

An address to parents, on the subject of inoculation for the small-pox / By William Turner, jun.

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AN

ADDRESS TO PARENTS,

ON THE SUBJECT OF

INOCULATION

FOR

THE SMALL-POX.

BY WILLIAM TURNER, jun.

Therefore choose life, that both thou and thy seed may live.

DEUT

NEWCASTLE :

PRINTED BY HALL AND ELLIOT,
AND SOLD BY JO. JOHNSON, LONDON

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ADVERTISEMENT.

THE Substance of this Address was first published in the Newcastle Newspapers for April 1786, in the Form of a Dialogue between a Clergyman and his Parishioners, (since reprinted in the Christian Miscellany for January 1790,) and afterwards enlarged into a Sermon, and preached to the Parents of the Sunday Scholars, with a View to recommend an excellent Plan for General Inoculation, which has been attended with good Success. At the Request of several valuable Friends, it has again changed its Form. Every Thing which particularly related to the Newcastle Plan is left out, and several new Arguments are introduced.

AN
A D D R E S S ,

&c.

AMONG the various methods, by which it hath pleased Almighty God to preserve upon our minds a constant sense of the uncertainty of human things, and to convince us, that the present is, at best, but a temporary state of being, the *diseases* which are permitted, from time to time, to warn us of our latter end, or actually to bring us to it, are the most remarkable and important. Of these, some creep upon us with lingering steps, and, by the slowness of their approach, seem intended to afford us time to get ready for our *great change*: others, by the quickness and violence of their attacks, hold out an

awful lesson, at least to survivors, of the necessity of being *always* ready.—But of all the diseases to which mankind are liable, none are more remarkable, than those which happen only once during life, and that chiefly in the earlier stages of it. These appear to be particularly designed to remind parents of the uncertain tenure by which they hold their offspring, and of the entire dependence of both parents and children, upon the great common *Father of all the families of the earth.*

Of this latter class, the most formidable and fatal is the Small-Pox, when caught by common infection. This disease attacks, without distinction, the old and the young, the rich and the poor, with so few exceptions, as to be properly deemed universal. It rages during every season of the year, but is perhaps most frequent during the summer months, when it is sure to be most fatal. Every constitution, and every state of body, is liable to receive it, whether in proper or improper circumstances, or though labouring under other diseases. It is itself a disease most loathsome and nauseous, both

to the sufferers and those who attend them; quickly reducing even youth and beauty to a mass of corruption, so offensive to every sense, as to require the utmost regard to duty, to overcome the natural reluctance to come near and take the necessary care of it, even in those who have themselves no dread of the disease; and with respect to all others, the wretched victim becomes the object of the utmost terror and affright. The chance of surviving, too, is less, perhaps, than in any other prevailing disease to which the inhabitants of this country are liable. By the most exact calculations, it is found, that the proportion of deaths is at least *one* in *six* of all that are attacked by it; and, as every town and village, and even populous neighbourhood, has, in its turn, experienced its ravages, and cannot expect to be long free from it, so it appears, from the best information, that not less than *thirty thousand*, annually, fall the victims of it, in these kingdoms only*.

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And

* Walker, p. 449, makes them 55,555; but perhaps, this may be over-rated; and I would choose to keep rather under, than over the truth.

And of those who survive, how large a proportion carry with them to their graves (frequently to a *premature* grave) deplorable marks of the effects of this distemper? The best that can be expected is deformity of face, in consequence of the numerous pits and scars which are eaten in the skin by these corrosive ulcers. But this is a trifle, when compared with the frequent instances of lameness and blindness, the various consumptive, and other complaints, which are the consequences of it; and if the Scrophula, or Evil, should be in the constitution, it is often aggravated by it in an alarming degree.

Such are the effects of the small pox, when received by common infection, or as it is usual to call it, in the *natural* way. But I think this manner of speaking of it highly improper, because many are led from thence to conclude, that any other way of receiving it is *unnatural*. Whereas the infection is, either way, equally natural, that is, produced by the appointment of the author of nature, whether it be received by having the whole body brought amongst, and breathing into the
lungs

lungs (that delicate and tender organ), the contagious steams arising from the diseased patient, or by applying a small quantity of the infecting matter to a scratch in the arm. We have seen what are the consequences of the former way; let us now examine the effects of the latter, which is called Inoculation.

