

**A letter to Mr. Maitland, in vindication of the sermon against inoculation /
By Edmund Massey.**

Contributors

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24 A
LETTER
TO
Mr. MAITLAND,
IN
VINDICATION
OF THE
SERMON
AGAINST
INOCULATION.

By EDMUND MASSET, M. A.
Lecturer of St. Alban Woodstreet.

— *Armarat Deus Idem, Idemque cremarat.*

L O N D O N :

Printed for W. Meadows, at the Angel in
Cornhill. 1722.

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LETTER

TO

MR. MALLARD

IN

VINDICATION

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SERMON

AGAINST

INOCULATION

BY EDWARD JAMES M. A.

LECTURER OF ST. JAMES'S CHURCH



PRINTED BY J. H. B. & CO. LONDON

LONDON

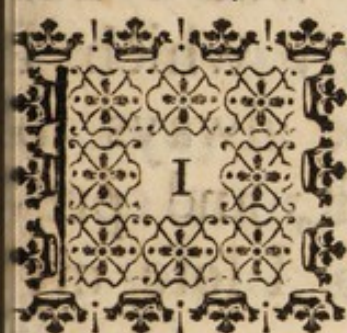
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General



A
LETTER
TO
Mr. MAITLAND.

SIR,



Thought to have taken an Opportunity before now to tell you, That I have read over your late Performance with a great deal of Pleasure: For in that Part of it, which relates to me, you have animadverted upon me so tenderly, as not to disprove any one Thing I advanced in my Sermon against your Practice of *Inoculation*: So that I may
B still

still continue in my Opinion of its *Rise*, for ought you or Dr. Brady have said to the contrary, as I do in my Thoughts of its *Immorality*: And I must be so plain as to let you know, that I shall not fail to set it out in that disadvantageous Light, as often as occasion offers, according to the Duty of my Profession.

The rude Treatment I have received from some of your Partizans, does not at all discourage me: 'Tis a way of *Conviction* I wou'd not chuse, and of *Controversy* which I am not fond of; I hope always to keep a Distance from it, and preserve my Temper, tho' I lose my Cause.

Some People may think I have deserved this Usage, in return for the *hard Names* bestowed in my Sermon upon the *Inoculators*: But those hard Names, are not justly chargeable upon any *ill Humour* of mine, but upon the *Iniquity* of the
Pra-

Practice, which reflects so severely upon its self: The Outcry upon this Occasion, puts me in mind of *Falstaff's* Request to the Prince: *Hal*, says he, *When thou art King, let not us that are Squires of the Night be called Thieves, let us be Diana's Foresters, Gentlemen of the Shade, Minions of the Moon, &c.* But whether so scandalous a Profession deserves such soft Appellations, or whether the Immorality of their Practice would have been thereby lessened, I can without Pain submit to your Determination.

If you or any Man else, expects I should carry so much complaisance as this into the *Pulpit*, by God's Grace you shall be always disappointed. And I resolve by the same Assistance, however it may turn to my Disadvantage, never to deserve of any Man, or Sett of Men, in so disingenuous Unapostolical a Manner.

I say not this, as if I imagined you had any share in those abusive, anonymous Productions which of late have been published against me: The Remarks you have set your Name to persuade me the contrary, you are only Facetious, and do --- *Circum præcordia ludere*; tho' methinks after all in Matters of Life and Death, a Man cannot be too grave and serious.

----- *Non est*
Cantandum, Res vera agitur -----

We will then, if you please, Sir, run over your most material Remarks together, and I promise you, if it appears, that there are any Mistakes or Misapplications of Scripture on my Side; you shall have my Acknowledgment of such before I take my leave of you.

After having, as you suppose, triumphed over Dr. *W.* and his *mos*

excellent Understanding, in the former part of your Remarks; at p. 40. you turn your Forces against Dr. Massey, M. A. allowing him the wretched Privilege of being last devoured, and intending to make him an *Example*, to all those who shall dare to preach against what they conceive to be impious or immoral.

