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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 seik persones that can not be healed without the helpe of natural bathes/gathered by William Turner Doctor of Physik.

Imprinted at Collen by Arnold Birckman/
In the yeare of our Lorde.
M. D. LXII.

THE NAMES OF THE LERNED *men, which write that the bathes haue the uertues and properties, which hereafter in thys boke I gyue unto them.*

Aëtius a Grecian.
Aleardus an Italian.
Antonius Fumanellus an Italian.
Antonius Guainerius an Italian.
Auicenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus à Clinol an Italian.
Bauerius an Italian.
Conradus Gesnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Gundelfingerus a Germane.
Ioannes de Dondis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchsius a Germane.
Mengus an Italian.
Michael Sauonorola an Italian.
Nicolaus Massa an Italian.
Paulus Aegineta a Greciane.
Petrus de Tusignano an Italian.
Sebastianus Munsterus a Germane.
Theophrastus Paracelsus a Germane.
Vgo Senensis an Italian.
Vgulinus 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 Summerset shyre.
Of Embs bath in Germany in the bisshoprik of Trier.
Of VVisbat in the counte of the Erl of Nassovv in Germany.
Of the bath of Baden in the Marcusdom of Baden in hygh Germany.
Of the VVild bath in the Dukedome of VVirtenberg.
Of the foure bath in the Dukedó of VVirtenberg.
Of the bath called Baden in Svvicherlád.
Of Peppers bath in Rhetia in the bisshoprich of Cur.
Of the Apon bath in Itali.
Of the Calderan bath in Itali in the Lordship of Verona.
Of the Porret bath in Itali ī the Lordship of Bonony.

THE NAMES OF THE SIKNESses, *vvhich may be healed by these bathes.*

The castyng of children out, before the devv tyme appoynted by nature.
The stoppyng of the longes & shortnes of brethe vvhē a man cā not take breth, except he sit ryght vp.
The hardnes and bynding of the belly, vvhen as a man can not go to the stool vvithout Phisik.
The Palsey vvhen as a man is quite num all the partes of his body & hath nether mouyng nor helyng.
Impostemes and gatheringes of humors together vvith svvellinge.
The rinnyng gout vvhich rynneth from one ioynte to an other.
The defenes or dulnes of hearyng.
The vvyndenes or synging or tynging of the eares.
The brusyng that cummeth by fallyng or betyng.
The stone in the kydnes.
The stone in the blader.
Hard lumpes and svvellynges.
The Cancre.
The hede ach of a colde cause.
The hede ach of an hote cause.
The Reum or Pose or Catar.
The stoppyng of the brayn vvith euell humores.
Scarres and foul markes of sores or vvoūdes.
The Colik.
The fallyng syknes.
Crampes and dravvynges together bravvnes and synevves or streching furth to much of the same.
The trimbling of the hart.
The foulnes of the skin and scuruenes.
The puffing vp of the legges vvith vvind.
The hardnes of any place in the body.
The often and to much making of vvater 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 EDVVARD SENAR ERLE OF HERFORD, VVILLIAM TVRNER VVISSHES THE PERFIT KNOVVLEDGE OF GODDIS HOLY VVORDE, AND GRACE TO LYVE THERAFTER

vvith all prosperite of body and mind.

After that I had bene in Itali and Germany/ and had sene there diuerse natural bathes/ and was called by youre Fathers grace/ at ỳ tyme the Duke of Summerset / and Protector of his Nepvoy King Edward the sixt/our most Christiane Lorde and Gouerner / in to Englande to his seruice: after that I hard tel that their was a natural bathe within your fathers Dukedome: I ceased not vntyl I gat licence to go to se the same bathe: whiche done/ I caried certaine diseased persones with me/ with whom I taried as long as I could/and tryed for the shortnes of the tyme(for I had very short tyme granted me)the nature and workinge of it. And after being dean of Welles/which place is not far from bathe/ and hauing liberty to tary ther so long as I list/ I tried the same bathes a litle further / and found it by experience / that they were a verye excellent tresure/but vnwurthely esteemed and iudged of al men/ and namely of suche as haue moste plenty of other tresure/but not to be compared with this precious gifs of God. But after that for the safegard of my lyfe/ I was cõpelled now of late in my age to fly in to hygh Almany/ occuppying the office of a Phisicion there/was wyth diuerse seik folke in the bathes of Germanye: where as I trust I learned sumthinge besyde it that I knew before/ which knowledge all thowgh the extreme niggishnes and illiberalite of sum that had most in the tyme of my bannishement/ & the vngentle handlyng of me/of sum sence my returning in to England hath very lytle deserued to haue ether in part or in hole: yet for theyrs sake that are honest and vertuous men/ I haue writen a small treatishe of the bath of Baeth here in England/and also because euery land bryngethe not furth euery thing/ as the Poet sayeth / and the bathes of England can not help all the diseases that certayn bathes of Germany and Italy can help/ for theyrs sake that haue old diseases and hardly curable in England/ether by medicines or by our bathes that we haue here: I haue gathered out of diuers learned mennis workes / the nature and workyng of diuers of the most holsum and strong workyng bathes/ which ar to be found other in Italy or Germany/ that such men as haue mony to bear theyr costes/ may fynd remedy for theyr diseases there. This smal worke I geue and dedicat vnto your Lordshyp/ as a token of the good wyll that I bear vnto you and to your fathers hole houshold and family. If I shall perceyue that this pore reward do please yow/ I shall be therby muche bolderied to dedicate vnto you both greater & more learned workes/as my health & lesuer wil serue. The Lord preserue you and all your brethern and systern/ Amen.

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

THE PREFACE OF THE AVTHOR VNTO HIS VVELBELOVED NEIGBORES, OF BATHE BRISTOVV, VVELLIS, VVYNSAM AND CHARDE.

THe most part of all flockinge byrdes/of the whiche nombre/ are linnettes / goldfincnes / sparrowes and twyes: if they chance vpon any good plenty of meat/they ceas not lockinge & calling/if they heare any of their kindes/ be it neuer so far of/vntill they haue brought them vnto that meate whiche they haue founde/beynge taught of their nature/whiche almighty God grafted in them / when he shope them and made them to do so. Then how vnkind were I beyng a resonable creature/ and hauing the lesson taught me as well as byrdes/both by the law of nature/ and by the writen law of God in hys holy Bible/that whensoeuer I gett any plenty of any good thyng/ that I shulde dele or at the leste offer vnto other of my felowes sum parte thereof/if that after that I had trauayled thorow Italy and Germany/and had found there many thinges for you very good & necessary/if I should not at the lest offer vnto you suche good thynges/ as I haue founde? Whilse I studied Physik in these forsayd countres/ I saw many very holsum bathes there/the vertues and properties wherof in healing of many sore and otherwyse vncurable sykneses/I haue learned partely by experience/partly by reding of good writers/and partely by conferring with the best learned men that I could finde there. The names therfore of these bathes/the places and the vertues of the same/ leste I shoulde seme vnkinde/haue I now declared vnto you/in thys litle booke/ wherby after a maner/I lock and call all you that haue any disease that can not be healed without the helpe of a naturall bathe. I haue also writen so well as I can of the bath of Baeth in England/to allure thyther as many as haue nede of suche helpe as almighty God hath granted it to gyue. Wherof that I wote of noman hath writen one word/that euer I could rede. Wherfor if that I wryte not so perfitly of it/as sum perfit idle ouerseers would that I shuld haue done: I trust that all honest men will pardon me/ because I had no help of any writers that wrote of it before me. And because it chanseth oft tymes ẏ diuers men goyng about to heal a curable diseas/ for lack of knowledge how to vse their medicines/and by vsing of euel diet / make thesame ether vncurable/or ellis stere vp an other much worse then the former was: For the auoyding of suche mischances / I haue writen at large what diet all men shall kepe in the bathes/ and how they shall prepare thē selues vnto them/and order them selues after that they are cummed out of the same agayn. Furthermore because in the tyme of bathinge in certayne men/certayn grefes and diseases aryse ether by the reason of theyr complexion/or of the nature of the bath/for their sakes that haue not alwayes money to hyre a Physiciō/I haue writen remedies against such diseases and grefes/as commonly vse to vexe men in the tyme of theyr bathinge. If that

Tertian agues. Quartane agues.
Fiſtules or hollovv or falſe vnder creping ſores.
Al kindes of iſſhues or flyxes.
The ſticking of yron in a bone or in the fleſhe.
Breking or burſting of bones.
Membres that are made num vvith cold.
The knobbes & hard lũpes that ar made by the french pockes.
The louſnes and vvatering of the gũmes.
The emrodes and pytes.
The mygram or hedeach in the one half of the hede.
The diſeaſes of the lyuer.
Burſtyng or brekyng.
The bottel dropſey in the ſtomach.
The general dropſey throvv all the body, rynnynge betvvene the fell & the fleſhe.
The iaundes or guelſought.
The couldnes and ſtopping of the lyuer.
The ſciatica or hancheuel.
The lepre vpon the ſkin.
The hardnes of the mylt or the cake in the left ſyde.
VVormes in the belly.
Membres that ar num and fele not.
The madnes called melancholia.
The hurtyng of the memory, or forgetfulnes.
The ſtopping of vvemens floures.
The morphevv both vvhyte and blak.
The diſeaſes of the noſe thrilles.
The ſtifnes of the ſynevves.
The to much moiſtnes of the ſynevves.
The ſhryngkyng of the ſynevves.
The diſeaſes of the eyes.
The burnyng of the eyes.
The vvatering of the eyes.
The dulnes in ſmellyng.
The palſey.
The tiſik or conſumption in the longes.
The goute.
The diſeaſes of the breſte.
The gathering together or rinnyng together of blood.
Scabbes and mangenes.
The iſſhue of a mannis nature or ſede.
The guſſhyng out of bloode.
The cramp.
Barunnes of man or vvoman.
To much ſvvetinge.
The diſeaſes of the mylt.
Numnes of any parte.
The cramp in the nek.
The vayn appetite of goyng to ſtoole, vvhen a man can do nothing vvhen he cummeth there.
The trymbling of any membre, vvhen a man can not hold it ſtill.
Grene or nevv vvoundes.
Old vvoundes falſely healed.
The vveiknes of the ſtomack.
The dulnes of the eyſight.
The duſenes or gydenes in the heade.
Sores byles and blyſters.
The ſtrangling of the mother.
The falling of the mother.
The coldnes of the mother.
The ravvnes and ſcabbynes in the blader.
For theſe diſeaſes and many mo, not mentioned in this Table, are ſhevved remedies in thys booke folovving in diuerſe places.

that I shall perceyue that ye do thankfully receyue these my laboure ye shall haue shortly Godwilling an other booke of the natures of all waters/and certayn rules how that euery man may make artificiall bathes at home/wherby he may both kepe and deliuer him selfe from manye sore and greuous diseases. Fare well.

From Basil the X. Martij. In the year of our Lorde.
1557.

and for all scabbes and scurfes/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the lefte syde/ for an hardened liuer / for an hardened mother/for all kindes of palseis / for the sciatica/and for all kindes of itche or iukinge. But the bathes of brimstone/hurte the stomack and mar it. Thus far writeth Aetius.

