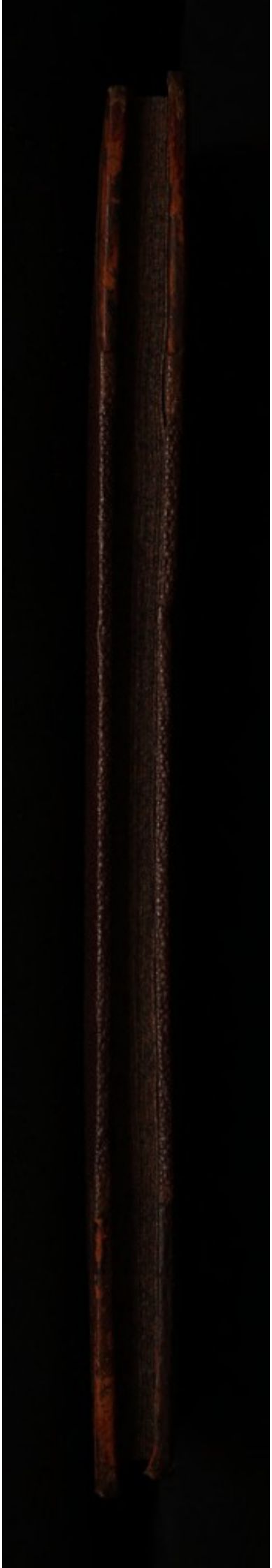

TREATISE OF THE PLAGUE - HAYRE - 1625



An Excellent and best Approoued Treatise of the Plague.

CONTAINING,

The Nature, Signes, and accidents of the same. With the certaine and absolute cure of the Feuers, Botches, and Carbuncles, that Raigne in these times; and aboue all things, most singular experiments in the same: Gathered by the obseruations of diuers worthy Travilers, and selected out of the best learned Physitions in this age.

Likewise is taught, the true and perfect cure of the Plague, with secret and vnknowne Preseruatiues *against all infection; and how so withstand the* most dangerous accidents, which may happen *this fearefull Contagious time.*

Generall Rules of life to be obserued by all men this Plague time.

Directions for the Commons, Country-men and Strangers that be necessitated to come into the City.

A Discouery of what bodies are most apt and sooneſt to be Infected.

The signes that signifie a person to be infected with the Pestilence, and how to preuent insuing danger.

Lastly, most approoued aduertisments to preserue *such as be in health, from the Infection, and to preuent the contagious feare.*

London, Printed for *Thomas Archer*, and are to be sold at his shop in Popes head Alley, 1625.

TO THE RIGHT HONORABLE IOHN GORE,

Lord Maior of the Renowned City of *London*, and to the Right Worſhipfull the Sheriffes; and alſo to all the Right Worſhipfull, the Aldermen their Brethren, *Thomas Thayre* wiſheth all Spirituall and Temporall bleſſings from the Lord in this life, *and in the life to come Eternall ſaluation, through Chriſt Ieſu our onely Sauiour.*

Onſidering with my ſelfe, Right Honorable, and Right Worſhipfull, that nothing is more neceſſary nor more deſired in the time of dangerous ſickneſſe and perill of death, then to preſent vnto the perſon ſo ſtanding, the meanes to preſerue him from the violence of the ſame, and to reſtore the ſicke from imminent perill of death, vnto his former eſtate of health; and perceiuing right Honorable, that no man had as yet written any treatiſe wherein was contayned ſuch speciall and excellent medicines, that might be able to reſiſt and alſo cure this dangerous and contagious ſickneſſe; and likewiſe to giue ſufficient inſtruction and direction vnto the Inhabitants of this City, for their preſeruation in this infectious time: I was

mooued in conscience (my Lord) for the duty I owe, and for the loue I beare vnto this Honorable city, to cõmunicate vnto them such preseruatiues, as are, through Gods grace, giuen vnto them able to resist and defend from infection of this sicknesse all such as vse them. And also I haue set down most excellent and approued medicines, such as I haue practised and approoued vnto the great vtilitie of many, being able, through Gods mercy, speedily to cure the most and greatest part of all such as shall be infected within this sicknesse, being vsed in time, before the sicknesse hath vtterly ouercome nature.

And although my insufficiency to Write any publique matter, perswaded me to relinquish my intended purpose in publishing this treatise, I being the meanest of so many in this Land, and vnable to write any plausible stile; yet the truth and plainnes of the matter, the excellency of the medicines, & the vtility that many should find thereby, being vsed, ouercame that doubt of minde, and animated me to proceede in my intended purpose; not doubting, but assuredly trusting in the Lord, from whom commeth all health, that this beeing vsed many shall bee preserued, and cured thereby, to Gods glory and our comfort, hee it is on whom we must depend. The Lord hath created medicine of the earth, and giuen great vertue vnto Trees, hearbs, gums, stones, and minerals, and all for the helpe of his people in the time of their sicknes. God make vs thankfull vnto him for them, and giue vs

grace to be warned by others punishment, and to vse thankfully and diligently, the good meanes for our health, and then I trust assuredly that the Lord will blesse our indeauours, vnto his glory, and our health and comfort. And for as much as I haue written this treatise chiefely in respect of the citty, I haue presumed to dedicate the same vnto your Honor, and vnto the Worshipfull the Sheriffes & Aldermen your brethren, as a pledge of my loue and humble duty towards you, which if it shall please you to accept in good hart, and vouchsafe to patronize my indeauours, I doubt not but that many shall finde the benefit thereof to Gods glory and their great comfort, and I shall be incouraged some other time, as occasion shall be offred, to performe a worke no lesse needfull: Thus beseeching the Almighty to blesse your Honor, and the right Worshipfull your brethren, with all happinesse your hearts can desire, I humbly take my leaue.

Your Honors, and Worships to command,

THOMAS THAYRE.

To the Louing Reader, grace and Health from the Lord.

CAlling vnto minde (Curteous Reader,) the saying of Tully, Non nobis solùm nati sumus, &c. *We are not borne vnto our selues alone, but wee owe a duty and seruice vnto our Country, our Parents and our friends, and considering with my selfe vnto my griefe, the sicknesse the which it hath pleased God to visite vs withall, is greatly increased, disperſing it selfe into many places of this City to the griefe of many: I hauing duly considered thereof, thought it my duty to vse the small Talent that the Lord hath lent me vnto his glory, and the good of my brethren: which mooued me to write this Treatise shewing the causes of the Pestilence: The meanes to preserue vs from the infection of this Contagious sicknesse; and the way and methode to cure such as shall bee infected therewith, vsing the remedy in time, I meane in the beginning of the sicknesse, before nature be ouercome, obseruing the order of this Booke. And for as much as this is Gods visitation for our iniquity, we must therefore first flye vnto him with contrite hearts, fixing our whole trust in his mercy; and then wee must withall diligence and thankfulnesse of heart, vse the good*

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meanes that the Lord hath ordained for our health. For to neglect the meanes, is to contemne Gods gifts, and we make our selues guilty of our owne death, and before God we are no better then murtherers, because we haue despised the meanes of our helpe that he hath ordayned for vs. But I trust there are none so wilful and obstinate in this City. This Treatise (gentle Reader) I haue penned, and present vnto thee, plaine and simple, barren of eloquence and filed phrase to delight thee: yet herein is contayned most excellent and approoued remedies, and as effectuall for the curing of this sicknesse, as are, or haue beene knowne. Vse them in Gods name, and doe not trust vnto light and trifling medicines, considering the strength and danger of this sicknesse; These haue power and vertue, through Gods grace, to expulse and speedily to cure this infectious sicknesse, and for preseruing a person from infection I haue set downe many preseruatiues. And for curing the sicknesse I haue set downe foure principal medicines, and three others of lesse strength to be vsed when the aforenamed cannot bee had. All which you may haue ready or speedily made at euery good Apothecaries.

Vse them I counsell thee in the beginning of this sicknesse, for delay breedeth danger; and death commonly followeth, and medicine comes too late when nature is ouercome by the sicknesse. And for as much as I haue written this Treatise for the benefit of all men in generall, that thinke good to vse it, and haue done it in loue and good will, so I hope the well disposed will censure it. And no godly and vertuous min-

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ded Phisition wilbe herewith offended, or enuy my endeauours, considering it is for the benefit and helpe of many in this or such like dangerous time, wherein many perish for want of counsell and helpe in their sicknesse, at the beginning thereof. And where any ouersight or defect hath passed in my Booke, as I doubt not but that there are some, hauing so short time, and so little opportunity to ouerlooke it, I desire the learned Reader to correct and amend the same; and in so doing I shall be vnto him beholding. And so now taking my leaue, I beseech God of his great mercy to blesse the meanes that we shall vse for our health, vnto the honor glory praise of his Holy name, and vnto our health and comfort. Farewell Iuly *the twenteth.*

Non quero quod mihi vtile est, sed multis.

Thine in all Friendly loue

and good will:

Thomas Thayre.

A Treatise of the Pestilence: wherein *is shewed all the causes thereof, with most* assured preseruatiues against all infection.

THis contagious sicknes which is generally called the Plague or Pestilence, is no other thing then a corrupt and venemous aire, deadly enemie vnto the vitall spirits: most commonly bringing death and dissolution vnto the bodie, except with speed good remedy be vsed. I meane not that the aire of it selfe is a very poyson, for then consequently all persons (for the most part) that liue within the aire so corrupted, should be infected, and few or none escape the danger thereof, but my meaning is, that the aire hath in it self a venemous qualitie, by reason whereof those bodies wherein there is *Cacochymia*, corrupt & superfluous humours abounding, are apt & lightly infected; those humours being of themselues inclined and disposed vnto putrifaction. Now I will proceede to shew the causes of this dangerous sicknesse, and also the cure thereof.

What the Plague is. *Aerem vitiatũ ac putridum.*

Now hauing briefly defined what the Pestilence is, I will (God assisting me) prosecute my intended purpose. First, in shewing all the causes thereof, and the cure, and remedie for euerie cause.

Entring into due consideration of the causes of the Pestilence that now raigneth, Christian Reader, I finde there are three causes thereof.

The first and chiefest is sinne.

The second is the corruption of the aire.

The third and last cause, is the euill disposition of the bodie,

Sometimes the aire is corrupted by naturall causes, and sometimes by euill spirits commanded by God.

bred by euill diet, and the abuse of things called *Res non naturales*, things not naturall, not so called, for that they are against nature, but because through the abuse of them nature is debilitated, corrupted, and oftentimes vtterly destroyed.

The first cause. The first cause, I say, is sinne, The holy Scriptures sufficiently proueth the same, and giueth many examples how the Lord oftentimes punisheth his people for their sinne and impietie of life with the Pestilence. Reade the 14. chapter of the booke of *Numbers*, and the 11. and 12. verses: where the Lord speaking vnto *Moses*, saying: *How long will this people prouoke me? and how long will it be ere they beleeue me, for all the signes I haue shewed among them? I will smite them with the pestilence, and will destroy them, and will make thee a greater and mightier nation then they.*

Numb. 14. 11. 12.

Why doth the Lord here threaten the children of Israel chosen, to strike them with Pestilence? the reason is shewed in the same chapter: *because* (saieth he) *they haue murmured against me, and haue rebelled, not keeping nor obseruing my lawes.* And as the Lord spake vnto the children of Israel by *Moses*, so speaketh he vnto vs dayly by his ministers and preachers of his word.

Also reade *Deuteronomy* the 28. chap. 1. 2. 3. and 4. verses, and there you shall see the blessings that the Lord promiseth vnto them, that walke in his wayes and keepe his Commandements: And it followeth in the same chapter: *But if thou wilt not obey the voyce of the Lord thy God, and keepe and doe his commandements: The Lord shall make the pestilence to cleaue vnto thee.* And many more curses he pronounceth against them that continue in their sin and iniquitie of life. And further, *The Lord shall smite thee with a consumption, and with a feuer, and with a burning ague*, and so forth. This spake the Lord vnto the children of Israel his people, and this speaketh the Lord dayly vnto vs: but wee are slow to repentance and amendment of life.

Deut. 28. 1. 2. 3. 4.

Reade *Leuiticus* the 26. chap. and the 21. verse. *And if you walke stubbornely against me* (saith the Lord) *and will not obey my word, I will bring seuen times more plague vpon you, accor-*

Leuit. 26. 21.

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ding vnto your ſinnes. And in the third verſe following he ſaieth *I will ſend the peſtilence among you, and you ſhall be delivered into the hands of your enemies.* This ſpake the Lord vnto the inhabitants of Ieruſalem, and this ſpeaketh he vnto vs oftentimes by his Miniſters, whome wee ought with all reuerence to heare, and with all diligence to follow. Many more places could I cite and inferre out of the ſacred Scriptures, to proue ſinne to be a cauſe of the Peſtilence, and ſometime the onely cauſe thereof: example in *Dauid*: example in *Pharao*, and diuers other, which for prolixitie I omit, hoping this may ſuffice to proue ſinne to be a cauſe of the Peſtilence, which is indeede as a meſſenger or executioner ſometimes of Gods iuſtice. Manie and great plagues hath this our land taſted of in times paſt, and it is not yet ten yeares ſince this Citie of *London* was viſited and afflicted with this ſicknesſe, diſperſing it ſelfe into diuers and many places of this land, cutting off and taking away a great multitude of people: and I doubt not but ſinne was a great cauſe thereof. O that man would therefore remember the inconſtancie and frailtie of this life! And conſider the ende of his creation was, to ſerue and glorifie God: but wee daily diſhonour him by committing of ſinne, and not giuing vnto him that honor and ſeruice that is due vnto the Lord: But placing all our affections vpon the vaine delights and inconſtant pleaſures of this alluring and deceitfull world, which do as it were bewitch vs, and withdraw vs from that Chriſtian care that we ought to haue of our ſaluation, abuſing Gods mercie and long ſufferance with our delayes and procraſtination to turne vnto him, being miſerably deluded by Sathan, and intiſed by the glittering ſhewes of this world, to the loue thereof; and God knowes how ſoone wee muſt leaue it. I pray God infuſe his grace and holy Spirit into our hearts, that ſinne may bee mortified in vs, and that it may worke in vs a reformation and amendment of life; and that we may henceforth walke in this our ſhort pilgrimage, as Chriſtians and ſeruants of the Lord, ſeruing him in all holineſſe and pietie of life, contemning the vaine pleaſures of this fraudulent world, which are but ſnares to intrapour ſoules, and the baiter of Sathan to draw vs vnto Verſ. 3.

destruction: then shall we not neede to feare death, but say with S.Paul, *Mors mihi lucrum, Death vnto me is gaine*, saith he: so it is indeed vnto all the godly: but vnto the wicked it is an entrance into a continuall and eternall punishment: from the which Christ that hath died for vs, deliuer vs. Amen.

