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*** START OF THE PROJECT GUTENBERG EBOOK THE SWEATING SICKNESS ***

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ã ë ĩ õ ù (vowel with following n or m)

z (ezh, used here for the "dram" symbol)

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The text is taken from the 1912 Cambridge edition of Caius's *Complete Works*. The editor's general introduction says:

In this volume no attempt has been made to produce a facsimile reprint. Even if such a design had been entertained, the great variety of form in which the original editions were issued would have made it impossible to carry out the re-issue with any uniformity. Obvious misprints have been corrected, but where a difference in spelling in the same work or on the same page—*e.g. baccalarius, baccalaureus*—is clearly due to the varying practice of the writer and not to the printer, the words have been left as they stood in the original. On the other hand the accents in the very numerous Greek quotations have been corrected.

Numbers in the right margin mark the pagination of this 1912 edition. Numbers in parentheses—here shown in the left margin—were printed in the gutter; they probably represent pages or leaves in the 1552 original. Bracketed corrections are from the 1912 text.

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[Main Text](#)
[Notes on Spelling and Typography](#)

A boke or coun-
seill against the disease
commonly called the
sweate or swea-
tyng sicknesse

made by Jhon Caius
doctour in phisicke

uery necessary for everye
personne and much requi-
site to be had in the handes
of al sortes, for their better
instruction, preparation and
defence, against the soub-
dein comyng, and fear-

TO THE RIGHTE HONOURABLE
WILLIAM EARLE OF PENBROKE, LORDE
HARBERT OF CARDIFE, KNIGHT OF THE HONOUR-
ABLE ORDRE OF THE GARTER, AND PRESIDENT OF
THE KYNGES HIGHNES COUNSEILL IN
THE MARCHES OF WALES:
JHON CAIUS WISHETH
HEALTH AND HONOUR.

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IN the fereful tyme of the sweate (ryghte honourable) many resorted vnto me for counseil, among whōe some beinge my frendes & acquaintance, desired me to write vnto them some litle counseil howe to gouerne themselues therin: saiynge also that I should do a greate pleasure to all my frendes and contrimen, if I would deuise at my laisure some thīg, whiche from tyme to tyme might remaine, wherto men might in such cases haue a recourse & present refuge at all nedes, as thē they had none. At whose requeste, at that tyme I wrate diuerse counseiles so shortly as I could for the present necessite, whiche they bothe vsed and dyd geue abrode to many others, & further appoynted in my self to fulfill (for so much as laye in me) the other parte of their honest request for the time to come. The whiche the better to execute and brynge to passe, I spared not to go to all those that sente for me, bothe poore, and riche, day and night. And that not only to do thē that ease that I could, & to instructe thē for their recouery: but to note also throughly, the cases and circumstaunces of the disease in diuerse persons, and to vnderstande the nature and causes of the same fully, for so much as might be. Therefore as I noted, so I wrate as laisure then serued, and finished one boke in Englishe, onely for Englishe mē not lerned, one other in latine for men of lerninge more at large, and generally for the help of thē which hereafter should haue nede, either in this or other cōūtreis, that they may lerne by our harmes. This I had thoughte to haue set furth before christmas, & to haue geuē to your lordshippe at new-yeres tide, but that diuerse other businesses letted me. Neuertheles that which then coulde not be done cometh not now out of season, although it be neuer so simple, so it may do ease hereafter, which as I trust this shal, so for good wil I geue and dedicate it vnto your good Lordshippe, trustyng the same will take this with as good a mind, as I geue it to your honour, whiche our Lorde preserue and graunt long to continue.

At London the first of Aprill.

1552.

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The boke of Jhon Caius

against the sweatyng sicknes.

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MAN beyng borne not for his owne vse and cōmoditie alone, but also for the commō benefite of many, (as reason wil and al good authoures write) he whiche in this world is worthy to lyue, ought al wayes to haue his hole minde and intente geuen to profite others. Whiche thyng to shewe in effecte in my selfe, although by fortune some waies I haue ben letted, yet by that whiche fortune cannot debarre, some waies again I haue declared. For after certein yeres beyng at cambrige, I of the age of xx. yeres, partly for mine exercise and profe what I coulde do, but chefely for certein of my very frēdes, dyd translate out of Latine

(4) into Englishe certein workes, hauyng nothyng els so good to gratifie them w^t. Wherof one of *S. Chrysostome de modo orandi deum*, that is, of y^e manner to praye to god, I sent to one my frende then beyng in the courte. One other, a woorke of *Erasmus de vera theologia*, the true and redy waye to reade the scripture, I dyd geue to Maister Augustine Stiwarde Alderman of Norwiche, not in the ful as the authore made it, but abbreviate for his only purpose to whome I sent it, Leuyng out many subtile thinges, made rather for great & learned diuines, thẽ for others. The thirde was the paraphrase of the same Erasmus vpon the Epistle of S. Jude, whiche I translated at the requeste of one other my deare frende.

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(5) These I did in Englishe the rather because at that tyme men ware not so geuen all to Englishe, but that they dyd fauoure & maÿteine good learning contened in tongues & sciences, and did also study and apply diligently the same thẽ selues. Therefore I thought no hurte done. Sence y^t tyme diuerse other thynges I haue written, but with entente neuer more to write in the Englishe tongue, partly because the cōmoditie of that which is so written, passeth not the compasse of Englande, but remaineth enclosed within the seas, and partly because I thought that labours so taken should be halfe loste among them whiche sette not by learnyng. Thirdly for that I thought it beste to auoide the iudgement of the multitude, from whome in maters of learnyng a man shalbe forced to dissente, in disprouyng that whiche they most approue, & approuyng that whiche they moste disalowe. Fourthly for that the common setting furthe and printig of euery foolishe thyng in englishe, both of phisicke vnperfectly, and other matters vndiscretly diminishe the grace of thynges learned set furth in thesame. But chiefly, because I wolde geue none example or comfote to my countrie men, (whõ I wolde to be now, as here tofore they haue bene, comparable in learnyng to men of other countries) to stonde onely in the Englishe tongue, but to leaue the simplicite of thesame, and to procede further in many and diuerse knoweleges bothe in tongues and sciences at home and in vniuersities, to the adournyng of the cōmon welthe, better seruice of their kyng, & great pleasure and commodite of their owne selues, to what kinde of life so euer they shold applie them. Therefore whatsoeuer sence that tyme I minded to write, I wrate y^e same either in greke or latine. As firste of all certein commentaries vpon certein bokes of William framinghã, maister of art in Cambrige, a man ot great witte, memorie, diligence and learnyng, brought vp in thesame scholes in Englande that I was, euer frõ his beginnyng vntil his death. Of the which bokes, ij. of *cōtinētia* (or cōtinence) wer in prose, y^e reste in metre or verse of diuerse kindes. One a comfote for a blinde mã, entitled *ad Aemilianum cæcum consolatio*, one other *Ecpyrosis, seu incendiũ sodomorũ*, the burnyng of Sodome. The thirde *Laurentius*, expressyng the tormentes of Sainte Laurence. The fourthe, *Idololatria*, Idolatrie, not after the trade and veine of scripture (wherein he was also very well exercised) but conformable to scripture and after the ciuile and humane learnyng, declaryng them to worshippe *Mars*, that warre, or fight: *Venus*, that lyue incontinently: *Pluto*, that folowe riches couetously; and so forth through all vices vsed in his time. The fiueth boke *Arete*, vertue: the sixth, Epigrãmes, contened in two bokes, whiche by an epistle of his owne hand before y^e boke yet remainyng, he dedicated vnto me, purposyng to haue done many more prety thynges, but that cruell death preuēted, and toke him away wher he and I was borne at Norwiche, in the yere of our Lord M.d.xxxvij. the xxix. daie of September, beyng then of the age of xxv. yeres, vij. Monethes, and vj. daies, a greate losse of so notable a yonge man. These workes at his death he willed to comẽ to my handes, by which occasion after I had viewed thẽ, and perceiued them ful of al kyndes of learnyng, thinkyng thẽ no workes for all mẽ to vnderstande with out helpe, but such as were wel sene in all sortes of authours: I endeoured my selfe partely for the helpe of others, & partly for mine owne exercise, to declare vpon them the profite of my studie in ciuile and humane learnyng, and to haue before mine eyes as in a worke (which was alwaies my delyght) how muche I had profited in the same. Thys so done, I ioyned euery of my commentaries to euery of hys saied bokes, faier written by Nicolas Pergate puple to the saied Maister Framyngham, myndyng after the iudgement of learned men had in thesame, to haue set them furthe in prynte, if it had ben so thought good to them. For whyche cause, at my departyng into Italie, I put an Epistle before theym dedicatorye to the right Reuerend father in God Thomas Thirlbye, now Bishoppe of Norwiche, because thesame maister Framyngham loued hym aboute others. He after my departure deliuered the bokes to the reuerende father in god Jhõ Skippe, late bishop of Hereforde, then to D. Thirtle, tutor to the sayd maister framynghã, frõ him to syr Richard Morisine, now ambassadoure for y^e kinges maiestie with thẽperour, then to D. Tailour Deane of Lincolne, and syr Thomas Smithe, secretarie after to y^e kynges Maiestie, all great learned men. Frõ these to others they wente, among whome the bokes died, (as I suppose,) or els be closely kept, that after my death they may be setfurthe in the names of them which now haue thẽ, as their workes. Howe soeuer it be, well I knowe that at my returne out of Italie (after vj. yeres continuance ther) into Englãd, I coulde neuer vnderstand wher they wer,

