-
ter certein yeres beyng at cambrige, I
of the age of .xx. yeres, partly for mine
exercise and profe what I coulde do,
but chesely for certein of my very frē-
des, dyd translate out of Latine into
Englishe certein workes, haupng no-
thyng els so good to gratifie thein
w. wherof one of S. Chrysostome de
modo orandi deum, that is, of þ man-
ner

ner to praye to god, I sent to one my frende then bepng in the courte. One other, a woorke of Erasmus de vera theologia, the true and redy waye to reade the scripture, I dyd geue to maister Augustine Stiwarde Alderman of Norwiche, not in the ful as the authore made it, but abbreviate for his only purpose to whome I sent it, Lesung out many subtile thinges, made rather for great & learned diuines, the for others. The thirde was the paraphrase of the same Erasmus vpon the Epistle of, S. Jude, whiche I translated at the requeste of one other my deare frende.

These I did in Englishe the rather because at that tyme men ware not so geuen all to Englishe, but that they dyd fauoure & maykeine good learning contained in tongues & sciences, and did also study and apply diligently the same the selues. Therfore I thought no hurte done. Sence h tyme diuerse other thynge I haue written, but with entente neuer more to write in
A. iiij. the

A Counseill against

the Englishe tongue, partly because the comoditie of that which is so writ: ten, passeth not the compasse of Eng: lande, but remaineth enclosed within the seas, and partly because I thought that labours so taken should be halfe losse among them whiche sette not by learning. Thirdly for that I thought it beste to avoide the iudgement of the multitude, from whome in maters of learning a man shalbe forced to dissente, in disproung that whiche they most approue, & approung that whiche they moste disallowe. Fourthly for that the common setting furthe and printig of euery foolish thing in eng: lish, both of phisicke vnperfectly, and other matters vndiscretly, diminishe the grace of thinges learned set furth in the same. But chiefly, because I wolde geue none example or comforte to my countrie men, (whō I wolde to be now, as here tofore they haue bene, comparable in learning to men of other countries) to stonde onely in the Englishe tongue, but to leaue the
simplicite

simplicitie of thesame, and to procede further in many and diuerse knowe-
leges bothe in tongues and sciences at
home and in vniuersities, to the ad-
ourning of the cōmon welthe, better
seruice of their kyng, & great pleasure
and commodite of their owne selues,
to what kinde of life so euer they shold
applie them. Therefore whatsoeuer
sence that tyme I minded to write, I
wrote & same either in greke or latine.
As firste of all certein commentaries
vpon certein bokes of William fra-
mingh I, maister of art in Cambridge, a
man of great witte, memorie, diligence
and learning, brought vp in thesame
scholes in Englande that I was, euer
frō his beginnyng vntil his death. Of
the which bokes. ij. of cōtinētia (or cō-
tinence) wer in prose, & reste in metre
or verse of diuerse kindes. One a com-
forte for a blind mā, entituled ad Aemi-
lianum cæcum consolatio, one other
Epyrosus, seu incendiū sodomorū,
the burnyng of Sodome. The thirde
Laurentius, expresseing the tormentes

A Counsell against

of Saincte Laurence. The fourthe,
Idololatria, Idolatrie, not after the
trade and beine of scripture (wherein
he was also very well exercised) but
conformable to scripture and after the
civile and humane learning, declar-
ing them to worshippinge Mars, that
warre, or fight: Venus, that lyue in-
continently: Pluto, that folowe riches
covetously: and so forth through all
vices viced in his time. The fiveth booke
Arete, vertue: the sixth, Epigrammes,
contained in two bookes, whiche by an
epistle of his owne hand before þe booke
yet remainyng, he dedicated unto me,
purposyng to haue done many more
pretty thynges, but that cruell death
preuented, and toke him away wher he
and I was borne at Norwiche, in the
yere of our Lord M.d.xxxvii. the xxix
daie of September, beyng then of the
age of. xxv. yeres, vii. Monethes, and
vi. daies, a greate losse of so notable a
younge man. These workes at his death
he willed to comme to my handes, by
whiche occasion after I had viewed the,
and

and perceiued them ful of al kyndes of
learnynge, thinkynge the no workes for
all me to vnderstande with out helpe,
but such as were wel sene in all sortes
of authours: I endeuoured my selfe
partely for the helpe of others, & part-
ly for mine owne exercise, to declare
vpon them the profite of my studie in
civile and humane learnynge, and to
haue before mine eyes as in a worke
(which was alwaies my delyght) how
muche I had profited in the same.
Thys so done, I toynd euery of my
commentaries to euery of hys saied
bokes, saier wrytten by Nicolas Ber-
gate puple to the saied Maister Fra-
myngham, myndynge after the iudge-
ment of learned men had in the same,
to haue set them furthe in prynte, if it
had ben so thought good to them. For
whych cause, at my departynge into
Italie, I put an Epistle before them
dedicatorie to the right Reuerend fa-
ther in God Thomas Chirbye, now
Bishoppe of Norwiche, because the
same maister Framyngham loued hym
aboue

A Counseill against

about others. Ye after my departure
deliuered the booke to the reuerende
father in god Iho Shippe, late bishop
of Hereforde, then to D. Thirtle, tu-
tor to the sayd maister frampngha, fro
him to spy Richard Morisine, now am-
bassadoure for y^e kinges maiestie with
theperour, then to D. Tailour Deane
of Lincolne, and spy Thomas Smithe
secretarie after to y^e kinges Maiestie,
all great learned men. Fro these to o-
thers they wente, among whome the
booke died, (as I suppose,) or els be
closely kept, that after my death they
may be sett furthe in the names of them
which now haue the, as their workes.
Howe soeuer it be, wel I knowe that
at my retorne out of Italie (after vij.
yeres continuance ther) into Englad,
I coulde neuer vnderstand wher they
wer, although I bothe diligently and
desirously sought the. After these I
translated out of Greke into Latine a
litle booke of Nicephorus, declarunge
howe a man maye in praisunge confesse
hym selfe, which after I dyd geue vnto
to

to Iohn Grome bacheler in arte, a yong
man in yeres, but in witte & learning
for his tyme, of great expectaciō. That
done I beganne a chronicle of the citie
of Norwiche, of the beginninge therof
& thinges done ther frō time to time,
The matere wherof yet rude and vn-
digested lyeth by me, which at laisure
I minde to polishe, and to make an
end of that I haue begunne. And to be
shorte, in phisicke diuerse thynge I
haue made & sett forth in print bothe
in Greke and Latine, not myndng to
do other wise, as I haue before said, al
my life: for which cause al these thin-
ges I haue reherced, els superfluous
in this place. Yet see, meaning now to
counseill a litle agaynst the sweatng
sickenes for helpe also of others, not
withstandng my former purpose, two
thynge compell me, in writynge ther-
of, to retorne agayne to Englishe.
Necessite of the matter, & good wyl to
my countrie, frendes, & acquaintance,
whiche here to haue required me, to
whome I thinke my selfe borne.

Necessite,

A Counsell against

Necessite, for that this disease is almoste peculiar vnto vs Engliſhe men, and not common to all men, folowynge vs, as the shadowe the body, in all countries, albeit not at al times. Therefore compelled I am to vse this our Engliſhe tongue as best to be vnderſtande, and moſte nedeful to whome it moſt foloweth, moſt behoueth to haue ſpedy remedie, and often tynes leaſte nyghe to places of ſuccourre and comforte at lerned mennes handes: and leaſte nedefull to be ſet furthe in other tongues to be vnderſtand generally of all perſons, whome it either haunteth not at all, or els very ſeldome, as ones in an age. Thinkynge it alſo better to write this in Engliſhe after mine owne meanynge, then to haue it tranſlated out of my Latine by other after their miſunderſtandynge.

Good wyll to my countrie frendes and acquaintance, ſepnge them wpyth out defence pelde vnto it, and it ferefully to inuade the, furioſely handle them, ſpedily oppreſſe them, vnmerecyfully

fully choke them, and that in no small numbers, and such persons so notably noble in birthe, goodly conditions, graue sobrietie, singular wisedoe, and great learnynge, as Henry Duke of Suffolke, and the lord Charles his brother, as fewe hath bene sene lyke of their age: an heuy & pitiful thyng to here or see. So that if by onely learned men in phisicke & not this waye also it should be holpen, it were nedeful almost halfe so many learned men to be redy in euery toun and citie, as there should be sweatyng sicke folkes. Yet this notwithstanding, I wyll every man not to refuse the counsell of the present or nyght phisicen learned, who inate, accordyng to the place, persone, cause, & other circūstances, geue more particular counseil at nede, but in any wise exhorte him to seke it with all diligence. To this enterpryse also as monge so many learned men, not a litle stirreth me the gentilnes and good willes of al sortes of men, which I haue well proued heretofore
by

by my other former booke. Mindpunge
therefore with as good a will to geue
my counseil in this, and trusting for no
lesse gentlenes in the same, I wyl
platinly and in English for their better
vnderstandpunge to whome I write,
firste declare the beginnyng, name,
nature, and signes of the sweatyng
sickness. Next, the causes of the same.
And thirdly, how to preserve men fro
it, and remedy them whē they haue it.