The experience of seventy years has now proved beyond a doubt, that the small pox received by inoculation, is almost always attended with a mild eruption; *before* which the patient feels little or no sickness, *during* which he experiences scarce any of that difficulty of breathing which otherwise produces so many bad effects, and *after* which there is no such thing as that *secondary fever*, which destroys the greater part of those who perish in the way of accidental infection.

And it must be evident to common sense, that this *natural* mildness of the disease thus produced, must be greatly assisted by the following advantages, which cannot be enjoyed except by means of inoculation.

The

The inoculator has it in his power to choose the most favourable season of the year; he has an opportunity of preparing his patient, if he find it necessary, by a proper course of medicine and diet; the exact period of infection being known, he may be directed to avoid taking cold, improper food or exercise; and can run no risk of suffering by improper treatment—by being kept warm, for instance, or by encouraging perspiration, which infallibly renders the disease more violent; and the natural dread and horror of the common disease, which greatly aggravates the symptoms of it in this way, is considerably abated.*

The

* These advantages are enjoyed in the most perfect degree by infants, from the second to the sixth month; a period which seems, in great towns, especially, where there is such continual hazard of the disease, to be, of all others, the most proper for this operation. In their case, no preparatory course of medicine or diet is required; the milk of the mother supplies the mildest and most cooling food; the patient is much more easily managed, particularly with regard to the necessary precautions, and to its being preserved during the disease in a cool air; with respect to itself, it feels little, and nothing in the way of apprehension; and the tender and delicate texture of the skin seems peculiarly fitted

The consequence of all these favourable circumstances, as is found by the most accurate examination, is, that instead of one in *six*, not one in *three hundred* dies by the inoculated small pox; and that if the practice were to become universal, full *twenty-nine thousand* lives would be annually preserved.

Such being the salutary effects of inoculation, it is no wonder that those who have duly considered these effects, should be eager to have recourse to it for the preservation of their own children; and that all who are anxious for the prevention of much private distress, and for the advancement of the public prosperity, which is so intimately connected with the increase of population, should be desirous of encouraging it among their neighbours. To this benevolent and public spirited purpose, several

fitted for suffering the infectious matter to pass through its pores, and thus producing a mild eruption. There is another advantage attending this period, which is of no small importance to poor people, viz. that the mother's time being already employed, in a good degree, in the ordinary nursing of her child, the additional attendance required during its passage through this very mild disease, will be productive of little inconvenience.

several excellent charitable institutions, both in London and in the country, are entirely devoted; with this view, also, many opulent individuals have been at great pains to introduce it among their tenants, work people, and other dependents; and the Faculty have shewn such a laudable readiness to contribute the utmost of their assistance to the establishment of the practice, that the poor may, almost every where, have their children inoculated *gratis*; and have even, in some cases, been assisted with money, clothes, medicines, &c. during the course of the disease.

But as there still subsists, especially among the lower classes, a great and general prejudice against the practice of inoculation; and as some of the most popular grounds of this prejudice have obtained a degree of credit by claiming to be founded upon religion, and are, in truth, only a misapplication of principles which are good in themselves; I cannot but consider it as a part of my duty, as a teacher of religion, to offer the following serious address and exhortation to parents on this important subject.—

It

If you have read, with any degree of attention, the comparative statement which has been made above of the different effects of the small pox as received by accidental infection, and as communicated by inoculation, you must be sensible, from your own experience and observation, that the statement is perfectly just and fair, without enlargement on the one side, or concealment on the other; and you cannot but wish—it is not in nature that you should wish otherwise—that your own children may be visited with the disease in its mild and safe, rather than in its violent and fatal form.—What you wish, it is in your power to secure. It is in your power, *by inoculation*, to avoid, almost entirely, both pain and danger: and, if you neglect this expedient, you can expect no other, than that your children will shortly be attacked by the distemper in all its malignity and violence; which will not only *carry off great numbers* of them, but will probably leave, among those who survive, *lameness, blindness, and other dreadful consequences*. Between these alternatives you have your choice: the consequences are fairly set before you, and your eyes are open to behold them.

them. Who, then, but yourselves, are to blame, if you leave your children to perish?