There is, you say, *A stronger Ob-* Page 40.
jection against this Practice, viz. That it is unlawful, and first introduced by the Devil, who ingrafted Job of the confluent sort of Small Pox.

First, Sir, I must take the Liberty of calling you to Order, and desire you to proceed methodically. The *Unlawfulness* of your Practice, does not occur first in my Sermon. Neither do I advance as Fact, that it was *first introduced by the Devil, &c.* These are not my Words nor Sentiments: *What I said in that Case was conjectural only; My Words are,*
that,

that, *The Devil* by some venemous Infusion into the Body of *Job*, might raise, and his Distemper might be, and, *perhaps* conveyed to him some such way: You see I speak not *positively* but *doubtfully*; and yet you, Sir, are so disingenuous, as to turn my Words into an affirmative Proposition, as if I had laid that down for a *Truth*, which I only propose as a *Query*. I said indeed, and say still, that my *Supposition* is possible, but I neither did, nor do lay it down as evident or undeniable. If you would invalidate what I have supposed, your Business is to advance some other Hypothesis, which you take to be more likely, and let the World judge.

Whereas to pervert a Man's meaning, or to make a ridiculous one for him, and draw conceited Consequences from it; looks like the Artifice of a Mountebank with his Jester, a Design to impose upon the weak Part of Mankind. The

The *important Consequences* drawn from my useful Discovery, as you are pleas'd to term it, are not worth taking notice of; but to shew you, Sir, that I am willing to bring the Matter between us, to as fair and speedy an issue as possible, I'll allow them all but the last to be true, and no weakning to my Supposition still.

It may be, *Sydenham* was no more the Inventer of the cool Regimen, than *Dr. Harvey* was of the Circulation of the Blood: It may be true also, that *Job's* Friends might be Three Weeks before they could get to him; for it appears, that they came *from far, every Man from his own Place or Country*: And it would require some time before they cou'd possibly hear the News; some more, in making the Appointment to go together, and the rest in performing the Journey. Or if you like it better, they might be as you
say

say *Tardy*, in paying their Respect to their unfortunate Friend. But lastly, I cannot allow you, that his having no *Delirium*, &c. proves *that they* (the Small Pox) *were more gentle than the common Ones*: For the Scripture intimates, that he was *all over* stricken, and in most *grievous Pain*; without any Interval of Ease or Insensibility, which I look upon to be an Aggravation of a Man's Misfortune, or Distemper.

But supposing all you have said to be true, what is my Hypothesis the worse? There is nothing contradictory in any Consequence you have drawn *for me*, either to the *Truth* of the Story, or the *Use* I have made of it.

Page 41.

Next, Sir, you start a Question, *Whether an honest Man can do that which the Devil has done?* And resolve it in the Affirmative, that he may: As for Instance, *He may, nay, be is bound to assemble himself with*
the

the Sons of God, to believe, and to quote Scripture. That is to say, an honest Man is obliged to go to Church, to make Profession of his Faith, and to read the Bible: who denies it? These are all laudable Actions duly performed, but that cannot be as the Devil has done them; his Intention in doing these Things was always evil: Whereas an honest Man's is perfectly the reverse. This makes a wide Difference in the Case, and destroys your Affirmation; and here, Sir, give me leave to make another Discovery to you: *The Devil never quoted Scripture* in its genuine Sense, since it was extant. Now if a good Christian should mistake its meaning, that is, according to you, should quote like him, I hope there is Allowance to be made for an innocent Misapplication; but what Excuse is there for malicious Perversion?

But what you would infer from

Satan's Example, is none of the three Things you mention, but a Fourth, namely, *Inoculation*, which you would make us believe an *honest Man* may practise, although the *Devil* be the Author of it, and which you hold your self bound to do, as much as any other religious Duty. This is an high Compliment to your Practice, but a very indifferent one to Religion: Is *Inoculation* then arrived to such a Certainty, as to stand upon an equal Foot with Faith? Or do you think the neglect of it, as plainly impious, as locking up the Scriptures from the People? I cannot see what Obligations you can have as an *honest Man*, to advance such singular Notions, and engage so warmly in behalf of a Practice, which is at best *Suspicious*. You go on:

Page 41.

