A Booke of the natures and properties/as well of the bathes in England as of other bathes in Germany and Italy / very necessary for all self persons that cannot be healed without the helpe of natural bathes/gathered by William Turner Doctor of Physik.

Imprinted at Colsen by Arnold Birckman/
In the yeare of our Lorde.

M. D. LXII.
THE NAMES OF THE LERNED men, which write that the bitches have the
urines and properties, which heres
after in this boke 1 gyue
unto them.

Acetius a Grecian.
Alearsus an Italian.
Antonius Pumaneillus an Italian.
Antonius Guainierius an Italian.
Auticenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus a Clino lone Italian.
Bauerius an Italian.
Conradus Geisperus a German.
Galenus a Grecian.
Gentilis de Fulgineo an Italian.
Georgius Agricola a German.
Gundelfingerus a German.
Ioannes de Dondis an Italian.
Ioannes Driander a German.
Ioannes Folzius a German.
Leonardus Fuchsius a German.
Mengus an Italian.
Michael Sausonorola an Italian.
Nicolaus Maffa an Italian.
Paulus Aegineta a Grecian.
Petrus de Tusignano an Italian.
Sebastianus Munsterius a German.
Theophrastus Paracelsius a German.
Vgo Senenis an Italian.
Vgulius an Italian.

THE NAMES OF THE BATHES and places where they be, where
of is mention made in
this booke.

Of the bath of Baeth in the counte of
Summerfest theyre.
Of Embys bath in Germany in the bish
shoprik of Trier.
Of VVisbat in the counte of the Erl of
Nafloyv in Germany.
Of the bath of Baden in the Marcusdom
of Baden in hygh Germany.
Of the WVild bath in the Dukedom of
WVirtenberg.
Of the foure bath in the Duke of WVir-
tenberg.
Of the bath called Baden in Svvicherlad.
Of Peppers bath in Rhetia in the bish hop
rich of Car.
Of the Apon bath in Itali.

Of the Calderan bath in Itali in the Lord-
ship of Verona.
Of the Porret bath in Itali in the Lordship
of Bonony.

THE NAMES OF THE SICKNES-
es, which may be healed by
these bathes.

The cauting of children our, before the
devy tyme appoynted by nature.
The flopping of the longes & shortnes
of brethe when a man can not take breth,
except he styryght vp.
The hardnes and bynding of the belly,
when as a man can not goe to the stool
without Phitik.
The Palsey when as a man is quite num
all the partes of his body & hath neither
mouyng nor helynig.
Impostemes and gatheringes of humors
together with favelinge.
The rinnynge gout which ryyneth from
one ioynte to another.
The defenes or dulnes of heyring,
The vvyndenes or fynging or tynging
of the eares.
The brufyng that cummeth by fallyng
or betyl.
The ftone in the kyndes.
The ftone in the blader.
Hard lumpes and favellynges.
The Cancre.
The hedeach of a colde caufe.
The hedeach of an hote caufe.
The Reum or Pofe or Catar.
The flopping of the brayn with euell
humores.
Scarres and soule markes of sores or vyo-
des.

The Colik.
The fallyng fyknes.
Crampes and drawvynges together bray-
nenes and fynevves or streching furth
to much of the same.
The trimbling of the hart.
The founles of the skin and scurriones.
The puffing vp of the legges with vvd.
The hardenes of any place in the body.
The oftent and to much making of vwater
called Diabetes.
The leannes of the hole body.
Agues after the mater is made rype and
digested.

Tertian
To the right honorable and
CHRISTIAN LORDE EDVARD SENAR ERLE OF
HERFORD, WILLIAM TVRNER VVISSES THE PER-
FIT KNOWLEDGE OF GODDIS HOLY VVORDE,
AND GRACE TO LYVE THEREAFTER

with all prosperite of body and mind.

After that I had bene in Itaile and Germany and had bene there biuerde natural bastes and was called by poure fathers grace at pryne the Duke of Sommerset and Protecor of his Nepeoy King Edward the first our most Christiaone Lorde and Gouernor in to Englande to his seruice after that I hard tel that there was a natural bathe within your fathers Duke dome: I creased not buxly I got licence to go to te same bathe:whiche done I caryed certaine diseased persone with me with whom I caryed as long as I could and ceryed for the shortnes of the tyne (for I had very short tyne granted me) the nature and workinge of it. And after being dean of Welles whiche place is not far from bathe and hauing liberty to carpe ther to long as I lye I creed the same bastes a little further and found it by experience that they were a verie excellent treure but painwythely esteemed and judged of all men and namely of suche as have moste plenty of other treure but not to be compared with this precious gift of God. But after that for the safegard of my lyfe I was cappell now of late in my age to sty in to hygh Almany occupying the office of a Phisicinne there was wytty brect teitolk in the bastes of Germayne: where as I croyed as I learned sunnything beyse it that I knewe before which knowledge all though the extreme niggliness and illberaltite of same that had most in the tyne of my banishment the bente and handlyng of me of sun since my returnyng in to Englande bate very blyle deseryed to have ether in part or in hole yet for theys sake that are honest and vertuous men I have writen a small treatyse of the bath of Bathe here in Englande and also because every land bygyngethe not furth every thing as the Poete lapeth and the bastes of Englande can not help all the diskes that certayne bates of Germany and Italy can help for theys sake that have old diseases and hardy curable in England ether by medicines or by our bates that we have here: I have gathered out of briers learned mennes workes the nature and working of briers of the most holist and strong working bastes which are to be found other in Italy or Germany that suche men as have moyny to bear theys costes may find remedy for theys diseases there. This trale worke I gene and dedicate unto your Lordshyp as a token of the good wom that I bear unto you and to your fathers hole househould and family. If I hard percyve that this paxe reward do please pow I shall be therby much more boldened to dedicate unto you both greater and more learned workes as my health and lewer will serue. The Lord preserve you and all your brother and sister Amen.

At London the xx. of Feb. In the year of our Lord 1560.

A
THE PREFACE OF THE AV-
THOR VNTO HIS VVELBELOVED, NEIGBO.
RES, OF BATHE BRISTOVV, VVELIS,
VVYNSAM AND CHARDE.

The most part of all flockinge bydes of the which no man
are linnenes/goldfinches/harroges and tyopes: if they
chance upon any good plenty of meate they cease not lacking
& calling, if they heare any of their kindes/ be it never so far
of/untill they have brought them unto that meate which
they have founde/beyng taught of their nature/which all-
mighty God granted in them/when he shope them and made them to do.
Then how vnkind were I beying a reasonable creature/ and having the
lesson taught me as well as bydes/both by the law of nature/ and by the
witten law of God in his holy Bible/that whencesover I get any plent
of any good thing/ that I shulde dele or at the lest offer unto other of my
fellowes fun parte thereof, if that after that I had transayed thorow It-
ly and Germany/ and had found there many things for you very good:
necessary/ if I should not at the lest offer unto you suche good: thynges:
as I have founde/while I studied Phyric in these so layd countres/ I saw
many very hollie bathe of the vertues and properties wherof in hea-
ting of many foze and otherwise curable sicknesses/ I have learned par-
tely by experience/partely by reding of good writers/ and partely by con-
tring with the best learned men that I coulde finde there. The names the-
exce/ of these bathe/ the places and the vertues of the same/ lest I shoule
seine vnkinde/have I now declared unto you/in this little booke/ whereby
after a maner/I lock and call all you that have any disease that can not be
healed without the helpe of a natural bathe. I have also written so well as
I can of the bath of Baeth in England/to allure them ther as many as have
ned of suche helpe as almighty God hath granted it to gyue. Whereof
that I worte of woman bath witten one word/that ever I could rede. Whero-
if that I worte not so perficly of it/as sum perfic idle overseers would that
I shulde have done: I trust that all honest men will pardon me/ because I
had no help of any writers that worte of it before me. And because it chan-
seth oft tymes & divers men going about to heal a curable disease/ for lack
of knowledge how to use the medicines/ and by steeling of euell diet/make
the same ether incurable/ or elles there by an other much wosie then the for-
mer was: for the aosophyng of suche mischances/I have written at large
what diet all men shalhe in the bathe/ and how they shal prepare the
felues into them/ and o dye them felues after that they are cunning out of
the same againe. Furthermore because in the tyne of batheinge in certaine
men/certain greves and diseases appeare ether by the reason of the same:
complacion/ or of the nature of the bath/ for their fates that have not alwaies mo-
ney to byse a Phyric/ I have witten remedies against suche diseases and
greves as commonly bee to bere men in the tyne of theys batheinge.
The burnynge of the eyes.
The watering of the eyes.
The dulnes in smelling.
The palsey.
The tiifk or consumption in the longes.
The goutte.
The difficulties of the brefte.
The gathering together or rynnyng together of blood.
Scabbes and mangenes.
The sill hue of a mannis nature or secrete.
The guillying out of blood.
The cramp.
Barunnes of man or woman.
To much fvetinge.
The difficulties of the mylt.
Numnes of any parte.
The cramp in the neck.
The vayn appetitie of goyng to sfoole,
vhen a man can do nothing vhen he cummeth there.
The trybling of any membre, vhen a man can not hold it still.
Grene or new vroundes.
Old vroundes falsely healed.
The weiknes of the stomack.
The dulnes of the eyght.
The dufenes or gydenes in the head.
Sores byles and bulysters.
The strangling of the mother.
The falling of the mother.
The coldnes of the mother.
The ravnes and scabbynes in the blader.
For these diseases and many mo, not mentioned in this Table, ares theyved remedies in thys booke folowing in divers places.

A. iij
THE PREFACE.

that I shall percepue that ye do thankfully receyue these my laboure
ye shall have shortlie God willing an other booke of the nature of
all waters and certaine rules how that every man
may make artificiall bathes at home whereby he
may both hope and deliuer himselfe
from manye lope and greuous
diseases. Fare well.

From Basil the E. Martyr. In the
year of our Lord,

1557.
Of the baath of Baath in England.

and for all scabbes and sores and bitches/for the falling of humours into the intumses/for an hardened milt in the cake in the lefte hayde/for an hardened liver/for an hardened mother/for all kinds of palsaes/for the sciatica and for all kinds of irch or itching. But the baathes of bunsone dure the stomack and make it. Thus far writeth Actius.

Agricola in his bokes of those thinges whyche howe oute of the earth/writeth thus of bathes of bunsone. The bathes of bunsone stert the dewe and do heate. They are good therefore for palseys/for places ether puld in or muche or stretched to farre furth: for the shaking and trembling of anye member and they swage ache. They dcrease oute dwellings of the intumses/and byrue and scatter them awaye. They are good therefore for the gonie in the handes/for the gonie in the feet and for the sciatica and all other diseases of the intumses. They swage also the payne of the liver and milt and quie awaye the dwelling of them both. They seoure awaye frecks and heale mostewes and scabbes. But they unde and overthowe the stomack. Then lyying as I sayd before our bathes of Baath haue their vertue of bunsone: they that are diseased in any of the above named diseases may go thereto and by the help of almightie God be healed there.