But it is not merely a sense of duty to your children; a regard to your own comfort and happiness should lead you to the practice of inoculation. Consider the great advantage of it in delivering you from grievous and perpetual anxieties for your children. The state of a parent's mind whose offspring are in daily hazard of perishing by a cruel disease, must be one of the most distressing imaginable: the sight of a person afflicted with it, the report of its being any where in the neighbourhood, the very sound of the name,* must fill him perpetually with terror and apprehension, and one should suppose he would fly to the first fair opportunity of removing his distress.—Consider, too, that your children get over the disease at a period of life in which they are not sensible
of

* In France, where the prejudices against inoculation still subsist in all their force, the horror of the small pox is such, that, I am informed, it is considered as a breach of good manners, and indeed indecent, to mention the name.

of any hazard, and quickly forget the pain or uneasiness; and afterwards, when they are grown up into life, are free from all concern or distress about it. How many do we see who, to the latest hour of their lives, can never shake off their fear of this disease, but shudder at the sight of an infected person, as the most formidable object they can behold? How unfit do they thus become for various stations and services, to which you know not but your children may be called? But from all this terror your children, if inoculated, will be free; they will be able, without fear, to engage in any line, however exposed to the danger of infection; nay, may even pass through whole hospitals of infected patients without the slightest apprehension of danger; and will often return their grateful thanks to their parents for having saved them the uneasiness which they see others express.

“ But what, then,” you will be ready, perhaps, to say, “ can you, Sir, who
 “ profess to teach submission to God’s
 “ will, exhort us to presume so far as to
 “ take his disposals out of his hands, and
 B “ choose

“ choose our own time of sickness and
 “ disease? Can you, whose business it is
 “ to prove that all things are fixed and
 “ determined by God, persuade us that
 “ we may change the decrees of the Al-
 “ mighty?”—Now as for what God has
 fixed and determined, I do not presume to
 declare any thing: in this respect, I fear
 we are far more peremptory and particular
 than becomes us. I believe, as firmly as
 any of you, that all things are appointed
 by the providence of God; but this I also
 believe as firmly, that he has appointed
 all things with a reference to second causes,
 or to that course of nature which he has
 been pleased to appoint. As with regard
 to a future state he has set good and evil,
 life and death, before us, to choose
 for ourselves as rational and moral
 creatures, so also with respect to the things
 of this world—our subsistence, our health,
 and our life,—he has manifestly
 permitted us to see the consequences of
 two different ways or methods of acting,
 and to make our reasonable choice accor-
 dingly. If we choose right, we find the
 advantage of it; if we choose wrong, we
 are, so far, sufferers.—Nay, he has pur-
 posely

posely made us subject to suffer many dangers and inconveniences, in order that we might be put upon exercising our faculties to avoid them. He has made us subject, for instance, to die by hunger, but he has made us capable of avoiding this calamity, if we please, by diligence: he has left us to perish by the severities of winter, if we take no pains to guard against it, by making clothes and building houses: in like manner he has made us liable to a variety of diseases, and the Small-Pox among the rest; but he has enabled us to prevent some, and to cure others, by a variety of precautions and remedies, and, among the rest, by inoculation.

When, therefore, you ask me “ what
 “ right have we to take God’s work out
 “ of his hands, and not to wait his time
 “ for bringing it upon our children,” I
 answer, why do you not carry your
 question forwards, and ask, “ how
 “ dare I take physic when I am sick, since
 “ I know not but my sickness may be the
 “ messenger of death; or if not, God
 “ needs not my assistance to bring about
 “ my recovery?—If a house be falling in
 B 2 “ the