I readily agree with this Reverend Divine, that if inoculating the Small Pox be an unlawful Action, it
can-

cannot be justified by the Good which may ensue from it. Very well, so far we are agreed: And here you call upon me to prove the Unlawfulness of it, by some *positive Command*: If you will take no Text for Proof, but what mentions *Inoculation*, 'tis, I must confess, not so easy to give it you. But if you will wave the Privilege of a *Term of Art*, and come to the plain undisguised meaning of the Word, 'tis possible you may arrive at some Satisfaction.

Give me leave then to define *Inoculation*, that we may not amuse Mankind, nor misunderstand one another.

Inoculation, in your Sense, is an *Engraftment of a corrupted Body into a sound one: An Attempt to give a Man a Disease, who is in perfect Health, which Disease may prove mortal.*

This I said was Tempting Providence, not unlike the Case of our

Page 46. Saviour, when he was tempted to cast himself down from the *Pinacle of the Temple*, to which you reply, *Put the Case as disadvantageously as possible, it more resembles that of a Person who leaps out of a Window for fear of Fire; and surely, that can never be reckoned a mistrust of Providence.*

No certainly, Sir, if his House be really on Fire, and the Stairs burnt, 'tis the only ordinary probable Way of Safety left, and if the Leap should kill him, the Action cou'd neither be called *sinful* or *imprudent*: But what should we say to a Man, who jump'd out of the Window, when his House was *not on Fire*, only to try, what he *might* perhaps be forced to do hereafter? This mad Action exactly hits the Case between us. For if my House be *not on Fire*, that is, *If I am in no apparent Danger*, what need I jump out at the Window? What Occasion is there to inoculate me?

me? And if *it be*, that is, if I am *sick already*, then I am not capable of taking so *extraordinary a Leap*, that is, I am not a *proper Subject* for your *Practice* at all.

To carry on your own Allegory, Page 7.
 I would ask you, Sir, what Human or Divine Authority you have to *set a Man's House on Fire, i. e.* put a Man who is in *perfect Health*, in danger of his Life by a fit of Illness? His own Consent is not sufficient, because he has no more *lawful Power* over his own Life or Health than you have, to put either of them *unnecessarily* in hazard: Now to prove the Necessity of your Practice, you say, That *Anxiety and bodily Pain* Page 45.
don't differ so much, as to make an Action lawful in one Case, sinful in the other. Under Favour, Sir, what have you as a Surgeon to do with *Anxiety?* The Removal of *Bodily Pain* is indeed your proper Province, and will justify the Use of the severest

rest Methods: But *Anxiety* is a Sin, which you have nothing to do with, but avoid, Μὴ μεεμνήσασθε εἰς τὴν αὔριον,
 Mat. 6. ult *Ne anxie cogitetis de die crastino,*
Take no (anxious) Thought for the
Morrow: Which, whoever does, offends against a *positive Precept*: And so to take your Method of Cure, is no better than to commit one Sin to get rid of another.

Since you thus act out of your Way, and without Authority, what amends can you (willingly) make to the Friends of the Deceased, in Case of a Miscarriage? Or what Answer can you give the Prince, if he should enquire of the loss of his Subject? The Plea of no Malice pre-pense, might, 'tis true, acquit you of *wilful* Murder; but still you have robbed a Man of Health and Life without Authority; and great Consolation, no doubt, it must afford to his surviving Relations and Dependants, and entire Satisfaction to the
 Ma-

Magistrate to have *five or six Exotics* assign his Death to some other Cause, or join in the Surprize, and say -----
Who'd ha' thought it?