The begin-
nyng of the
disease.

In the yere of our Lorde God, M.
CCCC.lxxxv. shortly after the vij.
daye of august, at whiche tyme kynge
Henry the seventh arrived at Milford
in Walles, out of Fraunce, and in the
firste yere of his reigne, ther chaunced
a disease among the people, lastyng the
reste of that monethe & all September,
which for the soubdaine sharpenes and
vntoward cruelnes passed the pestilence.
For this commonly geueth. in. oz. iij.
often. vij. sumtyme ix. as that firste at
Athenes whiche Thucidides descri-
beth in his seconde booke, sumtyme. xj.
and sumtyme. xiiij. dayes respecte, to
whome

1175
1485

Whome it vereth. But that immediatly
killed some in opening theire win-
dowes, some in plaieng with childre in
in their strete dozes, some in one hour,
many in two it destroped, & at the lon-
gest, to the that merilpe dined, it gaue
a sorowful Supper. As it founde them
so it toke them, some in sleape some in
wake, some in mirth some in care,
some fasting & some ful, some busy and
some idle, and in one house sometyme
three sometime five, sometyme seven
sometyme eyght, sometyme more some
tyme all, of the whyche, if the haulfe
in euerpe Towne escaped, it was
thoughte great fauour. Now, or wyth
what maner it toke them, with what
grieffe, and accidentes it helde theym,
herafter the I wil declare, whē I shal
come to shewe the signes therof. In
the mene space, know that this disease
(because it most did stand in sweating
from the beginning until the endyng)
was called here, the Sweating sick-
nesse: and because it firste beganne in
Englande, it was named in other co-
untries

untries, the englishe sweat. Yet some
 coniecture that it, or the like, hath bene
 befoze seene among the Grekes in the
 siege of Troie. In the perour Octauis
 us warres at Cantabria, called nowe
 Biscaye, in Hispanie: and in the Tur-
 kes, at the Rhodes. How true that is,
 let the aucthours loke: how true this
 is, the best of our Chronicles sheweth,
 & of the late begonne disease the frethe
 memorie yet confirmeth. But if the
 name wer now to be geuen, and at my
 libertie to make thesame: I would of
 the maner and space of the disease (by
 cause thesame is no sweat onely, as her
 after I will declare, & in the spirites)
 make the name *Ephemera*, which is to
 say, a feuer of one natural day. A feuer,
 for the feruor or burning, dieth & swe-
 ating feure like. Of one naturall day,
 for that it lasteth but the time of .xxiiij.
 houres. And for a distinction from
 the commune *Ephemera*, that Galene
 writeth of, comming both of other ca-
 uses, and wpth vnlike paines, I would
 putte to it either Englishe, for that it
 fol:

follooweth someche English menne, to
 who it is almoste proper, & also began
 here: or els pestilent, for that it cometh
 by infection & putrefaction, otherwise
 then doth the other Ephemera. Whic
 che thing I suppose may the better be
 done, because I se straunge and no en
 glish names both in Latine and Gre
 ke, by commune vsage taken for Eng
 lische. As in Latin, feure, Quotidia,
 Tertian, Quartane, Aier, Infection,
 Pestilence, Momite, Verion, Reines
 Meines, Peines, Chamere, Numbre,
 &c. a litle altered by the commune pro
 nunciacion. In Greke, Pleuresie, Is
 chiada, Hydrops, Apostema, Phleg
 ma, and Chole: called by the vulgare
 pronunciatio, Schiatica, Dropsie, Im
 postume, Phleume, & Choler: Gyn
 also, and Boutpre, Sciourel, Mause,
 Rophe, Phrase, Paraphrase, & cephe,
 wherof cometh Chaucers couercephe,
 in the romant of the Rose, writte and
 pronouced comonly, kerchief in þ south,
 & couerchief in the north. Therof euer
 head or principall thing, is comunly
 called cephe, pronouced & writte, chief
 B. ij. Clerg

Infecti
 = an

1506
 1517
 1528
 1551
 Merp many other there be in our com-
 mune tongue, whiche here to rehearse
 were to long. These for an example
 shortely I haue here noted. But for
 the name of this disease it maketh no
 no matter, the name of Sweat beyng
 comonly vled. Let vs therfore returne
 to the thing, which as occasiō & cause
 serued, came againe in the. M. D. vi.
 the. xxi. yeare of the said Kpng Hen-
 ry the seventh. After that, in the yeare
 M. D. xvii. the. ix. yeare of Kpng
 Henry the viii. and endured from Iu-
 ly, vnto the myddest of Decēbre. The. iiii.
 tyme, in the yeare. M. D. xxviii. the
 cc. yeare of the said Kpng, beginning
 in the ende of May, & continuing Iune
 and Iuly. The fifth tyme of this fear-
 ful Ephemera of Englande, and pesti-
 lent Sweat, is this in the yeare. M. D.
 Lj. of oure Lorde G D D, and the
 fifth yeare of oure Soueraigne Lorde
 King Edward the sixth, beginning at
 Shrewesbury in the myddest of April,
 proceedinge with greate mortalitie to
 Ludlowe, Breckene, and other places

in Wales, then to Westcheste, Loo-
uentre, Drenfoorde, and other townes
in the Southe, and such as were in
and aboute the way to London, whe-
ther it came notablie the seuenth of
Iuly, and there continuing sore, with
the losse of. vii. C. lxi. from the. ix. day
vntil the. xvi. daye, besides those that
died in the. vii. and. viii. dayes, of whō
no registre was kept, frō that it abated
vntil the. xxx. day of the same, with the
losse of. C. xlii. more. Then ceassing
there, it wente from thence throughe
al the east partes of England into the
Northe vntill the ende of Auguste, at
whiche tyme it diminished, and in the
ende of Septembze fully ceased.

This disease is not a Sweate onely,
(as it is thought & called) but a feuer,
as I saied, in the spirites by putrefac-
tion venemous, with a fight, trauaile,
and labour of nature againste the in-
fection recepued in the spirites, wher-
vpon by chaunce foloweth a Sweate,
or issueth an humour compelled by na-
ture, as also chanceth in other sicknes

the Sweat.

ses whiche consist in humours, when they be in their state, and at the worst in certein dayes iudicial, as wel by vomites, bledinges, & fluxes, as by sweates. That this is true, the self sweates do shewe. For as in vtter busineses, bodiees þe soze do labour, by trauail of the same are forced to sweat, so in inner diseases, the bodiees trauelled & labored by the, are moued to the like. In which labors, if nature be strong & able to thrust out the poiso by sweat (not otherwise letted) þe persō escapeth: if not, it dieth. That it is a feuer, thus I haue partly declared, and more wil streight by the notes of the disease, vnder one shewing also by the same notes, signes, and short tariance of the same, that it consisteth in the spirites. First by the peine in the backe, or shoulde, peine in the extreme partes, as arme, or legge, with a fushing, or wind, as it semeth to certeine of the pacientes, flieng in the same. Secondly by the grief in the liuer and the nigh stomacke. Thirde by the peine in the head, & madness of

signes & tokens
of it:

- 1.
- 2
- 3

of the same. Fourthly by the passion ⁴
of the hart. For the flushing or wynde
comming in the vtter and extreame
partes, is nothing els but the spirites
of those same gathered together, at the
first entring of the euell aire, agaynst
the infection therof, & keeping the same
from place to place, for their owne sa-
uegarde. But at the last infected, they
make a grief where they be forced, whi-
che commonly is in tharme or legge (the
farthest partes of their refuge) the
backe or shulder: trieng ther first a brūt
as good souldiers, before they wil let
their enemy come further into their
dominion. The other grefes be there-
fore in thother partes aforesaid & soer,
because the spirites be there most plē-
tuous as in their founteines, whether
alwaies the infection desireth to go. For
frō the liuer, the nigh stomack, braine,
and harte, come all the .iij. sortes, and
kynnes of spirites, the gouernours of
oure bodie, as firste spronge there.
But from the hart, the liuish spirites.
In putrifying wherof by the euell aier
in