When these bathes haue ben of longe tymne knowne even aboue a thousand yeares/ether the unlearnednes of the enuiousnes of the Physicines which haue ben in times past/is greatly to be rebuke: because ether for lack of learning knew not the vertues of these bathes/ether the unlearnednes would not lend the lik folk/whom they could no otherwise bene into these bathes. For as all men can tell verie fewe in times past haue bene by the advise of Physicines sent into these bathes. But nowe in this our lyghtye and learned tymne after that so many learned Physicines haue so greatly commended these bathes/ I ouer whether the regardis the liberalitie of the unlearned mens of Englande is more to be displayed/which receiving so many good turnes of almighty God/nowe after they know that the bathes are so profitable/will not nowe one half penny for Gods sake upon the bettering and amending of them: that the poore sick diseased people may thereto bene might be better. For he that is healthy may bene when as they are there. There is money enough set up cockfightinges/teneplays/parkes/bankettinges/pageantes & plays serving only for a shorte time/to pleasure of tymes/out of privat persons/which have no need of them. But I have not hearde tell that anye rich man bath bene upon these noble bathes/they may be profitable for the hole common wealth of Englande: one gote these twinty yeares.

He that had bene in Itayle and Germany/had bene howe costly and wellauised the bathes are trimmed and appoyned there in divers and sundrye places: woule be ashamed that anye straunger whyche had bene the bathes in forren landes/shoulede looke upon our bathes. For he woule seyn that the straunger would accorde as English men of the things of godines/southly ignorance/because we can not trysse our bathes no better of unkindes/because we do so lightly regard to hys excellent gifts of allmighty God/with all things/because we make no partition between y men and the women/while they are in bathinge but suffer them contrary both
Of the bathe of Baeth in Englande.

Although there be a very excellent and wholesome bath within the Realm of Englande yet for all that I have seen there are many in the North and Northwest partes of Englande and some in the East partes whyche beinge diseased with feble diseases woulde gladdie come to the bath of Baeth: if they knewe that there were anye there whereby they might be holpen and yet knowe not whether there be anye in the Realm of no. Wherefore seynge that I intende to write of the vertues and properties of divers bates that are in farre countrees I thought that it were better before I wrot of anye of my bath for sparing of great labour and taine of much money to thewe sette the vertues of our owne bates. For if they be able to helpe menes diseases what shall men neede to go into farre countrees to seke that remedy there whyche they maye have at home.

The bath of England is in the west countree in Summersetshire in a citie called in Latin Bathonia and Baeth in Englishe of the bates are in it. This citie of Baeth is 20. miles from Welles and 20. miles fro the noble citie of Bilto. The chefe matter whereof these bates in this citie have the chefe vertue and strengthe after my judgement is brimstone. And of my judgement are divers other whyche have examined them as I have done. When as I was at these bates I sawe a certain man diseased in the goute. I went in to them my selfe with my patiente and brought forth of the place neere unto the spring and out of the bottomlymne, myddle, bones and bones whyche altogether smelted evidentely of brimstone. If that a man maye judge the matter of the effect maye gather that brimstone is the only matter in these bates or else the chefe that beareth rule in them. For they be by wonderfully and heal the gout excellently and that in a shote tympe as with other bateres one myles frome one of my Lodges of Summerset players can beare witness whyche thinges are no lyghte tokens that brimstone beareth the chefe rule seynge that nether by smelinge nor tastinge a man can fele no other matter or miner to reigne there.

If there be anye thinges lightly mended with the brimstone whyche thinges I could not perceyve it muste be copper. For whyse I walked about the mountayne out of the whyche the bates do springe I founde here and there little pieces of markeite and stones mended with copper but I could by no sence or sence perceyne that the bates had anye notable qualite thereof. Then seynge that ther can not be found any other miner or matter to be the chefe ruler in these bates then brimstone we maye gather that these owne bates are good for all these diseases whyche all learned Philosophes wyzte that all other bates whose chefe ruler is brimstone are good for.

Actius writing of naturall bates wherein brimstone is either the only miner or matter of them whyche matter therof doth thus as followeth hereafter. The bate of brimstone tender the hurtfull in the body and when he commeth to the bate he can either kille or nothynge. They torture and enygse the skinne. Wherefore they are good for the whyche mote and black for the lepte.
Of the bath at Bæth in England.

place that there is a little house after the manner of a traffohold being very near by to the water; after such manner that the hole baposes might strike the hole by certain places of mannis body. For this manner of receipting of the hole by baposes is much better for some kindes of distomes and goutes then the water in itself is. Therefore this thing ought not to be forgotten. This was also necessary that not only certain securall bathing places should be appointed for women alone but also that other should be appointed for such persons severally as are like in suffering infectious or horrible diseases.

Furthermore because almighty God hath shapen a made herbes / stones / guines / metalles / medicines of diverse other things / principally for man it is to be thought that his will is to fameth shoule so to make such creatures as man can not well want. Wherefore as it is well done herbes medicines made of diverse other things should be gotten unto beasts ferreurs / so I thinke it were not amisse if we made bapthes after they had ferreued man / for whom they were principally made / ferre also to help hogs. For performing whereof I would advise one or ii bapthes in some convenient place might be gotten out from one or two of the hotels bapthes and the wood I have so devised that the bapthes that have bapthes in the legs and joints might stand in the bath almoyst unto the belly / and that other that have other bapthes might stand higher in the water. Whych thing may easie be brought to passe. It that two bapthes be made with stopholes the one higher / and the other lower / that a man may let the hogs as deep or shallow as he list / the water increasing or decreasing according to the holding in or letting out of the water.

I thinke verily that the bath of bainsstone within the space of a mouth will heal sicknes / paitines / and all knobbes / hard lumpes and swellings / if they be not bevered / ferreld up in some ferreinge places of a horses or fasons / and in such like disease that are without. If the bapthes by the abuse of a cunning horse shoule have gotten them conveniente bapthes then before they come to the bath / and open for them such sprinklers and pouders as are mete for them to use in the bapthes / but whilst they stand retain these shoule be used out of the baphte. And my advise is that they that have not much money to bapste upon horses / let they lay in good quantite the same and groundes of the baphte upon the bapthic places of the bapthes all that thyme that they are out of the baphte / lesting them in the stable betweene one bathinge tymes and another. But I would not that any man should understand me here that I would not that the horse should be exercised in they bathinge tymes / for that is not my meaninge. For I would that a horse shoule be as well exercised as a man / and so muche more as he is stronger then a man. Except the diseases be in his feet / and then are they more measurable to be exercised. As for the beast whych men shoule heape at this bath of Bæth / it shal be taught amongst other general rulles in the end of this boke.
both into the law of God and man to go together by the unreasonable beasties to the destruction of both body and soul of very manye.

If there be ane liberall Duke, Earle, Lord, Knight, Squyer, or other gentle or no gentle honest man, will belowe any cost upon bettering a mede of these bathe: I will for my part, because I have no store of other riches help, matter as far forward as I can to my counsell which is this.

First, before all other things my counsell is, every bath have an hole in the bottome, by the which the stophole taken out of bath should be closed and covered every seven hours at the least. If I should advise to be done at six of the clock at after noone, as agaynst morning it might be full of fresh and holome water agayns the tyme that the sick folks come to it in the morning. And so should they be a great deale once healed of their old diseases, and in leaves tepered in taking of newe, which may safely go into a man if he go into a bathe wherein a sick man; namelye if he be sick in a smitting or infective disease, bath continued.

But if that by the vnfitnesse of the place this can not be conveniently brought to passe: I would that no man should be sufferd to bath hym selfe in the fyfte bath, whever as the water both fyfte, sitting (although it be more vertuous then all other) for the further of a bathinge place is from that place where the water gulleth out, the least vertue it hath, but in other whyche are derivd. I think that there should be drawn out by great canales or conduits a good number of bathe, or cellars, or which I would should be euere one separely dewed from an other. But in any wyse I counsell that these seconde bathe should be drawn from the principall, have suche an hole as I spake of before, that ones in trisume hours at the leafes the soule water maye be let out, and freise maye come into them agayns the morning when the fyke folks shall go into them.

It were also nede that every bath had a coveringe above it, or at the least it should be so bypled, that in the tympe of soule weather it might be covered. Notwithstanding I would that such places would be open, that the vapores might go out; lest they that have euell heads be hurt with the vapores, which are to smute holden in. I think also that it were necessarie, that certaine lofes should be bypled right over some parte of the fyfte or principal bath, that honest women and other which would not gladly be seen in the bathes, might ever have as of as they were freise. Water drawn out of them thorow an hole whereat they may be bathed in desuces in veselles of woody made for that purpose provided wuth all farlyghtes; that not one drop of the water, whereby they in the lofes have occupied, fall not in agayn to the principal bath, but be conceyred out by some other convenient wype.

For the bringing of this water secretly to passe, it were beste that lofes shouold be so bypled, that only a bucket might go downe into the bath, the rest of them bynyng quyte wuthout the compass of the bath, saving that little portion whereby water may be drawn by thorow, so free them that are in them, and suche a place might be dewed to drawe water by thorow, that it might serve for halfe a dozen chabbes above 2. mo. This were also necessary in one of the bathe shouold be bypled over the hote.
Of the Bathes of Baden in hygh Germany.

The nature and virtues of these bathes.

These bathes are good for stiffe synesves.
They heathe muche members that are founde ox fretishis wyth colde/
and buinge them to theyr natural heathe ayayne.
They heathe wounderfullye scabbes and olde sores and wythin a shorte
tyme dyes by such hurnes as fall upon the iyntes.

Of the bathes in the Markisdom of Baden in hygh Germany.

The bathes of Baden in high Germany are in the Markisdom of
Baden betwene the famous sode the Rene and the blacke martian wyld.
The nome and hole country have theyn name of these
bathes. These bathes are to hote that they will seth egges harde &
scalde spayne and henmes so that the here and fethers will hightlye come of.
And yet for all that, as certaine writers beeke witnesses / a man can not get
the hole profite or fuyte of these bathes in leeste space then fice or seuen wexes.
Because the burnstone burneth so mall wyue. These bathes have muche
salpetre and alme and som burnstone in them. But I coude marke no to
ken at all of burnstone when I was there and I coude percepye no great
lyke tvyod of any alme there.

The virtues of these Bathes.

These bathes are good for them that are shottwinded and are stopped
in theyr bellyes and longes / and can not take theyr broth / excepte they
sit or stande right up. They are good for all the diseases of the iyntes / as for
the hard euell for the softe euell and for the liartia / or the Payne which
is in the huckel bones if the diseases come of a colde cause.
It is good for the dyople and nameleye for the sylc two kinde / that
is for the hole dyople that runneth over the hole body / and the bollt drop
by which is about the stomack. And I juge that the vapoure / smoke of
Broth of it is alfo good for the thylde kinde / called the tympanie. And to is
the middl of the distance that is in the bottome of it / abyd upon the swelled place
and byd by ether in the hole face or ellis agaynste a warme fyre.
It is good for the cold diseases of the mother / and for them that are
bed wyth the dyple fluxures.
They are good for baryne women / that can not concepye as it hath
bene ofiyntes knownen by experience.
It is good for all olde sores and all diseases of the skyme / as for scabbes
scurl / and maunquines / and suche lyke diseases.
It is good for them that have any treblinge members / and for suche
members as arc numb or sleepe as som calledeth them.
It is good for the erumpe and for all colde diseases and most of the
syneves.
It is good for them that are oft combied wyth the swinginge in theyr
cares.