Perfect Health, which is the most valuable Blessing of Life, ought not to be parted with or hazarded for any temporal Consideration ; why then, do you *Inoculators* tempt us to part with it, without being absolutely certain of its Restoration and Confirmation ? Why Health. But I have it already. Ay, but the Continuance, Sir. How do you know, but mine may continue ? Or how shall I be secure from Danger ? We'll bring you under such a *Regimen*, that there shall be none, or what's next to none ; no *Fever*, but a *Febricula*. Gentlemen, 'tis my way always to live sober and temperate, so that I apprehend I stand in need of no such Preparation. Well then, we may proceed without. No, Sirs, my Constitution is already good, my
Pulse

Pulse keeps just measure, my Blood circulates freely, my Spirits, you see, are up, and you must excuse me from disturbing this harmonious Composition, to be at best no better in Health hereafter, and in the mean time to invite *Distemper* and *Deformity*, which for ought you can promise me, may come attended with *unforeseen Calamity and Ruin*.

This is a pretty fair Representation of the Merits of *Inoculation*, for distempered Bodies are by your own *Confession*, improper to be ingrafted: Your Practice is upon those
 Mat. 9. 12. who in our Saviour's Sense, *Have no need of a Physician*: You indeed say, they have; but whether *your Testimony* ought to prevail against *such a Testimony*, let any Body, but the *Inoculators* themselves, be Judges.

Some of your Abettors, who cannot get over the Point, of the Magistrate his having a Power to
 in-

inflict Diseases, very gravely deny
Inoculation to be any other but a
Remedy; tho' it has proved *Fatal*.
 You indeed go not quite so far,
 but assert the Magistrates Right in
 this Matter, to inflict Diseases *ex-*
ternally and *internally* in Cases of
Mutilation, and *Executions by Poi-*
son. The latter was once a *legal*
 Punishment at *Athens*, as the for-
 mer is sometimes put in Practice a-
 mong us in *England*. But neither
 of these two Cases, come up to the
 Point in Dispute; or contradict any
 Part of my Sermon. I had said,
 that *no Man, let his Crimes be what*
they will, was ever yet condemned to
an immediate Sickness. You deny
 it, by asserting, That the Magi-
 strate has a *Power to cut his Ears*
off ---- or *sentenced to lie languishing*
in a Fever: Yes, *Socrates* was poi-
 soned with a *cold Potion*. I pray,
 Sir, what is all this to the Purpose?
 The Intention of the Magistrate is,
 D ei-

either the Recovery or Destruction of the Delinquent, in the due Prosecution whereof, if Accidents, beside his Intention should fall out; as for Instance, suppose *Whipping* should cause a *Mortification*, and the Person die; neither the *Disease*, nor the *Death* can be imputed to the Magistrate, unless the Punishment were *illegal*: He purposed not his *Death*, when he purposed his *Recovery*; nor can he be said to give him a *Disease*, which may arise from a bad Constitution, of which he is no Judge: And there is this material Difference between the *Magistrates* Practice and *yours*, That his *Object* is *proper*, his *Intention* *right*, and the *Circumstances* to bring it about *lawful*: The *Second* of these Requisites, which constitutes a good Action, you profess to have, but it still remains to be proved, that you are not *defective* in the other Two.

I appeal to what you say above, whether *Mutilation* is rightly ranked among the number of *Diseases*. *Morbus est ille Corporis Status, qui functiones animales lædit.* It may have fallen within your Observation to take notice of several Persons, naturally defective in some Part of their Body, or made so by legal Authority, whose animal Functions have been no Ways obstructed, and therefore according to you, cannot be reckoned in the Class of the Distemper'd.

But supposing the Magistrate to have a Power to inflict *Diseases*, I don't see what that makes for *Inoculation*. Unless the *Inoculators* were Magistrates, or the Magistrates Favourers of *Inoculation*: And even then, we must be *Criminals* before they can practise upon us *legally*; the Magistrate cannot punish but for Sins that are manifest: This proves indeed, that your *Patients* in *New-*

gate had no Injury done them, and they are the only Instances you have to produce, wherein your Duty and Profession did not contradict each other, because their Lives were forfeit to the Law, which gave you a Power to use them as you should think fit. I wish I could say as much of your Proceedings since, 'twould be more agreeable to my Inclinations, for I assure you, Sir, I take no Pleasure in finding fault. And I hope the ensuing Parliament will prevent me giving you any more trouble about this Matter: And should, as you say, a Law be made, that the *Inoculators should be punished, with the Inoculation of some Disease*; whether I shou'd think such a *Law sinful* or not, I shou'd proclaim the *Judgment righteous upon you.*

----- *Lex non est justior ulla*
Quam Necis Artificis arte perire sua.

