military service. And since I have not had the benefit of personal experience in the military, I shall resort to that of other doctors.

According to this illustrious man, there are two main causes for soldiers' diseases (with the exception of wounds, which are considered trophies by those who fight): malignant fever and dysentery. He believes that all the others are forerunners or the consequence of these two. He attributes the proximate and immediate cause of malignant fevers to a poisonous miasma that seeds the blood mass and takes root there; however, the actual cause is to be found in the corpses of men and animals and their excrements that remain unburied, contaminate the air with noxious fumes that transmit malignant particles to vital organs. He attributes this malignant capacity to a highly active volatile acid that is capable of destroying both the humours and the spirits through fermentation. He states that these malignant fevers generally appear at the end of the summer and are accompanied by headaches, delirium, convulsions, and colliquative fluxes, as effect follows cause. In his experience, these malignant fevers abandon the camps and withdraw when the cold nights begin to make themselves felt. This is because when the sun recedes, the air becomes denser and the fetid vapours remain hidden in the ores that produce them; once this noxious stench and the acid made active by the sun abates, so too does the malignant nature of the fever.

Barnstaroff therefore believes that the origin of camp fever lies in that malignant seed in air thus contaminated. Indeed, there is no other illness that so rightly deserves the Hippocratic expression "divine" as camp fever and the same can be said of the remedies that should be administered. The fact that the origin of the diseases in which the ancients recognized something "divine" lay in the air can be seen clearly from what Hippocrates himself said when he traced the origin of illnesses to the sky, that is, the air, and calls it the origin and artifice of everything that happens in our body. However, Van Helmont prefers to believe that "divine" refers to the amazing properties of fermentation. The learned man observes that in Hippocrates' book De Morbis, he states that origin of an illness deriving from the sky is "unfavourable", while in his book De veteri medicina he uses the same word to indicate an acid humour as opposed to a sweet one. He therefore believes that this contagion derives from a volatile acid in the air.
The symptoms of camp fever are general agitation, malaise, and with the illness a keen sensation of the hair standing on end, all clear signs of a virulent miasma. These fevers include concomitant insomnia, delirium, high temperature, precordial distress, oppressive somnolence, headache, and frequent sweats through to the illness crisis.

When deciding whether the progress of the illness is favourable or not, the presence or absence of sweating has to be taken into careful consideration. If one observes sweating in the early stages, but with a strong pulse, it is almost certain the patient will be cured, even if there are other serious and troubling symptoms. The author says that he has seen soldiers suffering from a milder form of the illness, but without any sweating, die quickly right before his very eyes. It does not matter if there is no sweating during the critical days of the illness; for, as Hippocrates believes, such sweats are beneficial and make the illness easier to bear.

As regards the treatment of these fevers, Barnstoff is convinced that blood-letting is nearly always fatal and he religiously abstained from this. After one or two fits of gooseflesh, before the poisonous miasma has entered the vital organs too deeply, he administers a volatile antidote such as Wedel's bezoardic tincture with rectified spirits of hartshorn. On the following days he then administered a milder cardiotonic, such as powder of contrayerva, hartshorn, and vipers salt every six hours until the patient was sweating profusely. He would then reduce the amount and frequency of the dosage. During this stage he did not administer any intestinal stimulants unless there was a clear need, as he had observed that the emptying of the bowels stopped sweating and transpiration. To stimulate the latter he would give oatmeal brew, scorzonera roots, hartshorn filings, and the like. He also says he had considerable success by applying a vesicant to the arms and thighs, in three scenarios in particular: in states of drowsiness, headaches and when petechiae are concealed under the skin.

He also believes that soldiers with dysentery should be treated in the same fashion, administering the above-mentioned antidotes mixed with a small dose of opiates to stop the flow of the humours to the bowels and to relax the nerve fibres, so that in this manner sweating is not obstructed. At the same time, the body should be well covered with blankets and a crust of bread soaked in hot aqua
vitae should be placed on the navel. Once the patient is sweating satisfactorily, if there is need for a purgative, he found that broth with a laxative powder of rhubarb, red coral, and burnt harts horn, taken twice a day, would overcome the ill. If necessary, a dosage of medication good for the stomach can be given to restore the appetite.

He recommends nerve carminatives, together with opiates to alleviate colic, like the polychrest compound described by the illustrious Wedel in his Opiologia, or sacculles with paregoric, camomile flowers, linseed, bran, and salt. If the bloody discharge continues too long, he says absorbent and astringent substances should be used. Thus these kinds of remedies, with the banishment of blood-letting, were the most effective in overcoming camp diseases.