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(7) although I bothe diligently and desirously sought thẽ. After these I translated out of Greke into Latine a litle boke of *Nicephorus*, declarynge howe a man maye in praiynge confesse hym selfe, which after I dyd geue vnto Jhõ Grome bachelor in arte, a yong man in yeres, but in witte & learnyng for his tyme, of great expectatiõ. That done I beganne a chronicle of the citie of Norwiche, of the beginninge therof & thinges done ther frõ time to time. The matere wherof yet rude and vndigested lyeth by me, which at laisure I minde to polishe, and to make an end of that I haue begunne. And to be shorte, in phisicke diuerse thynges I haue made & settefurth in print bothe in Greke and Latine, not myndyng to do other wise, as I haue before said, al my life: For which cause al these thinges I haue rehersed, els superfluous in this place. Yet see, meaning now to counseill a litle agaynst the sweatynge sickenes for helpe also of others, notwithstanding my former purpose, two thynges compell me, in writyng therof, to returne agayne to Englishe, Necessite of the matter, & good wyl to my countrie, frendes, & acquaintance, whiche here to haue required me, to whome I thinke my selfe borne.

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

(8) Good wyl to my countrie frendes and acquaintance, seyng them wyth out defence yelde vnto it, and it ferefully to inuade thẽ, furiously handle them, spedily oppresse them, vnmercyfully choke them, and that in no small numbers, and such persons so notably noble in birthe, goodly conditions, graue sobrietie, singular wisdom, and great learnyng, as Henry Duke of Suffolke, and the lorde Charles his brother, as fewe hath bene sene lyke of their age: an heuy & pitifull thyng to here or see. So that if by onely learned men in phisicke & not this waye also it should be holpen, it were nedeful almost halfe so many learned men to be redy in euery toune and citie, as their should be sweatynge sicke folkes. Yet this notwithstandinge, I wyl euery man not to refuse the counseill of the present or nighe phisicen learned, who maie, accordyng to the place, persone, cause, & other circũstances, geue more particular counseil at nede, but in any wise exhorte him to seke it with all diligence. To this enterprise also amonge so many learned men, not a litle stirreth me the gentilnes and good willes of al sortes of men, which I haue well proued heretofore by my other former bokes. Mindyng therefore with as good a will to geue my counseil in this, and trusting for no lesse gentlenes in the same, I wyl plainly and in English for their better vnderstandyng to whome I write, firste declare the beginnyng, name, nature, and signes of the sweatynge sickenes. Next, the causes of the same. And thirdly, how to preserue men frõ it, and remedy them whẽ they haue it.

(9) In the yere of our Lorde God M.CCCC.lxxxv. shortly after the vij. daye of august, at whiche tyme kynge Henry the seuenth arriued at Milford in walles, out of Fraunce, and in the firste yere of his reigne, ther chaunced a disease among the people, lastyng the reste of that monethe & all September, which for the soubdeine sharpenes and vnwont cruelnes passed the pestilence. For this commonly geueth iij. or iiij. often vij. sumtyme ix. as that firste at Athenes whiche *Thucidides* describeth in his seconde boke, sumtyme xj. and sumtyme xiiij. dayes respecte, to whome it vexeth. But that immediatly killed some in opening their windowes, some in plaieng with children in their strete dores, some in one hour, many in two it destroyed, & at the longest, to thẽ that merilye dined, it gaue a sorowful Supper. As it founde them so it toke them, some in sleape some in wake, some in mirthe some in care, some fasting & some ful, some busy and some idle, and in one house sometyme three sometime fiue, sometyme seuen sometyme eyght, sometyme more some tyme all, of the whyche, if the haulfe in euerye Towne escaped, it was thoughte great fauour. How, or wyth what maner it toke them, with what grieffe, and accidentes it helde theym, herafter thẽ I wil declare, whẽ I shal come to shewe the signes therof. In the mene space, know that this disease (because it most did stand in sweating from the beginning vntil the endyng) was called here, the Sweating sickenesse: and because it firste beganne in Englande, it was named in other countries, the englishe sweat. Yet some conjecture that it, or the like, hath bene before seene among the Grekes in the siege of Troie. In thẽperor Octavius warres at *Cantabria*, called nowe Biscaie, in Hispaine: and in the Turkes, at the Rhodes. How true that is, let the aucthours loke: how true thys is, the best of our Chronicles shewith, & of the late begonne disease the freshe memorie yet confirmeth. But if the name wer now to be geuen, and at my libertie to make the same: I would of the maner and space of the disease (by cause the same is no

The beginnyng of the disease

sweat only, as herafter I will declare, & in the spirites) make the name *Ephmera*, which is to sai, a feuer of one naturall dai. A feuer, for the feruor or burning, drieth & sweating feure like. Of one naturall day, for that it lasteth but the time of xxiiij. houres. And for a distinction from the commune *Ephmera*, that Galene writeth of, comming both of other causes, and wyth vnlike paines, I wold putte to it either Englishhe, for that it followeth somoche English menne, to whõ it is almoste proper, & also began here: or els pestilent, for that it cõmeth by infection & putrefaction, otherwise then doth the other *Ephmera*. Whiche thing I suppose may the better be done, because I se straunge and no english names both in Latine and Greke by commune vsage taken for Englishe. As in Latin, Feure, Quotidiã, Tertian, Quartane, Aier, Infection, Pestilence, Uomite, Person, Reines, Ueines, Peines, Chamere, Numbre, &c. a litle altered by the commune pronounciation. In Greke, Pleuresie, Ischiada, Hydrops, Apostema, Phlegma, and Chole: called by the vulgare pronounciatiõ, Schiatica, Dropsie, Impostume, Phleume, & Choler: Gyne also, and Boutyre, Sciourel, Mouse, Rophe, Phrase, Paraphrase, & cephe, wherof cometh Chaucers couercephie, in the romant of the Rose, writtẽ and pronouced comõly, kerchief in y^e south, & courchief in the north. Thereof euery head or principall thing, is comonlye called cephe, pronouced & writtẽ, chief. Uery many other there be in our commune tongue, whiche here to rehearse were to long. These for an example shortelye I haue here noted. But for the name of this disease it maketh now no matter, the name of Sweat beyng cõmõly vsed. Let vs therfore returne to the thing, which as occasiõ & cause serued, came againe in the M.D.vi. the xxii. yeare of the said Kyng Henry the seuenth. Aftre that, in the yeare M.D.xvii. the ix. yeare of Kyng Henry the viii, and endured from July, vnto y^e middest of Decẽbre. The iiii tyme, in the yeare M.D.xxviii. the xx. yeare of thesaied Kyng, beginning in thende of May, & continuing June and July. The fifth tyme of this fearful *Ephmera* of Englande, and pestilent sweat, is this in the yeare M.D.LI. of oure Lorde GOD, and the fifth yeare of oure Souereigne Lorde king Edwarde the sixth, beginning at Shrewesbury in the middest of April, proceadinge with greate mortalitie to Ludlowe, Prestene, and other places in Wales, then to Westchestre, Couentre, Oxenfoorde, and other tounes in the Southe, and such as were in and aboute the way to London, whether it came notable the seuenth of July, and there continuing sore, with the losse of vii. C. lxi. from the ix. day vntil the xvi. daye, besides those that died in the vii. and viii. dayes, of whõ no registre was kept, frõ that it abated vntil the xxx. day of the same, with the losse of C. xlii. more. Then ceassing there, it wente from thence throughe al the east partes of England into the Northe vntill the ende of Auguste, at whiche tyme it diminished, and in the ende of Septembre fully ceased.