5 In bodies fit for it, the harte is oppressed. Whereupon also foloweth a marvellous heauinesse, (the fifthe token of this disease,) and a desire to scape, neuer contented, the senses in al partes beynge as they were bounde or closed vp, the partes therfore left heuy, vnliue, and dulle. Laste foloweth the shorte abidinge, a certeine Token of the disease to be in the spirites, as wel may be proued by the Ephemera that Galene writethe of, whiche because it consisteth in the Spirites, lasteth but one natural day. For as fire in hardes or straw, is sone in flambe & sone oute, euen so heate in the spirites, either by simple distemperature, or by infection and putrefaction therein conceived, is sone in flambe and sone out, and soner for the vehemence or greatnes of the same, whiche without lingering, consumeth sone the light matter, contrary to al other diseases resting in humours, wherein a fire ones kindled, is not so sone put out, no more then is the same in moiste woodde, or fat Sea coles,

as well by the particular Example of
the pestilence, (of al others most lyke
vnto this) may be declared, whyche by
that it stādeth in euell humors, tarieth
as I said, sometyme, from. iiii. vii. ix. &
x. vntill. xiiij. dayes, differentlie from
this, by reason therof, albeit by infec-
tion most lyke to this same. Thus
vnder one laboure shortelie I haue de-
clared, bothe what this disease is,
wherein it consisteth, howe and with
what accidentes it griueth and is dif-
ferente from the Pestilence, and the
propre signes, and tokens of thesame,
without the whiche, if any do sweate,
I take theym not to Sweate by this
Sickenesse, but rather by feare, heate
of the peare, many clothes, greate ex-
ercise, affection, excesse in diete, or at
the worst, by a smal cause of infection,
and lesse disposition of the bodi to this
sicknes. So that, insomuche as the bo-
dy was nat al boide of matter, sweate
it did when infection came: but in that
the matter was not greate, thesame
coude neyther be perilous nor paine:
B.v. ful

ful, as in others, in whom it was greater cause.

The causes.
2.

Infection of
Air by distem-
perature of
the time

Exhalations

The site &
nature of
soyle as
mistes.
mistes. &c.

Hetherto I haue shewed the beginning, name, nature, & signes of this disease: now I will declare the causes, which be .ij. infectiō, & impure spirites in bodies corrupt by repletiō. Infectiō, by thaire receiuing euell qualities, distēping not only p hēte, but the hole substance therof, in putrifieng the same, & that generally. ij. waies. By the time of the yere vnnatural, & by the nature & site of the soile & region: wherunto maye be put the particular accidentes of this same. By the time of the yere vnnatural, as if winter be hot & drie, somer hot and moist: (a fit time for sweates) the spring colde and drie, the fall hot & moist. To this maye be ioyned the euell disposition by constellation, whiche hath a great power & dominion in al erthly thinges. By the site & nature of the soile & regiō, many waies. First & specially, by euell mistes & exhalatiōs drawen out of the ground by the sūne in the heate of the yere, as chanced among the Grekes in the siege of Troy, where

Wherby died firste dogges & mules, af-
ter, mē in great numbze: & here also in
Englād in this m.d.lj. yeare, the cause
of this pestilent sweate, but of dyuers
nature. Whiche miste in the countrie
wher it began, was sene flie frō tounē
to tounē, with suche a stincke in mor-
ninges & eueninges, that mē could scar-
cely abide it. Thē by dampes out of the
earth, as out of Galenes Barathrū, or
the poetes auernū, or aornū, the damp-
es wherof be such, that thei kil þ bir-
des flieg ouer them. Of like dampes, I
heard in the north cōūtry in cole pits,
wherby the laboring mē be streight kil-
led, except befoze the houre of coming
therof (whiche thei know by þ flame of
their cādle) thei auoid the groūd. Thir-
dly by putrefactiō or rot in groūdes af-
tre great floudes, in carions, & in dead
men. After great fluddes, as happened
in þ time of Gallien thēperoz at rome,
in Achaia & Libia. Wher the seas sodē-
nly did ouerflow þ cities nigh to þ sa-
me. And in the .xi. yeare of Pelagius,
when al the floudes throughe al Itā-
lye didde rage, but chieflie Tibris at
Rome,

at Rome, whiche in many places was as highe as the walles of the citie.

In carions or dead bodles, as fortunèd here in Englande vpon the sea bankes in the tyme of King Alured, or Alfrede, (as some Chroniclers write) but in the time of king Ethelred after Sabellicus, by occasion of drowned Locustes cast vp by the Sea, which by a wynde were driuen oute of fraunce thether. This locust is a flie in bignes of a mānes thumbe, in colour broune, in shape somewhat like a greshopper, hauing .vi. fiete, so many wynges, two tieth, & an hedde like a horse, and therfore called in Italy Caualleto, where ouer y^e citie of Padoa, in the yere .m. d. xlis. (as I remembre,) I, with manye more did see a swarme of theim, whose passage ouer the citie, did laste two hours, in bzeadth inestimable to euery man there. Here by example to note infection by deadde menne in Warres, either in rotting aboue the ground, as chaunced in Athenes by theim of Ethiopia, or els in beynge buried ouerly

as

as happened at Bulloigne, in the yere
M. D. xlv. the yere after king Hen-
ry the eight had conquered the same, or
by long continuance of an hoste in one
place, it is more plaine by dayly expe-
rience, then it needeth to be shewed.

Therefore I wil now go to the fourth
especial cause of infectiō, the pent aier,
breaking out of the ground in yearth-
quakes, as chaunced at Venice in the
firste yere of Andrea Dandulo, then
Duke, the .xxiii. day of Januarie, and
xx. hour after their computacion. By
which infectiō mani died, & many wer
bozne before their time. The v. cause
is close, & vntirred aier, & therfore pu-
trified or corrupt, out of old welles, ho-
les in y^e ground made for grain, wherof
many I did se in & about Pesaro in Ita-
ly, by openig the aiter a great space,
as both those countreimē do cōfesse, & al-
so by exāple is declared, for y^e manye in
openig the vntwarily be killed. Out of
caues, & tōbes also, as chaūced first in
the country of Babilonia, proceeding af-
ter into Grece, and so to Rome, by oc-
casion

by pent aier
breaking out
after earth
quakes

as also out
old welles, &
vaultes &c

caſſion that y^e ſouldiers of the emperor
 Marcus Antoninus, vpon hope of mo-
 ney, brake vp a golden coffine of Au-
 dius Caſſius, ſpiēg a litle hole therein,
 in the tēple of Apollo in Seleucia, as
 Ammianus Marcellinus writeth. To
 theſe mai be ioyned the particular cau-
 ſes of infectiō, which I cal the acciden-
 tes of the place, augmenting theſame.
 As nigh to dwelling places, merſhe, &
 muddy groundes, puddles or donghil-
 les, ſinkes or canales, eaſing places or
 carions, deade ditches or rotten gro-
 undes, cloſe aier in houſes or ualleis,
 with ſuche like. Thus muche for the
 firſte cauſe.

*uice: Impur-
 ities in bodies
 rupts by re-
 pletion:.*

The ſecond cauſe of this Englyſhe
 Ephemera, I ſaid were thimpure ſpi-
 rites in bodies corupt by repletio. Re-
 pletion I cal here, abundance of humo-
 res euell & malicioſe, from long time
 by litle & litle gathered by euell diete,
 remaining in the bodie, coming either
 by to moche meate, or by euell meate in
 qualitie, as infected frutes, meates of
 euell uſe or nutriment: or both ioyned.

To

To such spirites when the aire infectiue cometh cōsonant, thē be thei distēpered, corrupted, sore handled, & oppressed, thē nature is forced, & the disease engendred. But while I doe declare these impure spirites to be one cause, I must remoue your myndes frō spirites to humours, for that the spirites be fedde of the finest partes therof, & after bringe you againe to spirites where I toke you. And forsomuche as I haue not yet forgotten to whome I write, in this declaration I will leaue a part all learned & subtil reasōs, as here bold & vnniete, & only vse suche as be most euident to whom I write, & easiest to be vnderstanden of the same: and at ones therewith shew also why it haūteth vs English men more thē other nations. Therfore I passe ouer the vngētle sauoure or smell of the sweate, grosse-nes, colour, and other qualities of the same, the quantitie, the daunger in stopping, the maner in coming furtherdily, or hardily, hot or cold, the notes in the excremētes, the state longer or
soer,

the Sweat.

fozer, with suche others, which mai be
tokens of corrupt humours & spirites, &
onli wil stand vpon .iii. reasons declaring
same sweet by gret repletio to be in vs
not otherwise for al y euel aire apt to
this disease, more then other natiōs. for
as herafter I wil shew, & Galē confir-
meth, our bodie cā not suffre any thig
or hurt by corrupt & infectiue causes,
except ther be in the a certē mater pre-
pared apt & like to receiue it. els if one
were sick, al shuld be sick, if in this co-
untry, in al countres wher the infection
came, which thig we se doth not chāce.
for touching the first reason, we se this
sweeting sickness or pestilēt Ephēmera,
to be oft in Englad, but neuer entrench
Scotland, (except the borders) albeit
thei both be ioinctly within the cōpas
of on sea. The same beginning here, hath
assailed Brabant & the costes nigh to
it, but neuer passed Germany, where
ones it was in like facio as here, with
great mortalitie, in the yere .m.d.cxix.
Cause wherof none other there is na-
turall, then the euell diet of these three
countreys

1213
If diet in
each eating
is murther

countreies whiche destroy more meates
and drynckes withoute al orde, cōueniēt
time, reaso, or necessite, the either
Scotlande, or all other countreies vnder
the sunne, to the greate annoiance
of their owne bodie and wittes, hin-
derance of them which haue nede, and
great dearth and scarcitie in their cō-
mon welthes. Wherfore if Esculapius
the inuentour of phisike, & sauer of mē
from death, and restorer to life, should
returne againe into this world, he could
not saue these sortes of men, hauing so
moche sweatynge stuffe, so many euill
humoures laid vp in store, fro this dis-
pleasante, feareful, & pestilent disease:
except thei would learne a new lesson,
& folowe a new trade. For other wise,
neither the auoidynge of this countreie
(the seconde reason) nor flyng into o-
thers, (a commune refuge in other
diseases) wyl preserve vs Englishe
men, as in this laste sweate is by ex-
perience well proued in Wales, An-
twerpe, and other places of Brabant,
wher only our contrimen were sicke.