Now hauing shewed sin to be one cause of the Pestilence, and sometimes the onely cause, when it pleaseth God to punish the impietie of his people, vsing it as the executioner of his wrath: it followeth that I shew the other causes, whereof the Pestilence may arise. The second cause is the corruption of the aire.

Galen.de diff. Febrium cap. 8. Hippocrat.de flatibus.

The 2. cause is the corruption of the aire. The third cause is the euill disposition of the body.

Galen the most excellent & famous Phisition in his booke *de Differentijs Febrium*, saith, there be two causes of the Pestilence: *Vnam, aërem vitiatum ac putriaum: alteram humores corporis vitioso victu collectos, & ad putrescendum paratos; The one cause is* (saith he) *an infected, corrupted, & putrified aire: the other cause is, euill and superfluous humors gathered in the bodie through naughtie and corrupt diet, which humors be apt and ready to putrefaction.* And this is most true, and not onely the opinion of *Galen* and *Hippocrates*, the Fathers and princes of phisick, but of all the learned and iudiciall Phisitions of latter time, and at this day. Now let vs consider how, and by what meanes the aire may be corrupted and alrered from his wholesome qualitie vnto a venemous disposition. Entring into due consideration thereof, I finde many causes that may corrupt the aire, all which I will compose or include in these two.

The first cause whereby the aire may be corrupted, is through the vnholesome influence of the planets; who by their malitious disposition, qualitie, and operations, distemper alter and corrupt the aire, making it vnwholesome vnto humane nature.

Note.

Gal. de diff. febrium lib. 1. cap. 5.

When the temperature of the aire is changed from his naturall estate, to immoderate heate and moisture, then it corrupteth and putrifieth, and ingendreth the Pestilence. I omit to write what I haue read concerning the alterations and mutations, that are sometimes caused by the superior bodies or planets here helow vpon the earth; for vnto the learned it were superfluous, & vnto the vulgar or common sort, it would rather

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breede admiration then credit; but this euery man is vnderstand, *Deus regit Astra*, God rules the starres, and yet I doubt not, but through the Eclipses, Exaltation, Coniunctions, and aspects of the Planets, the aire may be corrupted, and made vnwholsome sometimes, in somuch that diuers griefes are bred thereby.

The second cause, whereby the aire may be corrupted, is a venemous euapuration arising from the earth: as from fennes, moores, standing muddy waters, and stinking ditches and priuies, or some dead bodies vnburied, stinking channels and mixsones, aud multitudes of people liuing in small and little roome, and vncleanely kept; all these are causes and meanes whereby the aire may be corrupted.

The second cause of the pestilence. Rotten exhalations may corrupt the aire. The aire that commeth frō such stinking places corrupt the blood.

The third cause is the euill disposition of the body, which is bred by euill dyet, the body being repleat with corrupt and superfluous humors, which humors be ready to putrifie and rot vpon any light occasion, and when such a person doth but receiue into his body by inspiration, the corrupted and infectious aire, he is therewith by and by infected, his body being disposed thereunto through superfluous and corrupt humors abounding, whereas contrarywise a body of a good disposition, I meane a body free from grosse, corrupt, and superfluous humours, is not easily or lightly infected, because there is not that matter for the infectious ayre to worke vpon. And againe, nature is more strong to repell the infectious or corrupted ayre, if it be receiued, and this is the cause why one person is rather infected then another, namely, the disposition of the body.

The third cause of the pestilēce is the euill disposition of the body. Why one person is infected more then another.

Now hauing shewed all the causes of the pestilence, I will (God assisting me) set downe the cure and remedy for euery cause, which causes being taken away, the effect which is the sicknesse, must needes cease.

The first cause, I say, is sinne, and this ought first to be taken away, and then I dare vndertake (by Gods assistance) my corporall medicines shall soone stay this furious sicknesse. Sin is a sicknesse of the soule, the cure thereof doth consist in these two points, The first, is true, hearty, and faithfull repentance, with all

Causa ægritudinis peccatum est.

contrition of heart confessing thy sinnes vnto the Lord, with faithfull prayer vnto Christ Iesu, that it will please him to be an aduocate and mediator vnto the Lord for the forgiuenesse of thy sinnes. Do this, and thou shalt finde God merciful. he is readier to forgiue then we to aske forg uenesse of him, he would not the death of a sinner, but with all mercy, patience & long suffering waiteth & expecteth our conuersion to him.

The second poynt, is newnesse of life; for what shal it auaile vs to haue forgiuenesse of our sinnes, if we fall into the same againe, and walke in our former euillnesse of life? this will but increase Gods wrath and indignation against vs, and exasperat him to punish our impiety of life with all seuerity, Therefore I counsaile thee, as thou tendrest the saluation of thy soule, flye from euill, and do the thing that is right, walke vprightly before him in newnesse and holinesse of life: for the Lord seeth al thy wayes, and knoweth the thought of thy heart long before. Remember thy time here is but short, and death will summon thee (thou knowest not how soone) to giue an account how thou hast spent thy time, and vsed the talent that the Lord hath lent thee heere on earth. Then shalt thou stand before the tribunal seat of the Almighty and iust Iudge, where al thy whole life shall be layd open, and all thy actions, and thoughts of thy heart made manifest and knowne. Then happy and ten times happy are they, vnto whom the Lord shall say, *Come yee blessed of my Father, receiue ye the Kingdom prepared for you before the beginning of the world.* But now vnhappy, and in what miserable estate are they, vnto whom the Lord shall say, *Go you cursed into eternall darknesse, a place of punishment appoynted for you: where there is horror, weeping and gnashing of teeth.* This is the place appoynted for the vngodly worldings that walow and continue in their sinne, neglecting the seruice of the Lord, for which end they were created. Consider this (good Christian Reader) and defer no time to turne vnto the Lord, for this life of ours is frayle, vnconstant, and very vncertaine. We haue examples daily before our eyes of the vncertainty thereof, too day a man too morrow none, *Homo natus Muliere pauorum dierum est, & repletur inquietudine*, sayth *Iob*, *Man that is borne*

Remember this whilst thou liuest here.

of

is borne of a woman his dayes are few, and is full of misery.

For thy further instruction, I refer thee vnto the godly and learned Diuines, heare them: for they are the messengers and ministers of the Lord, appointed to teach his people, and in me it might be noted for a presumption, to take vpon me the office of another man, hauing in this point more neede to bee taught my selfe, then able to instruct others. The cure of the soue belongeth to them, and the cure of the body to me. I will now hastenvnto the second cause, which is the corrnption of the aire.

I haue sued before all the causes that may corrupt the aire, it followeth now that I teach the correction, purging and altering of the aire corrupted, which is the second cause of the pestilence.

And first I would counsell you, that all streetes, lanes, and allies be kept cleane and sweet, as possible may bee, not suffering the filth and sweepings to lie on heapes, as it doth, especielly in the suburbs but to be carried away more speedily, for the vncleane keeping of the streetes, yeelding as it doth noisome and vnsauory smells, is a meanes to increase the corruption of the aire, and giueth great strength vnto the pestilence. Obseruations.

Also, that all the ponds, pooles, and ditches about the Citty, if they yeeld any stinking and noysome smels, that they bee scoured and cleansed, for there ariseth from them an euill and vnwholesome aire, which furthereth the corruption of the aire, and worse will do in hotter weather.

Also that you suffer no mixsons to be made so neere vnto the Citty as they are, but to bee carried farre off, neither any dead carion to lye vnburied, as I haue seene, but to bee carried forth and buried deepe.

Also, that euery Euening you make small and light fires, with Oken wood, in those streetes where the infection is, either two or three fires, according vnto the length of the streete or place infected, the wood being conumed, cast in some stickes of Iuniper, and therewithall, two, three or foure rowles of perfume that I haue set downe in my booke, which I would wish were vsed through the whole Citty in

It were good that fires were made in the streetes of all the parishes infected, & good in all.

your

your chambers and houses, cast in vpon some coales in a chafingdish or fuming pot, in the Morning and Euening. This fumigation hath a most excellent & singular propertie, to purge and alter a corrupt and vnwholsome aire.

But peraduenture some men for want of Iudgement, will thinke this my direction ouer curious & of small validity: but I do and will affirme, that the vse thereof is very requisite & of great force & vtility, & the best meanes for the purging & altering the euill qualitie of the aire, that is knowne vnto man.

This fumigation is to be vsed where the infection is, in the euening, and also in the morning; and is of great force for the purging of the aire, and altering the euill qualitie thereof: which I wish were dayly vsed through the Citie, in their houses and chambers, for the excellent vertue thereof.

℞. *Storax, Calamint, Labdanum, Cypresse-wood, Myrrhe, Beniamin, Yellow Sanders, Ireos, red Rose-leaues, Flowers of Nenuphar one ounce; liquid Storax one ounce, Cloues one ounce, Turpentine one ounce, Withy cole fiue ounces, Rose-water as much as will be sufficient to make them vp in trochis, & let them be two drams in weight.*

The wood being consumed, cast in some stickes of Iuniper, and after it cast in two or three of these trochis, which will yeeld a comfortable smell and purge the aire.

Another more sweet and delectable for the better sort, to vse in their houses and chambers dayly.

R. *Storax, Calamint, Labdanum, Cypresse-wood, Frankencense, Beniamin of each of them halfe an ounce; red Rose-leaues dried, yellow Sanders, of each two drams; Cinamon, Cloues, wood of Aloes, of each of them one dram: flowers of Nenuphar one dram; liquid Storax halfe an ounce, gum Dragagant two drams, and muske six Graines, Withy cole three ounces, Rose-Water as much as will suffice to make it vp in Trochis.*

This I would counsell gentlemen & citizens to vse dayly in their houses & chambers, for the excellent operation it hath.

Also

Also it is good for want of these, to burne in your houses and chambers Iuniper, Frankincense, Storax, Bay-leaues, Marietum, Rosemetie, Lauender, and such like.

Now hauing shewed the remedies for the two first causes; it followeth, that I teach the cure of the third and last cause, which is the euill disposition of the bodie, through superfluous, corrupt, and euill humours abounding. Here is the cause, and these corrupt and superfluous humours must bee taken away before the bodie can be in any good estate of health. And this is the reason that diuerse persons liuing together in one aire, that one is infected and not another, namely the disposition of the body: for those naughtie, corrupt, and superfluous humors are of themselues apt and disposed vnto putrefaction, and if it so chance that they doe putrifie of themselues, then there arise dangerous feuers, according to the nature of the humour that corrupteth. As for example. If choler do putrifie within the vessels, it ingendreth *febris ardens* or *febris causon*, a hot and a dangerous feuer, working his malice in the concauitie of the liuer and lunges about the heart, & except remedie be administred the person dieth. And so when any of the other humors do putrefie, there spring feauers, according vnto their nature, as the learned know. Now such bodies (I say) wherein there is such superfluous humours abounding, in the time of any infection, receiuing into their bodies the corrupt and venemous aire, are thereby infected: And these humors turned not onely into putrefaction, but into a venemous bualitie, by the operation of the infectious aire. Whereas in bodies voide and free from such superfluous humors, there the infectious aire hath not such matter to worke vpon: And againe, nature is more strong and forcible to resist and expell a corrupt and infectious aire although receiued.

What persons are apt to be infected.

Here the reason is apparant why one person is infected and not another. And very needfull it is especially in this time of sicknesse, that this euill disposition of the bodie be taken away and amended, by purging and euacuating of the peccant humors. For which purpose I will set downe a very excellent and approued potion, which purgeth the blood and disburdeneth

the body of superfluous humors both choler, flegme, and melancholie, opening attracting and euacuating the corrupt and vitious humors of the body, to the great comfort, help & ease of those that vse it with discretion, as I shall direct them: the making or composition whereof I haue here set downe.

Yet it were good to take counsell of some Doctor.

But first taking this sirrup three mornings before you purge, two spoonefulls euery morning, fasting after it two or three houres, and vse your accustomed dyet as before.

To prepare the body.

R. Oximell two ounces, sir. de quinque radicibus two ounces, misce.

The potion purging.

R. Good Rubarb two drammes, spicknard six graines, Sene halfe an ounce, Fenill seede, and Annisseede of each halfe a dram, flowers of Borage and Buglosse, of each halfe a little handfull; Water of Endiue and Fumitarie of each of them fiue ounces, and so make your infusion.