This disease is not a Sweat onely, (as it is thought & called) but a feuer, as I saied, in the spirites by putrefaction venemous, with a fight, trauaile, and laboure of nature againste the infection receyued in the spirites, whervpon by chance foloweth a Sweate, or issueth an humour compelled by nature, as also chanceth in other sicknesses whiche consiste in humours, when they be in their state, and at the worste in certain dayes iudicial, aswel by vomites, bledinges, & fluxes, as by sweates. That this is true, the self sweates do shewe. For as in vtter businesses, bodies y^t sore do labour, by trauail of the same are forced to sweat, so in inner diseases, the bodies traueiled & labored by thẽ, are moued to the like. In which labors, if nature be strõg & able to thrust out the poisõ by sweat (not otherwise letted) y^e persõ escapeth: if not, it dieth. That it is a feuer, thus I haue partly declared, and more wil streight by the notes of the disease, vnder one shewing also by thesame notes, signes, and short tariance of the same, that it consisteth in the spirites. First by the peine in the backe, or shoulder, peine in the extreme partes, as arme, or legge, with a flusshing, or wind, as it semeth to certaine of the pacientes, flieng in the same. Secondly by the grief in the liuer and the nigh stomacke. Thirdely, by the peine in the head, & madnes of the same. Fourthly by the passion of the hart. For the flusshing or wynde comming in the vtter and extreme partes, is nothing els but the spirites of those same gathered together, at the first entring of the euell aire, agaynste the infection therof, & flyeng thesame from place to place, for their owne sauegarde. But at the last infected, they make a grief where thei be forced, which cõmonly is in tharme or legge (the farthestes partes of their refuge) the backe or shulder: trieng ther first a brüt as good souldiers, before they wil let their enemye come further into their dominion. The other grefes be therefore in thother partes aforsaid & sorer, because the spirites be there most plẽtuos as in their fountaines, whether alwaies thinfection desireth to go. For frõ the liuer, the nigh stomack, braine, and harte, come all the iij. sortes, and kyndes of spirites, the gouernoures of oure bodies, as firste spronge there. But from the hart, the liuish spirites. In putrieng wherof by the euell aier in bodies fit for it, the harte is oppressed. Wherupon also foloweth a marueilous heauinesse, (the fifthe token of this disease,) and a desire to sleape, neuer contented, the senses in al partes beyng as they were bounde or closed vp, the partes therefore left heuy, vnliuish, and dulle. Laste foloweth the shorte abidinge, a certaine Token of the disease to be in the spirites, as wel may be proued by the *Ephmera* that Galene

writethe of, whiche because it consisteth in the Spirites, lasteth but one natural day. For as fire in hardes or straw, is sone in flambe & sone oute, euen so heate in the spirites, either by simple distemperature, or by infection and putrefaction therin conceyued, is sone in flambe and sone out, and soner for the vehemencie or greatnes of the same, whiche without lingering, consumeth sone the light matter, contrary to al other diseases restyng in humoures, wherin a fire ones kindeled, is not so sone put out, no more then is the same in moiste woodde, or fat Sea coles, as well by the particular Example of the pestilence, (of al others most lyke vnto this) may be declared, whyche by that it stādeth in euel humors, tarieth as I said, sometyme, from iij. vii. ix. & xj. vntill xiiij. dayes, differentlie from this, by reason therof, albeit by infection most lyke to this same. Thus vnder one laboure shortelie I haue declared both what this disease is, wherein it consisteth, howe and with what accidentes it grieueth and is diferente from the Pestilence, and the propre signes, and tokens of the same, without the whiche, if any do sweate, I take theym not to Sweate by this Sickenesse, but rather by feare, heate of the yeare, many clothes, greate exercise, affection, excesse in diete, or at the worst, by a smal cause of infection, and lesse disposition of the bodi to this sicknes. So that, insomoch as the body was nat al voide of matter, sweate it did when infection came: but in that the mattere was not greate, the same coulde neyther be perilous nor paineful as in others, in whom it was greater cause.

Hetherto I haue shewed the beginning, name, nature, & signes of this disease: *The causes.*
nowe I will declare the causes, which be ij.: infectiō, & impure spirites in bodies corrupt by repletiō. Infection, by thaire receiuing euel qualities, distēpring not only y^e hete, but the hole substāce therof, in putrifieng thesame, and that generally ij. waies. By the time of the yere vnnatural, & by the nature & site of the soile & region—wherunto maye be put the particular accidentes of this same. By the time of the yeare vnnaturall, as if winter be hot & drie, somer hot and moist: (a fit time for sweates) the spring colde and drye, the fall hot & moist. To this mai be ioyned the euel disposition by constellation, whiche hath a great power & dominion in al erthly thinges. By the site & nature of the soile & regiō, many wayes. First & specially by euel mistes & exhalatiōs drawn out of the grounde by the sūne in the heate of the yeare, as chanced amōg the Grekes in the siege of Troy, wherby died firste dogges & mules, after, mẽ in great numbre: & here also in Englād in this m.d.lj. yeare, the cause of this pestilent sweate, but of dyuers nature. Whiche miste in the countrie wher it began, was sene flie frō toune to toune, with suche a stincke in morninges & eueninges, that mẽ could scarcely abide it. Thē by dampes out of the earth, as out of Galenes *Barathrū*, or the poetes *auernū*, or *aornū*, the dampes wherof be such, that thei kil y^e birdes fliēg ouer them. Of like dampes, I heard in the north cōtry in cole pits, wherby the laboring mẽ be streight killed, except before the houre of coming therof (which thei know by y^e flame of their cādle) thei auoid the groūd. Thirdly by putrefactiō or rot in groūdes aftre great flouddes, in carions, & in dead men. After great fluddes, as happened in y^e time of Gallien thēperor at rome, in *Achaia* & *Libia*, wher the seas sodeinly did ouerflow y^e cities nigh to y^t same. And in the xi. yeare of *Pelagius*, when al the flouddes throughe al Italye didde rage, but chieflye *Tibris* at Rome, whiche in many places was as highe as the walles of the citie.

In cariōs or dead bodies, as fortunēd here in Englande vpon the sea banckes in the tyme of King Alured, or Alfrede; (as some Chroniclers write) but in the time of king Ethelred after Sabellicus, by occasion of drowned Locustes cast vp by the Sea, which by a wynde were driuen oute of Fraunce thether. This locust is a flie in bignes of a mānes thumbe, in colour broune, in shape somewhat like a greshopper, hauing vi. fiete, so many wynges, two tiethe, & an hedde like a horse, and therfore called in Italy *Caualleto*, where ouer y^e city of *Padoa*, in the yeare m.d.xlij. (as I remembre,) I, with manye more did see a swarme of theim, whose passage ouer the citie, did laste two hours, in breadth inestimable to euery man there. Here by example to note infection by deadde menne in Warres, either in rotting aboue the ground, as chaunced in Athenes by theim of Ethiopia, or els in beyng buried ouerly as happened at Bulloigne, in the yere M.D.xlv. the yeare aftre king Henrye theight had conquered the same, or by long continuance of an hoste in one place, it is more playne by dayly experience, then it neadeth to be shewed. Therefore I wil now go to the fourth especial cause of infectiō, the pent aier, breaking out of the ground in yearthquakes, as chaunced at Uenice in the first yeare of *Andrea Dandolo*, then Duke, the xxiiij. day of Januarye, and xx. hour after their computacion. By which infectiō mani died, & many were borne before their time. The v. cause is close, & vnstirred aire, & therfore putrifid or corrupt, out of old welles, holes in y^t groūd made for grain, wherof many I did se in & about *Pesaro* in Italy, by openig thē aftre a great space, as both those cōtrimē do cōfesse, & also by exāple is declared, for y^e manye in openig thē vnwarely be killed. Out of caues, & tōbes also, as chaūced first in the country of *Babilonia*, proceding aftre into Grece, and so to Rome, by occasion that y^e souldiers of themperour *Marcus Antoninus*, vpon hope of money, brake up a golden coffine of *Auidius Cassius*, spiēg a litle hole therin, in the tēple of *Apollo*

in *Seleucia*, as *Ammianus Marcellinus* writeth. To these mai be ioyned the particular causes of infectiō, which I cal the accidentes of the place, augmenting thesame. As nigh to dwelling places, merishe & muddy groundes, puddles or donghilles, sinkes or canales, easing places or carions, deadde ditches or rotten groundes, close aier in houses or ualleis, with suche like. Thus muche for the firste cause.