Agricola in his bokes of those thinges whyche flowe oute of the earth/ writeth thus of bathes of brimstone. The bathes of brimstone soften the synewes/and do heate. They are good therefore for palseyes/ for places ether pulled in to muche or stretched to farr furth. For the shaking and trimbling of anye membre/and they swage ache. They drawe oute swellinges of the lymmes / and dryue and scatter them awaye. They are good therefore for the goute in the handes/for the goute in the fete/and for the sciatica/ and all other diseases of the ioyntes. They swage also the payne of the liuer and milte/and driue awaye the swelling of them both. They scoure awaye frekels/and heale morfewes and scabbes. But they vndo and ouerthrowe the stomack. Then seyng as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/ may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knowen/euen aboue a thousand yeares/ether the vnlearnednes or the enuiousnes of the Physiciones/ which haue ben in times past/is greatly to be rebuked/because ether for lak of learning knew not the vertues of these bathes/or els for enuiusnes wold not send the sik folk/ whom they could no otherwyse hele vnto these bathes. For as all men can tell verye fewe in times paste haue bene by the aduise of Physiciones sent vnto these bathes. But nowe in this our lightye and learned tyme/after that so many learned Physiciones haue so greatly commended these bathes/I doute whether the negardishe illiberalite/ or the vnnaturall vnkindnes of the riche menne of Englande is more to be dispraysed/ which receiuing so many good turnes of almightye God/ nowe after ÿ they know that the bathes are so profitable/ will not bestowe one half penny for Gods sake vpon the bettering and amending of them/that the pore sik & diseased people ÿ resorte thyther/might be better & soner holpen when as they are there. There is money inough spēt vpō cockfightinges/tenesplayes/ parkes/bankettinges/pageantes & playes seruing only for a shorte tyme ÿ pleasure oft tymes/but of priuat persones/which haue no nede of them. But I haue not hearde tell that anye riche man hath spente vpon these noble bathes/ beynge so profitable for the hole comon welth of Englande/one grote these twintye yeares.

He that had ben in Italye and Germany/and had sene howe costly and wellfauoredly the bathes are trimmed and appoynted there in diuers and sundrye places / woulde be ashamed that anye straunger/whyche had sene the bathes in foren landes/shoulde looke vpon oure bathes. For he woulde thynke that the straunger would accuse vs English men of thre thinges/ of grosnes/& brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hy[illegible]cellente giftes of allmighty God/of beastly filthines/because we make no partition betwen ÿ men and the weomen/whilse they are in bathing/but suffer them contrary

both

Of the bathe of Baeth in Englande.

ALthough there be a very excellent and holsome bath wythin the Realm of Englande/yet for all that/I reken that there are manye in the North and Northwest partes of Englande/ and some in the Easte partes / whyche beynge diseased wyth sore diseases woulde gladlye come to the bath of Baeth: if they knewe that there were anye there / whereby they mighte be holpen/and yet knowe not whether there be anye in the Realme or no. Wherefore seynge that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wryte of anye Foren bath/ for sparing of greate laboure and sauinge of much money/to shewe fyrste the vertues of oure oune bathes. For if they be able to helpe mennis diseases: what shall men nede to go into farre countrees to seke that remedy there/whyche they maye haue at home?

The bath of England is in the West countre in Summersetshire in a city called in Latin Bathonia/and Baeth in Englishe of the bathes/ ẏ are in it. This citie of Baeth is xv. miles from Welles/and xv. miles frō the noble citye of Bristow. The chefe matter whereof these bathes in this citye haue theyr chefe vertue and streingth/after my iudgement is brimstone. And of my iudgemente are diuerse other/whyche haue examined them as I haue done. When as I was at these bathes wyth a certayn man diseased in the goute/I went in to them my selfe wyth my patiente/ and broughte furth of the place nerte vnto the spring/and out of the bottom/slyme/mudde/ bones and stones/whyche alltogether smelled euidentlye of brimstone. If that a man maye iudge the mater of the effect/maye gather that brimstone is the only mater in these bathes/or ellis the chefe that beareth ruel in them. For they drye vp wounderfullye/and heale the goute excellentlye/ and that in a shorte tyme/as wyth diuerse other one myles somtyme/ one of my Lorde of Summersettes players can beare witnes: whyche thynges are no lyghte tokens / that brimstone beareth the chefe rule/seynge that nether by smellinge nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thynge lightly menged wyth the brimstone/whych thinge I coulde not perceyue/it muste be copper. For wyhlse I walked aboute the mountaynes/out of the whyche the bathes do springe / I founde here and there litle peces of marquesites and stones / menged wyth copper/but I could by no sense or wit perceyue/that the bathes had anye notable qualite thereof. Then seynge that there can not be found any other miner or mater to be the chefe ruler in these bathes then brimstone / we maye gather that these oure bathes are good for all those diseases/whych all learned Phisicianes wryte/that all other bathes/whose chefe ruler is brimstone / are good for.

Aetius writing of naturall bathes/wherein brimstone is ether the only miner or mater of them/or chefe mater therof/sayeth thus as foloweth hereafter. The bathes of brimstone soften the synewes/swage the payn that a man hath in [illegible] to goo ofte vnto the stoole/and when he commeth thether/he can ether [illegible] litle or nothynge. They scoure and clenge the skinn. Wherefore they are good for the whyte morphewe and black/for the lepre/

place that there is/a litle house after the maner of a scafholde/very nere vnto the water/after such maner that the hote vapores myght strike hote vpõ certayn places of mannis body. For thys maner of receyuing of the hote vapores is muche better for som kindes of dropsees and goutes/ then the water it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn seuerall bathing places should be appoynted for weomen alone/but also that other should be appoynted for such persones seuerally/as are like in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes / stones/ gũmes/metalles & medicines of diuerse other thinges/principally for mã/it is to be thought ẏ his will is ẏ ẏ same should som tyme serue such creatures of his/as man can not wel want. Wherfore as it is wel done ẏ herbes & medicines made of diuerse other thinges/should be geuen vnto ẏ beastes ẏ serue vs/so I thinke ẏ it were not amisse/if ẏ we made ẏ bathes after they haue serued man/for whom they were principally made/serue also to help horses. For performing wherof I would wishe ẏ one or ij. bathes in som conueuient place might be drawen out from one or two of the hotest bathes/and thẽ wold I haue so deuised/that the horses that haue diseases in the legges and ioyntes/might stand in the bath almoste vnto the belly/ and that other that haue other diseases/mighte stand hygher in the water/ whych thynge maye easelye be brought to passe/it that two holes be made wyth stopholes/the one hygher / and the other lower / that a man maye set the horse as depe or shalowe as he list/the water increasinge or decreasynge accordinge to the holdinge in or lettinge out of the water.

I thynke verely that the bath of brimstone within the space of a moneth wil heale splentes/spauines/and all knobbes/hard lumpes and swellinges/ if they be not verye olde/frettishinge or founderinge facies or fashones/ and al such like disease that are without/if the horses by the aduise of a cunning horsleche haue geuen them conueniente drinckes them before they come to the bath/and orden for them such emplasters and pouders as are mete for them to vse in the bathynge tyme/but whylse they stande restinge them selues oute of the bathe. And my aduise is that they that haue not muche money to bestowe vpon horsleches/ that they laye in good quantite the slyme and groundes of the bathe vpon the sore places of the horsses all that tyme that they are oute of the bathe/restinge them in the stable betwene one bathynge tyme and an other. But I woulde not that anye man shoulde vnderstande me here that I woulde not that the horse shoulde be exercised in theyr bathinge tyme/for that is not my meaninge/for I would that a horse shoulde be as well exercised as a man/and so muche more as he is stronger then a man/excepte the diseases be in his sete/and then are they more measurablye to be exercised. As for the diet whyche men shoulde kepe at thys bath of Baeth/it shall be taught amongest other generall ruelles in the end of thys boke.

Of the Embß bathe besyde [illegible]uence in the diocese of Triuer, otherwise called Trier.

both vnto the law of God and man/to go together lyke vnreasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/or other gentle or no gentle honest man/ý wil bestow any cost vpon ý bettering & amēding of these bathes/I wil for my part/because I haue no store of other riches help ý matter as far forward as I can w̄ my counsell which is thys.

First & before all other thynges my counsell is/ý euery bath haue an hole in the bottome/by the whych the stophole taken out ý bath should be clēged and scoured euery xxiiij.houres at ý lest ones/& ý I would aduise to be done at viij.of ý clock at after noune/ý agaynst ý morning it might be full of fresh and holsome water agaynste the tyme that the sieke folke come to it in the morninge. And so should they be a great deale soner healed of theyr old diseases/and in lesse ieperdy in takinge of newe/whych maye easely come vnto a man/if he go into a bathe wherein a sieke man / namelye if he be sieke in a smitting or infectiue disease/hath continewed.

But if that by the vnfitnes of the place this can not be conuenientlye brought to passe: I would that no man should be suffered to bath hym selfe in the fyrst bathe/wher as the water doth fyrst spring(allthough it be more vertuous then all ý other/for the further of ý ý bathing place is from ý place where the water gussheth out/the lesse vertue it hath)but in other whyche are deriued & drawen out of the principal bath. For I thynke it were necessary/that there shoulde be drawen out by prety canales or condites a good nombre of bathes or cisternes/whych I would should be euerye one seuerallye deuided from an other. But in any wyse I counsell that these seconde bathes brought oute from the principall / haue suche an hole as I spake of before/that ones in xxiiij. houres at the leaste the foule water maye be let oute / and freshe maye come into them agaynste the mornynge/when the syke folke shall go into them.

It were also mete that euery bathe had a coueringe aboue it/or at the lest it should be so bylded / that in the tyme of foul wether it mighte be couered. Notwithstanding I would that such places would be open/ý the vapores myght go oute/ leste they that haue euel heades/be hurte with the vapores whych are to muche holden in. I thynke also that it were necessarye / that certayn loftes shoulde be bylded ryght ouer som parte of ý fyrst or principall bath/that honest weomen & other which would not gladly be sene in ý bathes/might euer haue as oft as they nede freshe water drawen vnto them thorow an hole/wherewyth they maye bathe thē selues in vesselles of wod made for that purpose prouided wyth all forsyghte / that not one drop of the water/whych they in the loftes haue occuppyed/fall not in agayn to the principall bathe/but be conueyed out by som other conuenient waye.

For the bringing of this mater surely to passe/it were beste that ý loftes should be so bylded/that only a bucket mighte go doune into the bathe/the reste of them beynge quyte wythoute the compasse of the bathe / sauinge that litle portion / whereby water maye be drawen vp thorowe/to serue them that are in them. And suche other place myght be deuised to drawe water vp thorow that it might serue for half a dosen chābres aboue or mo. This were also necessary ý in one of the bathes shoulde be bylded ouer the hotest

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate muche membres that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wounderfullye scabbes and olde sores/and wythin a shorte tyme drye vp such humores as fall vpon the ioyntes.

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

THe bathes of Baden in high Germany are in the Markisdome of Baden betwene the famous flode the Rene/and the black or martian wod. The toune and hole countre haue theyr names of these bathes. These bathes are so hote that they will seth egges harde/a scalde swyne and hennes/so that the here and fethers will lightly come of. And yet for all that/as certayne writers beare witnes / a man can not get the hole profit or fruyte of these bathes in lesse space then sixe or seuen wekes. Because the brimstone beareth so mall ruel. These bathes haue muche salpeter and alum/and som brimstone in them. But I coulde marke no token at all of brimstone/when I was there/and I coulde perceyue no great lyke tyhod of any alum there.

The vertues of these Bathes.

These bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/ and can not take theyr breth/ excepte they sit or stand right vp. They are good for all the diseases of the ioyntes/ as for the hand euell/for the foote euell/and for the sciatica/or the payne wyrch is in the huckel bones/if the diseases come of a colde cause.

It is good for the dropsey/and namelye for the fyrste two kindes / that is for the hole dropsey that runneth ouer the hole bodye/and the bottel dropsey wyrch is about the stomack. And I iudge that the vapoure / smoke or breth of it is also good for the thyrde kinde / called the tympaine. And so is the mudde or claye that is in the bottome of it/layd vpon the swelled place and dryed vp ether in the hote sonne or ellis agaynste a warme fyre.

It is good for the cold diseases of the mother/and for them that are vexed wyth the whyte floures.

They are good for bareyne weomen that can not conceyue/as it hatly bene oft tymes knowen by experience.

It is good for all old sores and all diseases of the skinne/ as for scabbes/ scurf/and maungines/and suche lyke diseases.

It is good for them that haue anye tremblinge membre/and for suche membres as are num or slepe as som calleth them.

It is good for the crampe and for all colde diseases and moyste of the synewes.

It is good for them that are oft combred wyth the synginge in theyr eares.

It is

IN the diocese of Triuer about four English miles from Confluēce vpon the other syde of the Rene/amongest a greate sorte of hyghe hylles in a valley by a litle riuer syde/is a fayre and well fauored bath called Embs bath. There are as I do remembre thre springes/and of euery one/maketh a bathyng place/whyche is very well couered aboue. And there are chambres inough wyth beddes in them uere the bathes/where in men maye quickly go into/after that they be bathed.

The miner or mater that thys water ryuneth thorow/where of it hath hys vertue/is Brimstone/ alum/and as Dziander writeth salt. But when as I was there in serching for the chefe miner/that shoulde geue the chefe streingth vnto the water / I perceyued that there was muche alum/som brimstone/and as far as I could gather som mixture of yron/rather then of salt: for I coulde perceyue by no wit that I had/anye token of salt there.

The vertues and properties of these Bathes.

THese bathes are good to heat and to drye the cold and moyst ioyntes/and to scoure them from fleme: wherfore they are for the wild or rinning goute/for the vnfelinge and slepinge membres.

They are good for the palsey/for the colick/for the flixe/ and for the stone in the kidnees.

They warme a womannis mother / wherefore they will make weomen fruytfull/if they be let blood in the mother veyn before/and be wel purged of suche humores/as are the hinderance of conception.

They are good for old & cold sores/ for al kindes of scabbes & scruuines.

These bathes are wyth lesse then two dayes iorney of the noble and famous citye of Colon/where as a man ȳ is disposed to come to Embs bath/ maye prouide himselfe there of all thinges necessary/both concerning medicines/and also concerning good biere/if any man can no drinke in the bathing tyme anye wine. There may also a man haue good counsell of learned phisiciones: where of ye shall fynde no store/after ones that ye are passed from Colon. Therefore it were wisdome to prouide you of all these forsayde thinges before ye go out of Colon/for allthough Confluence be a good citye/ yet ye maye misse of all the forsayd thynges/when as ye haue moste nede of them/if ye bringe them not wyth you.

Of the Bath called in Duche VVeißbaden, that is the whyte Bath.

IN the diocese of Mentz wythin the Lordshippe of the Earle of Nassow are bathes/ whych were ones called Thermæ mattiacæ in Latin/and now in Duche Weiszbaden. They are thre litle English miles from Mentz vpon ȳ other syde of the Rene. The mater or miner that [illegible]eth these bat[illegible]eyr chefe streingth / is brimstone w̄ a litle alum and salpeter. One of the[illegible] bathes is so hote that a man maye scald hennes and pigges/and seth egges in it. Therefore it is verye euel for them that are cholerik and of an hote complexion.

viij It is good for the brayne to scoure it of all suche humores as brede diseases in it.

But thys bathe as the learned phisiciones that dwell not farre from it/ haue experience of the properties of it/holde that it is more mete and holsome for men/then for weomen.

Of the Soure bathe.

IN the Dukedom of Wirtenberge in Swaberland at Goppingen/there is a bathe/ whyche is called in Duche Saur brunn/ that is in Englishe Sour brun/because the water of the bathe is soure. Fuchsius sayeth/ that there is som brimstone in it/but nether he nether anye other wryter that I can rede of/sheweth anye other miner or matter whyche gyueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wyth the brimstone/wherfore I can not vndoutedlye tell what matter it is.But I reken in my mind it is Alum/whych in other bathes/where it is much/geueth such a tast vnto them.

The vertues of the bathe.

i This bath is good for membres out of ioynte.
ij It comforteth and streingtheneth the stomack.
iij It is good for the dropsey / and for the iaundes and for corrupte and rotten humores.
iiij It is good for the troblesome colik.
v The water of this bath dronken/kylleth wormes.
vj Some writers holde that this bathe is good for a tertian Agewe/ and that it maketh a man haue a good appetite.
vij The water of this bathe dronken in great quantite/hurteth no man/ as the report is/and therfore manye that dwell aboute it/carye great tunnfulls of it awaye/and drinke it in theyr houses.

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

BAden is a toune in Schwicherlande by the ryuer called Lymagus /so nere vnto Zurich the head toune of Schwicherlande/ that a man maye go from the bath to it in the space of foure houres. Beneth the whyche toune of Baden springe vp diuerse and manye welles and springes/whyche are so goodlye and pleasant/ that I neuer sawe in anye place more pleasaunte and more inhaunted then they be. Thys place was knowen in the tyme of Cornelius Tacitus/and before his tyme/for he maketh mention of it after this maner. It is a goodly pleasant place/and hath holsome waters / and a wounderfull stronge castell besyde the riuer that renneth by.Hote well springes gusche oute both on this syde/ and on the farther syde of the floude/and in the floude. The heat in ȳ spring is so great/that if thou be naked/thou canst not abyde it.

It is good for them that haue a colde and moyst stomack/and therefore haue euill digestion.

It is good for them that are diseased in the milt or lever/if the sikness come of a cold cause and a moyst.

It is good for thē that are diseased with the stone/and for suche as haue any knoppes or hard swellinges vpon any membre.

It is good for them that haue theyr legges blowen or pufked vp wyth wynde.

It is good also for old seares and markikes or foul spottes/ whych haue commed ether by strypes or of woundes or sores or byles.

And although thys bath be very good for all these forenamed diseases/ yet it is most commended for healing of the goute in the fete.

This bath is not farr from Argentine/ otherwyse called Strasburge/ where as both good councell maye be hadd of learned Physicianes / and also good stoore of all good medicines/necessarye for all maner curable diseases.

Of the wilde Bathes.

IN the Dukedome of Wirtemberg/ not farre from a toune called Chalb/is a bath called Wild Bathes/of a great wild wodde called in Duche Schwartzwalde/ in Latin Sylua martiana/ and the same is the hygher part of the great wildernes/ called of the old writers Hyrcinia sylua. These waters haue theyr streingth of brimstone/salte and alum. Som do thynke that there is som copper myngeld with the forsayd matters. Golden finger one that hath writen of this bath/ sayth that it is warme and not hote/because they haue but littel brimstone and salpeter naturall. Yet for all that/ by this reason they seame to haue muche brimstone/ because they will dispache a man in xiiij. dayes of suche diseases as they are ordeined of God to heale. Joannes Folsius one that wrote also of thys bath/sayeth: That a man shoulde sitt in this bathe at the fyrst but a shorte whyle/and that by littell and littel/so maye increase ÿ houres of sittinge in it/and that a man maye sit in it ten houres. But I thynke ten houres are a great deale to manye/excepte a man haue a verye stronge nature.

The vertues of this Bath.

THis bath is good for all diseases of the heade.

ij It is good for the crampe/for the palsey/and for the nummes of anye membre.

iij It is good for the singinge in the eares.

iiij It is good agaynst the stoppinge of the milt and liuer.

v It is good fo[illegible] dropsey and for the iaundes or guelsought.

vj It is good for the stone both in the kidnees and also in the bladder.

vij It is good for them that haue loste theyr appetite/and haue ether none at all/or small desyre to eate.

floures of weomen/for olde agues that come of fleme and melancholye/and for the flowynge of an humor from the head to the shulder.

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

YE must not vse these bathes excepte youre bodye be fyrste purged in a fayr wether and an holsome. If that mennis bellis that bathe them/ be drawen in toward the back/then is there good hope/but if they be pufked vp and bowne or be greued wyth gnawynges/that is an euell token. Ye muste continue in thys bathe euerye daye seuen houres/foure houres before diner/and thre after diner / so that a conueniente tyme maye go betwene the seconde bathynge and the diner tyme/that the bellye in the meane tyme maye be well refreshed and stretched oute. Whyles ye are in the bathes/ye must nether eate nor drinke/ nor slepe.

I counsell leane and weake men/ that they abyde not longe in the bathes. They that are lustye as I sayd before/maye tarye foure houres before diner/and thre houres after diner. And weomen that are colde of complexion and not thurstye/maye tarye in the bathe viij.or ix.houres euery daye. After thys maner of tarying in the bathe/thou shalt nede no tary no lenger then xv.dayes at the moste. But if any will tarye lenger tyme as twintye dayes or mo / then muste he tarye in the bathe fewer houres/then I haue spoken of.

Bannish all heuines/penshyuenes/and sadnes away/ and refreshe youre selfe wyth honest myrthe.

After that ye haue taken a sober diner/ye must walke in some pleasaunt place/whylse the meate go doune to the botome of the stomack.

The broth of stewed hennes/seasoned wyth spices/is good meat in autumne or in the later harueſt.

All kindes of pulse as beanes / peasen / phaselles and ciches/are to be eschewed/but the broth of them maye be partelye alowed/and namelye of ciches and husked peasen: the brothes of the other if nede do not require/ I would not haue greatly vsed. Ye must forbeare from fruytes and chese / except ye vse any of them at a tyme for a medicine.

Youre wyne must be cleare and well belayd/accordinge vnto the tyme of the yeare/and the streingth and wekenes of the wyne.

Ye must forbeare from cleare water vnmenged wyth wyne.

Ye must washe nether youre head/ nor anye other parte of youre bodye wyth anye other water then that whych is drawen out of the bathes.

After that ye haue departed from the bathes/ye must not within ix. dayes go into any sweating or bath stoue.

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

THat these bathes do hurte diuers/ that chaunseth ether by the reasdn of there diseases/whereunto the bath is not naturally geuen to heale / or if it be

Out of Henrichus Gulden finger, who wrote also of this bathe.