A Counsell against

& none others, except one or .ii. others
of the englishe diete, which is also to be
noted. The cause hereof natural is
onely this, that they caried ouer with
thē, & by lyke diete ther increased that
whiche was the cause of their disease.
Wherefore lette vs asserteine our
selues, that in what soeuer contrie
lyke cause and matter is, there com-
myng lyke aier and cause efficient, will
make lyke effecte and disease in per-
sons of agreable complexions, age, and
diet, if the tyme also doe serue to
these same, and in none others. These
I putte, for that the tyme of the yere
hote, makethe moche to the malice of
the disease, in openyng the pores of
the body, lettynge in the euill aier,
resolupnge the humores and makynge
them flowable, and disposing therfore
the spirites accordynge, besyde,
that (as I shewed in the first cause of
this pestilente sweate) it stirreth and
draweth out of the erthe euill exhala-
tions and mistes, to th infection of the
aier and displeasure of vs. Diet I put,
for

for that they of the contrarie diet be
 not troubled with it at all. Age and
 complexion, for this, that although it
 spareth no age of bothe kyndes, nor no
 complexion but some it touchethe, yet
 for the most parte (wherby rules and
 reasones be alwayes to be made) it
 vered them of the middle age, better
 luste, and them not moch vnder that,
 and of complexions hote & moiste, as
 fitteste by their naughtye & moche sub-
 tiltie of blode to fede the spirites: or
 nigh and lyke to thesame in some one
 of the qualities, as cholerike in hete,
 phlegmatike in moister, excepte tho-
 ther their qualities, as drynesse in cho-
 lerike, & cold in phlegmatike, by great
 dominion ouer thother, did lette. For
 the clene contrarie complexions to the
 infected aier, alwaies remaine helth-
 ful, saulfe and better then tofore, the
 corrupte and infected aier notwithstanding.
 Therefore cold and drie per-
 sons either it touched not at all, or
 very fewe, and that wyth no danger:
 such I say as beside their complexion,

L.ij.

Which

In people of
 middle age
 luste, of
 complexion hote
 moiste: &c.

A Counsell against

(Whiche is so harde to finde in any man exacte and simple, as exacte helthes) Were annoied with some corrupt humoures & spirites, & therfore mete by so moch to receiue it, & that by good reaso. For nothing can naturally haue power to do ought against any thing, excepte the same haue in it selfe a disposition by like qualities to receiue it. As the cause in the fote cannot trouble the shanke and leue the knee (the mean betwixte) except there were a greater consent and likenes of nature in sufferance (Whiche we call sympathian) betwixte those then thother. Nor fire refusynge stones, canne burne hardes, strawe, sticke and charcole, oile, ware fatte, and seacole, except these same first of al wer apte, and by conuenient qualities disposed to be enflamed and burned. Nor any man goeth about to burne water, because the qualities thereof be contrary, and the body vnz disposed to the like of fire. By whiche reason it may also be perceiued, that the venemouse qualitie of this corrupt
aire is

is hote and moiste. for it redily infec-
tethe the lyke complexions, and those
nygh vnto theim, and the contrary not
at all, or hardly: & easely doth putrify,
as doe the Southe wyndes. There-
fore next vnto those colde and drie cō-
plexions, olde men escaped free, as
like to theim by age: and children, as
voide of replecion consumed by their
great hete, and therefore alwaies redy
to eate. But in this disease the subtile
humour euill and abundant in full
bodies fedpung & spirites, is more to be
noted then the humour complexional,
whiche notwithstanding, as an helper
or hinderer to & same, is not to be neg-
lected. For els it should be in all coun-
tries and persones indifferently, wher
all complexiones be. The thirde and
laste reason is, & they which had this
sweat sore with perille or death, were
either men of welthe, ease, & welfare,
or of the poorer sorte such as were idle
persones, good ale drinkes, and Taverne
haunters. For these, by & great
welfare of the one sorte, and large

the sweat
gilded most
of welthe, ease
welfare.
or poorer, of
idle, or all

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drinckynge of thother, heped vp in their
bodies moche euill matter: by their
ease and idlenes, coulde not waste and
consume it. A confirmation of this is,
that the laborouse and thinne dieted
people, either had it not, because they
dyd eate but litle to make the mat-
ter: or with no greate grefe and dan-
ger, because they laboured out moche
thereof. Wherefore vpon small cause,
necessarily must folowe a smal effecte.
All these reasones go to this ende, that
persones of all contries of moderate
and good diete, escape thys Englishe
Ephmera, and those be onely vexed
there with, whiche be of immoderate
and euill diete. But why? for the euill
humores and corrupte aier alone? No.
for the pestilence and not the sweet
should rise. For what then? for y^e im-
pure spirites corrupte in theim selues
and by the infectiue aier. Why so?
for that of impure and corrupte hum-
ores, whether thei be blode or others,
can rise none other then impure spiri-
tes. For euery thyng is suche as that
Wherof

whereof it cometh. Now, that of the beste and fineste of the blode, yea in corrupte bodtes (whyche beste is nought) these spirites be ingendred and fedde, I before expressed. Therfor who wyl haue them pure and cleane, and him selfe free from sweat, muste kepe a pure and cleane diete, and then he shalbe sure.

Infection by the aier, and impure spirites by repletion thus founde and declared to be the causes of this pestilente sweat or Englishe ephemera, lette vs now see howe we maye preserue our selues from it, and howe it may be remedied, if it chaunce, wpth lesse mortalitie. I wpll begynne wpth preservation. That most of all dothe stande in auoidyng the causes to come of the disease, the thinges helping forward the same, & remouyng that which is already had & gotten. Al be done by the good order of thynges perteynyng to the state of the body. Therefore I will begin with diete wher I lefte, & then go furth with aier where I began.

The preseruation.

L. ii. gannc in

A Counseill against

in treatyng the causes, and declare the
waie to auoide infection, and so furthe
to the reste in order. Who that
lusteth to lyue in quiete suretie, out
of the sodaine danger of this Englihe
ephemera, he aboue all thynges, of
litle and good muste eate & spare not.
The laste parte wherof wyl please well
(I doubt not) vs Englihe men: the
firste I thinke neuer a deale. Yet it
must please theim that entende to lyue
without the reche of this disease. So
doyng, they shall easely escape it, for
of that is good, can be engendred no
euill: of that is litle, can be gathered
no great store. Therefore helthful must
he nedes be and free from this disease,
that vse the this kinde of liuyng and
maner in dietynge. An example hereof
may the wise man Socrates be, which
by this sorte of diete escaped a sore pes-
tilence in Athenes, neuer slepyng ne
kepyng close him selfe from the same.
Truly who will lyue accordynge to
nature and not to lust, may with this
diete be well contented. For nature is
pleased

*lett of litle
good:*

pleased with a litle, nor seeketh other
then that the mind boide of cares and
feares may be in quiete merily. and the
body boide of grete, maye be in life
sweetly, as Lucretius writeth. Here
at large to runne out vntill my breth
wer spent, as vpon a common place, as
gainst y^e intemperace or excessive diete
of Englande, thincommodities & dis-
pleasures of thesame many waies: and
contrarie, in commendation of meane
diete and temperance (called of Plato
sophrosyne, for that it cōserueth wis-
dome) and the thousande commodities
therof, both for helthe, welthe, witte,
and longe life, well I might, & lose my
laboure: such be our Englihe factions
rather then reasones. But for that I
purpose neither to wright a longe
worke but a shorte counseill, nor to
wery the reders with that they luste
not to here, I will lette that passe, and
moue thē that desire further to knowe
my mynde therein, to remember that
I sayd before, of litle & good eate and
spare not, wherby they shall easely
A. b. perceiue