- (16) The second cause of this Englyshe *Ephmera*, I said were thimpure spirites in bodies corupt by repletiō. Repletion I cal here, abundance of humores euel & malicouse, from long time by litle & litle gathered by euel diete, remaining in the bodye, coming either by to moche meate, or by euel meate in qualitie, as infected frutes, meates of euel iuse or nutrimēt; or both ioyntly. To such spirites when the aire infectiue cometh cōsonant, thē be thei distēpered, corrupted, sore handled, & oppressed, thē nature is forced, & the disease engendred. But while I doe declare these impure spirites to be one cause, I must remoue your myndes frō spirites to humours, for that the spirites be fedde of the finest partes therof, & afre bringe you againe to spirites where I toke you. And forsomuche as I haue not yet forgotten to whome I write, in this declaration I will leaue a part al learned & subtil reasōs, as here void & vnmiete, & only vse suche as be most euidēt to whom I write, & easiest to be vnderstanden of the same: and at ones therwith shew also why it haüteth vs English men more thē other nations. Therefore I passe ouer the vngētle sauoure or smell of the sweate, grosenes, colour, and other qualities of the same, the quantitie, the daunger in stopping, the maner in coming furthe redily, or hardly, hot or cold, the notes in the excremētes, the state longer or sorer, with suche others, which mai be tokēs of corrupt humours & spirites, & onli wil stād upō iii. reasōs declaring y^e same swet by gret repletiō to be in vs not otherwise for al the euel aire apt to this disease, more thē other natiōs. For as hereafre I wil shew, & Galē cōfirmeth, our bodies cā not suffre any thīg or hurt by corrupt & infectiue causes, except ther be in thē a certē mater prepared apt & like to receiue it, els if one were sick, al shuld be sick, if in this countri, in al cōutres wher the infection came, which thīg we se doth not chāce. For touching the first reasō, we se this sweting sicknes or pestilēt *Ephmera*, to be oft in Englād, but neuer entreth Scotland, (except the borders) albeit thei both be iointly within the cōpas of on sea. The same beginning here, hath assailed Brabant & the costes nigh to it, but neuer passed Germany, where ones it was in like faciō as here, with great mortalitie, in the yere m.d.xlix. Cause wherof none other there is naturall, then the euell diet of these thre contries whiche destroy more meates and drynckes withoute al ordre, cōueniēt time, reasō, or necessite, thē either Scotlande, or all other countries vnder the sunne, to the greate annoiance of their owne bodies and wittes, hinderance of them which have nede, and great dearth and scarcitie in their cōmon welthes. Wherefore if *Esculapius* the inuentour of phisike, y^e sauer of mē from death, and restorer to life, should returne againe īto this world, he could not saue these sortes of men, hauing so moche sweatyng stuffe, so many euill humoures laid vp in store, frō this displeasante, feareful, & pestilent disease: except thei would learne a new lesson, & folowe a new trade. For other wise, neither the auoidyng of this countrie (the seconde reason) nor fleyng into others, (a commune refuge in other diseases) wyll preserue vs Englishe men, as in this laste sweate is by experience well proued in Cales, Antwerpe, and other places of Brabant, wher only our contrimen ware sicke, & none others, except one or ii. others of thenglishe diete, which is also to be noted. The cause hereof natural is onely this, that they caried ouer with thē, & by lyke diete ther incresed that whiche was the cause of their disease. Wherefore lette vs asserteine our selues, that in what soeuer contrie lyke cause and matter is, there commyng like aier and cause efficient, wil make lyke effecte and disease in persōs of agreable complexions, age, and diete, if the tyme also doe serue to these same, and in none others. These I putte, for that the tyme of the yere hote, makethe moche to the malice of the disease, in openyng the pores of the body, lettyng in the euill aier, resoluynge the humores and makynge them flowable, and disposing therfore the spirites accordyngly, besyde, that (as I shewed in the first cause of this pestilente sweate) it stirreth and draweth out of the erthe euill exhalations and mistes, to thinfection of the aier and displeasure of vs. Diet I put, for that they of the contrarie diete be not troubled with it at all. Age and complexion, for this, that although it spareth nō age of bothe kyndes, nor no complexion but some it touchethe, yet for the most parte (wherby rules and reasones be alwayes to be made) it vexed them of the middle age, beste luste, and them not moche vnder that, and of complexions hote & moiste, as fitteste by their naughty & moche subiltie of blode to fede the spirites: or nigh and lyke to thesame in some one of the qualities, as cholerike in hete, phlegmatike in moister, excepte thother their qualities, as drinesse in cholerike, & cold in phlegmatike, by great dominion ouer thother, did lette. For the clene contrarie complexiōs to the infected aier, alwaies remaine helthful, saulfe and better then tofore, the corrupte and infected aier notwithstanding. Therefore cold and drie persones either it touched not at all, or very fewe, and that wyth no danger: such I say as beside their complexion, (whiche is so harde to finde in any man exacte and

simple, as exacte helthes) were annoied with some corrupt humoures & spirites, & therefore mete by so moch to receiue it, & that by good reasõ. For nothing can naturally haue power to do ought against any thing, excepte the same haue in it selfe a disposicion by like qualities to receiue it. As the cause in the fote cānot trouble the flanke and leue the knee (the mean betwixte) except there were a greater consent and likenes of nature in sufferance (whiche we call *sympathian*) betwixte those then thother. Nor fire refusynge stones, canne burne hardes, strawe, stickes and charcole, oile, waxe, fatte, and seacole, except these same first of al wer apte, and by conuenient qualities disposed to be enflamed and burned. Nor any man goeth about to burne water, because the qualities thereof be contrary, and the body vndisposed to the like of fire. By whiche reason it may

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also be perceiued, that y^e venemouse qualitie of this corrupt aire is hote and moiste, for it redily efectethe the lyke complexions, and those nigh vnto them, and the contrary not at all, or hardly: & easely doth putrify, as doe the Southe wyndes. Therefore next vnto those colde and drie cõplexions, olde men escaped free, as like to them by age: and children, as voide of replecion consumed by their great hete, and therefore alwaies redy to eate. But in this disease the subtile humour euill and abundant in full bodies fedyng y^e spirites, is more to be noted then the humour complexional, whiche notwithstanding, as an helper or hinderer to y^e same, is not to be neglected. For els it should be in all contries and persones indifferently, wher all complexiones be. The thirde and laste reason is, y^t they which had thys sweat sore with perille or death, were either men of welthe, ease, & welfare, or of the poorer sorte such as wer idle persones, good ale drinkers, and Tauerne haunters. For these, by y^e great welfare of the one sorte, and large drinkyng of thother, heped vp in their bodies moche euill matter: by their ease and idlenes, coulde not waste and consume it. A confirmation of this is, that the laborouse and thinne dieted people, either had it not, because they dyd eate but litle to make the matter: or with no greate grefe and danger, because they laboured out moche thereof. Wherefore vpon small cause, necessarily must folowe a smal effecte. All these reasones go to this ende, that persones of all contries of moderate and good diete, escape thys Englishe *Ephmera*, and those be onely vexed therewith, whiche be of immoderate and euill diete. But why? for the euill humores and corrupte aier alone? No, for thẽ the pestilence and not the swet should rise. For what then? For y^e impure spirites corrupte in them selues and by the infectiue aier. Why so? for that of impure and corrupte humores, whether thei be blode or others, can rise none other then impure spirites. For euery thyng is suche as that whereof it commeth. Now, that of the beste and fineste of the blode, yea in corrupte bodies (whyche beste is nought) these spirites be ingendred and fedde, I before expressed. Therfor who wyl haue them pure and cleane, and him selfe free from sweat, muste kepe a pure and cleane diete, and then he shalbe sure.