THe toune of Baden standeth by the floude Lindemacus in a pleasaunt place/and in an holsome ayer/and there is plenty inough of al thinges. The streingth of brimstone doth beare chefe rule in the bathes/that are aboute thys toune/and I thynke there is a small deale of alume menged with the brimstone. They are holsommest in Maye and in June. They are not chaunged or altered wyth any changes of tempestes of the ayer/be they neuer so great. Yet are they hoter in winter then in somer. In the Springe and in Authume or in the later heruest they scatter muche brimstone abrode. It that swimmeth aboue/whyther it come plẽtuoussye/or after the maner of smal mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

THese bathes are good for the brayne/if the nape of the necke and ý hinder parte of the head be bathed and dipped in them.

ij They are good for ý eye syght/& they take away ý diseases of ý eyes.

iij They remedy hard hearinge/and dryue awaye the stynckinge of the nosethrilles.

iiij They restore agayne the smellinge that is loste/ and heale all the sykneses of the heade.

v They heale reumes and catharres/and waste awaye humores that cleue toughlye and fast vpon the tonge/in the palate of the mouthe / and in the weland.

vj They deliuer the stomack from lothsomnes/and help digestion.

vij They open the stoppinges of the bowels and inward parties.

viij They take awaye the paynes & werysumnes of ý kidnees & ý loynes.

ix They drye the flesche and heat it much aboue it that it had wont to be.

x They teme or emptye out euel humores/and namelye suche as go betwene the fell and the flesche.

xj They clense all scabbes/scurffe and iche.

xij They lighten them that are burdened wõ flegmatik humores.

xiij They helpe also them ý haue ý falling siknes/or the rinning out or the handgout or fotegout/of the sciatica/if they be commed of a colde cause.

xiiij They are euell for all kind of iaundise/and them that haue anye kind of goute that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.

xv They helpe wounderfully weomen to conceyue chyldren.

xvj They are good for the stranglinge/ stopping & fallinge of the mother.

xvij They heal all kinde of woundes and brusinges / whether they come by falling or by stripes.

xviij They are good for ý bursting of sinewes & the shrinkinge of the same.

xix They driue away scarres and blewe markes of woundes.

xx They heale the morphew and preserue a man from the leprosy ý is like to come/but if it be come allredy/it maketh it worse. xxj Other writers say ý these bathes are good for ý strangurie/ for ý colde cough/for the whyte

floures

The opinion of the common people is foolish/whyche holdeth that all diseases that are taken in the bathe/maye be holpen by the bath agayne. For allthough it maye chaunce that the bath bewraye and bringe oute some diseases/whych before lurked and were hyd in the bodye/and afterwarde maye waste vp the matter of the same diseases/euen as the falling sicknes is both bewrayed and also healed by the same medicines/yet for all that manye diseases may arise in the bathinge tyme by yll diet/whych the bath can neuer heale. The commune people holdeth that men haue vsed this bath longe inough/when as a litle water is put vpon the holow parte of their handes/is strayte waye dryed vp. But if any entring into the bath euen at the fyrst entringe thynke for a space that he is burned or bitten/and a litle whyle after wareth colde/it is thought wysdome for him to leaue of bathynge: because he ether hath bath inough/or els to muche.

Of the Pepper bathe.

PEpper bath is called of the hyghe Almaynes Pfefferbad / and of some Latin writers Therme fabarie. This bath is in the lande of Rhetia/in the diocese of Cure / about ten miles from the fyrste vpspringinge of the Rhene. This bath doth not springe all the yeare thorowe / but at certayne tymes/for they springe oute wyth the herbes/as Munster in his Cosmography writeth/and departe awaye agayn into the earth wyth the same. And Fuchsius sayeth that this bath begynneth to springe euery yeare the thyrde daye of May/and goeth into the earth agayn the fourth daye of September. The miner and matter that this water rynneth ouer and thorow/whereof it taketh his streingth and vertue is gold/brimstone/and naturall salpeter.

This bathe is in comparison of other bathes milke warme/and of suche metely warmenesse/that they that bath in it/nether are cold/nor yet sweat for heate. Wherefore it is not vnlike to be true that Guldenfinger and Fortzius do write/that it is good both for colde and hote complexions / and for all agues. Some are dispatched of their diseases here in fire dayes/some in ten/som in twelff/and other in longer tyme/accordinge vnto the diuersities of mennes natures/bringinge vp/and diet kepte there/and after the nature of the diseases that men come to be heales of. For some disease require a longer tyme then other do.

The vertues of this Bathe.

i It is wounderfully good for the head ache.
ii It streingtheneth the memorye.
iii It sharpeneth both a mannis hearinge and seyng/ and maketh them much better.
iiii It taketh quite awaye the stoppinge of the synewes and brayne.
v It is good for the leping goute/that rynneth from one ioynte to another/and for the handeuell and fote euell.
vi It is also very good for bones that are broken to comforte them/and to strein-

if it be fit for the diseases/ it cōmeth by euell & wanton diet/ which is muche more hurtful then at home. For both their poures and strength are resolued awaye vō the bath/ & rawe humores are caried hastelye into the beynes of to muche meat and drinke/ or els of such as is taken out of season / and euill humores gathered ether of euill diet/ or of meates of euill substaunce are the more spedelye caried into the harte/ and other principall mēbres by the heat of the bath made to flowe/ or els are melted into them.

The most parte hauing no regard nether vnto the time nor vnto mesure gluttenusly eat both in the bath and out of it/ and for their pleasure drincke daylye diuerse kindes of wines/ and drink wyth theyr cōpanyons for their pleasure excessiuelye wyne/ and that vnmenged/ but also milke/ whaye/ and colde water/ flowyng out of the well or riuer/ or warme oute of the bathes. Some eate fruyte both good and badde/ and all that euer cōmeth to hand. Many not accustomed to wyne at home/ or els very litle/ beyng well exercised/ when they come to the bathes/ drinke it plentiouslye wythout exercise/ and so are sodenly killed. Some other for nygardnes/ or for pouertye when they come to the bathes/ eat euell and vnholsome meates/ because they are good cheape/ and then beynge vnexercised as they hadde wont to be/ make much euill humores and euill blood/ whyche thynge maketh many fall into worse diseases at the bath/ then they broughte wyth them thyther. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very small goynge betwene theyr meat taking and theyr goyng into the bath agayne.

Wherefore it is no wounder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye sores/ and agues / and diuerse suche like diseases. I heare saye that in diuers circles or goynges aboute of yeares / the nature of the bathes is sharper. When I was in these bathes/ I marked that manye mennis eyes were hurte/ and broughte to greate heate/ and the reporte was that the nynth yeare before that the same thinge chaunsed. But the moste parte were shortelye healed / euen beynge yet at the bathes.

The custome of this oure tyme is/ that the commune sorte of men shulde tarye in these bathes a moneth/ and that riche folke abyde longer/ and to sit manye houres in the bath. And they are not content to haue their vpper skinne to be broughte of ones/ to be healed agayne/ but twyse or thryse they will haue so. My councell is that accordinge to the diuersite of the sicknes/ agues / strength / and other circumstaunces/ that some shoulde abyde but fewe dayes in the bath/ other many dayes/ some to haue there skinne blistered ones/ and other twyse or ofter/ but that some be not ones. As touchinge the drinkinge of the water of the bath/ I woulde alowe but fewe to drinke it/ except it be dronken/ scarsely to quench thurste/ which thing the hote water that commeth out of the pipes will do. Perchaunce it might be good for the diseases of the breste / but it weakeneth both the ouerparte and netherparte of the stomack/ and enlargeth to much som mennis kidnees and bellies/ that somtyme they put furth grosse matter/ and somtime bloode. Som drinke the water to make them go to stole/ but they must drinke it in greate plentie/ and walke after it.

The

nes there is an hillock or littel hill standinge vp wyth no great heigth / oute of which spring diuers littel brokes or burnes/wlych make manye bathes. For the water of the fyrst springe in goyng doune/so abateth his heate/that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull grounde/and is fre on euery syde/sauing that towardes the West it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heigth. Doutlesse it is a place and dwellinge agreyng wyth mans helth/and very delitefull/which thing had not nede to be vnloked to of them that shoulde entre into anye bathes. Yet is the place windye / wherefore when the bathers are bathed/and go furth of the bath/let them stande well couered/and close from the wind/lest the ayer entre in and hurte them/whylse theyr poores are as yet open. But the water running from that spring and bathes hyther and thyther/ and in some places holdē in hooles/doth alter and changeth the ayer/ which thing is oft the cause/that some rinning to the bathes/and kepe no good ruell/fall syke thereby/of wlych thyng I shall speake more hereafter.

Of the Miner or Min matter that beareth the chefe rule in this bath out of the same author.

ARistotel in hys boke of the propertye of the Elementes amongst other hath marked two thinges/wherby the miner or metall / or vayne of a bath may be knowne/that is to wete/by the coloure and by the tast. As for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and alumish/and haue some part of brimston as may by sight be well perceyued som deale of ashes. For as it runnes doune by the stony canales and littel riuers/that are brought out from his dreggy parte/the most part is found alumish and salt/and a small part brimstonish. For although a saffronish coloure appere brimstonish wythout in these places:as these diuerse coloures are sene/so are in ꝑ raynbow sene thre colours one saffronish/another rede/and the thyrde grene. If ther were much brimstone/the brimstone should haue much clammines/and should haue more of the yelowe colour/then any other minerall/whiche we set not to be so. Whē as also of all other minorallis brimstone hath the strongeste sauour/ if there were any such/we should wō our smelling smell it/which thinge we can not do. For in suche bathes wherein brimstone beareth the rule/these two thinges are perceyued there/a yelow colour/and the smell of brimstone/as a mā may playnly find in the bath of Petriol and Cicilia/ꝛ such other like. Wherfore I wil not say that these haue brimstone/bearing ꝑ thefe ruel/but alume ꝛ that there is more salt in them/then brimstone. The best tyme of goyng in to these bathes/is from the beginninge of May/ vntill the middest of June. The constitution of which tymes he that will be bathed/ must marke/ that it be not to hote/nor to colde/nor to windye/nether to raynye. Whiche thinges do not only alter and chaunge the water of the bathes/but also the mā: wherby it chaunseth offt tymes/for lacke of regarde vnto these/many fal oft tymes sicke/and many tymes dye. And it is also good tyme to vse these bathes/from the middest of August/vnto the ende of September.

And

to strenghthen them/and to minish suche acke as commeth of them.

vij Guldenkinger writeth also that it is good agaynst the wanton lust of the body/because it swageth it wonderfullye.

viij It is good for scarres and blewe marckes/ and for clumpered blood that is runne together.

ix It is good for them that haue ache in their bones/and iointes/ and other places/by the reason of falling or beating or brusyng/as some old soldyars and horsemen haue.

x It is good for woundes that are depe in ether made with arrowes or gunnes/or for woundes that are to sone or wrong falsely healed/and are vnder the flesh partely vnhealed/for it maketh such breake out agayn/ and maketh them ready to be healed agayne perfectlye.

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

xij It is good for the crampe.

xiij It is good for old agewes/and namely for an old quartane.

xiiij It is good for the palseye and the falling sicknes.

xv It is good for the flixe to the chamber pot/called of the beste Physicianes Diabetes/ that is when a man maketh water oft and much/euen allmost of the same coloure/that the drinke is that he hath receyued/ and hath therewyth an vnquenchable thurst.

xvj It is good for the stone in the kidnes / and for diuerse other diseases both in the kidnes and bladder also.

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

xviij It is good for scabbes/ scurffe/and all kindes of maungines.

xix It is good for false woundes and fistules/and for Cankers.

xx It is good for inflammations/burninges & impostemes of ỳ pappes.

xxj It is good for such sores as are made wyth the Frenche pockes.

xxij It is good for membres that are out of ioynte.

xxiij It is good for al partes of the body that are fretished/foundered/ and made numme wyth colde.

xxiiij It is also good for digestion.