A Counseill against

perceiue my meaning. I therefore go
furth with my diete, wherein my coun-
seill is, that the meates be helthfull,
and hollosmly kyled, swetly saued,
and wel prepared in rostynge, lethynge,
baking, & so furth. The bread, of swet
corne, wel leuened, and so baked. The
drinke of swete malte and good water
kynndly brued, without other drosse
nowe a daies vsed. No wine in all the
tyme of sweatynge, excepte to surche
whose sickenes require it for medicin,
for fere of inflampnge & openynge, nor
except y halfe be wel soden water. In
other tymes, old, pure, & smal. wishig
for the better executiō hereof & ouer-
sight of good and helthsome victalles,
ther wer appointed certein masters of
helth in euery cite and toun, as there
is in Italie, whiche for the good order
in all thynge, maye be in al places an
example. The meates I would to be
beale, muttone, kidde, olde lambe, chiz-
kyn, capone, henne, cocke, pertriche,
pheasane, felfare, smal birdes, pigeon,
yong pecockes, whose fleshe by a cer-
teine

2.
9
Bread.
Drinke.

flesh.

keine natural & secrete propertie neuer
putrefie, as hath bene proued. Conies,
porke of meane age, neither fatte nor
leane, the skynne take awape, roste, &
eatē colde: Tartes of prunes, gelies of
beale & capone. yong befe in this case a
litle poudered is not to be dispraised,
nor new egges & good milke. Butter
in a morning with sage and rewe fast;
yuge in the sweatyng tyme, is a good
preseruatiue, beside that it nourisheth.
Crabbes, crauelles, picrel, perche
ruffe, gogion, lampreis out of grauell
rivers, smeltes, dace, barbell, gornard
whitpug, soles, flunders, plaice, mil-
lers thumbes, minues & such others,
sodde in water & vinegre w rosemary
tyme, sage, & hore maces, & serued hote.
Peaswete salte fishe and linge, for the
saltes sake wastpuge & humores ther-
of, which in many frethe fishes rema-
ine, maye be allowed well watered to
thē that haue non other, & wel lyke it.
Nor all fishes, no more then al fleshes
be so euill as they be takē for: as is wel
declared in physik, & approued by the
olde

f. 22. r.

A Counseill against

olde and wise romaines moche in their
fishes, lusty chartusianes neuer in
fleshes, & helthful pooze people more
in fishe then fleshe. But we are now
a daies so butwisely fine, and womanly
delicate, that we may in no wise touch
a fishe. The olde manly hardnes,
stoute courage, & painfulness of Eng-
lande is vtterly driuen awape. in the
steede wherof, men now a daies receiue
womanlines, & become nice, not able
to withstande a blaste of wynde, or re-
siste a pooze fishe. And children be so
brought vp, that if they be not all date
by the fire with a toste and butire, and
in their furies, they be streight sicke.

Sauces.

fruite

Sauces to metes I appoint firste a-
boue all thynges good appetite, and
next Olives, capers, iule of lemons,
Barberies, Pomegranetes, Drenges
and Sozel, veriule, & vineigre, iule of
vnrype Grapes, thepes or Goleberies.
After mete, quinces, or marmalade,
Pomegranates, Drenges sliced eaten
with Suger, Succate of the pilles or
barkes therof, and of pomecitres, olde
apples

apples and peres, Drunes, Keisons
Dates & Nattes. Figges also, so they
be taken befoze dinner. els no frutes of
that pere, nor ralde herbes or rotes in
sallattes, for that in suche times they
be suspected to be partakers also of
the enfecte d aire.

Of aire so muche I haue spoken be
foze, as apperteinethe to the declaras
tion of enfection therby. Nowe I wyl
aduisse and counseill howe to kepe the
same pure, for so moche as may be, or
lesse enfecte d, and correete the same cor
rupte. The first is done in takynge a
waye causes of enfectio. The seconde,
by doyng in all pointes the contrary
thereto. Take awaye the causes we
maye, in dampnyng ditches, auoidynge
cariōs, lettynge in open aire, shunning
suche euil mistes as befoze I spake of,
not openynge or sturynge euill bre
thynge places, landynge muddy and
rotte groundes, buryeng dede bodyes,
keppynge canelles cleane, sinkes & eas
ynge places sweat, remouynge donges
hilles, bore and euil sauourynge thyn
ges,

ayr now to
kepte pur

A Counseill against

ges, enhabitunge high & open places,
close towarde the south, shutte for-
ward the winde, as reason wil & ther-
perience of. M. varro in the pestilence at
Corcyra confirmethe. To recte in dor-
ing the contrary we shall, in dypenge
the moiste with fyres, either in houses
or chambers, or on that side the cities,
townes, & houses, that lieth toward
the infection and wynde commyng to-
gether, chesely in mornynge & eue-
nynges, either by buryng the stubble
in the felde, or windfallynges in the
woodes, or other wise at pleasure. By
which policie skilful Acron delivered
Athenes in Gretia, and diuine Hippo-
crates abderā in Thracia fro y pesti-
lence, & preserved fro the same other the
cities in Grece, at diuerse times cōyng
with the wynde fro æthiopia, illyria
& pæonia, by putting to the fires wel
smelling garlādes, floures & odoures,
as Galene and Soranus wytte. Of like
pollicie for purgynge the aier were the
bonfires made (as I suppose) fro long
time hether to vled in y middes of som-
mer,

is how to
purged be
a corrupt

mer, and not onely for bigiles. In eō:
fortyng the spirites also, and by alter:
pyng the aier with swete odoures of
roles, swete perfumes of the same, roses
mary leaues, baies, and white sanders
cutte, afewe cloues steved in rose wa:
ter and vinegre rosate, the infection
shalbe lesse noious. With the same you
maye also make you a swete house in
castyng it abode therein, if firste by
auoidpyng the russhes and duste, you
make the house clene. Haue alwaies
in your handkercher for your nose and
mouth, bothe with in your house and
without, either the perfume before
saide, or vinegre rosate: and in your
mouth a pece either of setwel, or of the
rote of enula campana wel steved be:
fore in vinegre rosate, a mace, or berie
of Juniper. In wante of suche perfu:
mes as is beforesaide, take of mirrhe &
drie rose leues of eche a lyke quantite,
with a litle franke encense, for the like
purpose, and caste it vpon the coles: or
burne Juniper & their berries. And for
somoche as clenelines is a great help
to helth

*Spirits how
or comfort*

A Counseill against

20115 how to
be closed.

helthe, mine aduise is, that all your
clothes be swete smellynge and clene,
and that you washe your handes and
face not in warme water, but with
rose water and blagre rosate colde.
or elles with the faire water and vin-
egre wherein the pilles or barks of
oranges and pomegranates are sod-
den: or the pilles of pomecitres & sozel
is boiled. for so you shalle close the
pores agens the ayre, that it redily
entre not, and cole and tempre those
partes so washed, accordynge to the
right entente in curynge this disease.
For in al the discurse, preservatiō, and
cure of thys disease, the chefe marke &
purpose is, to minister suche thynges
as of their nature haue the facultie by
colpynge dryenge and closynge, to resiste
putrefaction, strength and defende the
spirites, comforte the harte, and kepe
all the body agens the displeasure of
the corrupte aire. wherfor it shal be
wel done, if you take of this cōposition
folowynge euery mornynge the weight
of .ij. d. in .vi. sponesfulles of water

Carbatiues

or Iuleppe of Sozel, & cast it vpon po-
 ur meate as pepper. ℞. seīs citri, ace-
 ros, ros. rub, sādā. citrin, ān, ʒ. i, bo-
 li armeni oriētal. ʒ. i. s, terr. sigil. ʒ. s,
 margarit. ʒ. i, fol. auri puri, n°. iiii,
 misce. & f. pul. diuidatur ad pōd. ʒ. s.
 Or in the steed of this, take fasting the
 quantitie of a small bene of Mithrida-
 tum or Venice triacle in a sponesful of
 Sozel, or Scabious water, or by the
 selfe alone. And in goyng abroad, haue
 in poure hande either an handkercher
 with vinegre and rose water, or a litle
 muske balle of nutmegges, maces, clo-
 ues, saffrō, & cinamome, of eche the wet-
 ght of ii. d. finely beatē. of mastike the
 weight of ii. d. ob. of storax. v. d. of lada-
 ne. r. d. of Ambre grise. vi. graines, of
 Muske. iiii. graines dissolued in ryght
 Muscadell: tempre al together, & make
 a balle. In want of Mithridatum or
 suche other as I haue before mencio-
 ned, vse dayly the Sirupes of Dome-
 granates, Lemones, and Sozell, of
 eche half an vnce, with as much of the
 watres of Tormentille, Sozell, and
 D. i. d. 22

the Sweat.