It is
Of the Emba bathes beside Conflence.

In the diocese of Trier about four English miles from Conflence upon the other side of the René, amongest a great sorte of hybhe hybres in a bailey by a little river lyde is a faye and well fausad bath called Emba bath. There are as I do remember the chamberies, and of every one, making a bathing place where hybhe is very well coured doute above. And there are chamberies enough with beds in them here the bates, where in men may quickly go into after that they be bathed.

The miner of matter that thys water synmeth bozote, where of it bath bys vertue is solum solum, and as Dyerander writes salt. But when as I was there in seeking for the chese miner that should be the chese strength unto the water, I perceived that there was muche alun, hom brinestone, and so as far as I could gather some mixture of you, rather then of salt, for I could perceive by no wit that I had anye token of salt there.

The vertues and properties of these Bathes.

The bates are good to heet and to dree the colde and moist impates, and to soore them from scene, wherefore they are for the wild or running gout, for theustering and seeping members. They are good for the paleys, for the colcks, for the nene, and for the stone in the kidneys.

They warne a woman's mother, wherefore they will make women fruitful, if they be let blood in the mother, or be well purged of suche impates, as are the hinderance of conception.

They are good for old and colde sores, for all kinds of scabbes and scurines. These bates are very sweet then two daies feynie of the noble and famous citye of Colon, where as a man is disposed to come to Emba bath maye provide himselfe there of all thinges necessary, both concerning medicines, and also concerning good bierie, if any man can, in the bathing time anye wine. There may also a man have good counsel, if he have left to colon, therefore it were well done to provide you of all these foardly thinges before ye go out of Colon, for it there though Conflence be a good citye, yet ye maye miste of all the costly thynges, when as ye have moste need of them if ye bringe them not with you.

Of the Bath called in Duchy Weisbaden, that is the where Bath.

In the diocese of Mentz, within the Lordshippe of the Earle of Hallow are bathes, which were ones called Thermes matricae in Latin, and now in Duchy Weisbaden. They are the little English miles from Mentz upon the other side of the René. The matter of miner that with these bathes, the chief strength is solum bone in a little alun and saltier. One of these bathes is to hote that a man maye lead hennes and piggies, and seth eggges in it. Therefore it is verye euel for them that are choleris and of an hote complexion.
Of the Soure bathe.

It is good for the bayne to soure it of all suche humores as byde diseases in it.

But thys bathe as the learned physicians that dwell not farre from it/have experience of the properties of it/holde that it is moore mete and hol
tome for men/then for women.

Of the Soure bathe.

In the Dukedom of Wirtenberge in Swaberland at Goppingen/there
is a bathe/whiche is called in Duche Sour bunn/that is in Englishe
Sour bun because the water of the bathe is sour. Fuchlius sayeth/that
there is som bainstone in it/but nether he nether anye other wyper that
I can rede of/wheretby anye other miner oz matter whiche gyueth thys sour
taste in to the water. As yet I have not ben there to trye what matter is
mixed wyth the bainstone/wheretby I can not undoubtedly tell what mat
ter it is. But I reken in my mind it is Alum/whiche in other bathe/there
it is much gyueth such a tast into them.

The vertues of the bathe.

This bath is good for members out of ignite.
It comforteth and strengtheneth the stomack.
It is good for the drostely / and for the laundes and for corrupte and
rotten humores.
It is good for the troublesome colik.
The water of this bath drunken/kilgeth womes.
Some writers holde that this bathe is good for a tertian Agewe /and that it maketh a man have a good appetite.
The water of this bathe drunken in great quantities/hurteh no man
as the report is /and therefore manye that dwell aboute it carpe great tum
fulls of it sworne /and banke it in theyr houses.

Of the bath called Baden in Schwicherlande out of
Sebastian Munster.

Baden is a towne in Schwicherlande by the river called Lyma-
gus /so nere unto Zurich the head towne of Schwicherlande/
that a man maye go from the bath to it in the space of four hou
res. Beneth the whyche towne of Baden springe by dieres and
manye welles and stinges/whyche are to goodlye and pleasante /that I ne
ver sawe in any place more plaunate and more inhaunted then they be.
Thys place was knowen in the tym of Cornelius Tacitus /and before his
tyme /for he maketh mention of it after this manner. It is a goodly pleasant
place and bath holome waters / and a wounderfull stronge caleell befor
the river that remeneth by. Note well stinges quiche oute both on this syde/
and on the farther syde of the souse /and in the souse. The heat in by sting
is so great /that if thou be nacked thou canst not abyde it.

Duke
Of the wilde Bathes.

It is good for them that have a colde and moyst stomack, and therefore have cuit digestion.
It is good for them that are diseased in the milk or leuer, if the skines come of a cold caule and a moyst.
It is good for them that are diseased with the stone, and for suche as have any knopps or hard swellinges upon any membre.
It is good for them that have their legges blowne or puffed up with wind.
It is good also for old sores and markises or foul sores, which have conned ether by strypes or of wounds or sores or biles.
And although this bath be very good for all these so-called diseases, yet it is most commended for healing of the gouty in the sete.
This bath is not farre from Argentine, otherwise called Strasburch, where as both good counsell may be hadd of learned Physicians, and also good house of all good medicines necessary for all manner curable diseases.

The virtues of this Bath.

This bath is good for all diseases of the head.

i. It is good for the crampe, for the palsey, and for the numes of any membre.

ii. It is good for the singinge in the eares.

iii. It is good against the stoppings of the milk and leuer.

iv. It is good for the droulery and for the jaundes or gueslought.

v. It is good for the stone both in the kidneys and also in the bladder.

vi. It is good for them that have lost their appetite and have ether none at all or small desire to eate.
Of the bathe called Baden in Schwicherland.

The bather, if he be sick, should bathe once a day in warm water and honey. If the bather is healthy, he should bathe twice a day. If he is weak, he should bathe three times a day.

What Diet is to be kept in these bathest out of Gulden finger.

Ye must not use these bathest except your body be thusly purged in a fast day and an honest. If that thine belly be drawn in towards the back, then is there good hope; but if they be pushed up and down, ye be greened with gnawinges, that is an evil token. Ye must continue in this bath every day, seven hours before dinner and the after dinner, so that a convenient time may be between the second bathynge and the dinner time, that the belly in the meantime may be well refreshed and stretched out. Whyles ye are in the bathes, ye must neither eat nor drink, nor sleep.

I counsel leane and weake men, that they abide not longe in the bathes. They that are lustie as I say before, maye tary four hours before dinner, and tary four hours after dinner. And women that are coude of complition and not thurstye, maye tary in the bath before or after dinner, after this manner of tarying in the bath, thou shalt not tary no longer than two days at the moste. But if any will tary longer time as twompe days or mo, then must he tary in the bath in the fewer hours, then I have spoken of.

Banish all herines, persuyenes, and badenes away, and refresh your selfe with honest mythes. After that ye have taken a sober dinner, ye must walke in some pleasant place, whyle the meate goe downe to the botome of the stomack.

The broth of strawd hennes, seasoned with spices, is good meat in autumn or in the latre harvest. All kindes of pulse as beans, peas, phaelles, and riches, are to be escheuod, but the broth of them maye be partely allowed, and nameyle of riches and husked peas; the broth of the other if need be not require, I would not have greatly vied. We must soye bare from crupettes and chese, except ye be any of them at a time for a medicine.

Your wyne must be cleare and well belayed, according unto the tyne of the yeare, and the strengthe and weakenesse of the wyne. We must soy bare from cleare water bumenged with wyne.

We must walke neither your head nor any other parte of your body by wyne or any other water then that which is drawn out of the bathes. After that ye have departed from the bathes, ye must not within ye days go into any sweating or bath soure.

Of the incommodities and commodities of this bath out of
Conrade Gfner, a man well learned and borne very nere unto it.

That these bathes do hurt divers, that chanufeth ether by the reason of there diseases, whereunto the bath is not naturally green to heale, or if it be
Of the bath called Baden in Schwieerland.

Out of Henricus Guldenfinger, who wrote also of this bath.

The town of Baden standeth by the stoude Lindemarcus in a pleasant place, and in an hollow me deer and there is plenty enough of all things. The strength of brimstone both beare these rule in the bathes, that are about this town, and I think there is a small deale of alume merged with the brimstone. They be holomnes in Maye and in June. They are not changed or altered with any changes of tempestes of the aper or, they be never so great. Yet are they hotter in winter then in somer. In the Springe and in Autunme or in the later heurift they lea-ter muche brimstone abode. If that swinneth above, whither it come plei-ouyste or after the maner of final mooste or of ashes if it be gathered and caste into the keze it will burne.

The vertues of these Bathes.

These bathes are good for the buoyne if the nape of the necke and hum-ber parte of the head be bathed and dipped in them.

T They are good for the eye light, if they take away the diseases of the eyes.

T They remedy hard hearing, and dispue away the stunginge of the nose-thylles.

T They restore agayne the smelling that is losse, and heale all the knes of the head.

T They heal reumnes and catharrres, and walk away humores that cleue toughye and fast upon the tongue in the palate of the mouth and in the wound.

T They deliver the stomach from lothsonnes, and help digestion.

T They open the stoppings of the bowels and inward partes.

T They take away the pannes or vver-humores of the kidneys or the loynes.

T They dye the skiehe and heat it much aboide it that it had went to be.

T They teine or emprue out euell humores and namelye skiehe as go be-weene the fell and the skiehe.

T They cleanse all stabbes, scurffe, and iche.

T They lighten them that are burdened to stegmatik humores.

T They helpe also them that have falling stymes or the running out of the handgout or forgout of the latraries if they be commed of a colde cause.

T They are euell for all kind of icande, and them that have any kind of goute that commeth of an hote cause. In all diseases that these bathes heal, they are better for women then for men.

T They helpe wondrouserfully women to concepye chylde.

T They are good for the strangling, stopping or fallinge of the mother.

T They heal all kindes of wounges and blaininges; whether they come by falling or by stripes.

T They are good for bursting of sinews and the shrinkinge of the same.

T They drive away scarres and blewe markes of wounges.

T They heal the morreve and preserue a man from the leprousy that is like to come, but if it be come allegedy, it maketh it worse. Other writers say these bathes are good for strangurie; for colde cough, for the white soures.
Of the Pepper bath.