Hytherto haue I writen of the bathes that are in England and in Germany. But now because there are certayne bathes in Italye/ whiche haue the nature and power to heale certayne diseases / that ether none in England nor Germanye is able to do/or els can in shorter tyme or more surelye helpe/then they of England and of Germanye are able to do. I will also for the loue that I beare vnto my contrey men/write of the most famouse and holsommest bathes/for healinge of straunge diseases and hard to heal/ that are in all Italye.

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

THe bath of Apon or Eban is v.italian miles from the city of Padwaye/in the costes of the land therby/called Ebanum. That land was ones great and mightye placed beside hilles / in whose play-

Then when as the excellent learned man Joannes de Dondis/ whom also Sauinorolla doth hyghly commend/writeth thus as I shall here after declare of all the bathes of Padwaye in general/he geueth also the properties folowyng vnto the bathes of Apon. His wordes are these.

The bathes of Padway therfore are good for al cold and moyst diseases of the heade/as are the drusye euill/the great forgetfulnes and catharres cõming of colde causes.

They are good for the palsey/for the setting of the mouth awaye/ for the moyst crampe/for the necke that is stretched to far one way with the crãpe or is made stiffe therewith. For numnes of membres/and for membres that for cold haue almost lost all felinge.

They are good for all moyste and waterye diseases of the eyes and the eares/wherefore they are good for wateringe eyes/ and for the dymnes of syghte/that commeth of to muche water fallen into the eyes. For the singing of the eares/and for dulnes of hearinge that commeth of flegmaticke and moyste and colde humores.

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

They are good for the toth ach/for ÿ teth that are on edged/for the colde and chyllinge of the teth / for the rustines of the teth/for the sofftines of the gummes/for the wastynge vp of the colde and moyste humoures that falleth vnto them.

They are good for the swellinge of the iawes/of the throte and of the vuula.

They are good for the diseases of the longes and winde pipe or throppel and for all cold and moyst diseases of the brest/and especially for the catar or reume/for horsenes/and shortwindines comming of colde causes.

They are good for fearfulnes of the hart/and for the much panting and trembling of it/if they come of cold and moyste causes.

They are good for the loushes and to muche sofftnes of the pappes & for their vnreasonable bignes/for to muche plentye of milke/and they are good agaynst the waterishnes/and to muche fynenes of the same.

They are good for the loushes & flashnes of ÿ stomack/for the weknes of ÿ same/& for an euill appetite/& an euil digestion/and the slipperines of ÿ stomack whych maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to much slipperines of them/for the flixe/slippery flixe/and for colde and windye diseases of the guttes.

They are good for the fallinge doun of the guttes and for the Emrodes that come of moysture.

They are good for cold men and weomen that by the reason of to much coldnes and moysture can haue no childer.

They are good also for the bursting ÿ commeth of to much moystnes.

They are good for them that are to fatt and fleshlye/for it will make the leaner/if they vse it in dewe tyme/wyth good diet according vnto the order of Phylick. The water of thys bath is good to be dronken/to scoure the stomack and the guttes/and to minish the greatnes of the milte and the liuer/and to deliuer them from stoppinge.

If anye

And suche a bath is moste to be cōmended/whyche lieth open to ý ayer/ whose vapores blowe abrode/and are purged wyth the heate of the sunne/ and so made good/where as mens heades ache not by the meanes of penned or closed in vapours/are hurte.

And if it be an vnsufferable raynye/ windye or colde wether/ then it shall be good to carye of the water of the bath into a chamber/ and there to bath you in a tonne/and if nede require to make a good fyre there. And this rule is not only to be kepte in this bath when nede requireth/but also in all other suche lyke.

I hold also that the water of any bath caried in tonnes far of/ether hath littel or no streingth in comparison of it/that is in his naturall place.

Thys is also my councell/ that men rynne not to the vsynge of bathes for euerye light cause/but only for suche diseases as almoste the Phisiciones dispaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and drye/wherefore it is good to take the water of it/and to poure it doune vpon the mouldes of ý heades of them that haue a moyst and a colde catar.

ij It is good for them also that haue their brestes full of moysture and hurte wyth colde.

iij It is good for them that haue a moyst stomak/and the dropsey & windines or vpblowynge in the bellye.

iiij It is good for swellinge of the milt/to take it quite awaye.

v It is good for old frettinges gnawyn wild/and rinning sores/for tetters and ringwormes/for scabbes and scurfines/and all kindes of maungines/as we haue learned oft by experience.

vj It is good for the ache of the ioyntes/and for the goute whyche commeth of a cold and moyst cause.

vij This bath is good for them that haue anye bone broken and growen together agayne/for it sterketh and streingtheneth verye muche the broken place/and setteth the ioyninge faster together.

viij The water of this bath louseth the bellye/and bringeth fourth tough humores. And the commune measure is from one pounde vnto thre. Howbeit halfe a pound will purge as it hath ben proued: when it is dronken/ it troubleth the stomack much/and maketh men vomit. Wherfore it were better to take thys water in by a clister.

ix This bath is also verye good to stoppe the whyte floures/ and for the mother that is to muche moyste wyth manye louse humoures/ whereby is hindered conception. And thys bath wyth hys vapoures and smoke alone receyued accordingly into the mother/doth rectifye it/and disposeth it/ and prepareth it to conception. In the tyme of Cermyson/a certayn woman beynge baren twelff yeares/by the councell of him came and vsed this bathe/ and shortelye after conceyued.

Hetherto I haue written of these bathes after the minde of Sauinorola who doth not deny/but ý all ý bathes about Padway are of one nature.

into theyr bodies/nor bath themselues in it without great ieperdye.

As touching the quantite of this water that a man shall take in/ it ought to be according to the complexion of the sicke/and after the suffrance or tholling of the stomack. For they that haue an euill stomack/ muste take the lesse of it. But they that are stronge/maye beginne to drinke in the fyrst dayes. v. bj. or bij. cuppes full of the weight of viij. or ix. vnces. And as they are in drinckinge of the water/if it can be/they must walke softelye/ that theyr naturall heate be stirred vp/ that it maye go the quicklier doune from the mawe to the guttes.

Som by and by after they haue dronken it/ether pisse much or go much to the stoole/som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/it is most wisdom to walk foure houres after the taking of ye water softlye/so that by that walking he nether prouoke sweat/ nether make himselfe faynte or feable.

After that he hath walked then/let him go to meate/and after it also let him reste him selfe. But vpon the daye tyme it shall not be conueniente for him to slepe/but he must playe and talke wyth his merye frendes/ and rede those thinges whych maye make him merye/or let him playe vpon som musicall instrumentes/ or heare som musick or pleasante singinge/if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ij. or iij. according as the sicke is able to abide it/and as the nature of the disease doth require.

Yet for all this a man may not vnaduisedly and withoute deliberation go forward in increasing the numbre of his cuppes of water/ but let al thinges be waighed and ruled after reason. For ther are some/that ether by the meanes of the weaknes of their stomack/or for some other vnknowen cause/in no wise can awaye wyth the drinking of this water. Yea though they drinke but a littel/and kepe as good rule and diet as is possible.

And some there be that can nether auoide the water that they haue receyued oute agayne / nether by pissinge nor by goynge to the stoole/whiche persones if they shoulde go forwarde in drinkinge of this water/ they shuld shortely fall into some disease lyke a dropsey/or into the dropsey it selfe.

Wherefore let suche absteyne and forbeare from the drinkinge of thys water.

But if the nature of the patient be stronge inough/Massa woulde that he shoulde procede/ vntill he come to the numbre of xx. cuppes and not passe that numbre.

If it chaunce that within fire or seuen dayes that the patientes stomak loth the water/and beginne to faynte/let him forbeare from it/for the space of one daye 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 conuenientlye to beare.

Let no man drinke shorter tyme of thys water then twintye dayes / for when as it worketh faintly by littel and litteil/it can not finish perfectly his working in a fewe dayes/for he must both teeme or emptie out the ouerflo-

winge

xxb If ye take the water of this bath in by a glister/ it is a singuler good remedy agaynst wormes.

For all and euery one of these foresayd diseases is the water of this bath good/first if it be dronken/ & afterwardes if the sicknes require by bathinge of youre membres in it.

The water of this bath in no wyse will helpe them that are sicke in the Frenche pockes whether they drincke the water or bath themselues in it.

If any man will be deliuered from anye of these aboue named diseases by the drinkinge of this water. First before he drinke it/ or if he will entre into the bath/before he go into it: it is mete that he purge himselfe before w̃ some light medicine/and to teme or emptye out the ouerflowynge moisture that is in the bellye. As for an example/if the disease be in the breste kidnees or bladder/or in the liuer: Let the sicke purge him selfe with cassia fistula or suche lykewise lenitiue or gentell purger.

If the milte be diseased/let the patient be purged with electuarye lenitiuo or dia sene/or som other like conuenient for the milte.

But if the stomacke be diseased/then maye a man take diacatholicon or Hierapica Galeni.

If anye man be scabbye/or haue anye other defilinge of the skinne/lette him be purged after the same maner/that is/ether with Cassia/ with Electuario lenitiuo/and suche lyke medicines as seruc for the driuinge out of humoures/ that are menged wyth color and fleme or salte water/whereunto maye be put Rebarbe/specially if there be anye flowynge or issue of bloode/ ether oute of the veynes of the fundamente/ whyche is called the Emeroodes/or oute of the mother. Whyche purgation taken/ then let the syke beginne to drincke of the springe that is closed aboute wyth the wall and not of the other springe/where as beastes drinke/ or scabby folke bath themselues in.

The moste mete tyme of yeare to bath in these bathes/ and to drinke the water of them/is from the middes of June/to the middes of Auguste or to the ende of August.

Moreouer this water oughte to be droncken immediatlye oute of the springe/and not in places far from the springe/for if it be caried farre of/ as into other landes a greate waye of/ other it hath no strength at all / or ellis very litle.

The best tyme of day to take this water/is as sone as the Sonne is vp after that ye haue ben at stoole/whyche ether commeth of nature/or by som suppository or clister.

If that ye be disposed to bath in the water/it is best that ye bathe in the Springe of it selfe. But if for any great cause ye can not come to the spring it selfe / drincke it warme in youre Inne or house/ & so lykewyse bath youre selfe in it at home in your house or Inne. And se that ye vse this water ether when ye drincke it/or bath youre selfe in it/in the first houre after the daye springeth.