“ the street, what occasion have I to get
 “ out of the way, since, if God does not
 “ intend that I should be killed, it is im-
 “ possible for stones or timber to hurt
 “ me? Or why should I eat my victuals,
 “ or put on my clothes, since, if it be de-
 “ creed that I must die, my eating or
 “ covering myself will not keep me alive?
 “ —Nay, what right have I to work for
 “ food or clothing? is it not impious
 “ to presume that I can procure them by
 “ my own pains and labour?”—Is not
 such a string of absurd questions (all ne-
 cessarily following from yours) sufficient
 to teach you, my good friends, that that
 is God’s time for any thing, when he ena-
 bles you to perform it to advantage? You
 eat your food and wear your clothing
 by God’s permission, and with his high
 approbation too, when it is the fruit of
 your own honest industry: Why, then,
 should he not approve of your bringing a
 disease upon your children, when he fur-
 nishes you with an opportunity of doing
 it to the best advantage, and with an al-
 most absolute assurance of safety; rather
 than of that supine and listless negligence,
 which, under a pretence of submission to
 his

his will, must leave yourselves and them exposed to the daily dread and terror of receiving it in its most frightful and fatal form? Or why should this be the Devil's time, as some wild objectors have impiously said, and that alone be God's, which gives your children scarce a chance of escaping. Does he who sent his Son to *save* and not to *destroy*, and who directs us to *judge of every tree by its fruits*, adopt the most destructive method of dealing with his offspring? Or is he who, the scripture tells us, is *a murderer from the beginning*, so altered in his nature in these latter days, as to have become beneficent and kind to men?

I therefore think it clear, that you would charge me very unjustly with a want of submission to the Divine Providence, for only advising you to make use of *means which it has appointed*, for lessening a necessary evil. I call it necessary, because in a large town or populous neighbourhood, the Small-Pox are constantly prevalent in some quarter or other, so that you can never be certain that your children will escape them; nay, rather you may be morally certain that

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they

they will not: And, I think, I am warranted to call inoculation a *mean appointed by God*, since the success of every part of it depends upon his co-operation. As the husbandman that sows his seed has no power of making it spring, but must wait for the rain and warmth of heaven to raise up the fruit of his labours; so here we must look for God's influence and blessing upon the laws of nature which he has established, without which, the incision and the matter which we apply will signify nothing. Surely, then, we may conclude, that, if done with a proper sense of submission to God, and with an humble hope that he will accompany it with his favour and blessing, so excellent an expedient for securing the lives, the health, and the comeliness of our children, is as much an act of duty to them, as it is to restrain them when in danger of doing wrong, or to punish them when they have done it, rather than by leaving them entirely to nature, to run the hazard of their contracting a deformity, or suffering a total destruction, of their moral principles.

I can, therefore, see very little indeed in this very common objection against inoculation; and to those who would “ shew the opposition between divine re-
 “ signation,” and this salutary practice, either by such fallacious reasoning, or by wildly quoting the scriptures in their favour, as one man in particular has done*, saying, *He that loveth his son or daughter more than me, is not worthy of me*; I would reply, in the words of the same divine person, *I also will ask you one question, Is it lawful to do good or to do evil, to save life or to destroy?*

“ But still,” you will say, “ we can
 “ by no means reconcile ourselves to the
 “ notion of bringing a distemper upon our
 “ children.” And, to be sure, no man in his senses would make his child sick, for the sake of sickness; but to make him sick in such a way, as may probably be of service to his health, is not only lawful and right, but what we do, what we cannot avoid doing, every day. When I give him a dose of physic, or apply a blister, when I bleed him, or draw his teeth, I
 certainly

* A Mr Massey; See Kirkpatrick, Intr.

certainly bring on a distemper, and give him great pain for the time. Now if I may lawfully do this, by giving him something by his mouth, or laying something on his back, why may I not make the same use of his arm or leg; or why not by putting something into his arm, as well as by taking something out? Or if I may lawfully make him sick, for one day, why not for two days, a week, or more, as the case may require? And that this is a case which requires it, is plain, because there is a perpetual danger of infection in the common way, from which, though God can preserve your children if he will, yet I know of no warrant you can have to assure you that he will. I therefore cannot but think, that he who, being equally liable to the Small-Pox with others, is continually in the way of them, without taking any measures for his safety; however, some may call this faith or submission, or any fine name they please, is chargeable, in fact, with high presumption.

Questions of this sort are sometimes made plain by similitudes: The Small-Pox, says one, may be compared to a river, across which

which mankind must pass; inoculation is like a boat, which may be used as a means of passing over it in safety; but they who suffer their children to become the victims of the accidental Small-Pox, are like those, who, neglecting the safe conveyance of the boat, plunge into the water, and struggle with the danger of the stream.