Let this infusion bemade in some earthen stuepot close couered and pasted that no breath or vapor goe forth, and let it stand seuen or eight houres vpon some imbers, or small coales, and but warme: after which time straine it forth and put thereunto of *Diacatholicon one ounce, Diaphenicon halfe an ounce, Electuarium Succo rosarum halfe an ounce*, mixe these with the iususion aboue written, & this will bee a sufficient quantitie for three dayes, taking the third part the first day, and on the second day the halfe of that which was left, and the other part the third day: take it early in the morning, and sleepe not after the taking of it, neither eate, nor drinke vntill it hath wrought his effect, and then take some broath made with a chicken or a capon, and for want thereof with veale or yong mutton, as you can be prouided, with reasins of the Sunne stoned, two or three dates, a little parsley put thereunto, and thickned with some crummes of bread. When your potion hath done working you may take of this broath, and also a little of your meate sparingly, and in the euening make a light supper with a chicken, or a rabbet, or such like meat that is light:

What is to be obserued in the taking of this potion.

light & easie of digestion, yeelding good nutrimēt: the next day early, take another part of your drinke, and vse your selfe as the day before. And likewise the third day, take that part of your potion that remained, and vse your selfe as before taught. This being done, rest a Gods name, and vse a good and a moderate diet, and beware of excesse & superfluitie; for he that vseth it shall fall into the hands of the Phisition, but he that dieteth himselfe prolongeth his life.

Now if it so happen that your potion do not worke within two houres after the receiuing thereof, which is verie seeldome seene in any bodie, then take a little of your broth, or if it bee not readie a little thinne ale-brue, either of which will cause it to worke forthwith. Or if you feare through weaknesse of your stomack, you shall vomit after the taking thereof, then as soone as you haue receiued your potion, let there be made ready a browne tost, which being dipt and sokened in good vinegar, hold it vnto your nose, and smell thereunto sometime. You ought to keepe your chamber during the three dayes, that you take your potion.

And it is very requisite also, that you keepe your house the day after your purging: because the pores of the bodie will be opened thereby. This potion is of great vertue, and not onely deliuereth the bodie from a disposition to bee infected with this sicknesse; but also from many other griefes and diseases springing and arising by repletion, and corruption of humors, and very gently and easilie purgeth both choler and flegme from the stomacke without molestation of the bodie or weakning of nature. And this is especially good for such as want appetite vnto their meate, and such as feele an vnwildnesse, and slouthfulnesse in themselues, hauing no delight in exercise, dulnes of the wit and sences, more sleepie then accustomed to be, shiuering of the body, mixed with heate, as if they should haue an Ague.

And draweth from all partes superfluous humors.

These are the signes of repletion.

And if any thinke this is a tedious course, and therefore loath, or vnwilling to vse it, let them consider that health is not obtained without some meanes bee vsed, and let them not thinke much to take a little paines for the gaining of so preti-

ous as a Iewell , without the which although abounding in worldly wealth, yet we can take delight, pleasure, or contentation in nothing: As for healthy bodies, such as are free from corrupt and superfluous humors, vsing a good diet, & exercise of bodie, such (I say) are not lightly infected as others are, in in whom there is repletion: it shall be sufficient for them without purging to vse any of the preseruatiues I haue set downe in this booke. And let them be assured by the vse thereof, and by Gods assistance from all infection, although the sicknesse were more strong and powerfull then it is: And although I assuredly know , that this potion beeing vsed may suffice to take away the euill disposition of the body , yet because I know many would bee loath to bee inioyded to keepe their chamber foure dayes as they ought to doe, that vse this potion or any other purging potion, I haue for their benefit set downe a most excellent pill that purgeth all corrupt, and superfluous humors, and is withall a very good preseruatiue, defending the body from all infection.

The Composition of the Pill.

R. Good Rubarb one dramme and a halfe, Saffron two scruples, Trochis of Agarick one dram; of chosen Myrrhe one dram; Aloes the best two drams, sirrup of Roses solutiue as much as will suffice to make them in pilles.

Take a dram of these pills early euery morning, for fiue or six dayes together, taking two or three houres after them a little thinne broth, and vse a sparing diet for these fiue or six daies, and let your meat bee light & easie of digestion: you shall haue two or three stooles daily or foure in some bodies. Notwithstanding you may safely go abroad about your businesse, without any inconuenience at all.

And hauing now shewed how the euill disposition of the bodie may bee amended, and taken away by gentle purging and euacuating of the peccant humors, bred by euill diet, and the abuse of the six thinges called, *Res non naturales*, whereof I will briefly speake, teaching what ought to be auoi-

ded,

ded, as hurtfull and preiudiciall vnto your health.

In receiuing of the aire.

The aire is one of the Elements whereof our bodies are composed, and without the inspiration, and respiration thereof we cannot liue, and therefore it standeth much with our health that the aire which we receiue into our bodies, be sweet, wholsome, and vncorrupt. And I counsell al men that they auoyd all places of infection, all stinking and noysome smels, and when they are disposed to walke, that they walk in gardens, or sweet and pleasant fields, but neither early nor late at night, I haue set downe the making of a good pomander, the which I would wish to be worne not onely of Gentlemen, but of others also, for the good property it hath both in resisting a corrupt, noysom, and stinking aire, and in comforting the sences. I do not intend in this place to writ of the nature of aires and the election thereof, it would be ouer tedious, who so desireth it, let him read *Hippocrates de flatibus*, also *Auicen*, and *Rasis* haue written copiously thereof: And you ought to obserue aire as meat, cold sickneffe require warme aire, dry sicknesses moyst aire, and so in contraries, to them that be long sicke, change of aire is very commodious, and to such as be in health, a temperate aire is most wholsome, And where the aire is infected & corrupted I haue set downe most excellent perfume, for the correcting & purging thereof both for the streets, houses and chambers, and by the vse thereof the euill quality of the aire shal be taken away.

Both in feuers dropsies, rhumes falling sickneffe.

In eating and drinking.

In eating and drinking, we ought to consider that the meates that we eat and receiue for the nourishment of our bodyes be sweet and wholsome, yealding good iuyce, for such as the meate is, such humors it breedeth in the body, if it be hard of digestion, it doth dibilitate and weaken

Galen de humoribus.

nature, and ouercharge the alteratiue vertue of the stomacke, if sweet, it breedeth oppilations, whereof dangerous feuers arise, sower cooleth nature and hastneth age, moist doth putrifie and and hasten age, drie sucketh vp natural moysture, salt doth fret, bitter doth not nourish, so that diuersity of meates is great diuersity of quality. A man that is in health ought to vse a temperate diet, and feeding sparingly vpon one, two, or three dishes at the most, and if we meane to liue in any health of body all superfluity, and replection of meates is to be abhored, Consider this with thy selfe, thou art a man indued with reason, & therefore in thy dyet and all other thy actions, let reason and temperance gouerne thine appetite and affections: though surfiting many one hath perished, but he that dieteth himselfe prolongeth his life. The variety of meats at one meale bringeth paine vnto the stomach, offendeth nature, and doth ingender and beget many diseases, as *Gallen* witnesseth, reason teacheth, and experience approueth. Therefore who so is in health, and desireth to continue therein, let him obserue this rule. Let his meat that he vseth be wholsome and nourishing, such as best agreeth with his nature and complexion, for vnto some men beefe is more wholsome and better then chickens, or such like fine meates, the reason is, digestion is strong through heate, as in cholerick persons, in whom light and fine meats are rather burnt then digested, therefore groser meats are for them more wholsome & better. And let him also note what meats do offend, or disagree with him, let him refuse it as hurtfull, and in so doing, he shall be a Physition vnto himselfe. Note also, that thou mayst eat more meat in winter then in summer, because digestion is more strong, by reason that naturall heate is inclosed in the stomacke, but in summer vniuersally spread abroad into the whole body, so the stomach wanting this natural heat digestion is thereby more weake. Cholerick persons and children may eat oftner then any other, by reason of their eat and quicke digestion, Time and place will not permit me to writ what I would concerning diet, the obseruation whereof is a very speciall meanes for the preseruation of health, & many times sicknesses are cured by the benefit of diet. In hot sicknesse

Quality.

Quantity.

Eccl. 7.

Gallen inuent. mēbrorum lib. 1. Cap. 4.

Heate is the cause of digestion.

nesse vse a cold diet, in a moyst sicknesse vse a drying diet, *Contraria contrarijs curantur.* al deslempratures are cured by their contraries. I will here end of diet, wishing thee to remember this saying of *Hippocratis, Studium sanitatis est non satiari cibis*, the meanes or study to preserue health, is to eschue fullnes or superfluity of meats drinkes. So is it indeed, and especially in a time of sicknesse, as this is. And it is now exceeding good with all your meats to vse sharp sauce made with vinegar, or rose vinegar, Orenges, Limons, Pomegranates, and a little Cinamon and Maces, but forbeare and refuse all hot spices, and strong wines, Onions, Garlicke, Leekes, Cabage, Radish, Rocket, and such like, the vse of them is very hurtful and dangerous. But these are good and wholsome, Borage, buglosse, sorrell, endiue, cichory, violets, spinage, betony, egrimony, they are good both in salades, sauces, and broth, and your dyet ought in this time of infection to be cooling and druing.

Auicen. Hippocras. in Aphoris.

Except one draught for a cold and weak stomacke.

Of sleeping and waking.

God hath created the day for man to labour in his vocation and calling, and the night to rest and sleepe, which is so natural and heedfull, that without it we cannot liue. In sleep our sences haue their rest, the powers annimall are therewith comforted and strength of the body mainrained; and without sleepe wise men should be soone changed into idiote fooles. And sleep is no lesse needfull for the preseruation of our liues then food. These are of themselues good, but we, through the abuse of them do change their natures, and make them hurtfull vnto vs. Immoderate sleepe, and sleeping in the day is very euill, it dulleth the wit, it repleats and fils the body with euill humors, and engendreth rhume, and maketh the body apt vnto palsies, apoplexies, falling sicknes, impostumes, and finally, slow and vnapt to any honest exercise.

Arist. de som. Somnus causatur ex vapore cibi, qui vadit ad cerebrum.

Moderate sleep is good, and greatly comforts nature.

Note also that we ought not to sleep immediatly after meat before it be discended from the mouth of the stomacke, for thereby digestion is corrupted, aud paines, and noise in the belly ingendred. Also our sleep is made vnquiet and troubled by euill

Slepe in the day makes the body apt to infection in this time of sicknes.

euill vapours ascending, therefore I counsell all men that are in health, and desire the continuance thereof, that they auoyd sleeping in the day time, especialy lying vpon a bed, and if they mutt needs sleepe, being accustomed so to do, let them take a nap in a chayre. And in many sicknesses sleep is dangerous, so is it after the receiuing of any poyson, or vnto a person infected with the pestilence, the reason is, sleep draweth the bloud and spirits inward, and therewithal attracteth the venome vnto the nutrimentall or vitall parts, therefore if a person doubt that he is infected, let him refraine from sleepe, and let him take without delay some good medicine set downe against the sicknes, and sweat therewithall.

And as I haue shewed the inconuenience of to much or immoderate sleep, so I say ouer-much watching is lesse hurtfull vnto nature. It doth debilitate the powers annimall, it weakneth the naturall strength of the body, bringeth consumptions bredeth melancholy and oftentimes the frensy, therefore both in this and al other things, we must vse temperance, sobriety, and moderation.

Omne nimium naturæ inimicũ.

Of exercise and rest.

Galen in regim. sanitat.

Gallen counselleth vs, if we desire to preserue health, that we vse exercise of body, it makes digestion strong, and more quick alteration, and also better nourishing, it strengthneth the body, it increaseth heat, driueth rhumes, it opneth the pores of the body, wherby humors offending nature, are expulsed, it is indeed the preseruer and mauntainer of health, as *Galen*, and *Corn. Celsus* teach, and experience approueth.

Idlenes and rest is a contrary vnto exercise, it is the mother of ignorance, the nurse of diseases, it corrupteth the minde, it dulleth the body, filling and repleating it with superfluous and euill humors, which breede many sicknesses. And as exercise and labour is a preseruer of health, so idlenes is the shortner of life enemy vnto the soule and body, and very vnproffitable in a Common-wealth, and also hurtfull in a priuate house. And remember this, that vehement exercise be not vsed presently

after

after meat, for it will conueigh crude and vndigested iuyce vnto each part, which is very euill and hurtfull. But exercise is good before meat, and two or three houres after meat, being moderately vsed. Exercise is best and most conuenient, when the first and second digestion is compleat, as well in the stomack, as in the veines. But in such a time of infection as this is, I cannot commend exercise, because it will too much open the pores, and the pores being opened, the body is apt to receiue the infectious ayre. Much more would I say of the benefit of exercise, and the inconuenience of idlenesse, but that I should be ouer-tedious in this place.

Of fullnesse and emptinesse.

All fulnesse and superfluity of meats are to be eschued, for as much as they make replection. And al bodies in whom there is replection, are apt to be infected. And such bodies must endeauour to keepe themselues soluble. All euacuations are good for them, as purging and bleeding, except some speciall cause doth forbid it, and let them vse a sparing and a frugal dyet. And they may safely, and with great profit vse the pill I haue set downe before in my booke, and as I haue sayd, replection is an enemy vnto health, bringing and begeting sicknesse, and sometime sodaine death, so is too much fasting and emptinesse, no lesse hurtfull, it weakneth the braine, & dryeth the whole body, consuming the radicall moysture in man, and shortneth life.

And as replection is to be abhorred and auoyded, so is too much emptinesse to be eschued, and as I haue said, we must vse a mediocrity in all things.

It also increaseth wind, cholor and melancholy.

Of affections of the minde.