The opinion of the common people is foolish why they holdeth that all diseases that are taken in the bath maye be holpen by the bath againe. For all though it may chance that the bath be waxe and bringe out some diseases which before lurked and were byd in the bodye; and afterwaerde maye waste by the matter of the same diseases, even as the smallksnes is both waxe and also healed by the same medicines; yet for all that many diseases make in the bathinge tym e by will diet which the bath can never heal. The common people holdeth that men have used this bath long enough when as a little water is put upon the hollow parte of their hands is streake waxe dyed by. But if any entere into the bath euyn at the lyken Tune thynke for a space that he is burned or bitten and a little whyle after warmeth cold; it is thought so done for him to leaue of bathynge because he ether bath bath through, or els to muche.

Of the Pepper bath.

Pepper bath is called of the hygge Ulmynes Stettenbad / and of some Latin writers Therme fabaric. This bath is in the lande of Rheta in the diocese of Curz about ten miles from the ryse by springinge of the Rhene. This bath doth not springe all the yere through but at certayne tyymes so they springe waxe woth the herbes as Knother in his Cosmography witteth and departe waye againe into the earth woth the same. And Fuchicius saith that this bath beginith to springe every yere the thytte daye of May and goeth into the earth againe the fourth yere of September. The miner and matter that this water runeth ovet and tothow whereof it taketh his streight and vertue is gold, hine, stone and natural saltwater.

This bath is in comparison of other bathes more warme and of such mercy warmenesse that they that bath in it neither are cold nor yet sweat for heat. Wherefore it is not unlike to be true that Sulbenfinger and Fuchicius do write that it is good both for colde and hotte complexion and for all agues. Some are dispatched of their diseases here in five dayes sometime in ten some in twelues and other in longer time according unto the diversities of mennes nature by springinge up and diet kepe there, and after the nature of the diseases that men come to be heales of. For some disease require a longer tym then other do.

The vertues of this Bath.

i. It is wounderfully good for the head ache.
ii. It streighteneth the memowe.
iii. It sharpeneth both a manis hearing and lepyng and maketh them much better.
iv. It taketh quite ayaye the stoppinge of the snezes and hayme.
v. It is good for the lepyng goute that runneth from one ipyn to another and for the handuell and fote cuell.
vi. It is also very good for bones that are broken to comforte them and to strein-
Of the bathe called Baden in Schwiccherland.

If it be fit for the diseases it cometh by euell and wanton diet which is much more hurtful then at home. For both their pures and strength are restored away to the bathes tame humors are carried hastely into the veins of to muche meat and drink of els of such as is taken out of season and euill humors gathered either of euill diet or of meates of euill substance are the more speedly caried into the harte and other principal partes by the heat of the bath made to flower of els are melted into them.

The most parte having no regard neither unto the time nor unto mesure glutinously eat both in the bath and out of it and for their pleasure dinkke hapis diverse kinds of wines and drink with them composerions for their pleasure excellelly wape and that binnered but also milke and cold water flowing out of the well or river or warme out of the baths. Some eate foure both good and badde and all that ever cometh to hand. Many not accustomed to wyny at home or els very little being well exercised when they come to the baths dinkte it plentifully without exercise and so are sodenly filled. Some other for pragardnes or for pouer to when they come to the baths eat euell and unhomely meates because they are good cheap and then byynge unchristened as they hadde wont to be make much euill humors and euill blood whype the thyng make them many fall into worse diseases at the bath then they brought with them thither. Some there be wolyphe yke into duckes continue day and night in the bath either in tym or very small souer but they meat taking and they are going into the bath agayne.

Wherefor it is no wonder that many euene at the baths or not long after they be commed home fall into collies eye sores and agues and diverse lyke diseases. I heare saye that in divers circles of goynge and of degrees the nature of the bathes is sharper. When I was in these bathes I marked that manye mennes eyes were burnt and brought to great heate and the report was that the runth peyre before that the same thinges chaunnt. But the moste parte were shotelye healed or byynge put at the bathes.

The custome of this ourte tym is that the commune sorte of men should tarp in these bathes a moneth and that riche folke abyde longer and to fit manye houses in the bath. And they are not content to have their lyuer to be brought of ones to be healed agayne but twyse or thryse they will have it. By my countell is that according to the diuerite of the euynge agues strength and other circumstancies that some shoule abyde but five dapes in the bath other manye dapes some to have there inuine blusere and other twyse or offer but that some be not ones. As touching the drinking of the water of the bath I would alone but fewe to drinke except it be fulken nearely to quench thurse which thing the hote water that cometh out of the pipes will do. Perchaunce it might be good for the diseases of the brecke but it weakeneth both the ouerparte and netherparte of the stomache and enlargeth much for menee hidenes and belles that device not put furthe great matter and sometime bloods. Some drinke the water to make them go to stole but they must drinke it in great plastic and walke after it.

The
Of the bath called Aponus or Ebanus

Of the bath called Aponus or Ebanus

nes there is an hillock of littell hill standinge up wyth no great heighe of out

of which spring dierous littell brokes or burnes/whiche make manye bethes.

For the water of the spryng in goinge downe do abate thys bethe that

men may bath them selues in it. But that place is farre from valleyes/and

compassed round about with fruitefull grounde/and is sitt on every hyde/say

ning that towards the west it is a littell couered with S. Daniels moun-

tainype. Howbeit that it is but an hillock of small heighe. Doysters it is a place

and dwelinge agreyng wyth mans helth/and very deliteful/which thing

had not nede to be unlooked to of them that shoude enter into ane bethes.

Yet is the place windeye/wherefore when the bathers are bathed/and go

furty of the bath/let them stande well couered/and close from the wind/lest

the aper entere in and hurtte them/whyle they shewe poore is as yet open.

But the water running from that spoyng and bethes byther and thyther/and in

some places holde in holles/both alter and changeth the aper/which thing

is oft the cause, that some runnynge to the bethes/and hope no good ruell/fail

lyke thereby/whych spynge I shall speake more hereafter.

Of the Miner or Min matter that beareth the chefe rul

in this bath out of the same author.

A bisnetel in hyss boke of the property of the Elementes amongst other

bath marked two things/wherby the miner or mettall / orayne of a

bath may be knowne/that is to wette by the colour and by the tast. As for

the knowinge by stilling that shall be spoken of her after. The water of this

bath is known to be faire and alumin and have some part of bismutun as

may by sight be well perceived from deale of ashes. For as it runnes downe

by the stone canales and littel rueres that are brought out from his egg

parte the most part is found alumin and salt and a small part bismutun.

For although a saffronous colour appeare bismutun whithoute in these pla-

ces;as these dierous colours are fene so are in raybow fene they colours

one saffronus another rede and the thyde grene. If there were much bism-

utun the bismutun should have much clammmes and should have more of

the yelow colour/then any other mineral/whiche we set not to be so. Whiche

as alde of all other mineralis bismutun hath the strongete tastware/there

were anysuch we shoule to our smeling smell it/which thinge we can not

do. For in certe bathes wherein bismutun beareth the rule/there two thinge

are perceued there/a yelow colour/and the smell of bismutun as a map

plainly find in the bath of Petriol and Cirilla a such other like. Where

for I wil not say that these have bismutun bearing 5 chere ruell but alume

a that there is more salt in them then bismutun. The best typte of goinge in

to these bathes is from the beginnynge of May untill the middell of June.

The constitution of which typtes he that will be bathed/must marke/that

it be not to bottle/to colde/nether to vontaye. Whiche thinge do not only alter

and change the water of the bathes/but also the ma-

wherby it chanysth off typtes for lacke of regarde unto these many fal of

typtes leke and manye typtes dye. And it is also good typte to be these bate-

hes/from the middell of August/unto the ende of September.

And
Of the Pepper bath.

to strengthen them and to minish suche ache as commeth of them.

vii Gilbentinger writeth also that it is good against the wanton lust of the body because it strengtheneth it wonderfully.

viii It is good for scurves and blinde marckes and for clumpered blood that is runne together.

ix It is good for them that have ache in thei bones and joints and other places by the reason of falling or beating or bruising as some old soldiers and horsemen have.

x It is good for woundes that are depe in ether made with arrows or gunnes or for woundes that are to done or wrong falsely healed and are under the fleche partly unhealed for it maketh such broke out again and maketh them ready to be healed agayne perfectly.

xi It is good for the trembling or shaking of any part of a mans body.

xii It is good for the cramp.

xiii It is good for old age and for an old quartane.

xiv It is good for the palefye and the falling feenes.

xv It is good for the fece to the chamber pot called of the beste Physicistes Diabetes that when a man maketh water oft and much even all most of the same colour that the drink is that he hath receyved and hath thereby an unquenchable thirst.

xvi It is good for the stone in the kidneys and for diverse other diseases both in the kidneys and bladder also.

xvii It is good for old sores that are on the legges.

xviii It is good for scabes, scurfe and all kindes of maungines.

xix It is good for late woundes and fistules and for Cankers.

xx It is good for inflammations burninges and impostemes of pappes.

xxi It is good for such sores as are made with the Frenche poxes.

xxii It is good for membes that are out of lyute.

xxiii It is good for al partes of the body that are fretished scoured and made rumine with colde.

xxiv It is also good for digestion.

HITHERFORE have I written of the baches that are in England and in Germany. But now because there are certayne baches in Italye which have the nature and power to heale certayne diseases that other none in England nor Germany is able to do or else can in shorter tyme or more surely heipe, then they of England and of Germany are able to do. I will also for the love that I beare unto my country men write of the most famous and holiestest baches for heallinge of straunge diseases and hard to heale that are in all Italye.

Of the bath called Aponus or Ebanus out of Michael Sauonarola.

The bath of Apon or Eban is by Italian miles from the city of Padwove in the coites of the land thereby called Ebanum. That land was ones great and mightye placed beside hilles in whole play

eges
Of the Miner or Min matter.

Then when as the excellent learned man Joannes de Bondis, whom also Sauinovella both highly commendeth thus as I shall here after declare of all the bastes of Padwaye in general, he giuen also the properties following unto the bastes of Iyon, his wordes are these.

The bastes of Padwaye therefore are good for all cold and mopyt diseases of the head, as are the dutpe euill, the great forgetfulness and catheres of ming of colde caules.

They are good for the palsy, for the setting of the mouth awaye, for the mopyt crampes, for the necke, that is streched to far one way with the crane, or is made stiffe there with, for runnes of members, and for members that for cold hate almost lost all feelinge.

They are good for all mopyte and waterpe diseases of the eyes and the eares, wherefore they are good for wateringe eyes, and for the dymnes of hyghte, that commeth of to muche water fallen into the eyes. For the fluing of the eares, and for dulness of hearinge that commeth of stegmatice and mopyte and colde humores.

They are also good for them that can not perfectly smel.

They are good for the tooth and for the teeth that are on edged, for the colde and chyninge of the teeth, for the rustines of the teeth, for the softines of the gums, for the waldeynge by of the colde and mopyte humores that falseth unto them.

They are good for the swelling of the Iawes, of the throat and of the vnula.

They are good for the diseases of the longes and winde pipe or throppel and for all colde and mopyte diseases of the brest, and especially for the catarac reume, for hystenes and short-windnes comming of colde caules.