As regards the wounds that are frequent, the illustrious physician noticed something very strange. Even when the wounds were very slight and not believed to be malignant, there is something by nature of the camp and malignant in them. He observed that during lengthy sieges of a fortress, all the wounds from contusions, for example from a firearm and especially to the head, were very difficult to cure; even if they were slight and treated with the utmost care, they often proved fatal, to the great shame of the surgeons. This was certainly because inflammation and then gangrene would set-in; at times the suspicion would be voiced that the besieged enemy had poisoned their lead bullets. What is more, from deserters they learned that those being besieged were suffering the same fate as a result of the wounds that had been inflicted on them, and they then began to wonder whether there was something in the air being transmitted to the wounds. By prescribing antidotal and absorbent earths and cephalic vulneraries, it was possible to heal the wounds. At the same time, substances of the same kind were applied to other affected parts, introducing with a siphunculus a decoction of absinth, scorzanera, and rue mixed with honey, or compounding a digestive with oil of hypericum, balsam of Peru, and the like.

I learned something extremely interesting from this illustrious, discerning observer of all things. There is a frequent ailment in the camps that not only attacks the common soldiers but also the noble, courageous captains. It is the sudden longing to see one's homeland and loved ones again, known in German as Heimweh, [homesickness] and is very often a bad sign. In fact, those soldiers who are overcome with such a longing die, either because of some
illness or a wound and, as he himself says, barely one in hundred survives so that "those who seek their fatherland, find death" has become a military camp proverb.

He also said he had met men of high rank, noble of spirit, who, at the mere mention of an expedition, were as if struck by lightning: they immediately foresaw their approaching death. They believed with such certainty that they would die imminently, that the day before the battle not only did they say their final farewells to their friends, but they also distributed their belongings and gave instructions as to how they were to be buried. And subsequently they did indeed perish on the battlefield. He says that since this disease of the soul is caused by a deeply impressed image of death, it can only be cured by something that is the complete opposite, such as a pentacle for a talisman. However, this needs to be used without delay, before the ill has had a chance to become too deeply rooted. By wearing this talisman, the spirits that had taken hold are released and the image of death is obliterated.

However, this is a natural occurrence and not owing to any intrinsic virtue in such a pentacle. In the same way that the strength of their imagination or the idea these soldiers' have of death leads to such great dejection; with the aid such talismans, the force of imagination is able to erase the image of fear and death that had engraved itself on their minds. Various authors have written extensively about charms and talismans, but they do not attribute them with any physical virtue other than that a credulous mind, susceptible to deception, is willing to endow to it. What Seneca wrote was therefore true, "Some matters are only cured through deception". Something I read on the subject by Descartes regarding the strength of the imagination now springs to mind: to distract the imagination is the radical cure for an illness. In fact, he says, "If someone who is of a peaceful nature constantly sees tragedies, he will become sad as well, his soul will become accustomed to sighs, the heart and fibres will contract, thus slowing down the blood circulation and obstructing the liver and spleen; in contrast, if someone is tormented by various ailmens and distracts his thoughts from them as best he can, thinking of things that are pleasant and beautiful, he will pave the way for his recovery".

That learned man told me something else that was just as interesting. After a battle, he observed that nearly all the corpses that
were laid out on the ground naked as is customary, had swollen, erect penises as if ready for sexual intercourse; and he was amazed to observe the same in women who had been killed — they all had swollen genitals as if contracted by pleasure. Is one to believe that this occurs because when they go into battle they are so inflamed with fury and rage that all the spirits and blood (as is the case when one is angry or furious) are forced from the interior parts of the body to the exterior, to overthrow the on-coming enemy? Is this why, when they fall dead, killed on the battlefield with their faces still expressing fury and defiance, their genitals remain convulsed, because the spirits are still imprisoned there? We know all too well that those who die in their beds of an acute or chronic disease have a very different expression on their faces than those who die a violent death, and even more so those who die on the battlefield. Valerius Maximus describes a Roman soldier who was mutilated in the battle of Cannae, leaving him without any hands to hold his weapon, so he threw himself around the neck of a Numidian who was trying to strip him of his weapons, biting off his nose and ears, by this disfigurement gaining vengeance and expiring.