Affections of the minde are called *M. Cicero Perturbationes. Gallen* calleth them *Pothemata vel affectus animi*, and nothing is more hurtfull in this time of sicknesse, nor greater enemy vnto life, then feare, sorrow, anger heauinesse and griefe of mind. Anger is a dangerous passion, it chafeth the bloud, and disquieteth the heart, it inflameth the spirits; which ascending vp into the head, annoyeth the animall powres and faculties. This passion cholericke persons, tyrants and fooles are much troubled withal, and often times in their wrath perform wicked and vnlawfull actions. Feare, sorrow and griefe of minde are no lesse hurtfull vnto the body, for they waste the naturall heat and moysture, wherein life consisteth, making the body leane & dry, whereupon consumption followeth, it dulleth the wit and vnderstanding, and draweth the spirits and bloud inward to the heart, and withall attracteth the venemous and infectious aire if we liue within the compasse therof. If I should here stand to write of all the perturbations for the minde, defining and distinguishing them one from another, shewing the wonderful effects of them, and the inconuenience thereof, I should be ouer tedious in this short Treatise, and it might seeme impertinent in this worke, onely this I wish thee to remember, *Sub te erit appetitus tuus, & tu dominaberis illi.* Vnder thee shall be thine appetite, and thou shalt forbeare rule ouer it sayth the Lord. We must therefore maister our affections; for if they be not ouer-ruled and gouerned by wisdome, they will exceed, and proue dangerous enemies both vnto soule & body. And in this time of sicknes we ought specially to auoyd these perturbations of minde, and to vse all vertuous and commendable mirth, sweet musicke, good company, and all laudable recreation that may delight you, and vse the perfumes in your chambers, and in other roomes of your houses that I haue set dowue, being cast into a fuming-pot or chafing dish vpon a few coales. Do this euening and morning, the charge thereof is small, but the vtility is great. It purgeth the aire, & taketh away the euill qualitie therof.

Now

Now hauing shewed what ought to be auoyded, it followeth, that I haue set downe preseruatiues that may resist all infection, which God assisting me I will do.

First of all, I counsell all men in whom bloud doth abound, the which they may easily know themselues. by the heat of their bodies, colour, largenesse and fulnesse of their veines, that they be let bloud in the liuer veine in the right arme, and let the quautity be according vnto the strength of the person.

Also that al men in general auoyd al baths and hot-houses, and all vehement exercise, that may ouer-heat the body, and inflame the bloud.

Also the company of women this hot and contagious time is very hurtfull, and therefore ought to be vsed with great moderation.

And walking very early in a morning, and very late in the euening, is hurtfull and dangerous. Also auoyd all prease and throng of people where a multitude is assembled, and all noysome and vnsauory places.

Now hauing shewed all the causes of the pestilence, and set downe the cure and remedy for euery cause, I wil by Gods assistance, for the care I haue of the preseruation of the inhabitants of this honorable Citty, and for the loue I beare vnto them and my natiue country, communicate vnto them most excellent and approued preseruatiues and of singular vertues which who so vseth them, shall not neede to feare the infection of this contagious sicknesse. First, with an humble and contrite heart desire mercy of Lord, and then commend thy selfe vnto his protection, which being done, vse the good meanes he hath ordained for thy health.

Pills of especiall vertue in preseruing all that vse them.

R. Good Alloes halfe an ounce, washed in rose-water, of good myrrhe, of saffron, of each two drams, bolt armoniac. prep. one scruple, seede pearle one scruple, sir. of limons as much as will suffice to make them in pilles, or in a masse.

Take halfe a dram hereof made in pills euery morning, fast after it three or foure houres, but it shal be good for you to take a little thinne broth, or a little ale-brew, or sixe or eight spoonefulls of white wine within an houre after, & vse your accustomed dyet as before.

Another pill that doth more moue the body, and giueth two stooles, or three in some bodies, and this is good for such as are costiue, and in whom humors are bred.

R. Good Rubarbe, chosen myrrhe, of each one dram, chosen alloes, two drams, zedoarie roote one scruple saffron one scruple, sirrup of Roses solutiue, as much as will suffice to make the masse.

This pill purgeth gently, and preserueth the body from all infection.

Such bodies in whom humors do abound, and are most commonly costiue, may vse these pills, taking halfe a drame euery morning, for three, foure, fiue, or sixe dayes together, as they please. Take after it either a little thin broth, or of an ale-brue, or a draught of wine, if it be not too hot for your complection, and vse your ordinary diet as accustomed, if it bee good.

Another

Another very good Preseruatiue, and worthy of much commendations.

R. *Of good Mithridatum halfe an ounce, Angelica root in powder two drammes, of Theriaca andro. halfe an ounce, Bole-armoniack prap. two drammes, conserue of Roses and Borage halfe an ounce, seede of Citrons two scruples, sirup of Lemmons one ounce, mixe them, make halfe this receipt.*

Or this which is very good.

R. *Good Mithridatum halfe an ounce, Conserues of Roses, halfe an ounce, Bole-armoniack prap. two drammes, mixe them.*

Take as much of this euery morning as a nut, and fast after it two or three houres.

A good pill and an assured preseruatiue.

R. *Aloes optima foure drammes, lota in aqua Rosarum; Myrrh. elect. two drammes, Croci two drammes, rad Zedoariæ one scruple, Boli armeni one scruple, sir. limonum Q. S. fiat massa,*

Take halfe a dramme of those pilles in the morning, you may mixe it if you will with a little white wine this sommer, and drinke it, and be free from infection.

I would wish men to vse daily some one of these preseruatiues, and when you take no pils, vse some other preseruatiue. In hot complexions with Wine and Rose-water.

Another of most excellent vertue, and an assured preseruatiue.

R. *Boli armeni prap. halfe an ounce, Dictamini albi two drammes, Cinamoni three drammes, Rosarum one dram, rad. Angelica two drammes, rad. Turmentillæ, rad, Gentianæ of each two drammes, sem. Limonum one dramme,*

A princely preseruatiue.

Let the Apothecarie make this for you.

Santalorum omnium ana one dramme, Cornu cerui rasura, flo, Buglossæ. fol. scabi, rad. turmentillæ, rad Zedoariæ ana one dramme, oxyaloes, nucis muscatæ, Granatum Iuniperi, ossis de corde cerui ana halfe a dramme, Saphiri, hyacinthi, smaragdi, rubini, Ghanati præp. ana one scruple, Margaritarum two scruples, foliorum Auri one scruple. pulverizantur & cum sir. exacetosa Q.S. fiat electuarium.

This is to bee taken euery morning, a scruple or two scruples daily, and is a most excellent and an assured preseruatiue against all infection.

Another that defendeth all men that vse it, from the infection of this contagious sicknesse.

A good preseruatiue.

R. Theriaca Andromachi, mithridatum optimum ana two drammes, conser. Rosarum three drammes, Bolis armeni præp. two scruples, sem. vel rad. Angelica two scruples, sem. citri halfe a dramme, sir. Limonum halfe an ounce, misce.

Take of this euery morning, the quantitie of a hasel nut, or any other time of the day, if you goe among any throng of people, or where the sicknesse is, but you ought to fast after it a while.

The common pils against the pestilence, that defend all them that vse them from infection.

Rufs. cont. pest. Auicen. in lib. 4. Take these pils euery second day.

R. Good Aloes halfe an ounce, Myrrhe, Saffron of either of them two drammes, let them be beaten in a morter, and put to them a little white Wine or sweet wine, and incorporate it together, make them in pils, and so take them if you will, halfe a dramme in the morning, and drinke after them an hower a draught of white wine: these although plaine, are very good, and I would they were more vsed for their

their vertue. But women great with child may not take of these pils, neither of the other pils set downe before: let them content themselues to eate in a morning, some conserues of sorrell, roses, or borrage, wherewith they may mixe some sirrup of Limons, and let them be mery and vse a good diet, and good company to passe the time away, and this is the best medicine I can aduise them.

The vse of Orenges, limons, and pomgranats, is very good; so is Vineger, Cloues, maces, saffron, sorrell with your meat, or or * either of them in a morning with sugar is good. Let all your meates bee dreft and sauſed with Vineger, Orenges, and Limons, Maces and Saffron, and a little Cinnamon, and auoide all strong wines, and hot spices.

*That is, Orenges, Limõs Poungranats.

Now hauing set downe most excellent preseruatiues for the Gentilitie, Citizens and better sort, it followeth, that I likewise teach the commons how they may preserue themselues in this time of infection: but first of the Pomanders, which are a preseruatiue against this infection for the Gentlewomen and Citizens of this place.

A verie good Pomander to be worne of all the better sorte against this infection, stinking and noysome smels when they goe abroade.

R. Labdanum, of the rinds of Citrons, ana one dramme; of the three kindes of Sanders ana halfe a dramme; wood of Aloes, flowers of Buglosse, and Nenuphar, Rose-leaues, ana two scruples, alipta Muscata halfe a scruple; Cloues, Marierom ana one scruple; Zedoary roote one scruple, Benjamin one dramme, Storax Calamita one dramme and a halfe, Campher halfe a dramme, Muske, Amber greece ana foure graines; make your simples in fine powder & mixe them with Rose-water, wherein gum dragagant hath bin dissolued A good Pomander.

dissolued as much as vvill suffice to make your pomander.

This is a singular good Pomander, sweet and comfortable, to be worne in this time of sicknesse against corrupt aires, stinking and noysome smels.

Another good Pomander, though not all thing so costly to bee worne against the infection of the ayre.

℞. *Of the rinds of Citrons one dramme; Storax, Calamint two drammes, Labdanum one dramme, of all three kinds of Sanders ana two scruples; flowers of Roses, Violets, and Nenuphar ana halfe a dramme; liquid Storax, Beniamin, ana one dramme; Campher one scruple, Muske and Ambergreece ana three graines, with Rose-water, & gumme Dragagant a little quantitie make your Pomander.*

But heere I had almost forgotten one preseruatiue which many men commend, and is good indeede, but especially for fearefull persons, such I meane as liue in feare of this sicknesse, and although I haue placed it last, yet not least to be regarded: *Citò, longe & tarde*, wee must flie away speedily, and wee must goe farre off, and returne slowly, it is good for those that can conueniently so doe. Let vs put our whole trust in the Lord, from whome commeth all help, and with contrite hearts for our iniquitie vse the good meanes that the Lord hath ordained and created for vs, and cast away all feare, and I doubt not, but by Gods assistance this sicknesse shall be taken away.

A preseruatiue To eate euery morning as much as the kernell of a nut of *Electuarium de ouo*, is a good preseruatiue.

Preser. So is treacle of Andromachus description, which you shall

ſhall haue at the Apothecaries, mix with it as much Conſerues of Roſes.

Three or foure graines of Bezoar ſtone taken in the morning in a ſpoonefull of ſcabious, or Sorrell water, is a good preſeruatiue. Preſeruatiue.

So is a little Diaſcordium taken in the morning the quantity of two white peaſon. Preſeruatiue.

Alſo to vſe the roote of Angelica, ſteeped in Vinegar to chew in your mouth as you go in the ſtreete is good, and to eate a little thereof.

Gentian, Zedoary, Turmentill, chewed and kept in your mouth are good.

Sorrell eaten in the morning with a little good Vinegar like a ſallet, is very good: the vſe of Orenges and Lemons is very good, Pomegranates and Vinegar.

It is good euery morning betime, to take ſome good preſeruatiue, and before you go abroad, it ſhall not bee amiſſe to eate ſomething to your breake-faſt that is wholeſome, as bread and ſweete butter, a potcht egge with Vinegar, or ſome other thing as you are prouided, and vſe alway in going into any infected place a roote of Angelica to chew vppon in your mouth, a little ſpunge dipt in Roſe Vinegar to ſmell vnto often times is good, put into a Pomander box of Iuory.

Alſo to weare a Pomander about your necke, and ſmell to it oftentimes, is very good.

Let your chamber be dreſt with ſweete flowers as theſe, ſweet Mints, Time, Peneriall, Carnations, Roſe leaues; and let your Chamber bee ſtrewed with greene ruſhes, Vine leaues, Oken leaues, Willow leaues and Mints.

If you haue any Windowes towards the North, or North-eaſt, keepe them open in cleare dayes, your Chamber ought alſo to bee perfumed oftentimes, with the perfumes taught in this booke; you may vſe Iuniper, Beniamin, Storax, and wood of Aloes.

For your Diet.

Young Mutton, Veale, Kid, Capons, Hennes, Chickens,

Rabbets,

Rabbers, Partridge, Feſant, Quaile, Plouer, ſmall birdes of the fields, Pigeons, ſweete Butter, potched Egges with Vinegar, but not in hot complexions.

Water fowles are not good, neither is Porke, or old powdred Beefe.

But Fiſhes from freſh Riuers is very good eaten with vinegar, and good ſauce, they coole the blood well.

Let your drinke be ſmall beere, and well brewed, and ſometimes a cup of white Wine mixed with water for hot complexions with Borrage and Bugloſſe, but eſchew all hot and ſweete wines.

Hearbes that bee good to be vſed, Sorrell, Endiue, Succory, Borrage, Bugloſſe, Parſely, Mary-golds, Time, Marierom, Betony, Scabious, Iſope, Mints, Purſlane, Pimpernell, Rue, Angelica, Cardus benedictus, Lettuce.

Make your ſauce with Cytrin, Lymons, Orenge, Sorrell, Vinegar, Maces, Saffron, Barberies, and ſuch like.

Raw, and young fruite is hurtfull, ſo is Garlicke, Onions, Leekes, Radiſh, Rocket, Muſtard, Pepper and hot ſpices, and all hot wines, and all theſe are hurtfull, and ſo are all ſweet meates: let your dyet be cooling and drying.

Preseruatiues for the Commons and Country-men, who haue not an Apothecary at hand.

Take of Rue or Hearbe-grace two ounces, of the young buds of *Angelica* two ounces; or for want thereof, of the root or ſeed one ounce, Bolearmoniacke prepared one ounce, of Iuniper berries one ounce, of Walnuts cleane picked from their skins two ounces, good figs in number ſix or ſeauen, of Saffron ſix pennyworth, of good wine vinegar that is ſharpe foure ounces. Let theſe be well beaten together in a mortar, the ſpace of one houre, and then put in your Vinegar, and incorporate them together. Which being done, put it into ſome ſweet gally pot or glaſſe, and couer it cloſe; and take thereof daily in the morning the quantity of a Nutmeg. Or you may eate thereof at any time going neere, or in any infectious place.