Furthermore he that will take thys water/ muste take hede that he haue no ague/nether be in all poyntes feable and weake in hys body/& that he haue not wekenes in the synewes/for suche can nether take thys water

meth of a colericke and saltishe humor menged together. Wherefore it is good for all kinde of scabbes and itches / and for all spottes in anye parte of the bodye/for scalde heades and pluckes in the heade. For Leprous in the skinne/and the disease nowe called Lepre / but Elephantiasis of olde writers / if the syckenes be in the beginninge / and haue not taken depe rotes.

ij It is good for a weake stomake if the cause be to much moystnes.

iij Thys bathe is good for to muche heate of the liuer and kidneys/and it prepareth the moysture agaynste nature whyche is in them / and bringeth it furth of the bodye/both by goynge to stoole/and also by makinge of water.

iiij It is good for the sores and blistering of the bladder/and kidnes/and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharpnes of the bladder and the burninge of it/ & oft tymes healeth it.

vj It helpeth also the strangurye/ or makinge of water littell and littel at ones/as it were by droppes / and the goynge oute of the water when a man feleth it not.

vij It stoppeth also the issue or flowyng out of mannis sede or nature.

viij It stoppeth also the bloode that is in the mother/ and the renninge of the Emoroodes.

ix And so lykewise it holdeth and drieth vp ouerflowinge humores in any parte of the body/if it be taken in measure as it should be.

x It healeth fretting/gnawyng/wasting and creping sores.

xj It helpeth the headach/and taketh away roumes and catarres.

xij It stoppeth and drieth vp the watering of the eyes.

xiij It drieth vp the superfluous moisture of the gummes and teth.

xiiij It is good for them ẏ are shortwinded & are stopped in their brestes.

xv It is good for them that are fallen into a consumption/and spit blood out of their brestes.

xvj It healeth also the hitchcock or yiskinge/ and stoppeth vomitinge or perbreakinge.

xvij It healeth and taketh away the heat of the liuer/and helpeth ẏ weknes of the same/it healed also the old flux of the liuer.

xviij It is also somtyme a good remedye against the grene sikneſſe and the dropsey comming by the faut of the liuer.

xix It openeth all kindes of stoppinges both of the milt and liuer.

xx It driueth furth sand and grauell/lumpes of bloode and other grosse matters and flegmatik/and it defendeth afore hand and preserueth the bladder from breadinge of the stone.

xxj It is also good for weake men/that would gladly haue chyldren and haue none.

xxij It is also good for weomen that wold gladly haue chyldrē/& cā haue none/by the reason of to much moystnes conteyned in the mother.

xxiij It is good also for the to much loushes and swerines in the guttes.

xxiiij It is good for weomen that are vexed with the whyte floures.

xxv It

xbij If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warme / and so warme as he can take it for hurtinge of hym selfe wyth the heate of it. And lette hym beginne at the fyrste wyth a littel/and so go forward by degrees vntill he maye receyue a iust or sufficient quantite.

xbiij They that woulde vse the smooke or vaperouse ayer of this water/ they must let a littel celle or littel chambre be made aboue the hotest part of the bath/that the vapoure and smoke may stryke right vp/ vpon suche places as had nede of them. Thys kinde of perfuminge and receyuinge of the ayer of the bathes prouoketh sweate mightelye / and bringeth furth in plentye waterish humoures/wyych are in the body/and it is of more might then is the bathinge it selfe in the water/and worketh more easelye. Doutlesse thys kinde of perfuminge is a singuler remedye to melte and dryue awaye the waterishnes of the dropsye/for all weakerye diseases of the ioyntes/and for to make them lener that are to fat and to grosse.

Of the Calderane bathes besyde Verona.

THe Calderane bathe is in a village/called Ganderinum/as Nicolaus Massa sayeth in the land or felde of Verona/ almoste ten miles from the cytie towarde the East/at the sckirtes or bottomes of certayn hillockes/wyych are pleasant and lusty to loke vnto. And there are two places out of the wyych the waters that make the bathes do syrung. The one is lyke a Theatre/compassed round about with a wal/ and hath certayn greeses to go doune by. The other is open and not defended aboute wyth anye wall or other defence/ into the wyyche they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is ruskye to a mans syghte. The water floweth not continuallye / nether in one place colde/but rather blood warme. It is exceding clere/and doth not excede in any taste/for it is nether swete nor bitter. Yet it semeth to shewe a littel saltishes. If there be anye thinge besyde/it maye be layde to the smell and qualitie of brimstone. Therfore thys minorall water is cleare (and not manifestlye hoote) & syrungeth out of sande. Whose taste is nether muche saltish/ nor swete nor bitter/ but in a meane wyth some menginge wyth mixture of brimstone. It hath a muddye taste in a mannis mouth. But wythout all doute the cheafe miner or matter that thys water goeth ouer/or thorowe/ as all the learned men that haue written/beare witnes/ is yron. Bolderius one borne in Verone writeth that these bathes when as they are deuided into ten partes / haue viij. and a halfe of yron/ one parte of naturall salpeter/and halfe a parte of brimstone.

The properties of this bathes.

THis bath doth measurablye coole/and notably drye/and is good for all olde diseases that come of to muche heate/ and for suche also that come of to muche moysture not well ruled/wyth feable heat/and for such as com

They are good for fallinge doune of to much moysture into the mother/ and helpeth to make women fruytfull.

They are good for paynes in the small guttes.

They are good ether to be dronken or bathed in for them that haue false or priuye 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 weomen as cast their childern before the due tyme/and if they will swyme in the bathes / they shall haue the lyke helpe as they haue of drinckinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man yonge like and lustye that drinketh euerye yeare xb. dayes at the leste of these bathes.

They are good for the burstinge/for the dielynes in the head/for the glowyng or sounde of the eares/for pockes/and for the issew of nature.

Allthough they be euill for the payne of the ioyntes of them that haue the French pockes/yet for all that it is knowen by experience/ that they are good for the outbroken sores of it/if a man bath hym selfe in them.

Let men vse these bathes from the middest of Julye vnto the ende of Auguste.

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

THe maner of vsinge of this bathe/is ether to go doune into the water/or to drincke it/or haue it poured vpon a man/or by prouoking sweate by the vapores of it.

But as for the sweatinge that can not be / because the water wanteth heat to prouoke sweat wythall/because the yron beareth such rule ouer the salpeter and brimstone.

Pouringe of water vpon any membre or bathyng of it wyth sponges or warme clothes/may be well done if a man will heate the water/ and make it so warme as is meate for that purpose. Ye maye bath the sike parte with warme clothes a good while/and afterwarde take a sponge dipped in somthynge hoter water/and let it lye a good whyle vpon ỳ place vntill ye thinke that the water beginneth to be colde/then dippe it in warm water agayn/ and this maye ye do iij. or iiij. tymes / or ofter as nede shall require. And when ye leaue of bathinge/drye the sycke place well and laye a warm cloth vpon it.

The seconde daye or thyrde that a man is commed to the bath and rested well there/he maye at thre of the clock(after the Italian tellinge of houres)enter into the bath/and there tarye an houre or a littel more or lesse/ accordinge vnto the streingth of the patient/and the nature of the disease/euē vntill the sicke man perceyue the endes of his fingers to be kurled or wrinkled.

wynge humores/and alter and change into an other disposition the greued & diseased mēbres/that they may be restored agayn vnto ther old soundnes. Wherfore Massa conseleth if a mans stomak can endure w̄ the takinge of ý water/that he should continue an hole moneth in the drinking of it.

Let all them that haue nede to drinke of thys water & also to be bathed in it/for the space of certayne dayes / drinke fyrste of the water onlye/before they enter into the bath/vntill they know that they be well scoured within/ and also streingthned. Wherych thynge they shall know by this signe/that is/ if both by the fundament/& thorow the water vessels the water come furth clere and vnmenged about the same quantitie that it was receyued.

But this chaunseth not at any certayn one tyme/for somtyme thys worke is finished soner/and somtyme latter/ but moste commenlye it chaunseth aboute the xiiij. or xx. daye.

Before that by these signes a man knowe perfectlye that he is well scoured wythin: in no case anye man oughte to goo into the bathe/to bathe or washe him.

Thys also must be well kepte / that no man shall go into the bath the same daye that he drinketh of the water/and that he drincke not that daye of the water after that he hath bene in the bath.

The moste parte of it that I haue written hytherto of thys bathe: I haue translated it oute of Nicolaus Massa. But because some will not beleue one man alone/be he neuer so honest/or well learned / excepte he haue some to beare witnes wyth him. I will bring furth the iudgemente of two Physicians of Verona/in whose dominion thys noble bath is/concerninge the properties and vertues of thys bath.

Aleardus Phisicion of Verona.

THe calderan bathes are good for all diseases whych come of moysture as are the diseases of the ioyntes comminge of a waterye cause.

They are good for all the diseases of the kidneis.

They helpe all colde and moyst goute.

They are good for the burstinge of the priuie membres.

They are good for impostumes and olde sores.

They are good for a moyst or waterish stomack/for they streinghthen it.

They are good for hardnes of the milte called of some the cake in ý syde.

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 dropsye.

They are good for the synewes in taking awaye crampes/and the ache that commeth of them.

They clense the skinne from all kinde of scabbes/ scuruines/maungines/spottes/ markes and frekels/and from both the whyte morphew and the black.

They waste awaye the vnprofitable ouerflowing humores that fall into the milte and liuer/and ingender diseases ther.

They

from the crustes of pyes and pastyes/and tartes and such like.

For the same space ye muste kepe youre selfe from the companye of all weomen.

The properties of all bathes where in Iron is the chefe ruler, and especially of the Calderan bath, out of Anthonius Fumanellus a Physician of Verona nere vnto the Calderan Bathes.

The bathes where as yron beareth the chefe rule & stroke are good for the falling of the heare/for the runninge sores of the heade/ for the scabbes/for the lepre/and for all the foulnes of the skinne.

They are good for all moysture that is aboute the skinne/for the euill smell of the bodye / for windye swellinges/for bladders in the skinne/ for impostemes wyth sores or botches/for small wheales/ for ytch/ and for stinckinge and moyste botches.

They are good for the hardnes and vpblowyng of the milte.

They are good for all the diseases of the ioyntes/for the softeninge of the synewes/for crampes that come of moistnes/ for numnes and the vnfelinges or slepinge of membres.

They are good for the moystnes of the heade/for the dusynes of ý head/ for mattery and rinning eares/for louse teth/for to much spitting/ and moistnes of the mouth.

They are good for a moyst and watery mother/for the falling of the mother/and for the ouermuch flowyng of the floures.

They are good agaynst perbreaking/against lothsumnes of the stomak/ agaynst the flix/against the falling of the fundament.

They are good for them that are weake in doynge the office of encreasinge of mankind/and for them that can not make water well.

They are good for the kidnes that are much wekened and are to wide/ for the pissinge of blood/for the softeninge of the bladder/for the scab of the bladder/for the strangurye/and the burninge of the water/for the offte makinge of water to muche/called Diabetes/for the issue of mans nature/ 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 dyd before.

They are good for them that are shortwinded/and for them that haue gnawynges/and payne in the bellye.

Nowe after that I haue brought thre sufficient witnesses to proue that the Calderan bath hath the propertyes aboue written/supposynge that no man will doute anye more of it that hath bene alledged. I will tell you the properties of one other notable bathe in Italye not farre from the vniuersitye of Bononye.

Of the bath Porret.

The

And then let him go out/and be dryed wyth a metelye warme cloth/ and after that let him reste in hys bed the space of an houre/and then let him dine. And so likewyse two houres before supper he maye go into the bath and do likewise/and go to supper/and at dewe tyme after go to bed.

The next day after ye haue ben in the bath/then may ye drink at diuers tymes ij.poundes/but not vō one breth or ij.as some vse to do. But ye muste take it in by litle and litle/and walke and exercise your selfe in the taking of it/and after iiij.houres ye may go to a feable diner/ & ther eat of good meates/and easye of digestion. And thesame maye ye do before supper/a dewe tyme goynge betwene.

The next day after that ye may go into the bath agayn/as ye dyd before & so by parting of tymes and courses/ after this maner ye may continue xv. dayes or more/or at the most xx.daies.But it is better to continue xv.dayes or more.But because thys water hauinge but littel salpeter and lesse brimstone/it purgeth not much:yet seyng that it is somthing lousing/ it is better to go forward in the bathing/then in the drincking of the water. But both the wayes are good for the afore named diseases.

If that ye will continue in the drinking of the water/ye must drincke so long/vntil the water come out/be as clere as it is receyued in.