I thought it important to repeat these facts I have learned, not only for those who want to practise medicine in camps, but also for those who will practise in cities and towns. When provinces and kingdoms are devastated by war, after the summer campaigns, the armies frequently withdraw to nearby cities and towns for the winter. On occasions such as these, it is all too likely that camp illnesses will require treatment. In the past, when German troops were setting up their winter camps in this area, I had occasion to observe the fevers and dysentery various authors have described and I know that many brave men died because they were treated by doctors who knew nothing about military medicine and camp diseases, and who prescribed unsuitable remedies such as blood-letting and strong purgatives. They disregarded the most important precept, which was to curb the virulent, active miasma and to eliminate it through the pores of the skin. Experience is therefore the best teacher, showing us that we must proceed with the method described above when treating such diseases. Whenever the opportunity arises, the aforementioned writers Minderer, Scrota, and the doctor Luca Antonio Porzio should be consulted. Van Helmont also mentions a certain fever that runs its course without giving
any sensation of heat, and this he calls camp fever. Reiner de Graaf, Cornelis Bontekoe, Ettmüller and others have described the characteristics and behaviour of this fever in their works. I have noted that almost everyone who is interested in this subject attributes the cause of these ailments to a volatile acid that is corrosive, harsh, and like realgar. They therefore believe that a poison of this nature needs to be counteracted, neutralized, and expelled via the cutaneous glands by administering volatile salts.
Dissertation:
Diseases of learned men

I believe it appropriate to add this dissertation on the diseases of learned men to my treatise on the diseases of workers, since they suffer the same fate as manual workers, that is, the source of so much good is also the cause of many diseases. I believe that very few of those who dedicate themselves to letters do so from a desire for perfection and are not doing so in the hope of some honour, merits, or the handsome profit that they call by the fine name of honorarium. Aristophanes' saying is therefore true – if all poverty and wealth were to be banished from the world, everything would be turned on its head and nobody would still be willing to dedicate themselves to science and the other arts. These are the verses translated into Latin by Andrea Divo da Capodistra when he sends Poverty on the stage: "If Plutus were to regain his sight and distribute himself equally, no man on earth would learn a trade or become wise. If both of us were abolished, I ask you, who would want to be a blacksmith? Or to build ships, stitch, make wheels, make shoes, build walls, wash clothes or tan hides? Who would till the soil with the plough and reap the crops? Who indeed, if everyone were able to live in idleness and pay no heed to any of these things?"

In general, men of great talent devote themselves to the pursuit of learning only if driven by poverty and the hope of making their fortune. This profession secures them both considerable profit and a good reputation with the nobility, who knock on their doors seeking their advice. But although such studies produce considerable wealth and glory, they frequently bring with them a host of tribulations and diseases as well. Indeed, Ficino says of literary men, "The activity of their minds and brains is matched by the physical inactivity of their bodies". With the exception of medical practitioners,
men of letters all suffer from the effects of a sedentary life. There is a saying that you have to remain seated to become learned. Indeed, scholars spend night and day sitting down, absorbed in the delights of study; they do not notice any bodily suffering until they are forced to take to their beds for some illness, usually taking them by surprise. I have already described the ailments caused by a sedentary life and shall not repeat them.

Scholars also suffer from the same ailments as those who spend much time standing because many of them want to avoid the drawbacks of a sedentary life and go to the other extreme - they remain on their feet for hours, even days at a time; but leafing through books and doing this work standing up is even more harmful than sitting down.

Men of letters universally suffer from weak stomachs. According to Celsus, “Most of the inhabitants in the city suffer from a weak stomach and nearly all of them are devoted to letters...”. Indeed, all scholars who dedicate themselves to such work with great seriousness complain of a feeble stomach. While the brain assimilates everything that the passion for knowledge and the love of letters introduces, the stomach has difficulty digesting any food because the animal spirits are distracted and kept busy by intellectual work; or the very same spirits are not transmitted to the stomach as they should be, due to strain on the nerve fibres and the entire nervous system, engaged in problems of a more superior nature. The importance of the animal spirits in the correct performance of the natural functions of all the viscera is clear from the wasting away of body parts affected by paralysis (as is the influx of the nervous juices, although little still is known about this). Although the paralysed parts continue to receive that vital juices from the arterial blood, they still attenuate because they are deprived of that humour or whatever it may be that is brought to them by the nerves.

This means these workers suffer from indigestion, considerable flatulence, pallor, and emaciation, because when organs are deprived of their nutritive juice the result is cacochylia with all its collateral effects. Thus, even if they are naturally of a cheerful nature, scholars become more and more saturnine and melancholic. It is often said that melancholic people are clever; but it might be more correct to say that clever people become melancholic, because the spirituous part of the blood is consumed by their intellectual work,
while their internal functions are only supplied with its fouler and more mundane remnants.