Another

Another good preſeruatiue of no leſſe vertue in reſiſting all infection.

R. Of Holy Thiſtle, or for want thereof, our Ladies Thiſtle ſo called, Beroni, Angelica, Scabious, Sorrell, Pimpernell Turmentill, of either of theſe a handfull, Gentian rootes alſo, if they may be had.

Bruiſe all theſe in a ſtone Mortar a little, and put thereto a pinte of good Vinegar, and halfe a pinte of white Wine, and put them into a Still, and draw forth the water, and take two or three ſpoonfuls thereof euery morning faſting, and be free from all infection.

The roote of *Angelica* layd or ſteeped in good Vinegar all night, and a little thereof taken in the morning is a good preſeruatiue. The ſeeds are of the like vertue.

Another good preſeruatiue that defendeth all from Infection.

Take of the kernels of Walnuts three ounces, Rue one ounce and a halfe, fine bole Armoniacke one ounce, roote of Angelica and Turmentill of either an ounce, good figs three ounces, Myrrhe three drams, Saffron foure penny-worth. For the Commons.

Let theſe be beaten a good ſpace in a Mortar, then put thereto two or three ſpoonefulls of good Vinegar, and as much Roſewater, and incorporate them well together, eate hereof as much as a hazell nut in the morning, and at any other time of the day going where the infection is. and bee free from all infection.

Now ſuch as deſire to liue in ſafety, and yet would beſtow no coſt for their preſeruation, let them vſe this.

R. Figges ſeauen or eight in number, Rue one handfull, the For the Commons.

kernels of ten or twelue Walnuts cleane picked from their skinnes, foure or sixe spoonfulls of good Vinegar, beate these together in a Mortar, and keepe it close in a boxe, and eate thereof euery morning, and it is good to defend thee fromt he infection.

Galen commendeth Garlike, calling it the poore mans Treacle, but vndoubtedly it is too hote tobee eaten of Cholericke persons, or sanguine, or in a hote season. and therefore I cannot commend it, except in cold, moyst, and rheumaticke bodies, for whom it may be good.

I haue set downe, curteous Reader, diuers and sundry preseruatiues, that you may take your choyse: vse them in the name of God. And this I dare boldly affirme, there are in my Booke as good as are knowne and sufficient for thy preseruation by Gods grace.

Now it followeth, that I write of confections, electuaries, and potions required in the cure of the Pestilence.

An Electuary of great and singular Vertue in Curing of the Pestilence, being taken in time before it be setled at the heart, and nature vtterly ouercome.

R. Bolearmoniack prepared two ounces, terra sigillata one ounce, Myrrhe sixe drams, rootes of Gentian, Zedoary, Angelica and Dictamni, of each three drams, red Corrall, red saunders of each a dram and a halfe, saffron one dram and a halfe, yellow saunders one dram, Turmentill, Scabious, leaues of Cardus Benedictus or holy Thistle, of each a dram and a halfe, flowers of Mary-golds one dramme, the bones of a Harts heart, halfe a dram or two scruples, Brasil seede halfe a dramme, good seed pearle two scruples, Vnicornes horne two scruples, leafe gold two scruples, Harts horne on dramme. Let all these be made in fine powder euery one by it selfe. Then take syrrup of Lemons and Sorrell, as much as will bee sufficient to make it an Electuary. Adde hereunto good Mithridatum one ounce.

He

He that is infected with the peſtilence, let him take one dram or one dram and a halfe of this medecine, according to his ſtrength with water of Scabious, Angelica, or cardus benedictus the quantity of nine ſpoonefuls, it muſt be taken warme, and procure the patient to ſweat after two, three or foure houres, which if he cannot eaſily do, then vſe the meanes, as I haue taught in this booke, by putting in of bottels fild with hot water, and if it ſhould ſo chance the patient ſhould vomit, then giue him as much more, and if he vomit againe, let him waſh his mouth with roſe-water and vinegar, and receiue his medicine againe, the quantity before taught, and vndoubtedly by this meanes the venemous infection ſhall be expulſed, the heart comforted, and life preſerued through Gods mercy and goodneſſe.

For want of theſe waters take poſſet drinke made with white wine.

Another Electuary curing the peſtilence, being taken within twelue, ſixteene or eighteene houres, after the perſon is infected.

Electuarium de ouo.

℞. Ouem gallinæ recens, & educto per apicem albumine, id quod vacuum eſt, croco orientali imple, vitellum non auferendo, poſtea cum alie putamine iterum occlude, ne quid tranſpiret, & lento igne tamdiu aſſa in ollula, donec tota oui teſta ad nigredinem deueniat, exempta è teſta materia exſiccetur vt in mortario exquiſitiſſimè contundi & in puluerem redigi queat, addendo pulueris ſinapis albi quantum prædicta omnia ponderant, poſtea.

A medecine of ſingular vertue in curing this ſickneſſe.

℞. Fol. Dictamni albi, rad, turmentille, Zedoariæ ana ʒii. rad. gentianæ anglicæ, granatorum iuniperi ana ʒii. fol. Card. benedict. rad. doronici. ana ʒi. Cardamomi, cornu cerui raſuræ ana ʒſs. mirrhæ ʒii. oſſis de corde cerui ſcrup. ii. Margaritarum ʒi. camphoræ ʒii. ſantalorum omnium ana ʒi. pulueriz̄etur omn. ſing. per ſe miſc.

omnia simul in mortario, & tandem appone Theriaca Andromachi ad pondus omnium, & iterum pistillo fortiter contunde & commisce per tres quasi integras horas, agitando fiat electuarium.

A dram and a scruple is sufficient for any man.

When any person is infected, let him take a dram or somewhat more, according vnto his strength, mixe and dissolue it in water of Scabious, Roses, or Endiue, as you can haue, or in them altogether the quantity or measure of eight spoonefuls, and make it warme, and drinke it in Gods name, sweat well thereupon, and thou shalt be deliuered from danger of the sicknesse, and is a most approued medecine and speedy remedy, if it be taken in time, for heerein consisteth the danger, namely delay, in which time the venome pierceth vnto the heart, and there setleth, and vanquisheth the vitall spirits. For this is most certaine as I haue often seene and approued, that those that take and vse in the very beginning of their sicknesse, some good meanes, scarce two in ten die, but very speedily recouer their former health.

Delay in this sicknes is very dangerous and commonly bringeth death.

And truely I cannot but lament the folly of many people, who feeling themselues sicke, driue forth and delay time, some trusting to their strength and youth, other some take some light and trifeling medicine to no purpose: and many other blinded with a foolish opinion, that phisicke can do them no good, and this is the cause why so many die of this sicknesse, as they now do.

Note this, that if a person vomit vp his medicine, that then you cause him to wash his mouth with rose water and vinegar, and giue him as much more, if he cast it vp againe, do as before vntill he keepe it.

A singular confection for the cure of the Pestilence.

A good confection for curing the pestilence.

3 ℞ *Rad. Angelicæ, rad. Gentianæ, rad. Zedoariæ, rad. turmentillæ, rad. Dictamni, rad. Valerianæ, rad morsus diaboli rad Astro, rotundæ, rad. asari, rad. serpentariæ, herb. scordy card. benedicti, rutæ; galangæ, flor. calenduiæ, sem. citri, sem acetosæ baccarum lauri, ossis de corde cerui, cornu cerui præparati, ana ʒii. Croci thuris,*

ris, santalorum omnium, ana ℥i. Cinamomi, myrrhæ, boli armeni præparati, terræ sigillatæ, camphuræ, ana ℥iiii. spec. diagem. cal. & frig. spec. diamarg. cal. & frig. spec. diambræ ana ℥i. succi scordij succi calendulæ ana vnc. I. Commisceantur omnia cum syruppo acetositatis citri q. s. incorporentur ad formam opitatæ, adde mithridatum Andromach vnc. iii. & theriacæ opti. vnc. j. & semis. aquæ angelicæ vnc. ij. misc.

Take one dram and a halfe, or two drammes of this confection, or two drames and a halfe, according to the age and strength of the patient, with water of Scabious; Cardus benedictus, or Angelica nine or ten spoonefuls, made warme and mixed wel together, let him drinke it and sweat well thereupon.

Another that cureth the Pestilence, and expulseth all venemous infection.

℞. Bolearmoniack prepared halfe an ounce, Cinamon two drammes, roote of gentian, angelica, Zedoarie, turmentil ana two drames, seede of citrons, red rose leaues, harts horne rased, of the three kindes of Saunders of each one dramme, iuniper berries, halfe a dramme, nutmegge, the bone of a deares heart, ij scrup. seede pearle and orient one dramme, saffron one dramme, red coral two scruples, fragments or peeces of the fiue pretious stones, Saphiri, Hyacinthi, Smaragdi, Rubini, granati, prap. ana one scruple, leafe gold one scruple, bezoar stone one scruple.

4 Electuarium contra pestem cum gemmis.

Make these into most fine powder, seueraly, which being done put thereto as much sirrup of limons as will make it in forme of an electuary, making it something thick, and putting thereto of good Mithridatum three ounces, mixe them. This being taken the weight of one dramme or a dramme and halfe, or two drams for a strong person in water of Scabious, Angelica, or Cardus benedictus, sweating therewithall, cureth the person speedily of the pestilence, expulsing it by sweat and vrine,

Another

Another for the commons and countrymen, where this aforesaid set downe cannot be had.

R. Good Mithridatum Andromachus a dramme and a halfe, good Treacle, I meane not the common treacle sold at the Mercers, but at the Apothecaries, called therica Andromach: one dramme. Mixe these together, and take it in a little posset drinke made with white wine, and sweat well therewith, and this cureth the Pestilence. If any sore do arise, then vse the meanes, as I haue taught in this booke, to ripen or suppurate the sore: which being done, let it be opened and drawne forth.

Another medicine or remendy for the Commons and Countrymen, very good and effectuall.

Take a great white Onion, cut off the top, and with your knife picke forth the core, and make a wide hollownesse in the middle, which you must fill vp with good treacle, from the Apothecaries called *Theriacha Andromachi*, or Andromachs treacle, let it be in weight one dram and a halfe: this being put into the Onion, couer it with that you cut off before, and paste it ouer and rost it in the imbers, and being soft stampe it in a morter, and straine it through a cloth, and with two or three spoonefuls of posset drink mixed with it, take it, and sweat thereupon as long as you can, and this will expulse it from the heart.

Or this which is very good.

R. Mithradatum two drammes, Venice treakle one dramme, mixe them with water of Angelica, Cardus Benedictus, or Scabious, or for want thereof posset drinke, made with white wine, and sweat well.

These three last medecines I haue set downe for them that cannot haue speedily the other aforesaid, and although they seeme meane,

meane, yet are they of great vertue in this ſickneſſe, and cure them that take it in time in the beginning of their ſickneſſe, obſeruing the order of this Booke therewithall.

The ſignes that ſignifie and declare a perſon to be infected with the peſtilence.

The firſt is, a great paine and heauineſſe in the head.

The ſecond is, hee feeleth great heate within his body, and the outward parts cold and ready to ſhake, and is thirſty and dry therewithall. 1 2

The third ſigne, is he cannot draw his breath eaſily, but with ſome paine and difficulty. 3

The fourth ſignes is, he hath a great deſire to ſleepe, and can very hardly retraine from ſleeping, but beware hee ſleepe not. And ſometimes watching doth vexe and trouble him as much, and cannot ſleepe. 4

The fift ſigne is, ſwelling in the ſtomacke with much paine, breaking forth with ſtinking ſweate. 5

The ſixt ſigne is, diuers and heauy lookes of the eyes, ſeeing all things of one colour, as greene or yellow, and the eyes are changed in their colour. 6

The ſeauenth ſigne is, loſſe of appetite, vnſauoury taſte, bitterneſſe of the mouth ſower and ſtinking. 7

The eight ſigne is, wambling of the ſtomacke, and a deſire to vomite, and ſomething vomiting humors bitter and of diuers colours. 8

The ninth ſigne is, the pulſe beateth ſwift and deepe. 9

The tenth ſigne is, a heauineſſe and dulneſſe in all the body, and a faintneſſe and a weakneſſe of the limbes. 10

The eleuenth ſigne is, the vrine moſt commonly is troubled, thicke like Beaſts water and ſtinking, but ſmell it not if you loue your health; but oftentimes the water doth not ſhew at all, eſpecially in the beginning of the ſickneſſe, therefore truſt not vnto the water, but looke vnto the other ſignes heere aboue ſet downe. 11 These are manifeſt ſignes that the heart hath drawne the venim vnto it by attraction of the ayre by the inſpiration of the arteries to the heart.

The twelfth and laſt ſigne, and ſureſt of all other, is, there 12

ariseth in the necke, vnder the arme, or in the flanke, a tumor or swelling, or in some other part of the body there appeareth any red, greenish, or blackish coloured sore, these are most apparent signes to the eye, that this person is infected with the Pestilence.

But take heed, be not deceiued: for oftentimes a person is strongly infected with the Pestilence, and hath neither Apostume, Carbuncle, nor botch appearing in two or three dayes, by which time he is neere his death; therefore when a botch doth not appeare speedily, it is alwayes an euill signe and dangerous. The reason hereof is, nature is weake, and the infection and poyson is strong and furious; and nature being weake as in children, and in aged persons, and in others also, through the euill disposition of the body, and is not able to make resistance against so furious, and puissant an enemy, and to expulse the infection or poison. And this is the very reason and cause, why in some persons there appeareth no botch or sore, but other certaine markes or spots, as I may call them.

The reason why no sore appeareth in some persons.