They are good for fearfulness of the hart, and for the muche panting and trembling of it, if they come of colde and mopyte caules.

They are good for the louynes and to muche softines of the pappes, for their unreasoneable ligenes, for to muche plente of mullke, and they are good agaynst the waterfaines and to muche humnes of the same.

They are good for the louynes, for the softenes of the stomack, for the weaknes of the same, for an euill appetite, for an euill digestion, and the fipperines of the stomack, which maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to much fipperines of them, for the sulky, forury, for colde and windye diseases of the guttes.

They are good for the fallinge downe of the guttes and for the Emcodes that come of mopytury.

They are good for cold men and women that by the reason of to much coldnes and mopytury can have no childer.

They are good also for the burkynge euill commeth to much mopytury.

They are good for them that are to fadd and shyle, for it will make the leaner, if they be it in before tyme, with good diet according unto the order of Physick.

The water of this bath is good to be drunken to foute the stomack and the guttes, and to minish the greatnes of the mullke and the liuer, and to deliver them from stopinge.
And suche a bath is moste to be commendes, whiche lieth open to the ayre, whose vapours blowe aboue and are purged with the heate of the flame and made good, where as mens heads ache not by the meanes of penyed or closed in vapours are hurt.

And if it be an inufferable rage, wind or cold weather, then it shall be good to carpe of the water of the bath into a chamber, and there to bath you in a tonne, and if neede require to make a good fire there. And this rule is not only to be kepte in this bath, when neede requireth, but also in all other such bathes.

I hold also that the water of any bath caried in tonnes far of, other bath held or no strength in comparison of it, that is in his natural place.

This is also my counsell, that men syrnne not to the byning of bathes for euerie light cause, but only for suche diseases as almost the Philosophes dispaire of.

The vertues of this Bathe.

The nature of this bath is very hot, and drye, wherefore it is good to take the water of it, and to poure it boun upon the moudes of the heads of them that have a mopst and a colde catarr.

ii It is good for them also, that have their brestes full of moisture and hurt with cold.

iii It is good for them that have a mope in stomak, and the dropsey with bines or byblovenge in the belye.

iv It is good for swelling of the milt to take it quite awaye.

v It is good for old frettings gnawen in, and running bozes, for tumors and ring boones, for stabbes and scurfines, and all kindes of maungines, as we have learned oft by experience.

vi It is good for the ake of the lopenes, and for the goute, whiche cometh of a cold and moist cause.

vii This bath is good for them that have anye bone broken and graven together agayne; for it sterketh and strengtheneth berpe muche the broken place, and leteth the sporne of that together.

viii The water of this bath loueth the belye, and bringeth forth tough humours. And the commune measure is from one pound into the. Howbeit halfe a pound will purge as it hath ben proved: when it is dronken, it troubleth the stomack much, and maketh men vomit. Wherefore it were better to take this water in by a differ.

ix This bath is also very good to stoppe the white scours, and for the mother that is to muchie motherly wyth manye luste humours, whereby is hindered conception. And this bath wyth his vapours and smokes alone receued accordingly into the mother both rectify it and disposest it, and prepareth it to conception. In the time of Cremona, a certayne woman be- rooke barren twelfe yeares, by the counsell of him came and did this bath and shortely after conceived.

Heretofore I have written of these bathes, after the minde of Salvinio, who doth not deny, but all the bathes about Padway are one nature.
Of the Calderane bathe.

into they bodies, not bath themselves in it without great ipecapde.

As touching the quantite of this water that a man shall take in, it ought to be according to the complection of the sick, and after the suffstance or thowing of the stomack. For they that ban an euill stomack, muffle take the lesse of it, but they that are stronge/may be begun to drinke in the first dashe, b. vi. or vi. cuppes full of the weight of viij. or ix. stones. And as they are in drinkeinge of the water, if it can be, they must walke softlye, that they natural heat be stirr'd by, that it may go the quicklier downe from the mouth to the gutes.

Some by and by after they have dronken it, either pisse much or go much to the stooile, som do both at ones. Some have one after an other, and some have they scouring after certayne hours.

But howsoever it be, it is most wisdom to walke foure hours after the taking of this water softly, so that by thus walking he neither pronounce sweat, neither make himselfe faynte or feeble.

After that he hath walke then let him go to meate and after it also let him rest him selfe. But upon the daze tyme it shall not be conveniente for him to sleepe, but he must plape and take with his mervye fremdes, and rede those thinges wherefore may make him mervye, or let him plape upon som mervye instrumentes, or hear som musick or pleasing singinge, if he can not playe him selfe.

Let the taking of this water increas daily with putting of to one cup of iij. or iii. as according as the sick is able to abide it, and as the nature of the disease both require.

Per for all this a man may not unadvisedly and withoute deliberation go forward in increasing the number of his cuppes of water, but let all thinges be weighed and ruled after reason. For there are some that either by the meanes of the weaknesses of the stomack or for some other unknowen cause in no wise can awaie with drinking of this water. Nea though they drinke but a littell, and kepe as good rule and diet as is possible.

And some there be that can neither abide the water that they haue recepved oute agayne, neither by pillinge not by goyninge to the stooile, which persons if they shoulde go forwarde in drinkinge of this water, they shoulde shortly fall into some disease like a dropleye, or into the dropleye it selfe.

Wherefore let suche absteine and fowbore from the drinkinge of this water.

But if the nature of the patient be stronge enough, his fowll woulde that he shoule procebe, untill he come to the number of xx. cuppes and not passe that number.

If it chanceth that with in xvi. or xvi. dapes that the patientes stomack loos the water, and beginne to faynte, let him fowbore from it, for the space of one dawe or two, and when his stomack is comforted agayne he may returne to his old measure agayne, or to so much as his stomack shall be able conveniente to beare.

Let no man drinke shortly tyme of this water then twintye dapes, for when as it worketh slowly by littell and littell, it can not finssh perfectly his working in a fewe dapes, for he must both trente or emptie out the overflo-

... 

...
If ye take the water of this bath in by a glister, it is a singular good remedy against wompes.

For all and every one of these forenamed diseases is the water of this bath good: yf it be drunk sixt after warde, if the sickness require by batchinge of your members in it.

The water of this bath in any wyle will helpe them that are sicke in the Frenche pockes, whether they drinke the water or bath themselves in it.

If any man will be deluded from any of these aforesaid diseases by the drinkeinge of this water, first before he drinke it, or if he will entere into the bath before he go into it: it is meete that he purge himselfe before to take light medicine, and to tome or empre out the outer toounge moisture that is in the bellye. As for an example, if the disease be in the bilete kidnesse or bladder, or in the liver: Let the sick purge him selfe with cassia sittula or suche lykewise letitune or gentelli purger.

If the nitre be diseased, let the patient be purged with electuarye lenitivitno or dia sene, or some other like convenient for the nitre.

But if the stomatie be diseased, then make a man take diacatholicon or Hieraphte Salam.

If any man be febbre hee have anie other deslinge of the shynne lette him be purged after the same maner, that is, either with Cassia, with Electuarye lenitivinn and suche lyke medicines as serve for the drinkeinge out of his stomach, that are meunged with color and steme or saile water, whereunto maybe pur kebarbe, especially if there be any strewinge of stume of bloode or other out of the veins of the fundament, whyche is called the Cinerodes, or oute of the mother: Wh{p}o the purgation taken, then let the lyke be grinta to drinke of the spinge that is casted about wyth the wall and not of the other spinge, where as beastes drinke or febbry folks bath them selues in.

The moste meete spynge of yeare to bath in these bathes, and to drinke the water of them is from the middes of June, to the middes of August, or to the ends of August.

Moreover this water oughte to be dranke in immediate outhe of the spinge, and not in places far from the spinge, or if it be caried farre of, as into other landes a great waye of, other it hath no strength at all or elles very little.

The best spynge of day to take this water is as lone as the Sonne is by after that ye haue ben at hooles, where he ether committ of nature, or by some suppottop or glister.

If that ye be disposed to bath in the water, it is best that ye bathe in the spynge of it selfe. But if for any great cause ye can not come to the spinge it selfe, drinke it warne in your June or houle sixt to hooles bath your selfe in it at home in your houle or June. And so that ye use this water either when ye drinke it, or bath your selfe in it in the spyne to your selfe after the hooles spynge.

Furthermore be that will take this water, muste take heed that he have no auge wether he be in all pouptes stable and weak in his bodye, for that he have not weakenes in the hynowes, for suche can neither take this water.
Of the Calderane bathe.

meth of a colericke and saltish humour mended together. Wherefore it is good for all kinde of scabbes and itchtes and for all hottes in any parte of the bodye, for scalle heades and pluckes in the heade. For Lepous in the skene and the disease nowe called Lepe, but Elephantiasis of olde waters, if the ykesenes be in the beginninge and have not taken depe rootes.

ii It is good for a weake flemake if the cause be to much mopstines.

iii This bathe is good for to muche seate of the liver and kidneyes, and it prepareth the mopstines againste nature whyche is in them, and bingseth it forth of the bodye both by goynge to stooole and also by making of water.

iv It is good for the scabbes and blistering of the bladder and kidneys, and of typhes that healeth them. It healeth also the scabbes of the bladder, and the softning of the sandle.

v It swageth also the sharpnes of the bladder and the burninge of it; and of typhes healeth it.

vi It helpeith also the strangure and makinge of water littell and littell at ones, as it were by drippes, and the gynge out of the water when a man seethe it not.

vii It stoppeth also the issue of sloowynge out of inamis and of nature.

viii It stoppeth also the bloode that is in the mother, and the reming of the Emowodes.

ix And to lyke wise it holdeith and duryth by ouerflowynge humours in a parte of the bodye, if it be taken in measure as it should be.

x It healeth feebing, gnawing, walking and creeping foestes.

xi It helpeith the headach and taketh awap counses and catarres.

xii It stoppeth and quiethe by the wateringe of the eyes.

xiii It duceth by the superflicious moisture of the gummes and teeth.

xiv It is good for them that are shortwinded, and stoppeth in their bestes.

xv It is good for them that are fallen into a consumption, and bit blood out of their bestes.

xvi It healeth also the hitchcock and piskinge, and stoppeth vomitinge and perbreakinge.

xvii It healeth and taketh awap the heat of the liver, and helpeith the webses of the stame, and healeth also the old flur of the liver.

xviii It is also fountyme a good remedie against the grena sknesse and the drippes commony by the flur of the liver.

xix It openeth all kinde of stoppinges both of the gut and liver.

xx It duceth furtur empt and gruell lumpes of bloode and other grosse matters and signenath and it defendeth afore hand and preserveth the blad der from breakinge of the stone.

xxi It is also good for weake men, that would gladly haue children and haue none.

xxii It is also good for women that would gladly haue children, and have none, by the reason of to much mopstines contenped in the mother.

xxiii It is good also for the to much voultes and savories in the guttes.

xxiv It is good for women that are vexed with the yckerly foures.
Of the Calderane bathes

If any man be disposed to drink of these waters, let him so do in the manner. Let him drink the water fasting in the morning warm, and to warm as he can take it for hurting of his selfe with the heat of it. And let him beginne at the sink, and to go afterward by degrees until he may receive a sufficiency of it.