I do admit, however, that such melancholy is also influenced by a certain inclination to that state of mind, mixed in with the other humours. In the book he wrote for scholars, Ficino explains the various reasons why men of letters become melancholic. Some of these he puts down to astronomy, a subject he was very well-versed in, and others to natural philosophy. But he says they are all related to the high degree of agitation and dissipation of the vital spirits, which results in a darkening of the blood. Scholars are subject to bouts of melancholy, and even more so if they were thus inclined from birth. True scholars are thin, wan, leaden, morose, and prefer a solitary life.

Furthermore, they gradually become weak-sighted, since they cannot avoid harming their eyesight given that they always gaze intently at what they read and write. This condition then worsens because intellectuals tend to have tiny handwriting. Aristotle's statement regarding the habit of those who are weak-sighted and have tiny handwriting certainly would be curious, were it not incongruous with actuality: "It is surprising that those who are dim-sighted do the same things as those who see well". Aristotle has several explanations for this. Plemp also says he believes this behaviour is just an affectation so they appear to have health and vigorous eyesight. However, I have met a considerable number of myopic people whose handwriting is relatively large. There is no doubt that those who tend to have small handwriting reduce their range of vision until they finally become myopic; this is because if the retina only sees things from close-up, it stops in a position that is further away from the pupil and becomes so rigid that the eye loses all its natural mobility.

Sometimes those who spend considerable amounts of time reading and writing also suffer from the very opposite of myopia and find themselves having to look at objects from a great distance. This is a common failing in the elderly. The stooped over position with their heads bent downwards among those who read and write pushes the crystalline humour towards the pupil, which therefore becomes covered, inducing blindness. According to Platter, this is why horses and other animals often suffer from impaired vision. As they walk with their eyes on the ground, the humours of the eye gradually move to the front where they then remain.
Since scholars keep their heads and chests bent over their books when reading and writing, they also compress the stomach and pancreas. This pressure harms the stomach and inhibits the flow of pancreatic juice through its ducts, thus causing perturbation of the economy of the viscera. In abdominal illnesses, Dolee believes that stasis of pancreatic juice owing to the posture of the body is very harmful in hypochondriacal states. In addition, scholars also suffer from nephritis and arthritis, caused by their sedentary life-style. Those who suffer from arthritis often suffer from nephritis as well, not so much because their loins and kidneys are subjected to great fatigue, since they are forced to remain in bed or in a chair, but because nephritis and arthritis have the same material cause. In a letter to a friend who was suffering from arthritis, after complaining considerably about the particular ill that had been tormenting him, a kidney stone, Erasmus says that, metaphorically speaking, he and his friend were relatives, or rather brothers-in-law, since they had married sisters and that, although he was very intimate with his friend's wife, no one could suspect him of adultery.

The scholars who are the most oppressed by the toil of their studies are those who are working on books for publication. The immortality of their names is foremost in their minds. I am referring to real scientists, because there are a great many that are overcome by such a mania for writing that they throw together works that seem more like abortions than the mature offspring of their thoughts. They are just like the poets who reel off a hundred poems "standing on one leg", as Horace says. Wise men, who strive for fame and hope their names will go down in history, work night and day, regardless of the fatigue, and sometimes die before completing their works. Those who are satisfied with knowing only what others have discovered and written suffer less. This category of scholar believes it is better to "profit from the madness of others" as Pliny says in regard to those who have no desire to build a new house, but prefer to buy and live in one that has been built by someone else.

Since I have already quoted Pliny, I think it is only right to mention his famous saying that is pertinent to our subject and that has, until now, made many a scholar rack his brain. Pliny says, "There is also a certain disease in which men die by means of wisdom". The hypotheses as to which illness Pliny was referring are numerous; no two scholars agree. In Quaestiones iucundae, the renowned
Gaspar de los Reyes put forward a great many, including ingenious interpretations by the learned men Mercado, Mercurial, Juan Pineda, Saumaise, Dalechamps, Father Luis de la Cerda, and others. Some, such as Mercado, believe Pliny is referring to death in old age, of which intelligence is a characteristic. Others, such as Juan Pineda, believe he is referring to quartan fever which attacks on certain predetermined days and at predetermined hours, as if endowed with some kind of intelligence. Others, such as Mercurial in \textit{De phrenitide}, believe it is a mistake by the copyists and that instead of “die by means of wisdom” we should read “die by means of folly”. Yet others, such as Father de la Cerda, believe it is a reference to the prophetic power some people acquire on their deathbed, when they foretell events that are to take place after their death. Finally, others, such as the aforementioned Gaspar de los Reyes in his work \textit{De paraphrenitide}, believe Pliny is referring to paraphrenitis from an injury or shock to the diaphragm, as this was believed to be the seat of intelligence by the ancients.