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Infection by the aier, and impure spirites by repletion thus founde and declared to be the causes of this pestilente sweate or Englishe *ephmera*, lette vs now see howe we maye preserue our selues from it, and howe it may be remedied, if it chaunce, wythe lesse mortalitie. I wyll begynne wyth preseruacion. That most of all dothe stande in auoidyng the causes to come of the disease, the thinges helping forward the same, and remouyng that whiche is already had & gotten. Al be done by the good order of thynges perteynyng to the state of the body. Therefore I will begin with diete wher I left, & then go furth with aier where I beganne in treatyng the causes, and declare the waie to auoide infection, and so furthe to the reste in order. Who that lustethe to lyue in quiete suretie, out of the sodaine danger of this Englishe *ephmera*, he aboue all thynges, of litle and good muste eate & spare not, the laste parte wherof wyl please well (I doubt not) vs Englishe men: the firste I thinke neuer a deale. Yet it must please them that entende to lyue without the reche of this disease. So doyng, they shall easely escape it. For of that is good, can be engendred no euill: of that is litle, can be gathered no great store. Therefore helthful must he nedes be and free from this disease, that vsethe this kinde of liuyng and maner in dietyng. An example hereof may the wise man *Socrates* be, which by this sorte of diete escaped a sore pestilence in Athenes, neuer fleyng ne keyng close him selfe from the same. Truly who will lyue accordyng to nature and not to lust, may with this diete be well contented. For nature is pleased with a litle, nor seketh other then that the mind voide of cares and feares may be in quiete merily, and the body voide of grefe, maye be in life swetly, as *Lucretius* writeth. Here at large to ronne out vntill my breth wer spent, as vpon a common place, against y^e intemperāce or excessiue diete of Englande, thincommodities & displeasures of the same many waies: and contrarie, in commédation of meane diete and temperance (called of *Plato sophrosyne*, for that it cõserneth wisdome) and the thousande commodities therof, both for helthe, welthe, witte, and longe life, well I might, & lose my labour: such be our Englishe facions rather then reasones. But for that I purpose neither to wright a longe worke but a shorte counseill, nor to wery the reders with that they luste not to here, I will lette that passe, and moue thẽ that desire further to knowe my mynde therin, to remember that I sayd before, of litle & good eate and spare not, wherby they shall easely

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perceiue my meanyng. I therefore go furth with my diete, wherin my counsell is, that the meates be helthfull, and holsumly kylled, swetly sauēd, and wel prepared in rostyng, sethyng, baking, & so furth. The bred, of swet corne, wel leuened, and so baked. The drinke of swete malte and good water kyndly brued, without other drosse nowe a daies vsed. No wine in all the tyme of sweatyng, excepte to suche whose sickenes require it for medicin, for fere of inflamyng & openyng, nor except y^e halfe be wel soden water. In other tymes, old, pure, & smal. Wishyng for the better executiō hereof & ouersight of good and helthsome victalles, ther wer appointed certein masters of helth in euery citie and toune, as there is in Italie, whiche for the good order in all thynges, maye be in al places an example. The meates I would to be veale, muttone, kidde, olde lambe, chikyn, capone, henne, cocke, pertriche, phesane, felfare, smal birdes, pigeon, yong pecockes, whose fleshe by a certeine natural & secrete propertie neuer putrefie, as hath bene proued. Conies, porke of meane age, neither fatte nor leane, the skynne takē awaye, roste, & eatē colde: Tartes of prunes, gelies of veale & capone. Yong befe in this case a litle poudered is not to be dispraised, nor new egges & good milke. Butter in a mornyng with sage and rewe fastyng in the sweatyng tyme, is a good preseruatiue, beside that it nourisheth. Crabbes, crauesses, picrel, perche, ruffe, gogion, lampreis out of grauelly riuers, smeltes, dace, barbell, gornerd, whityng, soles, flunders, plaice, millers thumbes, minues, w^t such others, sodde in water & vinegre w^t rosemary, time, sage, & hole maces, & serued hote. Yea swete salte fishe and linge, for the saltes sake wastyng y^e humores therof, which in many freshe fishes remaine, maye be allowed well watered to thē that haue none other, & wel lyke it. Nor all fishes, no more then al fleshes be so euil as they be takē for: as is wel declared in physik, & approued by the olde and wise romaines moche in their fisshes, lusty chartusianes neuer in fleshes, & helthful poore people more in fishe then fleshe. But we are nowe a daies so vnwisely fine, and womanly delicate, that we may in no wise touch a fishe. The olde manly hardnes, stoute courage, & peynfulnes of Englande is vtterly driuen awaye, in the stede wherof, men now a daies receive womanlines, & become nice, not able to withstande a blaste of wynde, or resiste a poore fishe. And children be so brought vp, that if they be not all daie by the fire with a toste and butire, and in their furies, they be streight sicke.

Sauces to metes I appoint firste aboue all thynges good appetite, and next Oliues, capers, iuse of lemons, Barberies, Pomegranetes, Orenge and Sorel, veriuse, & vineigre, iuse of vnripe Grapes, thepes or Goseberies. After mete, quinces, or marmalade, Pomegranates, Orenge sliced eaten with Suger, Succate of the pilles or barks therof, and of pomecitres, olde apples and peres, Prunes, Reisons, Dates & Nuttes. Figges also, so they be taken before diner, els no frutes of that yere, nor rawe herbes or rotes in sallattes, for that in suche times they be suspected to be partakers also of the enfected aire.

Of aire so much I haue spoken before, as apperteinethe to the declaration of enfection therby. Nowe I wyl aduise and counsell howe to kepe the same pure, for somoche as may be, or lesse enfected, and correcte the same corrupte. The first is done in takyng a way y^e causes of enfectiō. The seconde, by doynge in all pointes the contrary thereto. Take awaye the causes we maye, in damnyng diches, auoidyng cariōs, lettyng in open aire, shunninge suche euil mistes as before I spake of, not openyng or sturryng euill brethyng places, landyng muddy and rottē groundes, burieng dede bodyes, kepyng canelles cleane, synkes & easyng places sweat, remouyng dongehilles, boxe and euil sauouryng thynges, enhabityng high & open places, close towarde the sowthe, shutte toward the winde, as reason wil & the experience of *M. varro* in the pestilēce at *Corcyra* confirmethe. Correcte in doynge the contrary we shall, in dryenge the moiste with fyres, either in houses or chambers, or on that side the cities, townes, & houses, that lieth toward the infection and wynde commyng together, chefely in mornynges & euenynges, either by burnyng the stubble in the felde, or windfallynges in the woodes, or other wise at pleasure. By which policie skilful *Acron* deliuered Athenes in *Gretia*, and diuine *Hippocrates* *abderā in Thratia* frō y^e pestilēce, & preserued frō the same other the cities in *Grece*, at diuerse times cōyng with the wynde frō *æthiopia*, *illyria* & *pæonia*, by putting to the fires wel smelling garlādes, floures & odoures, as *Galene* and *Soranus* write. Of like pollicie for purgyng the aier were the bonfires made (as I suppose) frō long time hetherto vsed in y^e middes of sommer, and not onely for vigiles. In cōfortyng the spirites also, and by alteryng the aier with swete odoures of roses, swet perfumes of the same, rosemary leaues, baies, and white sanders cutte, afewe cloues steped in rose water and vinegre rosate, the infection shalbe lesse noious. With the same you maye also make you a swete house in castyng it abrode therin, if firste by auoidyng the russhes and duste, you make the house clene. Haue alwaies in your handcercher for your nose and mouth, bothe with in your house and without, either the perfume before saide, or vinegre rosate: and in your mouth a pece either of setwel, or of the rote of *enula campana* wel steped before in vinegre rosate, a mace, or berie of Juniper. In wante of suche perfumes as is beforesaide, take of mirrhe & drie rose leues of eche a lyke quantite, with a little franke encense, for the like purpose, and caste it vpon the coles: or burne

Juniper & their berries. And for so moche as clenelines is a great help to helthe, mine aduise is, that all your clothes be swete smellynge and clene, and that you wasshe your handes and face not in warme water, but with rose water and vinegre rosate colde, or elles with the faire water and vinegre wherein the pilles or barks of orenge and pomegranates are sodden: or the pilles of pomecitres & sorel is boiled: for so you shalle close the pores ayenst the ayre, that it redily entre not, and cole and tempre those partes so wasshed, accordyng to the right entente in curyng this disease. For in al the discurse, preseruatiõ, and cure of thys disease, the chefe marke & purpose is, to minister suche thynges as of their nature haue the facultie by colyng dryenge and closyng, to resiste putrefaction, strength and defende the spirites, comforte the harte, and kepe all the body ayenst the displeasure of the corrupte aire. Wherfor it shal be wel done, if you