Or suppose, we take a similitude from an opposite element: If I have not had the Small-Pox, there is some quality in my body, call it what you will, that disposes me to take the disease; some *fuel*, suppose, that wants nothing but a spark to set it in a flame. The air which surrounds an infected patient, or any thing which has been near him, before it has been purified, is full of these sparks, if I take them in by my breath, the fire will burn vehemently, and consume, perhaps, the whole body; but if I put a little matter into a scratch in my arm, the fuel burns away with a gentle warmth, without any, or with a very trifling hazard. Why, then, must I wantonly expose myself to danger? Surely, the law of self-preservation, which is the law of God, requires me to pursue the safest method.

“ But

“ But can we be certain,” perhaps some of you may say, “ that our children will “ even thus be secure from danger ?

Why, this would be a strange question indeed, when you know very well, that the healthiest person living, is not absolutely certain of living for an hour. It has pleased the All-wise Governor of the world, to provide for the exercise of our rational faculties, and to excite and secure our dependence upon his providence, that no human affairs, not even our necessary sustenance, should be exempted from danger, and attended with absolute certainty: Why, then, should certainty be expected in this case? I once knew a person who died by a vomit, and persons have sometimes bled to death after a vein has been opened, or a tooth drawn; but would any one for that reason refuse an emetic, or submit to the torments of a tooth-ach. The proper question is, “ Where lies the greatest “ danger?” for of two evils we are certainly to choose the least, if we would act as reasonable creatures. Now, where the greatest danger lies, and what, therefore, ought to be avoided, is plain from the account

count

count which you have read above. You there find, that one in six dies of the infected Small-Pox, and not one in three hundred by inoculation; that is, that a person who is inoculated, has more than fifty times the chance of one that takes hem in the common way. A much less disproportion would, in my opinion, be fully sufficient to justify the practice.

“ But how,” you will probably each of you object, “ if *my* child should be that
 “ one in three hundred? How shall I
 “ answer it to myself, that I brought this
 “ disease upon him; and what will *you* say
 “ for having persuaded me to it?”

With respect to this objection, as far as it relates to me, I confess, that at first it had determined me to say nothing to you about inoculation; but when I came to consider, whether I would rather choose to have it three hundred to one that this should not be the case, or six to one that each of you should lose your children for want of some such advice, I did not hesitate to alter my resolution; for my face would, indeed, have been covered with
 shame

shame, if I had then presumed to ask, "Why did you not inoculate," and had received this reproachful, but deserved reply, "Because we thought it was wrong, and you took no pains to convince us that it was right?"

With respect to the objection as it concerns you, I will submit to you the answer, which, as a parent, I have made to it myself, viz. that though I should doubtless be much affected by the loss of a child by the Small Pox, as well as by any other disorder; yet, as I should be conscious to myself, that I had adopted the most likely means of saving its life, from a disease of uncommon danger, I should endeavour to satisfy myself with having thus discharged my duty, and humbly resign my child to God who originally committed it to me, as a sacred and important trust, to be educated and fitted for himself; to be *preserved* from every *threatning danger*, and prepared for useful services, by such means as the careful application of the faculties which God has given me to the means of information he has brought within my reach,
have

have convinced me it is *wisest* and *best* upon the *whole*.†

C

But

† “ *Your conscience, you say, will not permit you to be inoculated, lest you should become necessary to your own death.*
 “ *But would your conscience trouble you, were you to be thrown from your horse, and your life endangered, as you were riding out to take the air for your health? would your conscience trouble you, if, in order to prevent an apprehended malady, your surgeon touched a tendon in bleeding you? or does your conscience trouble you, whilst you are incurring the continual hazards of a sea-voyage, and the dangers of a foreign climate for the sake of your pleasure, for the improvement of your understanding, for the increase of your gain, or for the preservation of your constitution? In these, and other similar instances, which are every hour occurring in life, you judge the best you can, for yourself, and for your friends, whom either nature or choice has put under your direction; you follow that plan of conduct, which your own understanding and the advice of the skilful tell you, bids fairest for the safety of your person, and the success of your undertakings; and then you, usually and wisely, leave the event to the will of the Almighty, who disposes all things, as he sees to be most fitting and convenient for the good of the whole. Man is a weak, narrow-sighted, dependent and fallible creature; he was made to be governed by probabilities; and whilst he is governed by the greater probability, as far as such probability, upon mature and impartial deliberation, appears to his best understanding, he need be under no apprehension of incurring the displeasure of that Being, who has made him what he is.”*

From Bishop Squires Sermon, 1760, p. 24.