I would like to add my own humble opinion to those of such numerous and learned men. I believe that in his list of the countless dangers, mishaps, and illnesses that constantly threaten our lives, Pliny also wanted to include a specific cause that often results in death, that is, the love of wisdom. This passion frequently leads to a scholar's untimely death, thus, amongst the many "diseases" there is also one that doctors have not yet recognized, that is, "dying of wisdom".

On this subject, I cannot but help mention Plato's invaluable words when he explains so well how the love of letters can cause various diseases. Endowed with exceptional genius, Plato believed that human beauty and health comprises a particular balance and precise relationship between the mind and body. He wrote, “When the mind is much stronger than the body and triumphs over it, it gets carried away, filling it with languor and agitating it in its most profound parts. When it gathers its strength with the sole aim of learning and research, the mind completely enervates and destroys the body. Finally, when it then teaches or debates in private and public in competition, it overheats and destroys the body, provoking sweating and morbid discharges that deceive many doctors who are mistaken as to the true cause”. This is how scholars who "stir great emotions in too puny a chest", devoting themselves to their
studies without respite, making their bodies unable to bear the movements of the mind and spirits. However, the body and mind are bound together by a bond that is so strong, that both good and ill pass backwards and forwards from one to the other. Just as the mind becomes weak as a result of too much physical exercise and its mental functions are deadened, when the mind is applied excessively to study, the body is automatically drained, because the vital spirits have been consumed, i.e. the tool they both share for the correct functioning of all material and spiritual activities. Hippocrates says, "Labour is nourishment for the joints and flesh, sleep for the viscera. Exercise of the intellect is a stroll for the soul of man". I shall not include Galen and Valles' comments on this passage. According to Hippocrates, thought is therefore an exercise of the mind, and this is what men of letters are doing when they are thinking and contemplating (in fact, nowadays, there are those who consider cognition to be the very essence of the mind). It is therefore inevitable that being deprived of its "director", the body degenerates and experiences many woes and rheums, as Plato notes, insensibility of the limbs, atrophy, and premature senescence.

These are generally the diseases of learned men, although some of them suffer from other specific illnesses. For example, public orators and philosophers who are constantly disputing in schools, lawyers arguing their cases in court and in particular the professors of the University of Padua. After holding their lectures throughout the whole winter and spring to teach their young students, they find they are hoarse, are anxious and short of breath as a result of the serious harm this causes to their lungs; as others are afflicted who similarly use their voice in their trade. All too often they are also subject to catarrh and ruptured vessels in the chest. Politicians, judges and ministers to princes all become drained by their studies, excessive toils, and sleepless nights and are first among those with hypochondria, and then gradually waste away. In a letter that is at the beginning of the work by Fortunatus Plemp De togatorum valetudine tenda, the famous jurist Pietro Xilander, counsellor to the Curia of the Catholic King in Brabant, describes all the woes and worries result from his profession as jurist. I have observed that all the famous jurists and ministers I have met, whether in the Roman Curia or elsewhere or in princely courts, were afflicted by a multitude of illnesses and cursed the very profession they had devoted themselves to.
The situation is slightly better for doctors, at least those who are clinicians who treat the ill, that is, those who deal with practical medicine and make sick calls daily. They rarely fall ill, but when they do they do not blame it on a sedentary lifestyle or working standing up, as do jurists, but rather on account of their running around. It is quite amazing that clinicians remain immune during serious epidemics, malignant fevers, pleurisy and other widespread diseases in the population, almost as if it were a privilege of their profession. I do not believe this is so much due to the precautions they take, but rather to considerable physical exercise and good spirits, returning home with their pockets bulging with money. I have observed that doctors are most ill when nobody else is. I have noticed this during the last five years in particular, which have seen healthier conditions and there has been no epidemic. Nevertheless, doctors do not always succeed in avoiding ill health. For example, a great number of them suffer from hernias as a result of their unflagging work and going up and down stairs. When dysentery becomes widespread, doctors are sometimes affected, perhaps because they stay so long with the invalid thus being susceptible to the miasma via the mouth or another part of the body. This is probably why doctors treat those with dysentery very rapidly: they remain standing and refuse to sit next to the patient.