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take of this cõposition folowyng euery mornyng the weight of ij. d. in vi. sponfulles of water or iuleppe of Sorel, & cast it vpon your meate as pepper, R seĩs citri. acetos. ros. rub. sãdal. citrin. ân. 3 i, boli armeni oriẽtal. 3 i. s, terr. sigil. 3 s, margarit. 3 i, fol. auri puri. n^o. iiij, misce. & f. pul. diuidatur ad põd. 3 s. Or in the stede of this, take fasting the quantitie of a small bene of *Mithridatum* or Uenice triacle in a sponeful of Sorel, or Scabious water, or by the selfe alone. And in goyng abrode, haue in youre hande either an handekercher with vinegre and rose water, or a litle muske balle of nutmegges, maces, cloues, saffrõ, & cinamone, of eche the weight of ij. d. finely beatẽ; of mastike the weight of ij. d. ob. of storax, v. d. of ladane x. d. of Ambre grise vi. graines, of Muske iii. graines dissolued in ryght Muscadel: temper al together, & make a balle. In want of *Mithridatum* or suche other as I haue before mencioned, vse dayly the Sirupes of Pomegranates, Lemones, and Sorell, of eche half an vnce, with asmuche of the watres of Tormentille, Sorell, and Dragones, fasting in the morning, and one houre before supper. A taste in vinegre or veriuise of Grapes, with a litle poulder of Cinamome and Settewelle caste vpon it. Or two figges with one nutte carnelle, and tenne leaues of rue in eche, and a litle salt. Or boutire, rue, and sage, with breade in a morning eaten nexte your harte, be as good preseruatiues, as theie be easye to be hadde. These preseruatiues I here appoincte the more willingly among many others further to be fetched, because these maye easelier be hadde, as at hande in niede, which now to finde is my most endeouour, as moste fructfulle to whome I write. And this to be done I counsaile in the sicknesse tyme, when firste you heare it to be comming and begonne, but not in the fitte. Alwayes remembryng, not to go out fastinge. For as *Cornelius Celsus* wrytethe, Uenime or infection taketh holde muche soner in a bodye yet fasting, then in the same not fastinge. Yet this is not so to be vnderstande, that in the mornynge we shal streight as our clothes be on, stuffe our bellies as fulle as Englishe menne, (as the Frenche man saieth to our shames,) but to be contente with oure preseruatiues, or with a litle meate bothe at breakefaste (if custome and nede so require) dynner and supper. For other wise nature, if the disease shoulde take vs, shoulde haue more a doe againste the full bealy and fearce disease, then it were able to susteyne.

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Aftre diete and ayer followethe filling or emptieng. Of filling in the name of repletiõ I spake before. Of ãptieng, I will now shortely write as of a thing very necessary for the conseruation of mannes healthe. For if that whiche is euel within, be not by good meanes & wayes wel fet oute, it often times destroyeth the lyfe. Good meanes to fet out the euelle stuffe of the body be two, abstinence, & auoydance.

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Abstinence, in eatyng and drinckyng litle, as a lytle before I sayed, and seldome. For so, more goeth awaie then comethe, and by litle and litle it wasteth the humours & drieth. Therefore (as I wiene) throughe the counseil of Phisike, & by the good ciuile, & politique ordres, tẽdring the wealth of many so much geuẽ to their bellies to their own hurtes & damages, not able for wãt of reasõ to rule thẽ selues, & therby enclined to al vices and diseases: for thauoiding of these same, increase of vertue, witte and health, sauing victualles, making plenty, auoyding lothesomenesse or wearinesse, by chaunge, in taking sometime of that in the sea, and not alwaies destroyeng y^t of the lande, an ordre (without the whiche nothing can stand) and comon wealth, dayes of abstinence, and fasting were firste made, and not for religion onely.

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Auoydance, because it cãnot be safely done withoute the healpe of a good Phisicien, I let passe here, expressing howe it shoulde bee done duelye accordyng to the nature of the disease and the estate of the personne, in an other booke made by me in Latine, vpon this same matter and disease. Who therefore lusteth to see more, let him loke vpon that boke. Yet here thus much wil I say, that if after euacuation or auoyding of humors, the pores of the skinne remaine close, and y^e sweating excrement in the fleshe continueth grosse (whiche thinge howe to know, hereafter I will declare) then rubbe you the person meanly at home, & bathe him in faire water sodden with Fenel, Chamemil, Rosemarye, Mallowes, & Lauendre, & last of al, powre water half colde ouer al his body, and so dry him, & clothe him. Al these be to be don a litle before y^e end of y^e spring, that the humours may be seatled, and at rest, before

the time of the sweting, whiche cometh comonly in somer, if it cometh at al. For the tormoiling of the body in that time when it ought to be most quiete, at rest, and armed against his enemy, liketh me not beste here, no more then in the pestilence. Yet for the presente nede, if it be so thoughte good to a learned and discrete Phisicien, I condescend the rather. For as in thys, so in alle others before rehearsed, I remytte you to the discretion of a learned manne in phisike, who maye iudge what is to be done, and how, according to the present estate of youre bodies, nature, custome, and propety, age, strength, delyghte and qualitie, tyme of the yeare, with other circumstaunces, and thereafter to geue the quantitie, and make diuersitie of hys medicine. Other wise loke not to receiue by this boke that good which I entend, but that euel which by your owne foly you vndiscretelye bring. For good counseil may be abused. And for me to write of euery particular estate and case, whiche be so manye as there be menne, were so great almost a busines, as to numbre the sandes in the sea. Therefore seke you out a good Phisicien, and knowen to haue skille, and at the leaste be so good to your bodies, as you are to your hosen or shoes, for the wel making or mending wherof, I doubt not but you wil diligently searche out who is knowē to be the best hosier or shoemaker in the place where you dwelle: and flie the vnlearned as a pestilence in a comune wealth. As simple women, carpenters, pewterers, brasiers, sopeballesellers, pulthers, hostellers, painters, apotecaries (otherwise then for their drogges,) auaunters thē selues to come from Pole, Constantinople, Italie, Almaine, Spaine, Fraunce, Grece and Turkie, Inde, Egipt or Jury: from y^e seruice of Emperoures, kinges & quienes, promising helpe of al diseases, yea vncurable, with one or twoo drinckes, by waters sixe monethes in continuall distillinge, by *Aurum potable*, or *quintessence*, by drynckes of great and hygh prices, as though thei were made of the sūne, moone, or sterres, by blessinges and Blowinges, Hipocriticalle prayenges, and foolysh smokynge of shirtes Smockes and kerchieffes, wyth suche others their phantasies, and mockeryes, meaninge nothinge els but to abuse your light belieue, and scorne you behind your backes with their medicines (so filthie, that I am ashamed to name them) for your single wit and simple belief, in trusting thē most, whiche you know not at al, and vnderstād least: like to them whiche thinke, farre foules haue faire fethers, althoughe thei be neuer so euel fauoured & foule: as though there coulde not be so conning an Englishman, as a foolish running stranger, (of others I speake not) or so perfect helth by honest learning, as by deceitfull ignorance. For in the erreure of these vnlerned, reasteth the losse of your honest estimation, diere bloudde, precious spirites, and swiete lyfe, the thyng of most estimation and price in this worlde, next vnto the immortal soule.

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For consuming of euel matter within, and for making our bodies lustye, galiard, & helthful, I do not a litle comende exercise, whiche in vs Englishe men I allowe quick, and liuishe: as to runne after houndes and haukes, to shote, wrastle, play at Tēnes and weapons, tosse the winde balle, skirmishe at base (an exercise for a gentlemanne, muche vsed among the Italianes,) and vaughting vpon an horse. Bowling, a good excercise for women: castinge of the barre and camping, I accompt rather a laming of legges, then an exercise. Yet I vtterly reprove them not, if the hurt may be auoyded. For these a conueniente tyme is, before meate: due measure, reasonable sweatinge, in al times of the yeare, sauing in the sweatinge tyme. In the whiche I allow rather quietnesse then exercise, for opening the body, in suche persons specially as be liberally & freely brought vp. Others, except sitting artificers, haue their exercises by daily labours in their occupatiōs, to whom nothing niedeth but solace onely, a thing conuenient for euery bodye that lusteth to liue in helth. For els as nō other thing, so not healthe canne be longe durable. Thus I speake of solace, that I meane not Idlenesse, wisshing alwayes no man to be idle, but to be occupied in some honest kinde of thing necessary in a cōmon welth. For I accompt thē not worthi meate & drink in a cōmō welth, y^t be not good for some purpose or seruice therin, but take thē rather as burdennes vnprofitable and heauye to the yearth, men borne to fille a nombre only, and wast the frutes whiche therthe doeth giue, willing soner to fiede the Lacedemonians old & croked asse, whiche labored for the liuing so long as it coulde for age, then suche an idle Englishe manne. If the honestye and profite of honeste labour and exercise, conseruation of healthe, preseruatiōn from sicknesse, maintenaunce of lyfe, aduauncement, safety from shamefull deathes, defence from beggerye, dyspleasures by idlenesse, shamefulle diseases by the same, hatefulle vices, and punishement of the immortalle soule, canne not moue vs to reasonable labour and excercise, and to be profitable membres of the commune welthe, let at the least shame moue vs, seyng that other country menne, of nought, by their owne witte, diligence, labour and actiuitie, can picke oute of a cast bone, a wrethen strawe, a lyghte fether, or an hard stone, an honeste lyuinge: Nor ye shal euer heare theym say, alas master, I haue nō occupaciō, I must either begge or steale. For they can finde other meanes betwene these two. And forsomuche as in the case that nowe is, miserable persons are to be relieued in a cōmon welth, I would wisshe for not fauouring the idle, the discretion of *Marc. Cicero* the romaine were vsed in healing them: Who wolde compassion should be shewed vpon them, whome necessitie