Dragones, fasting in the morning, and
one houre before supper. A toste in vi-
negre or veriusse of Grapes, with a lit-
tle poulder of Cinamome and Settes-
welle caste vppon it. Or two figges
with one nutte carnelle, and tenne le-
aues of rue in eche, and a litle salt. Or
bottire, rue, and sage, with breade in a
morning eaten nexte your harte, be as
good preseruatiues, as there be easie
to be hadde. These preseruatiues
I here appoincte the more willingly
by among many others further to be
fetche, because these maye easelie be
hadde, as at hande in neede, which now
to finde is my most endeuous, as moste
fruitfulle to whome I write. And
this to be done I counsaile in the
sickenesse tyme, when firste you heare
it to be comming and begonne, but
not in the fitte. Alwayes remem-
bryng, not to go out fasting. For as
Cornelius Celsus wyrtethe, Venime
or infection taketh holde muche soner
in a bodie yet fasting, then in the same
not fasting. Yet this is not so to be
vn-

Understande, that in the mornynge
we shal streight as our clothes be on,
stiffe our bellies as fulle as Englishe
menne, (as the frenche man saith to
our shames,) but to be contente with
oure preseruatiues, or with a litle meate
ate bothe at breakefaste (if custome and
nede so require) dynner and supper.
For other wise nature, if the disease
shoulde take vs, shoulde haue more a
doe againste the full bealy and fearce
disease, then it were able to sur-
stepne.

After diete and aper followethe fill-
ling or emptieng. Of filling in the na-
me of repletio I spake before. Of empti-
eng, I will now shortely write as of a
thing very necessary for the conserua-
tion of mannes healthe. For if that
whiche is euell within, be not by good
meanes & wayes wel fet oute, it often
times destroyeth the lyfe. Good me-
anes to fet out the euell stuffe of the
body be two, abstinence, & auoydance.

Abstinence, in eatynge and drynke
kyng litle, as a lytle before I sayed;

D.ij. and

full bodyes
to be emptye
partly by absti-
nence by euacua-
tion.

abstinence

the Sweat.

and selldome. ffor so more goeth awaie
then comethe, and by litle and litle it
wasteth the humours & drieth. Ther
fore (as I wiene) throughe the coun-
seil of Philike, & by the good ciuile,
& politique ordres, tēding the wealth
of many so much geuē to their bellies
to theirown hurtes & damages, not a-
ble for wāt of reasō to rule the selues,
& therby enclined to al vices and dise-
ases: for thauoiding of these same, in-
crease of vertue, witte and health, sa-
uing victualles, making plenty, auoy-
ding lothesomenesse or wearinesse, by
chaunge, in taking sometime of that in
the sea, and not alwaies detroung of
the lande, an ordre (without the whiche
nothing can stand) and comon wealth,
dayes of abstinence, and fasting were
firste made, and not for religion onely.

auation.

Auoidance, because it cānot be safe;
ly done withoute the healde of a good
Philicien, I let passe here, expressing
howe it shoulde bee done duelye ac-
cordinge to the nature of the disease
and the estate of the persoune, in an
other

other booke made by me in Latine
vppon this same matter and dise-
ase. Who therfore lusteth to see more,
let him loke vpon that boke. Yet here
thus much wil I say, that if after eua-
cuation or auoiding of humors, the po-
res of the skinne remaine close, and
sweating excrement in the flethe con-
tinueth grosse (whiche thinge howe to
know, hereafter I will declare) then
rubbe pou the person meanely at home,
& bathe him in faire water sodden with
Fenel, Chamemil, Rosemarpe, Mal-
lowes, & Lauendre, & last of al, powre
water half colde ouer al his body, and
so dry him, & clothe him. Al these be to
be don a litle before the end of the spring,
that the humours may be seattered, and
at rest, before the time of the sweating,
whiche cometh comonly in sommer, if it
cometh at al. For the tormoiling of the
body in that time when it ought to be
most quiete, at rest, and armed against
his enemy, liketh me not beste here, no
more then in the pestilence. Yet for the
presente nede, if it be so thoughte good

D. iij. to

the Sweat.

to a learned and discrete Physicien, I
condescend the rather. For as in thes,
so in alle others before rehearsed,
I remytte you to the discretion of
a learned manne in phisike, who maye
iudge what is to be done, and how, ac-
cording to the present estate of poure
bodies, nature, custome, and propertie,
age, strength, delyghte and qualitie,
tyme of the yere, with other circum-
staunces, and thereafter to geue the
quantitie, and make diuersitie of hys
medicine. Oether wise loke not to recei-
ue by this booke that good which I en-
tend, but that euell which by your owne
folp you vndiscretelye bring. For
good counseil may be abused. And for
me to write of euery particular estate
and case, whiche be so manie as there
be menne, were so great almost a busi-
nes, as to numbre the sandes in the sea.

As to the Ph
on, wh is lear
d, honest, &
recte.

Therefore seeke you out a good Phys-
icien, and knowen to haue skille, and at
the leaste be so good to your bodies, as
you are to your hosen or shoes, for the
wel making or mending wherof, I do
doubte

ubt not but you wil diligently searche
out who is knowē to be the best hosier
or shoemaker in the place where you
dwelle: and like the vblearned as a pe-
silence in a comune wealth. As simple
women, carpenters, pewterers, bras-
ers, sopeballe sellers, pulsters, hostel-
lers, painters, apotecaries (otherwise
then for their drogges.) auounters the
selues to come from Dole, Constanti-
nople, Italie, Almaine, Spaine, Fra-
unce, Grece and Turkie, Inde, Egypt
or Turp: from y^e seruice of Emperours
res, kinges & quienes, promising helpe
of al diseases, yea vncurable, with one
or twoo drinckes, by waters sixe mo-
nethes in continuall distillinge, by
Aurum potabile, or quintessence,
by drinckes of great and hygh prices,
as though thei were made of the sūne,
moone, or sterres, by blessinges and
Blowinges, Hypocriticall prayen-
ges, and foolyshe smokynges of shirtes
smockes and kerchieffes, wyth suche
others theire phantasies, and mocke-
ryes, meaninge nothynge els but to
D.ij. abuse

Sum the
learned

abuse your light belicue, and scorne
you behind your backes with their me-
dicines (so filthie, that I am ashamed
to name them) for your single wit and
simple belief, in trusting the most, whi-
che you know not at al, and vnderstand
least: like to them whiche thinke, farre
foules haue faire fethers, althoughe
they be neuer so euel fauoured & foule:
as thoughe there could not be so con-
ning an Englishman, as a foolish run-
ning stranger, (of others I speake not)
or so perfect helth by honest learning,
as by deceitfull ignorance. For in the
erroure of these vnlearned, reasteth the
losse of youre honest estimation, diere
bloude, precious spirites, and swiete
ipfe, the thyng of most estimation and
price in this worlde, next vnto the im-
mortal soule.

exercise
For consuming of euel matter with-
in, and for making our bodies lustie,
galiard, & helthful, I do not a litle co-
mende exercise, whiche in vs Englishe
men I allowe quick, and liuishe: as to
runne after houndes and haukes, to
shote

Shote, wrastle, play at Tēnes and we:
apons, tolle the winde balle, skirmithe
at base (an exercise for a gentlemanne,
muche vled among the Italianes) and
vaughting vpon an horse. Bowling, a
good exercise for women: casting of
the barre and camping, I accompt ra:
ther a laming of legges, then an exer:
cise. Yet I vterly reprove theim not,
if the hurt may be auoyded. For these
a conueniente tyme is, before meate:
due measure, reasonable sweatinge, in
al times of the yere, sauing in the swe
atinge tyme. In the whiche I al:
low rather quietnesse then exercise, for
opening the body, in suche persons spe
cially as be liberally & freely brought
vp. Others, except sitting artificers,
haue theire exercises by daily labours
in their occupatiōs, to whom nothing
niedeth but solace onely, a thing con:
uenient for every bodge that lusteth to
liue in helth. for els as nō other thing,
so not healthe canne be longe durable.
Thus I speake of solace, that I meas
ure not Idleness, wishing alwayes no
D.v. man

recreation

the Sweat.

blayes not
o 62 Inff 2:
20:

man to be idle, but to be occupied in
some honest kinde of thing necessary in
a cōmon welth. For I accompt thē not
worthie meate & drink in a cōmō welth,
if be not good for some purpose or ser-
uice therin, but take thē rather as bur-
dennes vnprofitable and heauye to the
pearth, men borne to fille a numbꝛe on-
ly, and wast the frutes whiche therthe
doeth geue, willing soner to fiede the
Lacedemonians old & croked asse, whi-
che labored for the liuing so long as it
coulede for age, then suche an idle En-
glishmanne. If the honestye and
profite of honeste labour and exercise,
conseruation of healthe, preservation
from sickenesse, maintenaunce of lyfe,
aduauncement, safety from shamefull
deathes, defence from beggerye, dys-
pleasures by tolenesse, shamefulle dis-
eases by the same, hatefull vices,
and punishmente of the immortalle
soule, canne not moue vs to reason-
able labour and exercise, and to be
profitable members of the commune
welthe, let at the least shame moue vs,
sepng