Poets, philologists, theologians, writers, and other men of letters who do intellectual work suffer no less from countless illnesses as a result of their studies. As a result of the fanciful ideas that keep their mind busy day and night, poets are particularly confounded, morose, and scrawny, as can be seen in their portraits. As he himself confesses in his *Satires*, our own Ariosto was overly lean; in his portrait his face resembles a gaunt hermit. The same can be said of other great poets. It is said, for example, that Ludovico Castelvetro, a celebrated philologist, was so thin that his rival, Annibale Caro, denigrated him with the nickname “scrawny goat”.

Men with the highest intellectual skills, renowned as prodigies of genius, die prematurely, almost as if it were fated or due to some unkind destiny. Giovanni Pico, considered the “Phoenix of Intelligence”, died in Florence prematurely when he was just thirty years old, much the literary world’s loss. Much was made of his death; nevertheless, it is possible that Giovanni Pico died at such a young age as a result of his continuous work and sleepless nights. In fact,
since he read so many authors, as we can see from his extant works, it is actually surprising that he had any time left for writing.

And then there are the mathematicians, who have to keep their mind detached from their senses, almost as if they were removed from their very own bodies, so that they can contemplate and prove things that are the most abstruse and far removed from the material world. They are nearly all dull, listless, lethargic, and ill at ease with the everyday problems of men. It is therefore inevitable that all the organs and thus the entire body loses its vigour and is incapacitated, almost as if sentenced to eternal darkness. Indeed, while the mind is intent on its studies, "animal light" is enclosed within and cannot diffuse to illuminate what lies beyond it. Hippocrates' saying certainly applies to these mathematicians: "When it is light in Hades, Zeus is dark", because while the light of the spirits penetrates the most inner parts of the cerebrum, that which is external is enveloped in darkness and of necessity languishes.

Furthermore, since it is to everyone's good that intelligent and learned men remain in good health, it is only right that their health be maintained as much as possible and restored quickly should it begin to deteriorate. First of all, one should read the works written on this subject, such as: Plutarch, *De praeceptis salubribus*; Marsilio Ficino, *De studiosorum valetudine tuenda*, a book we know well in Modena; and the aforementioned book by Fortunatus Plemp, *De togatorum valetudine tuenda*. These authors give invaluable advice on remedies for the treatment as well as the prevention of diseases in learned men. The most important is to follow a regimen in the use of what physicians call the six non-naturals. Above all, they should live where the air is fresh and healthy, far away from stagnant pools and marshes and unexposed to the southern winds; this will keep purer the animal spirits, an indispensable tool to intellectual work. I have always wondered why Plato should have chosen the *Akademia* outside Athens as this was certainly no healthy place; on the contrary, it was positively pestilential. Perhaps he was inspired by the same principle as St. Bernhard, Abbot of Chiaraville, who used to choose the unhealthiest locations to construct his monasteries to ensure his monks would be less healthy and therefore more obsequious, thus making them less likely to succumb to the temptations of pleasure. Whatever Plato's reasons, there is no doubt that the spirits are obtunded and clouded by air
that is dense and that the greatest geniuses develop where the air is
pure and more temperate, as in Naples, and before that in Athens.
As opposed to this, the citizens of Boeotia, where the air is dense,
the inhabitants are spoken of poorly.

Scholars should therefore live in the country and enjoy the fresh
air, varying their lifestyle, that is, alternately spending time in the
city and time in the countryside, with social intercourse and soli­
tude reciprocally in just proportion as, "The former makes us long
for our own company, the latter for the company of men". They
should also protect themselves from strong gusts of wind, southern
and northerly, protecting the body, and particularly the head, from
the winter cold.

It now appears to have become common to wear wigs made
from someone else's hair to cover one's own head. Everyone wears
one, whether young and old, even if they still have their own hair.
We know from experience that this is a good way to protect the
head of those who have become bald as a result of old age or some
other reason. I have been able to persuade a great many people
who were suffering from a continuous discharge from the back of
the mouth and dental trouble to protect their heads with a wig,
and many of them were cured of these discharges when otherwise
they would have lost all their teeth. And this is certainly no mod­
ern invention. Indeed, the ancients make frequent reference to the
petasus, galerus, and galericulum, which were small animal skin
caps with hair sewed to them as to be taken as a real mane rather
than an emulation of hair. Both men and women would wear this
kind of headdress to hide their baldness or white hair, to appear
more elegant in public. Thus Juvenal says of Claudius' wife, Mes­
salina, that "Hiding her black hair under a blond wig, she entered
a brothel that smelt of musty curtains".