If that it chaunce ẏ the patient be not holpen of his disease ẏ first tyme/ let hym come the next yere agayn/& he shall se maruelous working.

When as ye returne homeward from this bath/whether ye go or ryde/ ye must take easye iourneys/and eat at dewe tyme good meat and easye of digestion/and chawe your meate well/for that helpeth muche to digestion. Ye must eschewe slepe vpon the daye tyme.

Let your wine be whit/but not swete/& for a certayn dayes let it not be mēged with water/ I mean about viij.dayes.But if it be to fumish/thē lay for a certayne time a peare of bread in ẏ wine/& it will delay ẏ fumes & heat of it.For bread is the brydell & chayn of wine.And when as these viij.dayes are passed/then maye ye vse your old accustomed wyne agayne.

The yookes of freshe egges/are good and holsome meate for you at that tyme.

After your meat ye must rest you a good whyle/and before meat again/ ye must walke in an euen grounde vntill ye be fullye werye.

Your supper must be but light of boyled chyckens.

After that xv.dayes be passed/then may ye eat veal and wethers flesche/ sodden rather then rosted/and such other good flesche.

Ye may vse both at dinner and supper the broth of a chycken wyth suppes put in it.

Washe your handes for thys tyme wyth whyte wine/and beware that ye touch no colde water.

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

Forbeare from all fruytes/from all pulses/as beanes/ peasen/ and suche lyke/ from onyones/ leakes/ garleke/ from all sharpe spices and from vinegre.

Forbeare also from coole/ figges/ and all baken meates/and especiallye

from

dronken out your fornamed measure/then go home to youre Inne agayne/ and walke hyther and thyther/& so do ye for the space of an houre. In the meane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed/then come to the bath agayn/ & drinke iiij.ciathes and an halfe/then stand or rest after that the space of iij.houres/ and then go to dyner.viij.houres after diner take a light supper/& an houre and halfe after supper go to bedde.

Upon the next daye folowyng/which is the thyrde daye after the Sun be risen/ye shall drinke two pottes of water conteyning ix.vnces by water measure/and from that tyme for the space of an houre/ye shall stande/and afterwarde shall ye enter into the bath/ if it be not colde/and in it shall ye stande one houre. And when ye come out/ye shall go to bed/ and couer you metelye well wyth clothes/but ye maye not slepe/ and ye shall se whether nature will assaye to sweate or no. If that ye do sweate/ make youre bodye be dryed wyth warme clothes/ and an houre after that/let thys clister be ministred vnto you.

Take of the water of the bath one pound and an halfe/ two vnces of honye. Thre vnces of sallet oyle/of salt two drammes. Put all these together/ and put them into youre bodye.

After that ye haue auoydeth out the clister/then go to dinner/and at cōuenient time go to supper/ and let your supper then be lenger then it is vpon that daye that ye drincke so muche water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt/to drinke vpon one daye at iij. tymes v.pottes of water/and the other daye ye must drinke two/and go in to the bath if it be not colde. For I saye if it be colde/ as most communlye it is/ye shall let it alone/and take the foresayd clister. And se in no wyse that ye leaue the vsinge of the clister/for doutles it doth more good/ then the drinking of the water doth.

And this order must ye holde for the space of xx.dayes.

After that ye haue dronken iiij.dayes of the water/cause this ointmente folowyng to be made for you/of some learned potecarye.

R. Olei de Absinthio Olei de Spica Olei Mastichini	añ. ℥ s
Gallie muscate Garyophyllorum Macis Galange Carei Ameos	añ. ℈ j
Coralli rubri Coriandri preparati	añ. ʒ s
Cere albe.q.s. fiat vnguentum molle.	

Anoynt your stomack wyth this oyntment an houre before supper/ and let it be layd on wyth a warme haude.

And

THe bath of Porret is in the countrie of Bononye/which is the Popes toune/and a famous vniuersitie. The bath is about xj. Italian miles from this citye/ in a wilde place nere vnto the Pistorian alpes or high mountaynes By reason whereof the place is so colde ý men must vse it not before the xb. of Julye. nor latter then the first of Septembre. The mine or bayne that this bath runneth thorow or ouer/is alume wyth some brimstone/and not without salt and salpeter. Gentilis also sayth that this bath is alumishe / but he maketh no mention nether of brimstone/ nor of anye kinde of salt. Sauonorola by reporte telleth that the chefe rulee is alume/and that it is not without brimstone and salte and salpeter. Vigalius writing of this bath/sayth/that he will not holde that this bath is alumish as others do affirme and write / but because he sheweth no sufficiente reason of his dissention from other/beyng more in numbre and better learned then he/ I dissent from him. Mengus Fauentinus rekeneth that alume beareth the chefe rule/and that next vnto him brimstone.

The properties of this bath.

THis bath is good agaynst ý vnmeasurable running out of ý Emrodes.

It is good for the whyte floures and the read to stop them.

It is good agaynst vomiting and lothsumnes of the stomack.

It is a good remedy for them that are tumbred offt wyth to much sweatynge.

It is good agaynst all diseases of the synewes/ comming of to much fylling or stopping wyth to many humores.

It is good for moyst mothers/and Gentilis sayth that he hath good experience/that it is verye excellently good for weomen that are baren to make them shortlye after to conceyue.

It is good for the stoppinge of the liuer and the milte/and of any beyne in the hole bodye.

It is good for the stone/and the paynes of the loynes / the reumaticke matter scoured fyrst awaye.

Other writers geue a great deale mo of properties vnto this bath then I haue reherfed/but because diuers learned Philicianes do speake agaynst the great numbre of vertues/that the Bononians gyue vnto these bathes/ I will reherse no more then such as all learned men do agre that it hath.

The maner of vsinge of this bath.

THis order must ye kepe if ye will go into the bath of Porret. After that ye are commed to the bath of Porret / ye must rest you well an hole daye / and do nothynge concerninge Physicke all that tyme.

Upon the second daye about the risinge of the Sunne/go to the bath and drinke vj. ciathes of water/which shall conteyne two small pottes. A ciath as Agricola sayeth/holdeth after moyste measure/an vnce and an halfe. When ye haue

into the vaynes maye be melted and dissolued awaye.

Continue halfe an houre in a warm bed after that ye haue bene in bath/ & ther be well wyped and dryed wyth warme clothes / and after an halfe houre put on your clothes and go to diner. After diner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne thesame day before supper. And ij. houres after supper go to bed & slepe if ye can/the space of vij. houres. And if ye sweat/ wype it well of/and in any case beware of colde.

If that ye made weake with your purgation/then reste you two or thre dayes. After that begin of fresh to take your water/ earlye in the morninge as ye did before. And let the foresayd rules be kepte. And vpon those dayes wherein ye take not the water/go euery day in the morning in to the bath/ and continue there for the space of halfe an houre/and afterwarde go into a warme bedde / and wype and drye youre selfe well/and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke/nether by the stole nor makinge of water/wythin the space of thre dayes/ then take a clister/ and after that go into the bathe/ and tarye in it halfe an houre/then go into your warm bed and drye your selfe wel. And after thre dayes/take the water agayn/and kepe thesame order that ye kept before.

Ye muste tarye so longe in the bath of Porret vntill ye haue dronken of the water vj. or vij. tymes.

Let your meates be easye of digestion as chikens/ and mutton of weathers/and suche lyke holsome meates.

All the tyme that ye are in this bath/ye must take hede that ye touch no commun water/because your vaynes are not yet well ryd of the water of the bath.

Certayn generall rules to be obserued of all them that will entre into anye bath or drinke the water of anye bath.

The councel of wise and learned Physicions is/that ye should not at any tyme go into any bath to seke remedye their for any sicknes/ excepte it be such one / that almoste the learned Physicians dispayre of the healinge of it. If God hath smitten you any disease/before ye go to any bath/for ý healing of it/call to youre remembraunce/how oft and wher in ye haue displeased God. And if any notable synne come to youre remembraunce/ occuppe ý same no more/but be earnestlye sorye for it/and aske God mercy for it/ intending and promising by hys mercye and grace / neuer to fall into that synne agayne. This counsell is agreynge wyth that which is written in ý xxxviij. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sycknes fayl not/but that thou praye to allmighty God/for he wil helpe the leaue of all thy synninge/and shewe out thy streight handes/ and clenge thyne herte from al synne and deal almoys/and then geue place to the Physicion/ and let hym come vnto the as one that God hath sent vnto the/etc.

And

And a littel after he doth playnly declare/ ye sicknes commeth for the punishment of sinne/ wher he sayth: He ye will sinne agaynst his maker/ vseth to fall into the handes of the Physicion. As Christ in ye v. of John doth also meane when he sayeth vnto the blinde man whom he had healed: Go and sinne no more/ lest worse thinges yet chaunce vnto the. Howbeit we maye not iudge a man to be a greater sinner then other/ because he is ofter sicke then ye commun sorte be. For God sendeth vnto good men oft times sicknes/ not for the synnes that they haue done more then other men: but to kepe them in good order ye the flesche rebell not agaynst the spirit. For if that manye infirmities had ben a sure token/ that a man were a great sinner/ then should Timothe which had manye infirmities and sicknesses as Paule writeth/ ben a verye great sinner. But he was not so/ Therfore that argument is not true.

But whether sicknes come for to punishe sinne/ or to hold a man in good nurture and obedience/ all sicknesses commeth of God. Wherfore/ for what soeuer cause it cõmeth of/ before ye aske any helpe of any worldly Physician ye must make your prayers to allmighty God/ as the good kinge Ezechias dyd/ and if it be mete for you to be healed/ ye shall be healed as he was.

Then after that ye haue confessed your selfe vnto allmightye God/ and to such as ye haue offended/ in the name of God are councell of som learned Physicion who is sent of God/ & not of some selfe made Idol/ who is onlye sent of hym selfe. If he vsinge all the lawfull meanes commenlye wont to heale such diseases as ye are sicke in/ & yet ye feale your selfe no better/ then shall it be high tyme to go to the bathes as to the shot ancre.

But before ye go to the bathes/ in any wyse ye must go vnto some learned Physician/ & learne of him by the helpe of youre telling/ what cõplexion ye be of/ and what humor or other thinge is the cause of your disease/ and by his aduice maye ye go vnto suche bathes/ as he shall thyncke moste mete for youre disease/ and there after his councell vse suche diet/ as shall be most fitt for your complexion and sicknes.

Let no man enter into any bath before his bodye be purged or clenged ones or twyse after the aduice of a learned Physician. For if any man go vn prepared and vnpurged to the bath/ he maye fortune neuer come home agayne/ or if he come home/ he commeth home most commenly with a worse disease then he brought to the bath wyth him.

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

Ther is no tyme of yeare that is more fitt to go into the most part of all bathes/ then are the moneths of Maye and Septembre. But the spring tyme is better then any other tyme is.

The best time of daye is an houre after the arising of the Sunne/ or half an houre. But before ye go into the bath/ if youre disease will suffer you/ ye muste walke an houre/ or at the leaste halfe an houre before ye go into the bath.

But ye must at no tyme go into the bath/ except ye haue ben at the stole ether by nature or by crafte. Ye maye take a suppositorye or a clister/ and for a greate nede Sauonorola suffreth pilles. But he will not suffre that he that is so purged/ entre into the bath for the space of xiiij. houres after. The

same also would at the leste euerye bather shoulde haue a stole ones in thre dayes. Wherefore if that anye man be harde of nature/and can not well abyde suppostories and clisters/he pardoneth the patiente/if he be ones purged or go to the stole ones in thre dayes: whyche thinge scarselye any other writer that I haue red/will do: nether woulde I councell to differ the goyng to stole so longe/if there be anye meanes possible/to make a man go to the stole wythout his great payne.