Surely you cannot be in earnest, when you talk of Surgeons, who cut off Limbs, notwithstanding the Law against Mutilation; if you are, I pray explain to me, how Mutilation, which is generally taken in a *bad Sense*, and signifies, *making a Man defective unlawfully*; and Amputation, which is taken in a *good One*, and imports, *cutting off of Necessity*, which cannot be against Law, because it has none, come to mean one and the same Thing: How evil Intent, and good Intent can stand upon the same Foot, and to *destroy* be no other than to *preserve*.

Till you shew me, how these Contradictions can be reconciled, and a *necessary Practice* be drawn into Precedent to warrant an *unnecessary one*; you must excuse me, that

that I take you to be of the number of those, who call evil Good, and Good evil, who put Darknests for Light, and Light for Darknests, who put Bitter for Sweet, and Sweet for Bitter; against whom the Prophet has denounced a Wo!

I intended not to have taken leave so soon, but upon perusal of a late *Plain and short Account*, I find most of the Remarks, which you and others have made upon me, are sufficiently obviated*: And if the Physical part of it be as good in its kind, as the Moral, I shall expect to hear, that you have relapsed into that *violent fit of Sickness*, which no wonder the reading of Dr. *Wagstaffe's* Letter threw you into.

I had almost forgot to take Notice, that among all the advantageous *Symptoms of Inoculation*, I do not remember any one so *Squeamish* as

* See Mr. I. Massey's *Plain and Short Account of Inoculation*.

the following, *viz.* That it is a *Diagnostic* of a *Man's Affection* or *Disaffection* to the *Government*: For, says your Brother Brady, *I wish the happy Conduct of the Royal Family in this Particular, has not out of an abundant Respect, occasioned some People's Zeal against the Practice.* I assure the Doctor, that I neither have, nor expect *Place* or *Pension* under the *Government*; and yet I think, nay, am certain, that I am as good a *Subject* as *some who have*; and intend so to continue. My *Motives* to *Obedience* are not *regimental*, nor selfish, nor sordid. They flow from an higher and better *Principle*. I obey because it is my *Duty*. I am *subject*, not only for *Wrath*, but also for *Conscience* sake; which with the *Security* I have given the *Government* (part of which shall never be inoculated) ought to make me as little suspected, as any other peaceable *Man*. I proceed to say, that I am
so

so much concerned for the Good of the *Royal Family*, that I *wish* (as well as *Dr. Brady*) that what I have heard reported, may *not* be true; *viz.* That the *Princesses* are *not yet well*, nor have enjoyed so good a State of Health since, as they did *before* their *Inoculation*. I *wish* also the Conduct in this particular, may (by God's over-ruling Providence) prove *Happy*. I *wish* that this may be the *only* Pattern they will ever set, which we *may not* follow: And I *wish* the Doctor more Candour toward those who differ from him, than to insinuate that they are guilty of *High-Treason*; and a better Argument even for this Practice, than to cry ---- *Inoculation*! ---- King *George* for ever!

And so, Sir, taking the Liberty of putting in my Claim for a share of Loyalty and *Public-spiritedness*, as well as the *Inoculators*; and professing my Intention in making this Opposition to your Practice, and
De-

Declaration, that I will proceed in't,
arises *principally* from the Concern I
suppose my self to have for the com-
mon Good.

I am,

Sir,

Your Humble Servant,

Clerken-well Close,
Octob. 6th. 1722.

Edmund Maffey.

FINIS.



(25)
Declaration, that I will proceed in
articles previously from the Council I
suppose my self to have for the com-
mon Good.

I am,

Sir,

Your Humble Servant,

Edmund Massey.

Given under the
Great Seal of Great Britain

FINIS

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