Now contrariwise, when the infection or poyson is more milde and weake, and nature strong, then the gathering her power and force together striueth and resisteth the infection, and expulseth the poyson from the heart, and other the principall members vnto some emunctory or cleasing place, where it may be best purged and auoyded. Now this is a good signe, that nature is strong, and hath preuailed against the infectious poyson; so is it indeed, if the sore arise not neere abour the heart, or throat, or some such dangerous place.

The reason of the appearing of a sore or botch.

And againe nature must now forthwith be ayded, least the venom gathering strength, by the putrefaction of the humours within the body, returne againe vnto the heart. Therefore I say the heart must be strengthned with Cordialles, and also speedily comforted; and the other principall members likewise. For we commonly see notwithstanding the botch be thrust forth by nature, yet the person often and most commonly dyeth, whereof the greatest and most part might liue, if helpe in due time were administred. And sometimes the infection is so strong, and the body so weake through corrupt and vitious humours, that nature is suddainly ouercome, and the spirits of life expulsed.

The heart ought with all speed to bee comforted.

No helpe in some persons but death followeth.

And

And this infection naturally flyeth with all possible speede to the heart, as the principall member of life, to surprize it, and pierceth soone vnto the heart of Cholericke persons, then any other complexion, although the sanguine be more apt to be infected by reason of their heat and moysture, and phlegmatick are also apt through humidity that is in them: the melancholy are not apt to be infected, but hardly cured being infected.

Venera Principes partes petunt Gal.

What bodies soonest infected I shewed you before.

Now forasmuch as this sicknesse is swift, fierce and dangerous, and speedily expulseth life, if it be not preuented in time by good medicines: Let vs I say, leaue our folly, in delaying to vse the best meanes for our helpe, remembring this good Counsell.

Principijs obsta, sero medicina paratur, &c.

We must stop the beginnings, medicines come too late, nature being ouer-come through the long suffering of the euill. And what is the reason that so many dye of this sicknesse as they do, I thinke you will answer me, It is Gods hand and Visitation, *Et contra mortem non est remedium:* I grant indeed it is Gods Visitation, and so is all other sicknesses. And this is the difference, this sicknes is strong, swift, and dangerous, and killeth many through his Violence, and venemous quality: Some other more mild, yet killeth also in some short time, if it be not preuented; and some other so mild and weake, that nature being strong doth ouercome her selfe with good dyet without the benefit of medicines. The very causes indeed that so many dye of this sicknes are two, The first is the strength, power, and venemous quality of this sicknes, speedily surprizing the vitall spirits.

As hot Feuers

The second cause, our delay to vse medicine in time, and not vsing good and effectuall medicines, such as haue vertue by Gods grace giuen vnto them for the curing and withstanding of this violent sicknesse. We must relye vppon God, fixing our whole trust in him, and thankfully and dilligently vse the good meanes that he hath ordayned and created, for our health and helpe in time of sicknesse.

The cause so many dye of this sicknesse.

And against this contagious sicknesse, I haue set downe

good preseruatiues, which being vsed, will by Gods grace preuent the danger. And also most excellent and approued remedies for this sicknesse, that who so vseth them in time, shall vndoubtedly by Gods grace and mercy be speedily cured. Now it followeth, that I teach the vse of them, and the true and perfect cure of the pestilence, and what is to bee obserued in the cure thereof.

And first, I will teach the cure of the Pestilence when no botch or sore appeareth, and how to preuent the rising of any botch or sore most commonly in all persons.

The cure of the Pestilence, when no botch, or sore appeareth, and how to preuent the rising of any botch or sores most commonly in all persons.

3 Intentions required in the cure of this sicknesse.

In the cure of this sicknesse there are three intentions especially required. The first is to ayde and helpe nature, to expell the infection and venemous poyson. The second is to comfort the heart, and other the principall members of the body. The third is a good obseruation in dyet, afterward to be vsed. And at the first when any person feeleth himselfe sicke, let him well consider whether any of the signes before set downe, that signifie a person infected, be in him or no; and if he finde any of them at all in himselfe, then let him be assured it is the sicknesse. But here he must not deferre the time, doubting, and making farther tryall, whether it be or no; For in this time when the pestilence reigneth there are few other sicknesses. The nature of this venemous and corrupt ayre, is to alter and conuert other sicknesses into the Pestilence, as we finde most true by experience. And againe, the nature and quality of this dangerous sicknesse, is, euer with all swiftnes to approach and assaile the heart, the principall member and fountaine of life. Here may it appeare, how dangerous delay is in this sicknesse, in not vsing some good and approued medicine, that hath vertue through Gods gift to withstand the force thereof, and power to expect the venemous infection of this contagious sicknesse. Now to preuent this Lyon of his prey, note what is to be done.

Beware you sleep not vntill you haue taken your medicine, & eight houres after.

Vse help in the first beginning

First,

First, when any feeleth himselfe sicke or euill at ease, if the sicknesse begin hot with paine in his head, if he be of a sanguine or cholericke complexion, or hath a plethoricke body, that is, a body full of humors, large veines and full: let euery such person in any wise be let bloud in the liuer veine and right arme. And if there should be felt any sorenes in any side of the body more then the other, then let him bleede in that arme on the side grieued, which being done, let the Chirurgion decently binde vp his arme; and if the person be weake, then let this be done in his bed, and with speede let him take one of the foure medicines before set downe in this booke for the cure of the pestilence, the quantity and the manner is there set downe. Let him receiue his medicine warm, and procure him to sweat, which if hee cannot easily doe, then must you fill some bottels with hot water, and set them in the bed about him, by which meanes you shall cause him to sweat speedily. Let him continue sweating three, foure, or fiue houres, or according to his strength, as he can endure it, giuing him, if he be very dry in his sweate, a little one of the cordial confections set downe in this booke, to be vsed to a person after his sweat. And the keeper must take great heede that the sicke person sleepe not, for whosoeuer is infected with the sicknesse, must careful y be kept from sleepe, vntil they haue bled, if they may bleede, and taken their medicine, and sweate fiue or sixe houres after, and in so doing all for the most part shall bee speedily cured of this sicknesse. The patient hauing sweat well, dry his body with warme and soft clothes, and if the sheetes be wet with sweat, then pull them away, and let him rest in Gods name, so hee sleepe not. And giue him to eate sometimes one of the confections that comforteth the heart, that giueth great comfort and strength vnto the body and principall members thereof, and therefore not to bee omitted. Two houres after his sweat giue him to eate some broth made with a chicken or capon. In which broth boyle Endiue, Borage, Bugloſſe, and a little parsly, raisins of the sunne, and two or three dates, and a little whole mace, let his drinke be good, stale, and middle ale, wherein you must boyle whole mace, and some sugar. And if he be very drye, as commonly in this sicknesse they are, then giue him a spoonefull of one of the sirrups set downe in this

Who ought to bleede.

Giue him in his sweating, if he be very dry, some of the cordiall sirrup set downe in this booke halfe a spoontul, or a spoonful at a time.

What drinke the patient ought to vse: To mittigate and take away his drinesse and thirst.

this booke for that purpose, which doth both asswage thirst and drinesse, and comforts the heart withall: he may vse to take a spoonefull when he is drie.

His diet must be chickens, capon, rabbet, partredge or such like: but for want thereof young mutton or veale, and let him vse with his meate limons, orenges, pomegranats, good vinegar, graines of paradise, mace, a little saffron. Let his chamber bee perfumed with the balls or trochises set downe in this booke before for the purging and amending of the aire. Vse them three or foure times in the day, and for want thereof take Beniamin, Storax Calamita & liquid, wood of Aloes, and burne it in some chafindish or fuming pot for the purging of the aire in the chamber. And diuers times sprinkle his chamber with vinegar, or water and vinegar together. Now within fiue or sixe houres after his sweate, or if it be longer it is the better, let him sleepe in Gods name, and remember that you giue the patient oftentimes one of the confections set downe in this booke, to comfort the heart, and giue him his broth and meate a little at a time, and the oftner, and giue him sometimes a cake of Manus Christi to eate. And aboue all things let him be in good comfort, fixing his hope aboue in the Almighty, , from whom commeth all helpe, health and comfort; for obseruing what I haue taught, there is no danger of death; and for the most part all they that vse this order and direction, recouer and be free from all danger within two or three dayes, except some very few, that haue vnsound and very corrupt bodies before the infection. And this will I vndertake by Gods leaue and his holy assistance to performe, and that not one in sixe persons shall die that taketh a good medicine, and that vseth this order and foloweth my deriction, for by this meanes of taking away of bloud, euacuation by sweat and purging the body, the infection and poysoned matter is expelled, insomuch that seldome riseth any botch or sore, because the matter whereof the botch ariseth is otherwise cast forth. And if any do arise, as sometimes, there doth, by diligent foresight and application it may speedily be brought to suppuration, and drawne forth. But if no botch do arise within two dayes after his sweat, then doth none arise at all, doing as I shall shew you. The third or rather the second

But my perfumes set down are far better to be vsed.

Let him sleepe one or two houres to preuent paine and lightnes of the head.

God is the author of health.

ſecond day, if he be any thing ſtrong, and no botch appearing, giue the Patient this potion vnderwritten, which will purge forth the reſt or remnant of the venemous infection.

Here purging is good and ought to be vſed.

A purging potion of great vertue, that expulſeth all venemous and corrupt humors from the body.

Here I warne all men that they meddle with no purging medicine when the botch or carbuncle apeareth, and groweth towards ripeneſſe: for ſo ſhall they drawe the venome in againe, which nature hath put forth before.

A purging potion to be taken the ſecond day after ſweat if no botch or ſore appeare.

℞. Leaues and flowers of holy Thiſtle, Scabious, Turmentil, three leaued graſſe, of each a little handfull, Gentian, Tamarims, of each two ſcruples, good Rubarbe one dram: water of Bugloſſe and endiue, of each one ounce and a halfe, Sene three drammes, water of Scabious one ounce, flowers of Borage a little handfull, make your infuſion, which being done, put thereto diacatholicon halfe an ounce, Manna halfe an ounce, ſir. Roſ. ſolutiue one ounce.

This potion hath a moſt excellent property in purging the body from venemous and corrupt humors, as the learned may iudge at the ſight thereof. This potion muſt be taken of the patient the ſecond or third day at the furtheſt after his ſweating, when no botch appeareth. And let him forbeare to eate, drinke or ſleep, vntill it hath wrought his effect, which is in giuing fiue, ſixe, or ſeauen ſtooles. Afterward let him receiue ſome broth, and vſe a good diet, and alſo vſe his cordiall confection for three, foure or fiue dayes, and reſt in health in Gods name, for he ſhall neede no further phyſicke: if he be diſpoſed he may take the potion aboue written another day, for the thorow-purging of his body, and it ſhall be good ſo to do.

This is the true and perfect cure of the peſtilence, being vſed in time, I meane in the beginning of the ſicknes within foure, or ſixe; or in ſome within twelue houres, the ſooner the better, for in a little time this venemous infection gathereth ſtrength by the euill humors which it turneth into putrifaction, and ſwiftly aſſaulteth the heart, and without ſpeedy and good remedy: death followeth.

If it be not on the change or full of the Moone.

Now it foloweth that I teach the way or meanes to cure ſuch in whom the botch appeareth, which (God aſſiſting me) I wil do.

The

The way or meanes to cure such in whom the botch appeareth.

This sicknesse (the pestilence) is a fierce, swift, and dangerous disease, and very quickly destroyeth nature: therefore I must counsaile all men againe, to vse at the first some speedy helpe, for giuing it sufferance but a little time it resisteth all cure, neither is it in humaine powre to helpe it as we daily see. Here I cannot but lament the folly of many people, who neglect the vse of good meanes in time: Some foolishly conceited, that physicke can doe them no good, some other vsing some light and trifling medicine to no purpose, some other vsing none at all, standing to the mercy of the sicknesse, which is mercylesse, and thus many perish daily, not perish neither, therein I sayd not well: *Beati mortui qui in domino moriuntur*, Blessed are they that die in the Lord. God giue vnto vs his grace, that we may learne to contemne this vaine world and be ready when he doth call, and while we liue here, to vse thankfuly his good creatures vnto his glory and our comfort. Now vnto the cure of the pestilence, which is my purpose.

Great folly in many men, to refuse the means of their health.

When any Person feeleth himselfe infected, and that the sore beginneth to arise or appeare, if the sicknesse begin hot, and that he feeleth in himselfe any heate aboue nature, being of a sanguine or cholerick complexion, strong, and bloud any thing abounding, then would I haue that person with speede let bloud, if it be within twenty foure houres of his sickning, and that the sore or botch be not yet in way of ripening, but newly risen. For you must note that bloud is to be taken at the beginning of the sicknesse, and before the botch be growing to suppuration, or not at all, for at this time the botch hauing bin forth, and growing to suppuration, you should greatly hinder nature, and weaken the person, and indanger his life.

Whē the botch or sore growetb toward ripenes, bewar yee neither purge nor bleede, but vse cordials and outward medicines to ripen it.

But in the beginning of the sicknesse, it is a speciall good thing in all persons, in whom bloud doth abound. But these persons I do except, women with childe, or lately deliuered, old men that grow towards threescore, and children, also weake and feeble persons, wherein is *Cacochymia*, and little bloud, these persons may not bleede, but must receiue some medicine before set downe for the cure of the pestilence, and sweat therewith, and take cordi-

Who may not bleede.

alls,

als, as I will ſhew them. But ſuch as may bleede muſt obſerue this rule in bleeding, according vnto the place where the ſore or botch is placed or appearing.