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compelled to do or make a faute: & no cōpassion vpon them, in whome a faulte made necessitie. A faulte maketh necessitie, in this case of begging, in them, whyche might laboure and serue, & wil not for idlenes: and therefore not to be pitied, but rather to be punished. Necessitie maketh a fault in thē, whiche wold labor and serue, but cānot for age, ĩpotēcy, or sickenes, and therefore to be pitied & relieved. But to auoyde punishment & to shew the waye to amendmente, I would again wishe, y^t forsomuch as we be so euel disposed of our selues to our own profites and comodities with out help, this old law were renewed, which forbiddeth the nedy & impotent parentes, to be releued of those their welthi chyl dren, that by theym or theire meanes were not broughte vppe, eyther in good learning and Science, or honeste occupation. For so is a man withoute science, as a realme withoute a kyng. Thus mucche of exercise, and for exercise. To the which I wolde now ioyne honeste companye betwene man and woman, as a parte of natural exercise, and healpe to y^e emptieng & lightning the bodye in other tymes allowed, in this sweating tyme for helthes sake, & for feare of opening the bodye, and resoluing the spirites, not approued, but for dout, that w^t lengthing the boke, I shold wery y^e reader. Therefore I let y^t passe & come to sleping & waking, whiche without good ordre, be gretly hurtful to the bodie. For auoiding the whiche, I take the meane to be best, and against this sweat moste commendable. But if by excesse a man must in eyther part offend, I permit rather to watch to mucche, then to lie in bedde to longe: so that in watchinge, there be no way to surfetting. Al these thinges duely obserued, and well executed, whiche before I haue for preseruacion mencioned, if more ouer we can sette a parte al affections, as fretting cares & thoughtes, dolefull or sorowfull imaginations, vaine feares, folysh loues, gnawing hates, and geue oure selues to lyue quietly, frendlie, & merily one with an outhr, as men were wont to do in the old world, whē this countrie was called merye Englande, and euery man to medle in his own matters, thinking theim sufficient, as thei do in Italye, and auoyde malyce and dissencion, the destruction of commune wealthes, and priuate houses: I doubt not but we shall preserue oure selues, bothe from this sweatinge syckenesse, and other diseases also not here purposed to be spoken of.

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But if in leauinge a parte these or some of them, or negligently executing them, it chaunceth the disease of sweating to trouble our bodies, then passinge the bondes and compasse of preseruacion, we must come to curation, the way to remedie the disease, & the third and last parte (as I first sayed) to be entreated in this boke. The principalle entente herof, is to let out the venime by sweate accordinge to the course of nature. This is brought to passe safely two waies, by suffring and seruing handsomly nature, if it thruste it oute readily and kindly: and helping nature, if it be letted, or be weake in expellinge. Serue nature we shall, if in what time so euer it taketh vs, or what so euer estate, we streyghte lay vs downe vpon oure bedde, yf we be vp and in oure clothes, not takyng them of: or lie stille, if we be in bed out of our clothes, lai yng on clothes both wayes, if we wante, reasonably, and not loadinge vs therewith vnmeasurably.

The cure or remedy.

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Thus layed and couered, we must endeouere our selues so to continue wyth al quietnes, & for so much as may be without feare, distruste, or faintehartednesse, an euel thinge in al diseases. For suche surrendre and geue ouer to the disease without resistence. By whiche occasion manye more died in the fyrste pestilence at *Athenes*, that I spake of in the beginnyng of thys boke, then other wyse should. Oure keepers, friendes and louers, muste also endeouere theym selues to be handesome and dilygente aboute vs, to serue vs redilye at al turnes, and neuer to leaue vs duringe foure and twentie houres, but to loke welle vnto vs, that neyther we caste of oure clothes, nor thruste out hande or foote, duryng the space of the saide foure and twenty houres. For albeit the greate daungere be paste after twelue houres, or fourtene, the laste of trial, yet many die afre by to mucche boldenes, when thei thinke theim selues most in suretye, or negligence in attendaunce, when they thinke no necessitie. Wherby it is proued that without dout, the handsome diligence, or carelesse negligence, is the sau ing, or casting awaye of many. If ij. be taken in one bed, let theym so continue, althoughe it be to their vnquietnesse. For feare wherof, & for the more quietnesse & safetye, very good it is duryng all the sweating time, that two persones lye not in one bed. If with this quietnes, diligēce, and ordre, the sicke do kindelye sweate, suffre them so to continue, without meate all the xxiiij houres: withoute drinke, vntil the fifth houre, if it maie be. Alwayes taking hede to them in the fourth, seuenth, nineth, & eleuenth houres speciallye, and fourteenth also, as the laste of triall and daungier, but of lesse in bothe. For these be most perilous, as I haue obserued this yere in this disease, hauing y^e houres iudicial, as others haue theire dayes, and therefore worse to geue anye thinge in, for troubling nature standyng in trialle. Yet wher more daunger is in forbearyng then in takyng, I counseill not to spare in these howres to do as the case requireth with wisdom & discretion, but lesse then in other howres. In the fifthe howre geue them to drinke clarified ale made only doulcet with a litle suger, out of a cruet, or glasse made in cruet facion, with a nebbe, for feare of raisyng theim selues to receiue the drinke offered, & so to let the sweat, by the ayer strikyng in. But if the sicke

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on this wise beforesaid canot sweate kyndly, then nature must be holpen, as I sayd before. And for so moch as sweat is letted in this disease fower waies, by disorder, wekenes of nature, closenes of the pores in the skinne, & grosnes of the humoures: my counseil is to auoide disorder by suche meanes as hetherto I haue taught, and next to open the pores if they be close, and make thinne the matter, if it be grosse, and prouoke sweat, if nature be weke. Those you shal doe by gentle rubbynges, this by warme drinckes as hereafter streight I will declare. And for that euery man hath not the knowlege to discerne which of these is the cause of let in sweatyng, I wil shewe you plainly howe to do with moste suretie and leste offense. I wyll beginne with wekenes of nature. Therefore remember well that in treatynge the causes of this disease, I sayed that this sweate chauncethe cōmonly in theim of the mydde age and beste luste, the infection hauyng a certein concordance, or conuenience with the corrupte spirites of them more then others. Knowe agayne that nature is weke, ij. waies, either in the selfe, or by the annoiance of an other. In the selfe, by wante of strength consumed by sicknes or other wise. By annoiance of an other, when nature is so ouerlaid with the quantitie of euill humours that it can not stirre. Betwene thes two set youre witte, and se whether the persō be lustye or sickly. If he be lustye, vnderstande that the sweat doth not stoppe for wekenes of nature in it selfe. Then of necessitie it must be for some of thother causes. But for whiche, thus knowe. Consider whether the lusty person were in foretyme geuen to moche drynkyng, eatyng and rauenyng, to moch ease, to no exercise or bathinges in his helth, or no. If all these you finde in him, knowe that bothe nature is weakened by the annoiance of the humoures, and that the skinne is stopped, and the humour grosse, and that for thys the sweate is letted. If you finde onely some of these, and that rauenyng, annoiance is the cause. If want of exercise or bathinges, stoppings of the pores and closenesse, or grosenes of humours, or bothe, be the cause of not sweatyng. On the othersyde, if the persō be sickely, it is easely knowē that his wekenes consisteth in nature the self. And for so moche as weke folkes and sicke shal also by other causes not sweate, consider if in his sickenes he hath swette moche or no, or hath bē disposed to it and coulde not. If he neither hath swette, nor coulde sweat disposed, knowe that closenes of the skinne, and grosenes of the humour is the cause. Therefore euery thing in his kynde muste be remedied, Wekenes of nature, by drinkes prouokyng sweate: closenes, & grosenes, by rubbynge, as I said. But be ware neither to rubbe or geue drinkes, excepte you see cause as beforesayd. For other wise, the one hindrethe nature, and thother letteth out the spirites & wasteth y^e strength. Therefore accordyngly, if rubbe you must, geue to the sicke in to their beddes a newe and somewhat harde kercheffe, well warmed but not hote, and bydde them rubbe all their bodies ouer therewith vnder the clothes, neither to moche neither to litle, nor to harde or to softe, but meanely betwene, takyng you hede whiche be aboute them, that by stirryng their armes they raise not the clothes to let in the ayer. This done, if case so require, geue thē a good draught of hote possette ale made of swiete milke turned with vinegre, in a quarte wherof percely, and sage, of eche haulfe one litle handfull hath been sodden, wyth iii. sliftes of rosemary, ii. fenel rootes cutte, and a fewe hole maces. Alwaies remembrynge here, as in other places of this boke, to heate the herbes in a peuter dishe before the fyre, or washe them in hote water, before you putte them in to the posset ale, and that you putte their to no colde herbes at any tyme duryng the hole fitte. Or geue them posset ale hote with rosemary, dittane, & germander. Or baie beries, anise seades, & calamintes with claret wine sodden and dronke warme. Or white wine with hore and wilde tansy growen in medes sodden therin, and ii. d. weight of good triacle, dronke hote, or in y^e stede of that, wilde tanesy, mogwort or feuerfue. These prouoke sweat, may easely be hadde, & be metest for thē which haue al y^e causes beforesayde of lettyng thesame. But specially if for colde and grose humoures, or for closenes of the skinne, the sweate commethe not furthe. If with one draught they sweate not, geue them one other, or ij. successiuely, after halfe one houre betwene, and encrease the clothes, first a litle aboute the meane, after, more or lesse as the cause requireth, & make a litle fire in the chamber of clene woode, as ashe & oke, with the perfume of bdellium: or swiet woode, as Juniper, fyrre, or pine, by theimselues: remembrynge to withdrawe the fire, when they sweat fully, and the clothes aboute the meane, by litle and litle as you laide them on, when they firste complaine of faintyng. And after xii. or xiiii. houres, some also of the meane, but one after an other by halfe one houre successiuely with discrecion, alwaies not lokyng so moche to the quantitie of the sweat, as what the sicke may saufely beare. And in suche case of faintyng, suffer competent open aier to come into the chamber, if the same and the wether be hote, for smoderyng the pacient, by suche windowes as the wynde liethe not in, nor openeth to the south. Put to their noses to smell vinegre and rose water in an handkercher, not touchyng them there with so nighe as maye be. Cause them to lie on their right side, and bowe them selues forward, call them by their names, and beate them with a rosemary braunche, or some other swete like thyng. In the stede of posset ale, they whiche be troubled with gowtes, dropsies, reumes, or suche other moiste euill diseases, chauncing to sweat, may drinke a good draught of the stronger