Seeing that other country menne, of noz
 right, by their owne witte, diligence,
 labour and actiuitie, can picke oute of
 a cast bone, a wretched strawe, a lyghte
 fether, or an hard stone, an honeste ly-
 uinge: Noz ye shal euer heare theym
 say, alas master, I haue nō occupaciō,
 I must either begge or steale. For they
 can finde other meanes betwene these
 two. And forsomuche as in the case
 that now is, miserable persons are to
 be relieved in a cōmon welth, I would
 wishe for not fauouring the idle, the
 discretion of. Marc. Cicero the roma-
 ine were vsed in heaping them: Who
 wolde compassion should be shewed v-
 pon them, whome necessitie compelled
 to do or make a faute: & no cōpassion v-
 pon them, in whome a faute made ne-
 cessitie. A faute maketh necessitie, in
 this case of begging, in them, whiche
 might labour and serue, & wil not for
 idlenes: and therfore not to be pitied,
 but rather to be punished. Necessitie
 maketh a fault in thē, whiche wold la-
 bor & serue, but cānot for age, ipotēcy,
 or

whose to be
 leued & not
 to be punished

the Sweat.

or sickenes, and therfore to be pitied & relieved. But to auoyde punishment & to shew the waye to amendmente, I would again wishe, y^e forsomuch as we be so euell disposed of our selves to our own profites and comodities without help, this old law were rentued, which forbiddeth the nedy & impotent parentes, to be releued of those their welthi chyldezen, that by theym or theire meanes were not broughte vppe, eyther in good learning and Science, or honeste occupation. For so is a man withoute science, as a realme withoute a kyng. Thus muche of exercise, and for exercise. To the which I wold now ioyne honeste compaignie betwene man and woman, as a parte of natural exercise, and healde to y^e emptieng & lightning the bodie in other tymes allowed, in this sweating tyme for helthes sake, & for feare of opening the bodie, and resolving the spirites, not approued, but for dout, that wth lengthing the booke, I shold weery y^e reader. Therfore I let y^e passe & come to sleping & waking, whiche

the without good ordre, be gretly hurt
ful to the bodie. For auoiding the whi
che, I take the meane to be best, and as
gainst this sweate moste commendable.
But if by excesse a man must in eyther
part offend, I permit rather to watch
to muche, then to lie in bedde to longe:
so that in watchinge, there be no way
to surfetting. All these thinges due
ly obserued, and well executed, whi
che before I haue for preservation
mencioned, if more ouer we can sette a
parte al affections, as fretting cares &
thoughtes, dolefull or sorowfull ima
ginations, vaine feares, folyshe loues,
gnawing hates, and geue oure selues
to lyue quietly, frendlie, & merily one
with an onther, as men were wont to
do in the old world, whē this countrie
was called merve Englande, and eue
ry man to medle in his own matters,
thinking them sufficient, as thei do in
Italpe, and auoyde malpce and dissens
cion, the destruction of commune we
althes, and priuate houses: I doubte
not but we shall preserve oure selues,
both

sleepinge
wakinge

passions &
affections

the Sweat.

bothe from this sweatinge sykenesse,
and other diseases also not here purpo
sed to be spoken of.

The cure or
remedy. is

to lett out
the nature
that is in
the body

But if in leauinge a parte these or
some of them, or negligently executing
them, it chaunceth the disease of swea
ting to trouble our bodies, then passin
ge the bonds and compasse of preser
uation, we must come to curation, the
way to remedie the disease, & the third
and last parte (as I first sayed) to be en
treated in this booke. The principalle
entente herof, is to let out the venime
by sweate accordinge to the course of
nature. This is brought to passe safe
ly two waies, by suffering and seruing
handsomly nature, if it thruste it oute
readily and kindly: and helping natu
re, if it be letted, or be weake in expel
linge. Serue nature we shall, if in
what time so euer it taketh vs, or
what so euer estate, we strenghte lay
vs downe vppon oure bedde, yf we be
vp and in oure clothes, not takynge
them of: or lie stille, if we be in bed out
of our clothes, laipng on clothes both
wayes

be nature

Wayes, if we wante, reasonably, and
 not loadinge vs therewith vnrreasu-
 rably. Thus layed and couered, we
 must endeuoure our selues so to con-
 tinue wpth al quietnes, & for so much
 as may be without feare, distruste, or
 faintehartednesse, an euell thinge in al
 diseases. For suche surrendre and geue
 ouer to the disease without resistance.
 By whiche occasion manye more died
 in the fyrste pestilence at Athenes,
 that I spake of in the begynnynge of
 thys boke, then other wyse should.
 Dure keepers, friendes and louers,
 muste also endeuoure theym selues to
 be handesome and dilygente aboute
 vs, to serue vs redilge at al turnes,
 and neuer to leaue vs durynge foure
 and twentie houres, but to loke welle
 vnto vs, that neyther we caste of oure
 clothes, nor thruste out hande or foote,
 durynge the space of the saide foure and
 twenty houres. For albeit the greate
 daungere be paste after twelue hou-
 res, or fourtene, the laste of trial, yet
 many die afre by to muche boldenes,
 when

fear danger

*for patient
diligent
attended
governs*

*greatest danger
past at 14*

the Sweat.

When thei thinke theim selues most in
suretye, or negligence in attendaunce,
When they thinke no necessitie, wher:
by it is proued that without dout, the
handsome diligence, or carelesse neglis
gence, is the sauing, or casting awaye
of many. If .ij. be taken in one bed, let
thepm so continue, althoughe it be to
their vniquietnesse. For feare wherof,
& for the more quietnesse & safetie, be
ry good it is durpng all the sweating
time, that two persones lye not in one
bed. If with this quietnes, diligence,
and ordre, the sicke do kinde lye swea
te, suffre them so to continue, without
meate all the .xxiij. houres: Without
drinke, vntil the fifth houre, if it mate
be. Alwayes taking hede to theim in
the fourth, seuenth, nineth, & eleuenth
houres specialllye, and fourtenth also,
as the laste of triall and daungier, but
of lesse in bothe. For these be most pe
rilous, as I haue obserued this pere in
this disease, hauing 5 houres iudicial,
as others haue theire dapes, and ther
fore worse to geue anye thinge in, for
troubling

most dan
gerous

troubling nature standpug in trialle:
 Yet wher more daunger is in forbear-
 yng then in takpug, I counseill not to
 spare in these howres to do as the case
 requirerh with wisdom & discretion,
 but lesse then in other howres. In
 the fifthe howre geue them to drinke
 clarified ale made onlp doulcet with a
 litle suger, out of a cruet, or glasse
 made in cruet facion, with a nebbe, for
 feare of raisyng thei selues to res-
 ceue the drinke offered, & so to let the
 sweate, by the aper stryking in. But
 if the sicke on this wise beforesaid ca-
 not sweate kyndly, then nature must
 be holpen, as I sayd before. And for so
 moch as sweate is letted in this disease
 fower wates, by disorder, wekenes
 of nature, closenes of the pores in the
 skinne, & grosnes of the humoures: my
 counseil is to auoide disorder by suche
 meanes as hether to I haue taught,
 and next to open the pores if they be
 close, and make thynne the matter, if it
 be grosse, and prouoke sweate, if nature
 be weke. Those you shal doe by gentle

Drinke at 5
 the fower:
 in fat & fower

2. f. f. nat
 if sweate be
 not kindly:
 sweate f. m. d.
 4. wayes:

A Counsell against

rubbynges, this by warme drinckes as
hereafter streight I will declare. And
for that every man hath not the know-
lege to discerne which of these is the
cause of let in sweatyng, I wil shewe
you plainly howe to do with moste
suretie and lesse offense. I wll begin-
ne with weakenes of nature. There-
fore remember well that in treatynge
the causes of this disease, I sayed
that this sweate chauncethe comonly
in them of the mydde age and beste
luste, the infection haupng a certein
concordance, or conuenance with the
corrupte spirites of them more then
others. Knowe agayne that nature is
weke, ii. waies, either in the selfe, or
by the annoiance of an other. In the
selfe, by wante of strength consumed
by sicknes or other wise. By annoi-
aunce of an other, when nature is so o-
uerlaid with the quantitie of euill hu-
mours that it can not stirre. Betwene
thes two set poure witte, and se whe-
ther the persō be lustye or sickly. If he
be lustye, vnderstande that the sweate
doth

we it is not
waye.