They that would do the same, or vaporous aper of this water, they must let a little cell of little chamber be made above the hotel part of the bath, that the vapour and smoke may flyse right up, and such places as had need of them. This kind of perfuminge and recevinge of the aper of the bathes provoketh sweate nightlye, and bringeth forth in pleasant waterish humours, which are in the body, and it is of more might then is the bathinge it selfe in the water and worketh more easelye. Doubtlesse this kind of perfuminge is a singular remedie to make and dye away the water-riffues of the body, for all vocercye diseases of the joynts, and for to make them more tender that are to fat and to grosse.

Of the Calderane bathes by the Verona.

The Calderane bathes is in a villige called Sanderinum, as Nicolaus Hasle sapeth in the land of the field of Verona, almost ten miles from the city towards the East, at the borders of certain hilles by which are pleasant and lusty to looke upon. And there are two places out of the which the waters that make the bathes do spring. The one is a Theatre compassed round about with a wall and hedges certain gardens to goe downe by. The other is open and not defended about with any wall or other defence into the which they go that will bath them selves. The one is but a good stone cale from the other. The ground of these bathes is sande, and the sande is rough to a manes sight. The water sloweth not continually, neither in one place cold, but rather blood warme. It is exceeding clere, and both not exceeding any taste, for it is neither sweete nor bitter. Yet it temeth to the taste a littell saltines. If there be any thing beside it may be had by to the smell and qualitie of binnstone. Therefore this mineral water is cleare, and not manerlye hote, but hirngeth out of sande. Whose taste is neither much saltines, nor sweete nor bitter, but in a meane with some menginge with mixture of binnstone. It hath a nuttie taste in a mannes mouth. But without any doubte the cheste inurer or matter, that this water goeth over, or thoweth, as all the learned men that have written heere witnessis, is pyon. Soberius one boote in Verone witteth that these bathes when as they are devyded into ten partes, haue but, and a halfe of pyon, one parte of natural saltater, and halfe a parte of binnstone.

The properties of this bathes.

This bath doeth meururably cool, and notably drye, and is good for all olde diseases that come of to much heate, and for suche also that come of to much moisture not well ruled, worth feable heat, and for such as com
Of the Calderane bathes byde Verona.

They are good for fallinge bone of to much moisture into the mouth, and hebeteth to make women fruytfull.
They are good for paynes in the small guttes.
They are good either to be dronken or bathed in for them that have false or puruipe increpinge woundes called fistule.
The water of the bath is good to purge the bellye both taken in at the mouth or beneth in a clister.
The bathes are good for them that pisse blood.
They are good for the hardnes of the pappes.
They are good to be dronken for such women as cast their children before the due time, and if they will tooyn in the bathes, they shall have the lyke helpe as they have of diuininge of the water.
The water is good to be dronken in the begining of a reigne.
They hope a man yonghe like and lustye that diuines euery yeare 12 dayes at the leste of these bathes.
They are good for the burdinese for the dielys in the head, for the glowinge or sound of the eares, for pockes, and for the leisw of nature.
Although they be euill for the payne of the toyntes of them that have the French pockes yet for all that it is knowne by experience that they are good for the outbreakynes of it, if a man bath the same leste in them.
Let men use these bathes from the middelst of Julye unto the ende of Auguste.

Of the maner of stinge the same Calderan bath out of Aleardus.

The maner of stinge of this bath is ether to go downe into the water 2 or 3 to drinke it, or have it poured upon a man or by pouung sweate by the bacons of it.
But as for the swaung that can not be, because the water wanteth heat to pouoke sweate upon, because the sun beareth sune 22 over the faiper and burneth 2one.
Pouringe of water uppon any membe or bathyng of it with sponge or warme clothes may be well done if a man will heate the water, and make it to warne as is meate for that purpose. He maye bath the like parte with warme clothes a good while, and afterwaerde take a sponge dipped in somthinge hote water and let it lye a good while upon his place untile ye thinke that the water beginneth to be colde, then dippe it in warme water againe, and this maye ye do 2 3 or 4 tymes or offer as nede shall require. And when ye leaue of bathing, Byrne the ycke place well and laye a warme cloth upon it.
The seconde daye ye thyde that a man is commended to the bath and resed well there. He maye at the of the clock (after the Italian tellinge of houres) enter into the bath, and there tarpe an houre or a halfe houre or lattyn according to the strengthe of the patient, and the nature of the distanece, or untill the sick man perceue the endes of his fingers to be kinched or warme.
Of the Calderane bathe.

Longe humours and aller and change into an other disposition the greued 
& diseased members, that they may be restored again into their old soundnes, 
Wherefore Palla comesth if a mans somak can endure in the taking of 
water, that he should continue an hole moneth in the drinking of it. 
Let all them that have neede to drinke of thiss water & also to be bathed 
in it, for the space of certayne daies / drinke sylke of the water onelye, before 
they entre into the bath/bystill they knowe that they be well scoured within 
and also strengthened. Whych thinge they shall knowe by this signe, that is, 
if both by the fundament & thoyd the water beylets the water come furth 
cleere & bumenged aboute the same quantitie that it was receyved. 
But this chaunsteth not at any certayn one tyme/for somtyme thiss wor 
ke is finished sone, and somtyme laether/ but moste commenlye it chaunsteth 
aboute the xiii. or xx. daie.

Before that by these signes a man knoweth perfectlye that he is well scou 
red within: in no case any man oughte to goo into the bathe to bathe or 
walle him.

Thiss also must be well kepte / that no man shalle go into the bath the sa 
me daie that he drunketh of the water, and that he drunke not that daie of 
the water after that be bath bene in the bath.

The wode parte of it that I have written hythereto of thiss bathe: I 
have translated it oute of Nicolaus Palla. But because some will not be 
leeue one man alone/be he never so honest, or well learned / excepte he have 
some to bear wittes woth him, I will bring forth the judgemente of two 
Physicians of Verona / in whose dominion thiss noble bath is/concerninge 
the properties and vertues of thiss bath.

Aleardus Phisicon of Verona.

The calderan bathes are good for all diseases which come of moisture 
as are the diseases of the ybones commynge of a waterye cause. 
The are good for all the diseases of the kidneys. 
They helpe all colde and movt goute. 
They are good for the burkeinge of the priuie members.
They are good for impostumes and olde foes.
They are good for a movt or waterish stomach, for they strengheynen it. 
They are good for hardenes of the mite called of some the cake in y bode. 
They are good for the brest / for they inlarge the longes, and make more 
roume for the breath. 
They are good for the head ache. 
They are good both for the waterye and windye drype. 
They are good for the synes in taking a waype crampe, and the ache 
that commeth of them.
They cleanse the skynne from all kinde of trabbes/strucunes/mauneges 
slottes/ markes and frekes, and from both the hyppre mopheto 
and the black.
They waste a waype the unprofitable overflowing humores that fall in 
to the mite and liver, and ingender diseases ther.
The properties of all bathes wherein Iron is the chefe ruler.

from the crustes of pies and pastyes, and tarts and such like.
For the same space ye must kepe yourse felle from the companye of all women.

The properties of all bathes where in Iron is the chefe ruler,
and especially of the Calderan bath, out of Antonius
Fumanelus a Physician of Veronacere
unto the Calderan Bathes.

The bathes where as you beareth the chefe rule and stroke
are good for the falling of the heart, for the running cans
of the head, for the stabbes, for the lepze, and for all
the foulnes of the skinne.

They are good for all mope storie that is about the
skinne, for the evil smell of the bodye, for windye stulings,
for the bladders in the skinne, for impostumes, with
foes or boches, for small wheales, for petch, and for stinkinge and moyste
boches.

They are good for the hardnes and byblowing of the milke.

They are good for all the dyes of the ipynyes, for the stavinge of the
synewes, for stummes that come of moystnes, for umynes and the bystelings
or lepping of smeltbes.

They are good for the moystnes of the head, for the dyspnes of the head,
for matter and runninge eares, for loute retch, for to much spittinge, and moystes
of the mouth.

They are good for a moyst and watery mother, for the falling of the mother,
and for the over much blowing of the stoures.

They are good agaynst pervykeing against lothlument of the stomak,
agaynst the stye, against the fallinge of the fundamante.

They are good for them that are weake in voyntge the office of encrea-
singe of man kind, and for them that can not make water well.

They are good for the kidnes that are much weakened and are to wode,
for the piffinge of blood, for the stavinge of the bladder, for the stab of the
bladder, for the strangury, and the burninge of the water, for the offe making
of water to much, called Diabetes, for the issue of mans naturall, for
the Emorodes.

They are also good for to strengthen a place that hath ben broken, and
to make it growe faster together then it had before.

They are good for them that are shortwinded, and for them that have
gnawynge and paine in the belly.

Nowe after that I have brought the sufficient witnesses to prove that
the Calderan bath hath the properties above written, hypothesinge that no
man will doute any more of it that hath bene alleged, I will tell you the
properties of one other notable bath in Italye not farre from the
university of Bononye.

Of the bath Porret.
Of the Calderane bathed

And then let him go out, and be dyed with a meteyle warme cloth, and after that let him celte in hyys bed the space of an houre, and then let him dine. And so likewise two houres before supper he may go into the bath and do likewise, and go to supper, and at dewe tyne after go to bed.

The next day after ye have ben in the bath, then may ye drink at divers tyme's, poudres, but not to one bath or if it, as some bise to do. But ye miste take it in by little and little, and toilet and exercise your selve in the taking of it, and after six hours ye may go to a seable diner, and ther eat of good meate, and ease of digestion. And then may ye do before supper, a dewe tyne goinge betwene.

The next day after that ye may go into the bath again, as ye dyed before, by parting of tyme with courses, after this manner, ye maye continue昼夜, dayes or more, or at the most, etc. baies. But it is better to continue昼夜, dayes or more. But because thy's water baininge but little, and therfore and lesse brin- tione, it purgeth not muchly; yet fying that it is somthing lounging, it is better to go forward in the bathing, then in the drinking of the water. But both the wayes are good for the aforesaid diseases.

If that ye will continue in the drinking of the water, ye must drinke to long, until the water come out, be as cleere as it is receyued in.

If that it channce, if the patient be not holpen of his disease, first tyne, let hym come the next pere again, as he shall be maruellous woxing.

When as ye returne homeward from this bath, whether ye go at ryde, ye must take eafe journeys, and eat at dewe tyne good meate and ease of digestion, and take your meate well for that helpeth much to digestion. Ye must ethe we lepe upon the dape tyne.

Let your wine be white, but not sweete, for a certaine dayes let it not be mingled with water. I mean about viii, dayes, but if it be to mushly the lay for a certayne time a piece of bread in wine, it will delay fumes of a heat of it. For bread is the byppell a chang of wine. And when as these vii, dayes are passed, then may ye bise your old accustomed wyne againne.