If the ſore or botch appeare in the throate, necke or vnder the eares, then open the head vaine *Cephalica* in the arme, on that ſide whereon the ſore or botch is. And if the ſore or botch ariſe in the armepit, then open the vaine *Mediana*, which is betweene the head vaine and the vaine comming from the liuer. If the ſore or botch ariſe in the flanke, then open the vaine *Saphena* in the inner ſide of the foote: alway remembring this note, that you let blood on that ſide whereon the botch appeareth: For on the contrary ſide it is dangerous and euill, drawing the venome ouerthwart the ſpirituall members, to the great danger of the patient. The quantity muſt be according vnto the ſtrength of the patient, in thoſe that be young, ſtrong, and full of blood, it is good to take much away, and in others according vnto their ability of body. And in this time of neceſſity, when it may not be deferred, you muſt neyther regard time, neither any Signe not Aſpect or Coniunction of Planets, but in the name of God do it.

Where to bleed, in what place or vaine.

The quantity.

Quouis tempore & hora mittere ſanguinem neceſſitas concedit & iubet: Two houres delay in bleeding may bee the cauſe of death. This being done, or not done, in thoſe perſons aboue named, who may not bleed: Let there be giuen vnto the ſicke perſon, of one of the medicines ſet downe for the cure of the plague before in this Booke, and procure the ſicke to ſweat well: which if they cannot ſpeedily do, then you may vſe the meanes before taught with Bottles, whereby a ſweat ſhall ſpeedily be brought forth; and let the patient endure it as long as he is able. And remember that you keepe the ſicke from ſleep in his ſweat, and fiue or ſixe houres after, if he be very faint, giue him of one of the Cordiall confections to eate of ſometime; and if he be ſo thirſty that hee muſt needs drinke, then giue him of the ſyrrup ſet downe in this Booke for that purpoſe. But you ought not in any wiſe to giue him drinke after his medicine, vntill he hath ſweat well; and that which you giue him, muſt be warme and comfortable. And hauing ſweate well, dry his body with

Any time or houre in neceſſity let blood.

warme and soft Linnin cloathes; and so let him rest, keeping him from sleepe. Within two houres giue him some good broth to eat made with a Chicken, in which broth boyle a little whole Mace, Dates, Raysins of the Sunne, Endiue, Borage, Buglosse, and Rings of some peeces of gold. Let him haue oftentimes to eat of one of the Cordiall confections, set downe in this Booke: And let his drinke be the first day Betony Water, Scabious and Borage Water, of each of them halfe a pinte, boyled a little with Sugar and whole Mace. After you may giue him Ale, if not strong, boyled with Mace and Sugar. Let his meate be Chickens, Capon, Rabbet, young Mutton, or Veale and let him vse Orenges, Lemons, Pomegranets, graines of Paradise, and all things that doth comfort the heart and coole. You must perfume the Chamber oftentimes in the day, with the perfumes set downe in this Booke, which will purge the ayre of the Chamber; and sprinkle the floore of the Chamber with good vinegar, and giue him to smell vnto oftentimes a cloath wet in rose Vinegar. Now must the sore or botch be looked vnto. And to ripen and bring it to suppuration, you shall finde medicines set downe in this Booke. If the sore do arise neere the heart, I haue set downe meanes to defend the heart, and to draw the sore or botch further off: or if the botch appeare in the throat, then likewise draw it further for feare of suffocation, or choking the patient. If watching or rauing trouble him, I haue set down meanes to helpe it. If thirst and drinesse vexe him, I haue set downe comfortable syrrups to remedy it, or whatsoeuer he shall need in this cure, if aduisedly you follow my direction.

The dyet the sicke ought to keepe.

Or Rosewater and Vinegar together.

The Patient ought to change his Chamber sometimes, and to vse often the Perfumes before set downe: and to keepe the house all the time of his sicknesse vntill his sore be well, changing himselfe in fresh Apparell well ayred, and perfumed before.

Change of Chambers is good.

And those that are about him must haue care of themselues, and eate dayly euery morning some good Preseruatiue. And aboue all, let them take heede of the ayre or breath of the sore when it is opened: alway holding some roote of *Angelica* steeped in Wine, Vinegar in their mouth, or some other strong and

good

good preſeruatiue, and let them eate ſometimes a little good Mithridatum, or any one of the Confections preſeruatiue ſet down in this Booke againſt the Peſtilence; and alſo let the keeper take heed how to beſtow the Playſters that come from the ſore.

Weil now remember what I haue ſayd, ought to be done in this cure of the Peſtilence.

Firſt, that withall ſpeed you vſe remedy without delaying the time, for therein chiefly conſiſteth the danger.

Secondly, that you bleed, if no cauſe forbid it, as afore is taught.

Thirdly, that you take one of the medicines before ſet downe in this Booke, and ſweat therewithall, and refraine from ſleep.

Fourthly, that you vſe the Cordials to comfort the heart, ſet downe, and that you eat of them oftentimes in the day.

Fiftly, that if the Patient be faint, you muſt vſe the Epithymum, and Epithymate the heart therewith.

And apply an Epithymum vnto the heart.

Sixtly, that if the ſore or botch appeare, and riſe neere vnto the heart, that then you vſe vppon the heart a defenſitiue, and with ſpeed draw the botch further off.

The ſeauenth obſeruation is, that with ſpeed you apply medicines to ſuppurate the ſore, and draw it forth.

The eight is, that the Chamber be often perfumed, that the ayre thereof may be purged, and made wholſome; and that the Patient change his Chamber oftentimes.

And it were very good that fires were made through out the citty, & if you think the perfumes too deare, then vſe Frankincenſe, roſin, & Turpentine.

The ninth is, that he vſe the dyet before taught, eating a little at a time, and the oftner. And to vſe the ſirrups and confections to coole and comfort.

The tenth, which ſhould haue bin the firſt, is, that the Patient in any caſe be kept from ſleep, from his firſt ſickning vntill he haue taken his midicine, and ſweat, and ſix or eight houres after, and then to ſleep but one houre, and the next day let him ſleep three houres at times, but not aboue one houre at a time; and after the third day you may giue him more ſleepe. But in the beginning of his ſicknes, it is moſt dangerous, for by ſleep the ſpirits are drawne inward, and therewithall the Venome is attracted vnto the heart, and alſo the Feuer made more vehement and ſharpe. And this is the greateſt cauſe, that ſo many

By ſleepe the blood and vital ſpirits are drawne inward and attracteth with it ſelf the venome vnto the heart, and retaineth it in-

many dye, that might liue if they were kept from sleep, and therewithall take some good medicine.

The eleuenth is, that the patient keep his Chamber during the time of his sicknesse, and reframe all company, that he hurt not others.

The twelfth is, that being well, he giue humble thankes to God, and then let him change is apparrell, being well perfumed, and in the name of God go abroad.

And if the botch arise neere vnto the heart, then before you sweate, it were good to apply this defensitiue vnto the heart, being thinne spread vppon a fine cloath, as broad as will couer the heart.

A defensitiue for the heart, in sweating to be vsed.

R. Good Mithridatum one dram, Andromachus treacle halfe a dramme, red saunders, Terra lemna halfe a scruple, with water of Roses and Vinegar, as much as will suffice, make it in forme of an vnguent in a mortar.

A good Cordiall comforting the heart and cooling, to be vsed after the patient hath sweat or purged, and oftentimes in the day to take of it as much as a good hazell nut at a time.

A very good cordiall confection to be eaten oftentimes in the day of the sicke patient.

R. Conserues of Roses, Borage and Buglosse, of each one ounce: Diamargariton frigidum, Diarrhodon abbatis, of each halfe an ounce: Seedes of Citrons two scruples or a dram: Manus christi three drams: fol. auri number 6. Bolearmoniack prepared two scruples. Mixe them, and let the sicke eate heereof many times in the day.

A good potion giuing fiue or sixe stooles gently, which purgeth venemous filthy humours from the body, to bee taken the third day after sweat: if no sore or botch appeare, or when a sore or botch hath run, and is growing well, then is it good to vse this.

A purging potion to be vsed the second day after sweat, if no sore appeare.

R. Flo. & fol. Card. benedict. one handfull, fol. Scabi Betonica one handfull: roote of Gentian one dram, good Rubarb one dram, water of Buglosse, Scabious, and Borage, of each an ounce: Let there be made an infusion thereof. Then adde vnto it Diacatholicon halfe an ounce, Cassia with Manna halfe an ounce, sirrupe of Roses solutiue one ounce, misce.

If it worke not within two houres, take a

This ought to be taken in the morning, and neyther eate, drinke nor sleep vntill it hath wrought his effect, in giuing fiue, sixe or seauen

seauen stooles, and vse your selfe as is before taught in purging.

little broth fiue or sixe spoonfulls.

Another good Cordiall greatly comforting the patient after his sweat to be eaten oftentimes, a little at a time, and to continue the vse thereof three or fower dayes, vntill he be strong, and all danger past, or in his sweat a little, if he be weake faint, and apt to swoune.

R. Conserues of Roses, Borage and Buglasse, of each half an ounce: spec. Diagem. cal. & frig. of each one scrup. bolearmoniack prepared two scruples, spe. Diamargarit. cal et frig. of each one scruple, diarrhodon abba. halfe an ounce, sirrup of limons and sorrell, of each halfe an ounce, misc.

The Cordial confection doth greatly comfort the heart.

Within two houres after the patient hath sweat, giue him a little good broth, made of a chicken or capon, and let him eate a little at a time: and the oftner, according vnto his strength and stomacke: and let him be in good comfort, and eschew all feare and doubt, fixing his hope aboue in the Almighty, from whom commeth all helpe and comfort. Let his meate be chickens, or some light and good nourishing meate, as young pullets, capons, partridge, rabbets, or such like: but for want of these, young mutton, or veale, and let it be giuen him with sauce made with an orenge, a limon, and a little good vinegar with mace and Safferon: and make vnto all his meate these coole and sharp sauces, and vse no hot spices, neither strong wines in any wise. Let his drinke be middle ale, cleane brewed, and well boyled with maces and sugar, also you ought to keepe him from sleepe the first day vntill it be toward night, and then let him rest in Gods name one houre: And if the patient be very dry and thirsty, as most commonly they are, then giue him of this Iulip three or foure spoonefuls at a time to drinke.

The diet that must be vsed.

His drinke.

R. Water of roses, Endine, and Buglosse, of each foure ounces, sorrell water foure ounce, good vinegar foure ounces, iuice of limons foure ounces, sugar one pound, boyle them a little ouer a soft fire, which done, and cooled againe, giue him a little thereof to drink, the quantity of two or three spoonefulls at a time.

A Iulep to help drinesse and thirst.

Also a prisan made with barley, liquorice, and coole hearbes, good to asswage his thirst. But vse this, which I do most commend for the asswaging of thirst and drinesse.

Against thirstines a sirrup.

R. Sirrup of Endiue comp. sir. of sorrell of each three ounces. Water of Roses, and Buglosse, of each one ounce, sirrup of limons two ounces, mixe them.

Let the patient haue sometimes, or as often as he is dry, one spoonefull of this sirrupe which is very good: and this shall suffice for the amending of his heate and drinesse. Giue him to eate sometimes of a limon with sugar, or of a Pomegranate, which are both very good.

Or this asswageth and taketh away all thirst, and drinesse in this case.

R. Water of Roses, and buglosse of each three ounces, sirrupe of Endiue and limons, of each two ounces, oyle of Vitriol one scruple, Mixe them.

The taking of this one spoonefull at a time, taketh away drinesse and thirst.

And if the patient be very faint and weake after his sweating, or before his sweating, then apply this quilt vpon the region of the heart, and let him weare it continually for a while.

A Quilt for comforting and strengthning the heart, when the patient is weake, to be worne after his sweating.

A quilt comforting the heart.

R. Flowers of water lillies, borage and buglasse, of each halfe a dram, red rose Rose leaues one dramme, flowers of balme and rosemary, of each two drammes, maces one dram, of red and yellowe saunders of each one dramme, wood of alloes, cloues, of each one dram. seedes of citrons, iuniper berries, of each one dram, safferon six graines, of the bone of the deares heart one scruple. Let them be made in grosse powder, and quilt it in crimson or scarlet coloured taffata, or fine cloth.

This quilt being made by the Apothecary, vse it ouer, or vpon the heart of the sicke, in such manner as it may abide without falling away.

An Epithymum that doth much comfort the heart, when a person is weake.

An Epithimũ for the heart

R. Water of Roses, borage, and buglosse, of either three ounces, vinegar one ounce, sorrell water two ouncep, wood of alloes, red saunders,

ders, barkes of citrons, of euery one of them two drams, saffron six graines, Electuarium de gemmis one dramme, Diamargariton two scruples. Mixe them together, & make an Epithimum.

to be vsed to a weak and fainting person.

A little of this must be made warme in some pewter dish, and then take little clothes of fine linnen, which fold vp two or three double. Then moysten one of your clothes and wring it forth lightly, and apply it vnto the heart, keeping it there a while, vntill it begin to be cold: then take another, and so a quarter of an houre together, and this you may do two or three times in a day, applying afterward the quilt afore taught. This is to be done when a person is weake and faint.

A Potion purging gently all venemous and corrupt humors from the body.

℞. Scabi Card. benedict. Mors, diaboli ana, pu. j. betonicæ pu. j trifolij. pu. j. rad. Gentianæ scrup. j. flo. boraginis, buglossæ ana pu. j sem. citrini scrup. j. rhubarb. electæ ʒj Sene ʒiij. aqua scab. endiuæ & buglossæ ana vnc. j. & semis. fiat infusio, Deinde adde Diacatholicon vnc. j manna calab. vnc. semis. sir. Rosarum solutiu. vnc. j. misce & fiat potio.