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drinke of *Guaiaicum* so hote as they can, for the lyke effecte, as also others may, not hauynge these deseases, if it be so redy to theim as the other. After they ones sweat fully, myne aduise is not to geue any more posset ale, but clarified ale with suger, duryng the hole fitte, neither vnreasonably, nor so ofte as they call for it, neither yet pinchyng theym to moche when they haue nede, alwayes takynge hede not to putte any colde thyng in their mouthe to cole and moiste them with, nor any colde water, rose water, or colde vinegre to their face duryng the sweat and one daie after at the leaste, but alwaies vse warmeth accordyng to nature, neuer contrariyng thesame so nighe as may be. If they raue or be phrenetike, putte to their nose thesame odour of rose water & vinegre, to lette the vapoures from the headde. If they slepe, vse them as in the case of faintyng I said, with betyng them and callynge them, pullyng them by the eares, nose, or here, suffering them in no wise to slepe vntil suche tyme as they haue no luste to slepe, except to a learned mā in phisicke the case appere to beare the contrary. For otherwise the venime in slepe continually runneth inward to y^e hart. The contrary hereof we muste alwaies intende, in prouokynge it outwarde by all meanes duryng the fitte, whyche so longe lasteth in burnynge and sweatynge, as the matter thereof hath any fyrie or apte partes therfore. For as great &

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strong wine, ale, or bere, so longe do burne as there is matter in them apte to be burned, and then cesse when that whiche remainethe is come againe to hys firste nature: that is, to suche water clere & vnsauery, as either the bruer receiued of the riuier, or vine of the earth: euen so the body so longe continuethe burnynge and sweatynge, as their is matter apte therfore in the spirites, and then leaueth, when the corrupcion taken of the finest of the euill blode is consumed, and the spirites lefte pure and cleane as they were before the tyme of their corruption.

This done, and the body by sufficient sweate discharged of the venime, the persone is saulfe. But if he by vnruines & brekyng his sweate, sweateth not sufficiently, thē he is in daunger of death by y^t venime that doth remaine, or at the leaste to sweat ones againe or oftener, as many hath done, fallynge in thrise, sixe tymes, yea, xii. tymes some. If sufficiently the sweate be come, you shal know by the lightnes & cherefulnes of the body, & lanckenes in all partes, by the continuall sweatynge the hole daie and out of all partes, whyche be the beste and holsome sweates. The other which come but by tymes and onely in certain partes, or broken, be not sufficient nor good, but very euill, of whose insufficiency, ij. notes learne: a swellyng in y^e partes with a blackenes, & a tinglyng or prickynge in the same. Suche I aduise to appointe them selues to sweat againe to ridde their bodies of that remaineth, & abide it out vntill they fele their bodies lanke & light, and to moue the sweat as before I said, if thesame come not kyndly by the selfe. If they canot forbear meate during y^e space of their fitte, and faste out their xxiiij. houres, without danger, geue them a litle of an alebrie onely, or of a thinne caudel of an egge sodden with one hole mace or ij. If they be forced by nature to ease them selues in the meane time, let them do it rather in warme shetes put into them closely, then to arise. After they haue thus fully swette, conuey closely warme clothes into theyre beddes, and bid them wipe themselues there with in al partes curiouslye: and be ware that no ayer entre into their open bodies (and speciallye their arme holes, the openest & rarest parte therof) to let the issue of that whych doeth remaine. The lyke may be done in the reste of their fitte, with lyke warenes, for that clenlinesse comfartethe nature, and relieueth the pacient. If in duringe oute the foure and twentye houres there be thought daungiere of death without remouing, rather warme well the other side of the bedde, and wil hym to remoue himself into it, thē to take him vp & remoue hym to an other bed, which in no case mai be done. For better is a doubtful ware hope, then a certeine auentured death. The foure and twentye houres passed duly, they may putte on their clothes warme, aryse, and refresshe theym selues with a cawdle of an egge swietelye made, or such other meates and sauces reasonably and smally taken, as before I mencioned. And if their strength be sore wasted, let theym smelle to an old swiet apple (as Aristotle did by his reporte in the boke *de pomo*) or hotte new bread, as *Democritus* did, by the record of *Laertius* in his life, either by it self alone, or dipped in wel smelling wyne, as Maluesey or Muscadelle, & sprinckled with the powder of mintes. Orenge also and Lemones, or suche muske balles as I before described, be thinges mete for this purpose. For as I saied in my ij. litle bokes in Latine *de medendi methodo*, of deuise to cure diseases, there is no thinge more comfortable to the spirites then good and swiet odoures. On this wise aduised how to order your selues in al the time of the fitte, now this remaineth, to exhorte you not to go out of your houses for ij. dayes, or ij. at the least after the fitte passed, and then wiselye, warely, and not except in a faire bright daye, for feare of swouning after great emptinesse, and vnwont ayer, or for forcyng nature by soubdaine strikyng in of thesame aier, colde, or euil, in to the open body. For nature so forced, maketh often tymes a sore and soubdaine fluxe, as wel after auoidaunce of these humores by sweate, (as was this yere well sene in many persones in diuerse contries of Englande for none other cause) as of others by purgation.

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Thus I haue declared the begynning, name, nature, accidentes, signes, causes, preseruations, and cures naturall of this disease the sweatynge sickenes, English *Ephemera*, or pestilent sweate, so shortly & plainly as I could for y^e cōmune saufty of my good countrimen, help, relieue, & defence of thesame against y^e soubdaine assaultes of the disease, & to satisfie the honeste requeste of my louynge frendes and gentle acquaintance. If other causes ther be supernatural, them I leue to the diuines to serche, and the diseases thereof to cure, as a matter with out the compasse of my facultie.

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The name is consistently spelled “Jhon”.

The letters **u** and **v** are shown as printed, including the occasional initial **u** or non-initial **v**. The capital **U** form is used consistently; conversely, the **v** form is used in all numbers.

Random spacing of “the same” : “thesame” is unchanged.

*** END OF THE PROJECT GUTENBERG EBOOK THE SWEATING SICKNESS ***

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