In reference to a bald man, Martial says, "When you were cover­
ing your temples and the crown of your bald head with kidskin,
it was very witty of someone to say, Phoebus, that now your head
has on its shoes".

I believe that these wigs, which have now become fashionable,
are quite a comfort to scholars because they protect their heads
from the bad weather, in the winter especially. There are now very
few scholars (with the exception of priests whose orders forbid
them to do so) who do not wander around the city with their
heads well-covered; as Plautus ironically says, “reddish, frizzled and curled”. It must also be said that when an elderly scholar, whose end is drawing near, sees himself in the mirror looking so well put together, spruced up, clean shaven with the skin well cared for, and above all with a fine head of hair, he is pleased with himself and lives more happily in the illusion of longevity. In the past, the learned, and philosophers in particular, were proud of their long beards and bald heads because they considered this proof of their wisdom. This is no longer the case; today, scholars have neither a beard nor grey hair; they appear in public smartly dressed and natty. This is reminiscent of the statement the Egyptian priest made to Solon during a discussion: “O Solon, Solon, you Greeks are always youthful; no Greek is an old man”.

Nor withstanding, experience argues, that the use of wigs protects the health of literary men, in particular when they are beginning to grow old. On the other hand, since nature had the foresight to protect young people with thick heads of hair and even a foetus does not come out of the womb unless it has hair; and since the young, naturally full of energy, do not feel the weight of their hair but see it as an advantage, why should not the elderly, once they have lost their natural hair colour, cover their naked heads to protect them with a wig rather than wear hats made of leather or silk? Plemp writes that the Platonic philosopher Marsilio Ficino was extremely finicky about his hats and would change them multiple times a day depending on which was the wind was blowing or if the air was hot or cold, which is certainly injurious. Wigs today are therefore more practical and can be worn both in church and in the presence of princes.

As far as diet is concerned, Hippocrates’ precept should be regarded as oracular: “if you want to be healthy, do not overfill yourself with food”. Scholars should therefore refrain from satiety and mixing too many foods, usually the cause of indigestion and abdominal ailments since, as Horace says, “But, when you have once mixed the boiled and roasted together, thrushes with shellfish, the sweet things will turn into bile and sluggish phlegm will cause tumult in the stomach”.

Great care should therefore be taken to ensure that the functions of the stomach are not altered, thus affecting the whole body. Ficino recommends the use of cinnamon and spices to fortify the
stomach. Today's literary man has been greatly smitten by chocolate, the joy of the stomach and soul. Since scholars tend to melancholy, either innate or acquired, which stimulates acid secretions, drinks such as this sort, balsamic and spirituous, can neutralize the acidity of the stomach and blood and thus restore a better crasis.

As regards what they should drink, wine is preferable to any other potable and should be taken undiluted and in moderation. Many scholars make the mistake of following their medical counsel and drinking white, thin wines, in the belief that in this way they can drink as much as they wish. In summer in particular, these thin wines acquire a certain acidity that becomes extremely harmful when taken in excess. Crato said: "It is much better to drink a little Hungarian wine or malvasia rather than large amounts of thin light wine". Van Helmont wrote that these contain a small amount of wine but a considerable amount of vinegar. Literary and cultured men, who suffer from arthritis, colic, and hypochondriacal disorders, since they are caused by morbid acidity, should not take drinks that contain acids, but rather those that neutralize them.

In order to remedy the disadvantages of a sedentary lifestyle or standing up, scholars should take moderate exercise daily if the air is pure and there is no wind. Gentle massaging helps maintain and stimulate transpiration. They should also bathe in fresh water, in summer especially, when they are affected by black bile. The most suitable time of the day for bathing is at sunset, after which one should eat and go to bed. This was what the ancients used to do, and in this precise order. Homer says: "After bathing and eating, his limbs relaxed in sleep".

As to the best time for study: the morning is the best, not so the night, and even less so just after dinner. Ficino says: "It is monstrous to make a habit of sitting up till far into the night, for thus one is obliged to sleep after sunrise". He also says that many scholars make this mistake, putting forth various reasons why this is wrong, some based on the position and configuration of the planets, others on the movement of the elements, for example air becomes denser after sunset. Another reason is the humours themselves, for example, one is more subject to melancholy at night. Finally, there is the order of the universe, since the day is intended for work and the night for rest, which means that scholars who study by candlelight are going against these natural laws.
Individual habits are to be respected, still while following Celsus' advice of not studying after meals but rather waiting until the food has been completely digested. His eminence Cardinal Sforza Pallavicino, a very learned man, would spend the whole day working in his study without eating, after which he would eat a simple meal, set aside his studies, and devote the entire night to sleeping and restoring his strength.