If that ye be councelled to go twyse on a daye into the bath/ye must se that ye go not into it before vij. houres be past after youre diner/and tarye not so longe in it after none as ye did before.

The commune tyme of tarynge in the bath/is communly alowed to be the space of an houre/or more or lesse/according vnto the nature of the bath and patient.

Let no man tary so long in the bath till he be faynte or weyke/but let him come oute before that tyme.

Ye muste alwayes go into the bath wyth an emptye stomack/and as longe as ye are in it/ye must nether eat nor drincke/sauinge that for a great nede require the contrarye. Then some graunte that weake persons maye eate a littell bread stieped in the iuyce of Pomegranates/Berberies/or Ribes/ or in the syropes made of the same. Some Physicians suffer a man that can not abyde hunger so longe/to take or he go in/ether two spoun fulls of Rasynes/well washed often tymes/wyth two partes of water/one of wine/or so muche of delayed or watered wyne as muche as can he holden in a spoune/or a fewe prunes sodden or steped in water/or two spoun fulls of crumes of bread/washed oft tyme wyth water and wyne/tempered as I told before/or a toost put in to suche water. But let no man drinke in the bath/excepte he swoume in the bath/or be in daunger of swowynge or els ye muste all the tyme that ye be in the bath/absteyne from all meate and drincke.

As long as ye are in the bath/ye must couer your head wel that ye take no colde/for it is very perillouse to take cold on the heade in the bath/as diuers reasons may be made to proue the same.

When ye come oute of youre bath/so that ye couer your selfe verye well that ye take no colde/and drye of the water of youre bodye wyth warme clothes/and go by and by into a warme bedde/and sweate there if ye can/ and wype of the sweate diligentlye/and afterwarde ye maye slepe: but ye must not drinke anye thinge vntill dyner tyme/ excepte ye be verye faynte. Then maye ye take a littel sugar Candye/or a fewe Rasines/ or anye suche lyke thynge in a small quantitie that will slake thyrste. For Galene in the fourtenth de methodo medendi/commaundeth that a man shall not eate nor drincke by and by after the bath vntill he hath slepte after hys bathinge.

After that ye haue sweate and slepte inough/ and be clerelye delyuered from the heate that ye had before in the bath/and afterwardes in the bed/ then maye you rest and walke a littel/and then go to diner/ for by measurable walkinge the vapours and windynes that is caughte in the bath/is dryuen awaye.

If the

If the patiente can not walcke/then lette him be rubbed lightely / and if he can suffre no rubbinge / then at some tymes were it good to take a suppositorye ether of the roote of a beate wyth a littel salte vpon it / or a suppositorye of honye/or a suppositorye of floute delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to diner/but ye must nether eate very much good meate/nor any euell meate at all / wherefore ye muste rise from the table wyth some appetite/so that ye couldе eat more if ye wouldе/ and yet ye must not eat to littell.

The meates that are commenly of all Physicians allowed that wryte of diet that belongeth vnto bathers/are bread of one dayes baking or ij. at the most/well leauened and thorouly baked/smal byrdes and other byrdes of the feldes & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/veal/and mutton of a lamb of an yere old new layd egges/phesaunts/pertriges/capons/chykens/and yong roese.

The meates that are forbidden/are salt beafe and bacon/pigeons/ quales pies and pasties/and such like meates/chyries/and all such lyke fruites/ garlcke/onyons/& al hote spicies/& all cold meates as are the most parte of fishes/howbeit diuers maye be well alowed if they be well dressed.

Milke is not to be alowed much/but if ꝑ the patient be so greadye of it/ ꝑ in a maner he longe for it/then let him take it ij.houres or thereabout/ before he take any other meat/and he must not drincke after it.

Whyte wyne ꝑ is small/is alowable/or wine being delayed w̃ the third or fourth part of soddē water according vnto ꝑ cōplexion of ꝑ patiēt. Som vse to stepe bread in strong wyne/when as they can get none other wine.

Beware that in no wyse ye drink any water/and especially cold water. And so should ye forbeare from all thinges that are presently colde/ namely when ye beginne first to eat or drincke. Let therfore your both meat & drinke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly into som principall membre and hurte it.

They that are of an hote complexion/and of an open nature / and not well fastened together/ought not to tarye so long in ꝑ bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vexed with thyrst/he may not drinke any thing/sauing for a great nede he take a littel barly water or water soddē w̃ the fourth part of ꝑ iuyce/ether of soure or middel swete pōgranats with a littel suger. A man may vse for a nede a littel vineger with water & suger/if he haue no disease nother in the synewes nor in the ioyntes.

A man that is ether very weake or accustomed muche to slepe after diner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the councell of diuers learned Physicions/and some for the space of xl.dayes/as Pantheus and Aleardus woulde / namelye if they come oute of the Calderan bath.

It were that in euery xxiiij.houres the bath should be letten out/a freshe water receyued into the pitt agayne/for so shall ye soner be healed and better abyde wyth lesse ieoperdye abyding in the bath.

It is most mete for them that haue any disease 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 haue palseys or suche like diseases / that they cause a bucket be holden ouer their heades wō an hole in it/of the bignes of a mans littell finger aboute iiij. fote aboue their heades/so that by a reade or a pipe made for the nones/ the water maye come doune wyth great mighte vpon the mould of the head/if they haue the catar/and vpon the nape of the neck if the patient be sicke in the palsey or any suche lyke diseases.

The claye or groundes of the bath is better for the dropsye / then is the water alone. It is also good for shronken swelled and harde places/ and for all olde and diseased places/which can not well be healed wyth other medicines. The maner is to laye the groundes vpon the place/and to holde the same agaynste the hote Sonne/or a warme fyre vntill it be somthing hard/ and then to washe awaye the foulnes of the claye wyth the water of the bath. This maye a man do as oft as he liste. Some Physicianes councell that betwene the bathinges/when a man is twyse bathed vpon one daye/ in the tyme that the patiente is oute of the bath to vse this plastringe wyth the claye. But if the person be any thynge weake/I councell not to go twise into the bath/but ether ones/or eis to be content onelye wyth the plastring of the mudde or groundes of the bathe. It were good wyldome for them that can not tarye longe in the bathes/or can not be holpen in so shorte time as they maye tarye at the bathes/ ether for heate or colde/to take home wyth them some of the groundes/and there occuppe it/as is afore tolde.

There are certayne learned men/ whyche reken that the hote breth or vapore / that ryseth vp from the bath / is muche more mightye then the water of the bath is/and it is true. Wherfore it were mete that they which haue anye dropsye/and speciallye a tympanye shoulde sitte ouer such a place of the bathe/that they myghte receyue into the moyste diseased place the vapoure of the bath/ether by an holed bourde or an holed stole/or by som other suche lyke maner of thinge well deuised for that purpose.

If anye pore man by the reason of the heate and drynes of the bath can not slepe inough/let him eat Lettice or Porcellayne/ or the sedes of poppye called Chesboule in some places of England/or let him eate sugar and poppye sede together:let this be done at night. He maye also if he can not gette the foresayd thinges/seth violet leaues and mallowes / and bath the vttermoste partes wyth the water that they are sodden in. These are remedies for poure folke that are not able to haue a Physicion wyth them to gyue them councell. Lette the ryche vse suche remedies as theyr Physicians shall councell them.

If any poure man be vexed with an vnsufferable thyrste/ let him take a littel barley and seth it long/and put a littel sugar vnto it/or let him take the iuyce of an Orenge/and take a littel of it wyth a littel sugar.

If any poure man catch the headache/ let him take a littel Mormelade

if he

if he can get it/or coriander cõfites/or if he cã get none of these / let him take the whyte of an egge/& beat it with vinegre & rose water / or w̃ the broth of violettes or night shade/or wyth any of them/& a littel vinegre/and laye thẽ in a cloth vnto the temples of hys head and forhead.

If anye poure man be burned to much/let him take a clister made wyth malowes/beates/and violet leaues/or let him seath prunes longe wyth barleye and resynes/and put awaye the stone/and eate of them / or let him vse suppositories/somtyme made of the rootes ether of betes of floure de lice/or of whyte sope/or of salt bacon.

If any man sweat to much/let him vse colder meates then he vsed before/and vineger/veriuyce/let them also eate shepes fete/& calues fete with veriuyce or vineger.

If any man haue the burning of his water when he maketh it / let him an houre after that he is commed furth of the bathe/anoynte his kidneys wyth some colde oyntemente / as is Infrigidaus Galeni/or if he can not come by that / lette hym sethe violett leaues/ Poppye heades/Rasins/Liquores and Malowes together/streyne them and put som sugar to ý broth/ and drinke of it a draught before supper.

If anye man be troubled wyth the rheume which he hath caught in the bath/let him perche or bristell at the fyre Nigella Romana/and holde it in a cloth to his nose/or let hym set cuppes or borynge glasses vpon his shulders without anye scotching. And let him drinke sodden water with barley/ and wyth a littel sugar.

If that a man haue an euill appetite to eate/let him vse the syrope of rybes or berberis/or the syrope of vnripe grapes/or vse veriuyce and vinegre to prouoke appetite in dewe measure and nowe and then / if he can get it/ let hym take a littell Marmelade/or of the syrope of Minte/ or of Wormwode Romayne. These haue I written for poure folke. These that are rytche by the aduyse of theyr Physiciones / maye haue other remedies inough agaynst the forenamed tokalles/that chaunce in the tyme of theyr bathinge.

If thou be rid of thy disease by the bathinge/offer vnto Christe in hys poure membres/suche offeringes of thanckes geuing/as thou mayst spare/ and geue him hartye thankes/both in worde / minde and deade/and synne no more/but walke in all clenenes of lyfe and honestie/as farr as thou shalt be able to do/as long as thou shalt lyue after.

But if thou be not healed the fyrste tyme/be patient and liue vertuously vntill the next bathynge tyme. And then if it be to the glorie of God/and for the most profitable/thou shalt the nexte bathinge time be healed by the grace of God of whom commeth all helth both of body and soule.

Some if they be not healed whilse they are in the bathinge / crye oute both vpon the bath wyche healeth manye other syke in the same diseases/ that they are sicke in/and the Physician also that councelled to come to the bath. Such men must learne ý they must not apoint God no tyme to heale them by the bath. And that when as the bath hath dryed vp / and wasteth vp by sweatinge & subtill thorowe blowinge the euell matter of the disease/

that

that it is not one dayes worke or two to make good humores to occupy the place of ſuch euill humores as haue bene in them before.

Therfore let ſuche be patient/and for the ſpace of a moneth kepe the ſame diet that they kepte in the bathe / and if God will they ſhall haue their deſyre. 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 touchynge meate and drinke / and if it be/ alſo from the vſe of all wymen.

When as ye go homewarde/make but ſmall iourneys/ and beware of ſurfetinge and colde/and when ye are at home / vſe measurable exercise daylye/and honeſt myrthe and paſtyme wyth honeſt companye.And beware of ſurfeting in anye wyſe/ and of anger/and of to muche ſtudye or carfulnes.

FINIS.

Thankes to God for all his giftes.
AMEN.

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