Doth not stoppe for wekenes of nature
in it selfe. Then of necessitie it must be
for some of thother causes. But for
whiche, thus knowe. Consider whe-
ther the lusty person were in forgettme
geuen to moche druyking, eatyng and
rauenyng, to moch ease, to no exercise
or bathinges in his helth, or no. If all
these you finde in him, knowe that
bothe nature is weakened by the an-
noiance of the humoures, and that
the skinne is stopped, and the hum-
oure grosse, and that for thys the
sweate is letted. If you finde onely
some of these, and that rauenyng,
annoiance is the cause. If want of ex-
ercise or bathinges, stoppings of
the pores and closenesse, or grosse-
nes of humours, or bothe, be the cause
of not sweatyng. On the othersyde, if
the persō be sickely, it is easely knowē
that his wekenes consisteth in nature
the self. And for so moche as weke fol-
kes and sicke shal also by other causes
not sweate, consider if in his sickenes
he hath swette moche or no, or hath be

E.g.

disposed

A Counsell against

disposed to it and coulde not. If he
neither hath swette, nor coulde sweat
disposed, knowe that closenes of the
skinne, and grosenes of the humour is
the cause. Therfore every thing in his
kynde muste be remedied. Weakenes of
nature, by drinckes prouckyng swete:
closenes, & grosenes, by rubbynge, as
I said. But be ware neither to rubbe
or geue drinckes, excepte you see cause
as beforesayd. For other wise, the one
hindreth the nature, and thother letteth
out the spirites & wasteth y^e strength.
Therefore accordyngly, if rubbe you
must, geue to the sicke in to their bed:
bes a newe and somewhat harde ker:
chefe, well warmed but not hote, and
bydde theim rubbe all their bodies
ouer therewith vnder the clothes,
neither to moche neither to litle, nor
to harde or to softe, but meanely be:
twene, takyng you hede whiche be a:
bout theim, that by stirrynge their
armes they raise not the clothes to let
in the ayer. This done, if case so re:
quire, geue the a good draught of hote
possette

my note
+ selfe:

possette ale made of swete milke tur-
ned with vinegre, in a quarte wherof
percelp, and sage, of eche haulfe one
litle handfull hath bene sodden, wpth
iii. siftes of rosemary, ij. fenel rootes
cutte, and a fewe hole maces. Alwaies
remembrynge here, as in other places
of this boke, to heate the herbes in a
penter dishe before the fyre, or washe
theim in hote water, before you putte
them in to the posset ale, and that you
putte their to no colde herbes at any
tyme durynge the hole fitte. Or geue
theim posset ale hote with rosemary,
dittane, & germander. Or baie beries,
anise seades, & calamintes with claret
wine sodden and dronke warme. Or
white wine with hore and wilde tansy
growen in medes sodden therin, and
ii. lb. weight of good triacle, dronke
hote, or in p. stede of that, wilde tansy,
mogwort or feuerfue. These prouoke
sweat, may easely be hadde, & be metest
for the which haue al p. causes before
sayde of lettynge thesame. But specia-

ally if for colde and grosse humoures, or

E.iii.

for

humors gre
or pores clo

A Counseill against

not to putte any colde thynge in their
mouthe to cole and moiste them with,
nor any colde water, rose water, or
colde vinegre to their face durynge the
sweat and one daie after at the leaste,
but alwaies vse warmeth accordynge
to nature, neuer contrariynge the same
so nigh as may be. If they raue or be
phrenetike, putte to their nose the
same odour of rose water & vinegre,
to lette the vapoures from the headde.
If they slepe, vse them as in the case
of faintynge I said, with betynge them
and callynge them, pullynge them by
the eares, nose, or here, suffering them
in no wise to slepe until suche tyme as
they haue no luste to slepe, except to a
learned mā in phisicke the case appere
to beare the contrary. For otherwise
the venime in slepe continually runneth
inward to the hart. The contrary
hereof we muste alwaies intende, in
prouokynge it outwarde by all meanes
durynge the fitte, whiche so longe lasteth
in burnynge and sweatynge, as the
matter thereof hath any sprie or apte
partes

For, praye

partes therfore. For as great & strong wine, ale, or bere, so longe do burne as their is matter in thein apte to be burned, and then cesse when that whiche remainethe is come againe to his firste nature; that is, to suche water clere & vnfaured, as either the bruer receiued of the riuer, or vine of the earth: even so the body so longe continueth the burnynge and sweatynge, as their is matter apte therfore in the spirites, and then leaueth, when the corrupcion taken of the finest of the euill blode is consumed, and the spirites lefte pure and cleane as they were before the tyme of their corrupcion.

This done, and the body by sufficient sweate discharged of the venime, the persone is saule. But if he by vnreasonablines & brekynge his sweate, sweateth not sufficiently, then he is in daunger of death by the venime that doth remaine, or at the leaste to sweat ones againe or oftener, as many hath done, fallynge in thise, sixe tymes, yea, xii. tymes some. If sufficiently the sweate be

E. v.

come,

*imprudently
grow*

A Counseill against

intimacy
verfale
cat's best:

cat's by
the but in
is to be
newed:

For cannot
if 24 for
to:

nature be
to cast
itself:

come, you shal know by the lightnes & cherefulness of the body, & lanckenes in all partes, by the continuall swea-
tyng the hole daie and out of all partes, whiche be the beste and holosome sweates. The other which come but by tymes & onely in certein partes, or broken, be not sufficient nor good, but very euill, of whose insufficiency, th. notes learne: a swelling in y partes with a blackenes, & a tinglyng or pricking in the same. Suche I aduise to appointe them selues to sweat againe to ridde their bodies of that remain-
eth, & abide it out untill they fele their bodies lank & light, and to moue the sweat as before I said, if the same come not kindly by the selfe. If they cannot forbear meate during y space of their fitte, and faste out their. xiiij. houres, without danger, geue them a litle of an alebrie onely, or of a thinne caudel of an egge sodden with one hole mace or ii. If they be forced by nature to ease them selues in the meane time, let them do it rather in warme shetes put
into

into them closely, then to arise. After
 they haue thus fully swette, con-
 uey closely warme clothes into theyre
 beddes, and bid them wipe themselves
 there with in al partes curiously: and
 be ware that no aper entre into theire
 open bodie (and spectallye their arme
 holes, the openest & rarest parte ther-
 of) to let the issue of that whych doeth
 remaine. The lyke may be done in the
 reste of their fitte. With lyke wares
 nes, for that cleynlieste comforte the
 nature, and relieueth the pacient. If
 in duringe oure the foure and twentye
 houres there be thought daungiere of
 death without remouing, rather war-
 me well the other side of the bedde, and
 wil hym to remoue himself into it, the
 to take him vp & remoue hym to an o-
 ther bed, which in no case mai be done.
 For better is a doubtful ware hope,
 then a certeine auentured death. The
 foure and twentye houres passed duly,
 they may putte on theire clothes war-
 me, arysse, and refreshe theyn selues
 with a cawdle of an egge swietelye
 made,

after for
 to rem for

ys for m
 to moue in
 24 for

for for

A Counseill against

Strength
for waste

etc odors
for spirit

to get into
air fit 2
dayes be
it a sign
avoyde

made, or such other meates and sauces
reasonably and smally taken, as befor
re I mencioned. And if their strength
be sore wasted, let theym smelle to an
old sweet apple (as Aristotle did by his
reporthe in the booke de pomo) or hotte
new bread, as Democritus did, by the
record of Laertius in his life, either by
it self alone, or dipped in wel smelling
wyne, as Maluesey or Muscadelle, &
sprinkled with the powder of mintes.
Oranges also and Lemones, or suche
muske balles as I before described, be
thynges mete for this purpose. For as
I saied in my .ij. litle bookes in Latine
de medendi methodo, of devise to cure
diseases, there is no thyng more comf
ortable to the spirites then good and
sweet odoures. On this wise aduised
how to order your selues in al the time
of the fitte, now this remaineth, to ex
horte you not to go out of your houses
for .iij. dayes, or .ii. at the least after the
fitte passed, and then wisely, warily,
and not except in a faire bright daye,
for feare of swooning after great em
ptinesse

ptinesse, and vnwont aier, or for for-
cynge nature by soubdaine strykynge in
of the same aier, colde, or euil, in to the
open body. For nature so forced, mak-
eth often tymes a soze and soubdaine
flure, as wel after auoidaunce of these
humores by sweate, (as was this pere
well sene in many persones in diuerse
contries of Englande for none other
cause) as of others by purgation.

Thus I haue declared the begyn-
ning, name, nature, accidentes, signes,
causes, preseruations, and cures na-
turall of this disease the sweatynge
sickenes, English Ephemera, or pesti-
lent sweate, so shortly & plainly as I
could for y^e comune safty of my good
countrimen, help, relieue, & defence of
the same against y^e soubdaine assaultes
of the disease, & to satisfie the honeste
requeste of my louynge frendes and
gentle acquaintance. If other causes
ther be supernatural, thein I leue to
the diuines to serche, and the diseases
thereof to cure, as a matter with-
out the compasse of
my facultie.

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