Nevertheless, some scholars prefer to study at night rather than during the day, because the most secret recesses and friendly silence of the night are a greater aid to study. Gellius writes that when the tragic poet Euripides wanted to write a tragedy, he would go down into a dark and gloomy cavern on the island of Salamis. The great orator, Demosthenes would seek refuge in a place where he could hear no one and see nothing, so his eyes would not distract his thoughts. So when scholars do carry-out nocturnal studies, they should do so in cramped rooms or studies, but rather in spacious quarters, as long as they are well-wrapped up, in winter in particular, so they are not bothered by the cold. This is because the fumes from a lamp, as well as the odours constantly given off by the body and mouth, soon fill a small room, making the air not only unfit for respiration, but harmful as well. This leads to heaviness of the head, and even more so if they use tallow candles, which through their vapours and fumes harm the stomach and anterior ventricle of the brain. In the aforementioned book, De togatorum valetudine tenda, Plemp recommends that such dangers should be avoided. Hippocrates' recommendation to "sleep in a cold room well-covered" fits in perfectly with our subject. According to the interpretation by the learned Valles, this means that it is healthier to sleep in a spacious room, but well-covered with blankets, so one breathes purer air. In the same way, I believe it is healthier for the scholar to work in a spacious rather than small or heated room, even in the deepest winter, as long as well covered up, as Hippocrates says.

When they do fall ill with the above-mentioned diseases, that is, nephritis, colic, and arthritic pains, which form the cross scholars have to bear, one must resort to those remedies that are most suitable for these ailments. An extensive list by various authors of the most effective remedies can be consulted, as I have no intention of including these prescriptions in my treatise.

However, since literary men are usually also fanciful and tend
to summon the doctor frequently, pressing for prescriptions, purgatives and blood-letting in particular, I shall describe the most important things I have learned from both practice and study. It appears that scholars tolerate purgatives better than even slight blood-letting, even if the former are strong and administered more than once. This makes absolute sense, since the scholar’s sleepless nights, the drawing in of the spirits in other organs, and the intemperate studying all lead to excess acidity of the stomach. This means that strong purgatives are rendered ineffective by such abundant acidity, while milder purgatives lead to upset without any effectiveness. It therefore follows that the physician must be very circumspect in assessing the patient’s condition, strength, and particular state of ill health. Strong purgatives are also ineffective in children, owing to their characteristic abundance of acid. There is nothing more effective at neutralizing the alkaline strength of a purgative than that of substances belonging to the acid family. Even when limited, blood-letting reduces the scholar’s strength and easily gives rise to the dissipation of spirits that have already been weakened by sleepless nights and hard study. In the biography of Pierre Gassendi, the famous philosopher, we can read how he died as a result of repeated blood-letting, which was French practice.

It should also be pointed out that scholars who belong to religious orders favour the use of purgatives and emetics made with Cornacchini’s powder, a cup of emetic wine, and the like, with satisfactory results. However, any talk of blood-letting makes them shudder because they know all too well that what is troubling them most is the mass of humours sitting in the stomach and that their vital strength, which resides in the blood, is languid and worn-out.

Scholars should devote themselves to their studies by all means, but guided by unquestionable moderation, nor should they devote themselves so utterly to cultivating their minds that they neglect their bodies. They must preserve a balance, so that both mind and body may live together in harmony, like guest and host, serving each other rather than wearing one another down.

Plutarch says Democritus used to state with such perspicacity and wisdom “That if mind and body were to squabble over the harm they caused each other, it would be difficult to decide who was more to blame, the guest or the host”. It is certainly only on the rarest of occasions that a golden mean is to be found between
the two. Indeed, if we worry too much about making the body robust, fattening it with food, we are fastening to earth "that particle of divine aura"; while, if we devote ourselves utterly to the cultivation and improvement of the mind, the body atrophies. Plato was right when he said the body should not be exercised without the mind, or the mind without the body. I shall end this chapter with a pleasant little story by Plutarch, taken from his book *De praeceptis salubribus*, which he said was written with scholars and politicians in mind. "An ox said to a camel, his fellow-slave, who did not want to share his load, 'But very soon you will have to bear the whole of my load', and that is what happened when the ox died. The same thing happens to the mind that refuses to let the body relax when it needs to: it is attacked by some fever or vertigo, and the books, disputations, and, studies are abandoned, and the mind has no choice but to fall ill and suffer together with the body."