The pookes of freche egges are good and holllome meate for you at that tyne.

After your meate ye must rest you a good while, and before meate again, ye must walke in an even grounde, until ye be fullye werpe.

Your supper must be but light of byped chykens.

After that昼夜, dayes be passed, then may ye eat beal and wethers flesh, bodden rather then rosted, and such other good flesh.

Ye may bise both at dinner and supper the broth of a chykene wythly papes, put in it.

Walshe your handes for thy's tyne wyth whyte wyne, and beware that ye touch no coyle water.

Beware that for the space of a month, ye eat any other meate then these above named.

Forbeare from all skrutes from all pulses, as beanes, peasen, and fishte hys, from onyones, leakes, garlcke, from all strake spices, and from vinegre.

Forbeare also from coole, hygges, and all baken meates, and especialy from
Of the bath Porret.

Drunk out your four named measure, then go home to your Inne again, and walk by the and thither, etc. to do ye for the space of an hour. In the mean while ye shall use the water that ye have received or else a great part of it. When ye have washed, then come to the bath again, drain the clothes and an halfe, then stand or rest after that the space of six hours, and then go to dinner. Eight hours after dinner take a light supper, an hour and a halfe after supper go to bed.

Upon the next day, following, which is the thirs day, after the Sun be risen, ye shall drink two pottes of water containing five strokes of water measure, and from that time, for the space of an hour, ye shall stand, and afterwards, shall ye enter into the bath, if ye be not cold, and in it shall stand one hour. And when ye come out, ye shall go to bed, and cover you then with a good warme clothes, but ye may in other weather, if ye shall be otherwise, and then put to the sweat to cease in no. If ye do so, ye shall make your body be dried with warme clothes, and an hour after that, let this sulte be ministered unto you.

Take of the water of the bath one pound and an halfe, and two pottes of water. The pottes of salt, in two pottes, put all these together, and put them into your body.

After that ye have drunk both out the sulte, then go to dinner, and at convenient time go to supper, and let your supper then be lighter, and it is upon that day that ye shall drink so much water. And this order shall ye kepe so long as ye be at this bath, that is to wit, to drink upon one day at five pottes of water, and the other day ye must drink two, and go in to the bath if it be not cold. For if it be cold, as most commonly it is, ye shall let it alone, and take the forelaid sulte. And ye in no wise that ye leave the blinge of the sulte, for doubtless it doth no good. Then the dishing of the water both.

And this order must ye holde for the space of six or seven days. After that ye have drunken four daies of the water, cause this ointment following to be made for you, of some learned poter, carpe.

- Ole de Absinthio
- Ole de Spica
- Ole de Mastichini
- Gallic muscate
- Garophyllogum
- Myrrh
- Galang
- Catei
- Anecos
- Coall rubri
- Conicion preparati
- Cere albe, etc. hat vingencum molle.

Anoint your stomack with this ointment an hour before supper, and let it be laid on witha warme hande.
Of the bath Porret.

The bath of Porret is in the country of Bonogete, which is the Po
pes own, and a famous university. The bath is about 21 Italian
miles from this city, in a wide place near unto the Tuscian alp
es, or high mountains. By reason whereof the place is so colde
men must be it not before the birthday of July, nor latter then the first of Sep
tember. The mine or barren that this bath runneth through of water, is allume
with some brimstone, and not without salt and falsete. Gentilis also fayth
that this bath is allumbe, but he maketh no mention neither of brimstone/
nor of any kne of salt. Sauonopoli by reporteth telleth that the chere rule
is allume, and that it is not without brimstone, and salt and falsete. Togall
was writing of this bath fayth, that he will not holde that this bath is allu
mbe as others do affirm, and voice, but because he fayeth no sufficient
reason of his distillation from other being more in number, and better learn
ned then he, I dissent from him. Sengus fauentiumreneth that allume
beareth the chere rule, and that next unto him brimstone.

The properties of this bath.

This bath is good against all unmeasurable running out of the
Grenades. It is good for the whote scurves and the read to stop them.
It is good against boynings and loathnesse of the stomack.
It is a good remedy for them that are cumbered off with too much lymph.
It is good against all diseases of the bowels, comming of too much spli
ing or stopping water to many humors.
It is good for most mothers and Gentilis fayth that he hath good
experience, that it is perpetually good for women that are barren to ma
ke them fructify after to conceive.
It is good for the stoppings of the liver and of the bile, and of any blyne
in the hole bode.
It is good for the stone, and the pannes, of the loynes, the reumaticke
matter scourd forth apace.

Other writers geue a great deal moe of properties into this bath then
I have refered, but because divers learned physicians do speake agaynst
the great number of vertues that the Bonogetians give unto these baths/
I will referre no more then such as all learned men do agree that it bath.

The maner of rising of this bath.

His order must ye kepe if ye will go into the bath of Por
ret. After that ye are comoned to the bath of Porret, ye
must stay you well an hole daye, and do not ympse con
cerninge Physicke all that tyme.
Upon the second daye about the risinge of the Sun
ye go to the bath and drinke 12 drathes of water, which
shall containe two small pottes. At the ninth alle
hour make measure, an ounce and an halfe. When ye hame
General rules to be observed in all these bates.

Into the baynes may be melted and dissolved awaye.

Continue halfe an hour in a warm bed after that ye have bene in bath or ther be well wipped and dryed wyth warme clothes and after an halfe hour put on your clothes and go to dinnere. After dinnere if that ye thinke that your legges be braue by the reason of the abiding of the water ther in enter into the bath agayne the same day before supper. And if hours after supper go to bed a sleepe if ye can the space of six hours. And if ye sweat wippe it wel of, and in any case beware of cold.

If that ye made weake with your purgation then rest ye two or thrice days. After that begin of fresh to take you water early in the morning as ye did before. And let the following rules be kepte. And upon those days wherein ye take not the water go every day in the morning into to the bath and continue there for the space of halfe an hour and afterward go into a warme bedde and wippe and drye your self well and afterward exact and drinke as ye were taught before. If the water when it is taken doth not disperse neither by the sole nor making of water within the space of those days then take a clister and after that go into the bath and tarpe in it halfe an hour then go into your warm bed and drye your self well. And after these days take the water again and kepe the same order that ye kept before.

Be muste tarpe so longe in the bath of Bogu to until ye have drunken of the water vij or viij tymes.

Let your meates be easy of digestion as chickens and mutton of weathers, and he the hollome meates.

All the tymes that ye are in this bath ye must take byde that ye touch no common water because your baynes are not yet well ryd of the water of the bath.

Certain general rules to be observed of all them that will enter into any bath or drinke the water of any bath.

The counsel of wise and learned physicians is that ye should not at any tymes go into any bath to be remedied ther for any sickness except it be such one that almoste the learned physicians dispayre of the healing of it. If God hath limitted you any disease before ye go to any bath for the healing of it; call to your remembrance how oft and other in ye have displeased God. And if ye have notable tymes come to your remembrance occupy them no more but be earnestly hope for it and ask God mercy for it intending and promising by his mercy and grace never to fall into that syme againe. This counsell is agreenye with that which is written in the first chapter of Ecclesiasticus in this manner. By boone in the tymes of the brunes say not that thou praye to allmightie God for he will help the leaves of all thy paininge and shewe out thy freight handes and enlenghe thyne herte from all thyne and deal alwayes and then giveth place to the Physician and let hy in come into the as one that God hath sent unto the ece.
Generall rules to be observed in all these batheres.

And a little after be both playfully declare, that sickness commeth for the punishment of sune, where he falleth: He will smite against his maker, death, to fall into the hands of the Physician. As Christ in p. of John doth also mean, when he falleth into the blinde man whom he had healed: So and sune no more left wors things yet chance unto the. Therefore we may not judge a man to be a greater sinner then other, because he is oft sicke then others, nor common doctrine. For God tendeth unto good men oft times sicke, not for the sines that they have done more then other men: but to beke them in good order the sike rebeld not against the sute. For if that man be sicke, he had a fire token that a man were a great sinner then should Timotheus which had many infirmities as Paul in Actes seventh: ven a verbe great sinner. But he was not so. Therefore that argument is not true.

But whether sines come for to punishe sune, or to hold a man in good nurture and obedience, all sines commeth of God. Wherefore, for what bever causeth it cometh of: before ye ask any helpe of any worldly Physician ye must make your papers to almightie God, as the good kinge Ezekielias dyd, and if it be mere for you to be heale, ye shall be heale as he was.

Then after that ye have comforted your sile into almightie God, and to such as ye have offended, in the name of God are counsell of some learned Physician who is sent of God, as not of some sile made Iob, who is ony sent of hym sile. If the blinde all the lawfull meanes commenke want to heale such diseases as ye are sicke in, yet ye see not your sile no better then shall ye do thesame as ye go to the batheres as to the sile of your sile.

But before ye go to the batheres, in any wise ye must go into some learned Physician, and learn of him by the helpe of your telling, what diseases ye be of, and what humors or other thinge is the cause of your disease, and by his advice maye ye go into suche batheres, as he shall chynder moste mete for your disease, and there after his counsell of suche diet, as shall be most fit for your complexion and sicnes.

Let no man enter into any bath before his body be purged or cleansed ones or twice after the advise of a learned Physician, for if any man be not prepared and unpurged to the bath, he maye formet never come home againe, or if he come home he commeth home most commonly with a worse disease then he bough to the bath with him.

Ye maye not go into the bath the first day that ye are commende to it, but ye must rest you a daye or two, and then go into the bath.

There is no sile of yeare that is more sile to go into the most part of all batheres then are the moneths of Maye and September. But the sile of yeare is better then any other sile is.

The best time of the day is an hour after the arising of the Sunne or halfe an hour. But before ye go into the bath if your disease will suffer you, ye must walke an hour or at the leaste halfe an hour before ye go into the bath.

But ye must at no sile go into the bath except ye have ben at the sile other by nature or by crafte. Ye maye take a suppontriupe or a clister, and be of great use. But he will not suffer that be that is so purged enter into the bath for the space of twelvemours after.
General rules to be observed in all these bather.

Some also would at the last evene bather shou'de have a stole ones in the bapers: Wherefore if that any man be harde of nature, and can not well abide suppositoryes and cathers, he pardoneth the patiente, if he be onces purged to go to the stole ones in the bapers: whyche thinge scarce any other writer that I have read will do: neither woulde I counsell to differ the going to stole to longe, if there be any means possible to make a man go to the stole without his great payne.

If that ye be counseiled to go toyle on a dape into the bath, ye must so that ye go not into it before six hours be past after your dinner, and tarry not so longe in it after none as ye did before.

The common tyne of tarryinge in the bath is commonly allowed to be the space of an hour or more or lese, according into the nature of the bath and patient.

Let no man tarry so long in the bath till he be faynte or wexke, but let him come out before that tyne.