Take this potion the second or third day after your sweating so it be not on the changing or full of the moone, and the sooner the better, no botch or sore appearing. This will worke gently in all bodies and purge strongly and effectually, and cleanseth and purgeth the body of the remnant of the venemous and corrupt humors. Take the other part the second day after early in the morning you must neither eate, drink, nor sleepe vntill it hath wrought his effect, which is in giuing you seauen or eight stooles, Within an houre after the taking of it, or thereabout it will worke. Haue therefore in readinesse your stoole with warme water. If after the the taking of it you feare casting it vp, then vse a browne toste and vinegar to your nose, and smell thereto oftentimes. Within foure or fiue houres you may take a little good broth made with a chicken, veale, or mutton, with hearbes as aforetaught. And when the aforesaid medicine hath thoroughly wrought his effect, which

Mixing it with the infusion that was left.

Remember to vse often in your chamber the perfumes set downe before.

which will be within fiue houres, or thereabout, then may you eate some of your meate, and take your rest a while after, if you haue any disposition to sleepe. Make a light supper and keepe and obserue a good diet, keeping your selfe within your chamber or house ten or twelue dayes.

They that would haue it lesse purging, may take the third part before set downe, And although it worke strongly, yet is it gentle, easie, and hurtlesse. It purgeth chollor, flegme, and al corrupt and superflous humors. I could set downe many for the purging of the body, but none better, or to be prefered before it in this case, and this will suffice. At other times, we may commoly giue sirrups before opening, extenuating and preparing the body, but in this case where the matter abounderh, and requireth speedy euacuation, we stand not vpon it.

Hippocrat. cum quisque porgare.

Oftentimes and most commonly in this contagious sicknesse the patient is troubled with lightnesse in his head, and cannot sleepe: the reason hereof is, the braine is distempered by heate. Hote vapours ascending and flying vp from the stomacke. And this is the reason they sleepe not: and the cause of their raging is want of sleepe and a distemperature of the braine. When a person is so troubled, then vse this vnder written.

An vnguent to annoint the temples and browes of him that cannot sleepe through heate, and distemprature of the braine.

An vnguent to cause sleepe in watching and raging

R. Vnguentum popillionem vnc. semiss. vnguentum rosarum vnc. semiss. Vnguentum alabastra vnc. semiss. oleum violarum, oleum nenupharum ana ℥ij. opium scrup. j. or scrup. ij. in aqua rosarum dissol misce.

With this annoint his temples, and the fore part of his head sometimes, when you would haue him to sleepe, and giue him to eate this, which is exceeding good to cause sleepe, and stay raging.

A confection causing sleepe.

R. Concerues of Roses halfe an ounce, Disacordium two drams, sirrup of popie halfe an ounce, sirrup of limons two drams, mixe them.

Giue him the halfe of this to eate, which will greatly further and prouoke sleepe. Or this will also greatly prouoke sleepe.

R.

R. Sirrup of violets, sirrup of limons, sirrup of popie of each one ounce disacordium three drams, mixe them.

Giue the patient sometime of this in a spoone to drinke, for it is good to prouoke sleepe and stay reging.

A Frontall to be applyed vnto the fore part of the head, to cause sleepe.

To cause sleep a frontlet to be applied vnto the browes.

R, Flowers of Roses, violets, and water Lillies, of each a little handful of the seedes and heads of poppie, one dram, of the three kindes of saunders, of each one dram, Flowers of Camomill, betony, and melilote, ana pugs. beate them into grosse powder, and let a frontall be made thereof.

Apply this frontall vnto his head, as afore taught. I haue set downe these meanes to cause and prouoke sleepe, and to stay the raging that is oftentimes in this sicknesse. But you must note, that this is not to be vsed in the beginning of his sicknesse. For in the beginning of his sicknesse the person ought in any wise to be kept from sleepe. For as through sleepe the spirits are drawne inward, and the venome attracted vnto the heart, so the heate is also excedingly increased through sleepe.

Therefore this meanes that I haue set downe for the causing of sleepe or any other to sleepe, may not be vsed vntil the patient hath sweat, and two or three daies after his sickning. And the fore forth then may you safely vse them to his great comfort and ease. Note this.

Through the great interior heate, the patient, his tongue, throat and mouth will be fore, as I haue often seene, then make this gargarisme.

A Gargarisme to heale the mouth, throa and tongue in this sicknesse, if it be fore through the heate of the stomacke.

A gargarisme.

R. Barley excoricated or common barley a handfull, Plantain leaues, strawberry leaues, violet leaues, sinckfoile leaues, of either of these a handfull, bryer tops, halfe a handfull, Woodbine leaues and columbine leaues halfe a handfull, shrewd and bruise these hearbs a little, and then boyle them in a quart of faire water, which being well boyled, strayne it forth, and put thereto Diamoren two ounces, Mel Rosarum, or Honey of Roses

two ounces: mixe these, and let the patient vse it often to wash and gargarize his mouth.

The vse of a little white wine sometimes is good, with Rose-water, and a little vinegar to wash his mouth withall,

Note this, whē vomit is good.

To vomit at the beginning of the sicknesse is good, for if a person fall sicke at his meate, or within a while after his meate, then ought he to prouoke vomite, and when he hath vomited, then to take a medicine set downe for the cure of the pestilence, and sweat therewithall, and do as I haue taught in this booke before, but if he be much troubled with vomiting in his sicknesse, then let him vse this that I shall teach him.

Cordials and sweat will stay vomiting.

To stay vomiting.

R. Aromaticum Rosarum vnc. semis. Aromaticum gariphilarum ʒij. sir. limonum vnc. semis. diamargariton frid. ʒij misc,

And if his vomiting should not stay, then were it good for him to take some gentle purging potion, to expulse these corrupt humors that sucketh vp that disposition to vomite.

I doubt not but what I haue written is sufficient for the inferiour part. Now will I come to the externall and outward application, and shew what is to be done in suppurating and opening the sore.

Hauing taken one of the medicines afore taught, and sweat, vsing the cordial appointed, apply vnto the sore this vnderwritten which will draw it forth, and ripen it: and you must haue speciall care that with speede you draw forth the sore, apostume, or carbuncle, least it returne againe into the body.

A plaister to suppurate, draw forth, and ripen the sore or botch, although common, yet very good and commended of all that vse it.

Take a great white Onion, and cut off the head of it, and with your knife picke out the coare or middle part, and fill that hollow place full of good treacle, not common treacle, but *Theriaca Andromichi*, which you shall haue at the Apothecaries. Put on the head of the Onion, paste it with a little dow or lenen, and set it to roste in the imbers, and being soft rosted, take it forth and pill it, & stampe it in a mortet, & lay it hot vnto the sore vpon some double cloth, and rowle it softly that it fall not off, and renew it and lay on fresh euery sixe houres.

And

And here I muſt needes commend the vſe of a young cocke to be vſed in this manner vnto the ſore. Pull away the feathers from about the fundament of the cocke, and place the fundament vpon the ſore, and hold his bill ſometime to keepe in his breath, he ſhall the better draw the venome, and if he die then take another, and do ſo againe. Then lay on *Cataplaſma*, which I haue of often vſed, and approued to be very good to draw forth and ſuppurate the ſore.

℞. One Lilly roote, young mallowes, one handfull, let them be bruiſed in a morter: Lineſeede two or three ſpoonefuls beaten groſely, boyle them together in a ſufficient water, or as much as will couer them, boyle them vntill they be very ſoft and thick, then put thereunto Figges ſixe or ſeauen: halfe a good handfull of raſins ſtoned, mix theſe together, and put vnto it oyle of Camamil two ſpoonefuls, & being very warme lay it to the ſore, and binde it ſoftly that it may abide on, change it euery twenty houres.

Another that ripeneth the botch and bringeth it ſpeedely vnto ſuppuration.

℞. Onions and Garlike heads, of each of them in number foure: roſt them in the imbers, then ſtampe them in a morter, and put thereto offenegreeck and line ſeede of each a good ſponefull, ſnayle: with their ſhelles foure or fiue, figges in number foure, leauen as much as a Walnut, barrowes liquor as much as two Walnuts, mixe them in a morter, and warme it and apply it vnto the ſore.

An Implaiſter that ripeneth the ſore or botch.

℞. Galbanum Ammoniacum, Bedelium ana j ounce, diſſolue them in vinegar at the fire and ſtraine them and put thereto diachilon magnum ij. ounces, mixe them and ſpread it vpon a thick cloth, and lay it to the ſore and change it euery ſixteene houres.

Another plaiſter that draweth forth the ſore and ripeneth it ſpeedily.

Take a white Lillie roote, young mallowes two handfull,

scabious one handfull: shred them and bruse them, and boyle them in a sufficient quantity of ale grounds, and put thereto of line-seede two or three spoonefuls beaten, and as much fene greeke beaten likewise, sower leaues as much as two walnuts, mixe them, and lay it warme vpon the sore, changing it euery sixteene houres, two or three times vsing it, ripens the botch.

If it break not of it selfe by this meanes speedily.

By vsing any of these pultesses, or cataplasmes, you may speedily ripen the botch or sore, and being ripe, it ought to be opened by the Chirurgion in the lower part thereof, that the matter may be the better auoyded, And remember this note, that whatsoeuer you apply or lay vnto the botch must not be cold, I meane cold in quality and operation. For cold medicines would driue backe againe that venemous matter, which nature hath expelled, to the great danger of the patient.

And if you feare the opening of it, which is indeede nothing to suffer, then let the Chirurgion vse a potentiall instrument, I meane a caustick, and being done vse this digestion.

R. Cleare Turpentine washed one ounce, a yolke of a new layd egge, as much oyle of Saint Iohns wort halfe a dram, of good Mithridatum halfe a dram.

Mixe all these together and vse it vnto the wound vntill it bee well digested, which you may know by the whiteness, thickness, and great quantity of the matter. And notwithstanding it is now running, yet shall it be good for you to vse one of the pultise afore taught, it will ripen and bring forth the rest. This is dangerous for those that are about you, therefore be carefull to keepe your chamber, and also how you bestow the piasters that you vse vnto your sore, that others be not infected thereby. You ought to vse daily in your chamber the perfumes before set downe three or foure times a day, to vse a good diet, and to eate of the some of the cordialls before set downe, and your sore being well, then ought you to purge with one of the potions before set downe.

What is to be done when a sore or botch lyeth deepe and comes not forth.

Vse cordials to comfort the heart.

You must take one of the medicines afore set downe for the cure of the plague, and sweat therewithall, but if the Apostume or

sore

sore lye deep, notwithstanding your sweate, then must you fasten cupping glasses ouer or vpon the sore, first clarifying the place, and when you haue vsed your cupping glasses, then vse a young Cocke or Pullet, as before is taught, pulling the feathers from about the rumpe and Tayle, putting a little salt into the Fundament of the Cocke or Pullet, set it in your sore holding the bill of him sometime to retayne his breath; and if he dye take one more, as do as before, and then apply the plaister of Onions and treacle set downe before; and then apply some one of the other which will bring it suppuration, then let it be opened as before taught.

The cause why the sore comes not forth, is weakness of nature.

What is to be done when the botch will not come to suppuration, but continues hard.

If a botch come not to suppuration within three or foure daies, as most commonly it doth, but resisteth your application continuing hard, then must you vse some caustick or strong vessicatory or inition which I like not of, the matter being vnripe or not altered into corruption: The continuance of a botch vnsuppurated and not drawne forth is very dangerous: The reason is, the venome gathereth strength by putrifaction within the body, and returnes vnto the heart againe. Then farewell life. This I haue known, and I am perswaded many dye that might liue, if this were seene vnto. Therefore to preuent danger, rather open the botch before it be full turned vnto suppuration, and vse cataplasmes and pultesses to ripen the rest that remaines. But being still hard, then I say you must vse the counsell of a Chyrurgion, and open it with a Caustick, as I before sayd, how and wherewith I would teach, but it would be too long in this place.

Opened with a Caustick.

First, before it be opened, let it be well Epithymated; and vse some Cordiall set downe in this Booke, two or three times a day. And then vse digestions and salues to heale.

What is to be done when a botch strikes in againe.

Sometimes I haue knowne the botch to appeare, and yet suddainly to fall in againe, and this is euer a dangerous and deadly signe. But I will shew you all that may be done; and many haue by this meanes beene relieued from death.

First, with all speede giue him some one of the foure Electuaries set downe in this Booke for the cure of the Plague, the quantity is there set downe; and procure him to sweate as long as he can endure it. Then drie him with warme cloaths. And giue him Cordialls to eate of, set downe in this Booke. Then ought he to haue a glister, the which I will set downe, and the next day earely giue him my purging potion set downe before, the which is good in this case; and giue him often Cordialls to eate. And by this meanes (by Gods grace) the Patient shall be deliuered from death.

The Glister.

R. Maluæ, Althaæ ambarum cum radicibus aaa m. ss. Mercurialis, Hipericonis, Melilotiana m. ss. Scabi m. ss. sem. lini, & fenigraeci vnc. j. fiat decoctio, in huius libra dissolue butyri vnc. j. mellis rosarum vnc. ij. olei violacei vnc. ij. Catholici vnc. semiss. Succhari rub. vnc. j. Misce & fiat clister.

Take foure ounces lesse of the decoction, for that it will be too much in quaintity. Let this Glister be giuen to the Patient; and then the next morning receiue the potion set downe before, that purgeth venemous matter from the body, and obserue what I haue Written.

When a botch ariseth in a dangerous place what we must doe.

When a botch ariseth neere vnto the heart, or in the throate, then must you desire helpe of the Chyrurgion, who with cupping glasses may draw the sore or botch farther off. To set downe the manner heere it were needlesse, euery Chyrurgion that hath any iudgement and practise knowes how to do it. I will here end, beseeching God to be mercifull vnto vs, forgiue our sinnes, and make vs thankfull for his great blessings bestowed vppon vs, blesse our labours, and cease this sicknesse: *Amen.*

A Table

A Table of all the Receites contayned in this Booke.

Another

FINIS.