Ye muste alwayes go into the bath wyth an empty stomack, and as longe as ye are in it, ye muste neither eat nor drinke: Anynge that for a great neede require the contrarye. Then some graunte that weake persons may eate a little bread steeped in the wyre of Pomegranates, Berries, or Ribs, or in the hyppes made of the same. Some Physicians suffer a man that can not abyde hanger so longe, to take off he go in other two spoun fulls of Raisouns, well washed often tymes, wyth two partes of water, one of wyne or as much as may be holden in a spoune or a fewe pearls boyled or steeped in wyne, or two spoun fulls of crines of bread, washed oft tymes wyth wyne and wyne tempered as I told before, or a toke put in to suche water. But let no man drinke in the bath, excepte he woune in the bath, or be in dangour of too wyng, or els ye muste all the tyne that ye be in the bath abstayne from all meate and drinke.

As longe as ye are in the bath, ye must cover your head well, that ye take no colde, for it is very perillouse to take cold on the head in the bath, as divers reasons may be made to prove the same.

When ye come out of your bath, so that ye cover your felse verpe well, that ye take no colde, and tye of the water of youre body woth warme clothes, and by and by into a warme bedde, and sweate there, if ye can and tye of the sweate diligenlye, and afterwaerdes ye maye spee: but ye must not drinke anye thinge untill drier tyne, excepte ye be very faynte. Then may ye take a little sugar Canbye, or a fewe Raisuns, or a piece of butter in a small quantitie that will take thysse. For Salene in the fourtenth de methodo medendi, commandeth that a man shall not eate nor drinke by and by after the bath untill he bath spee after hyss bathinge.

After that ye have sweate and spee enough, and be clearely delivered from the heate that ye had before in the bath, and afterwaerdes in the bed, then may ye rest and walke a little, and then goe to dinne: for by measureable walkeinge the vapours and windynes that is caughte in the bath is bygyn awaie.
If the patiente can not walke/then lette him be rubbed lightely/ and if he can lisse no rubbering/ then at some tymes were it good to take a suppositoire either of the roote of a beate with a litel saltse upon it/ or a suppositoire of hone/ or a suppositoire of sware delice/ or of sarse bacon/ or white spo.

After all these thinges/then shall ye go to dino/ but ye must nether eate very much good meete/ nor any cuell meete at all/ wherefose ye muste rife from the table with some appetite/ so that ye could eate more if ye woulde/ and ye muste not eat to litle.

The meetes that are commy of all Physicians allowed that voyte of diet that beongeth unto bathers/ are bread of one dinges baking oth 22. at the most/ well leantened and chosely baked/ small bydes and other bydes of the seldes mauntaynes that are of easie digestion. But waterhauniers must ye not touche/ kid steel/ seal/ and mutton of a lambe of an yer old new laid eggs/ phlaunts/ prettiges/ capons/ chypens/ and young roce.

The meetes that are forbidden are falt beasts and baco/vigions/ quales pies and palesie/ and such like meetes/ chypies/ and all such lyke fruites/ garlecke/ onopon/ sal hote pices/ all cold meetes as are the moste part of fishes/ hovebe/ divres maye be well allowed if they be well dressed.

Wylke is not to be allowed much/ but if the patiente be to greaype of it/ in a maner he longe fo 7 then let him take it in hours oth thereabout/ before he take any other meete/ and he must not drinke after it.

Where that is small/ is alovable/ oth wine being delayed to the third or fourth part of foddere according unto the complexion of the patie. Som be to stye bresd in stronge wine/ when as they can get none other wine.

Betwene that is no wyle ye drinke any water/ and especially cold water. And so should ye foeheare from all things that are presently colde/ namely when ye beginne firste to eat or drinke. Let therfore your both meat and drinke be in such temper/ that they be not cold but warme/ least when as ye are hot within by your bakinge and sweatinge/ the colde drinke doth euery in- tosom princiall member and hurte it.

They that are of an hote complection/ and of an open nature/ and not well fastened together/ ough not to tarne so long in bath/ as other ought that are of colder and falter complection.

If that any man betwene meal tymes be vered with thyse/ he may not drinke any thyng fasting/ for a great neede he take a litel barley water or water sodde to the fourth part of hyere/ ether of soure or middel souere poygnants with a litel suger. A man may be for a neede a litel vinder with wa- ter a suger/ if he have no disease neither in the sanguines not in the sopines.

A man that is ether very wolcke or accustomed muche to stye after diner/ an hour and an halfe after that he is rilen from the table he may take a reasonoble slope.

All the tymes that a man is in the bath/ he muste kepe hymselfe chast from all women. And so must he do a mony after after the counseil of divers learned physicians/ and some for the space of el. dines/ as pant- thenes and Iscardus woulde/ namelye if they come oute of the Calderan bath.
Generall rules to be observed in all these bathes.

It were that in every xxiii. hours the bath should be letten out; a freche water receyved into the pitt agayne; for so shall ye sone be healed and bett"er abyde worth lesse soperdyce abyding in the bath.

It is most meete for them that have any diseas in the head as a catar or rheum comming of a cold and moyst cause, or of a moyst cause, and not very hote; for them that have palpees or suche like diseases, that they ceate a bucket be holden over their heads to an hole in it, of the bignes of a mans littell finger, about six, foot above their heades, so that by a reade or a pipe made for the noznes, the water maye come doune with great mighte upon the monde of the head; if they have the catar, and upon the nape of the neck, if the patient be liche in the palpee or any suche lyke diseases.

The clape or groundes of the bath is better for the dryppynge; then is the water alone. It is also good for myonken dwellled and harde places; and for all olde and diseased places, which can not well be healed with other medicines. The maner is to laye the groundes upon the place; and to holde the same aganynke the hote. Some, or a waarme fylle butt it be fowcking hard, and then to wahte atwape the fowistes of the clape, with the water of the bath. This maye a man do as oft as he lyketh. Some Physicinches councell that betwene the bathinges, when a man is twyply bathed, upon one day, in the tyme that the patiente is oute of the bath, to be this plasteringe with the clape. But if the peryon be any lympne weakhe, I councell not to go towads into the bath, but other ones; or els to be content onelye with the plastering of the mudde or groundes of the bath. It were good to doe some, that can not tarry longe in the bathes; or can not be holpen in to shorte tyme, as they maye tarye at the bathes. Either for heate or colde, to take home with them some of the groundes, and there occuppe it, as is above tolde.

There are certayne learned men, whyche reken that the hote bath, or vapor, that ryseth up from the bath, is muche more mightye then the water of the bath is, and it is true. Therefore it were meete, that they which have any dyseas, and specialye a tympanye, shoude sittre ouer such a place of the bath, that they myghte receyve into the insyte diseased place the va pores of the bath; either by an holde bourse, or an holde sole, by so mychke, liche manner of thinge well demised for that purpose.

If anye pore man by the reason of the heate and drynkes of the bath can not steyne enough, let him eat, Lettuce, or Porcellayne, or the seedes of poppy called Chesboulles in some places of England, or let him eat sugar and poppy seede together; let this be done at night. He maye also, if he can not gette the sordelye thinges, seynt violet leaves and mallowes, and bath the biermost partes with the water that they are solen in. These are remedies for pover folk. That are not able to have a Physician worth them to give them councell. Lette the vyppes be suche remedies as they; Physicianes shal councell them.

If any pover man be vexed with an unsufferable thyske, let him take a littel barley and seynt it long, and put a littel sugar into it, or let him take the vnpe of an Mention, and take a littel of it, with a littel sugar.

If any pover man catch the headche, let him take a littel Pomme, lade
Generall rules to be observed in all these bateses.

If he can get it, or cowander costes, or if he can get none of these, let him take the yolk of an egg, or beat it with vinegar and rose-water, or in the broth of violet leaves of nightshade, or with any of them, or a little vinegar, and lay the in a cloth into the temples of his head and forehead.

If any pour man be burned to much, let him take a cluster made with maltoles, beares, and violet leaves, or let him bath prunes longe with vinegar and rhenes, and put a waue of the stone, and eate of them, or let him use slopestones, or, if tyme made of the roots of betes of soure de lese, or of whote dop, or of salt bacon.

If any man sweat to much, let him be cooler by using then he dide before and vinegar, or tripele, or them also eate hepes sete, or calues sete, or with viuerpe and viniger.

If any man haue the burning of his water when he maketh it, let him an hour after that he is couened forth of the bath, anoint his kidneys with some colde opuncement; as is Invringbous Galeen, or if he can not come by that, lette him bath the violet leaves, poppe heads, Raisins, Liqueurs, and Maltoles together, seynep them, and put com sugar to hoth, and drink of it a draught before supper.

If any man be troubled with the rheume, which be hard caught in the bath, let him perch in himself at the hote Agelis Romana, and holde it in a cloth to his nose, or let hym let cuppes of boragine glasses upon his shoulders without anye scorching. And let him drink of reddened water with barley, and with a little sugar.

If that a man haue an euill appetite to eate, let him be the hysope of rysbes, or berberis, or the hysope of brinipe grapes, or be viniupe and viugue to pouckle appetite in dewe measure and nowue and then; if he can get it, let hym take a liitle Harelade, or of the hysope of Hunte, or of Hoore-woode Romayne. These have I written for poure folke. These that are rysbes by the aduise of theye, Physicians, may haue other remedies inough against the forenamed tosalles, that chaunce in the tympe of the bathinge.

If thou be rid of thy disease by the bathinge, offer unto Christe in thy prayers, thy eofferings of thankes season, as thou mayst sace, and gene him hartpe thankes, both in wordes, minde and deade, and hym no more, but waile in all clemenes of lyfe and honestie, as farre as thou shalt be able to do, as long as thou shalt live after.

But if thou be not healed the hysipe tympe, be patiet and live vertuously untill the next bathinge tympe. And then if it be to the glory of God, and for the most profitable, thou shalt the nexe bathinge tympe be healed by the grace of God of whom connyneth all heith both of body and soule.

Some if theye be not healed whilst theye are in the bathinge, crye oute both upon the bath whyche heathely make other lyke in the same diseases, that theye are sick in, and the Physicin alio that councelles to come to the bath. Such men must leaerne, they must not appoint God no tympe to heal them by the bath. And that when as the bath bath dyed by, and walleth by sweating, yet subtilly thou we blowinge the euill matter of the disease, that
General rules to be observed in all these bather.

that it is not one dayes worke or two to make good humours to occupy the place of such evil humours as have bene in them before.

Therefor let suche be patient and for the space of a moneth kepe the same diet that they kepe in the bathe; and if God will they shall have them despise. But not onlye these but all other that are healed for a moneth at the least (the longer the better) must kepe the same diet that they kept in the bathe, as touchinge meate and drinke; and if it be also from the bit of all women.

when as ye go homeward make but small journeys, and beware of surfeiting and colde; and when ye are at home, bite measure, bite exercise daylye and honest mythe and passeyme togeth honest companye. And beware of surfeiting in anye tople, and of anger, and of too muche studie or carfulnes.

FINIS.

Thanks to God for all his gifts.

A S P E.