But consider, on the other hand, my worthy friends, the case of those poor children, whom you shall neglect to inoculate; and reflect upon the sensations which you must feel, if, slighting the present opportunity, you should quickly behold their deformed and lifeless bodies, the victims of this cruel disease, and wish, too late, that you had availed yourselves of the advantages which this most excellent expedient thus offers to your acceptance.—

There is another objection, which is rather of a physical than a moral nature, but being often urged by those who have got over all other objections, requires to be considered. It is “that there is a danger
“ of conveying other diseases into the
“ constitution along with the small pox.” Now whether every disease and infection has its own peculiar seed, and method of propagation, or not, it seems certain that the pock, or pustule, which contains the small-pox matter, is produced by that disease only, and contains nothing but that matter. This, at least, is quite certain, that *no such distemper has ever yet been proved to have been at the same time thus communicated.*

On

On the contrary, persons have been inoculated from scrophulous and scorbutic † patients, and *from persons who had the itch,* ‡ without taking any thing but the small pox. What may have given some colour for this objection, may have been the appearance of scrophulous symptoms after the small-pox in children, whose parents had the Evil: but where this happens once after the small pox by inoculation, it happens ten times after the disease by infection: so that the late Dr Cullen advised such patients to be inoculated, when they were in danger of infection, as the best means of preventing the aggravation of their constitutional disease.

After all I am aware you will object
 “ the great dislike of others to it, and the
 “ clamour which they make against it.”

Now if a man must never do his duty, till all the world is convinced what that is, it will be a long time indeed before he arrives at any satisfaction. If you meet with persons resolved to condemn all who, upon

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serious

† Kirkpatrick, p. 137.

‡ From private information.

serious consideration, approve of this practice, desire them coolly to ask themselves, *What right have they to judge another man's servant?* And, having first engaged to use the utmost caution not to spread the infection, and given them warning to guard against it, lay the case plainly and calmly before them, viz. “ that in your deliberate
 “ judgment, after the most honest and
 “ exact enquiry, it is your duty to take
 “ this method for the preservation of your
 “ children,” and then intreat them seriously to consider, “ whether they would have
 “ you to contradict, or to obey, the inward conviction of your minds?” The answer, which every man, who has either reason or conscience, would give to such a question, will sufficiently direct you what *you* ought to do.

I have thus endeavoured, according to my ability, to offer a satisfactory answer to all the objections which I have heard made to the practice of inoculation. If I have succeeded so far as to convince any of its propriety, I shall think my time has been well employed. I must not, however, dismiss this subject, without further suggesting

gesting to such persons, a few hints of advice and caution.

And in the first place, let me intreat you to shew the strictest compliance with the rules laid down by the Inoculator: particularly that you do not obstinately resist, as I have seen some injudicious people do, his directions respecting the plentiful admission of fresh, cool air; which has always been found to be attended with the utmost relief to the patient; and is, indeed, one of the greatest improvements which have been introduced, of late years, into the treatment of all contagious diseases, but particularly the small pox.

II. That you pay a strict attention to *cleanliness* in every thing relating to the patient, particularly with respect to *changing of linen*, as often as you conveniently can.* This will not only be comfortable to him, but will prevent the infectious matter proceeding from him being collected upon it in such quantities as to be dangerous in the neighbourhood. And this leads me to the

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III. and

* The assistance of charitable persons in this way, would be particularly useful to the poor.

III and last caution, viz. That you be particularly careful to avoid spreading the infection among those who scruple to inoculate; by any unguarded treatment of your children or others, whilst under the disease. This is a duty which you owe, not only to the credit of inoculation (against which the only plausible argument that has ever been urged is this, “that it has thus
 “ been the means of spreading the infection in the common way”), but more especially to the rights and interests of others, which you are bound to attend to and consult as sacredly as your own.—If they be not convinced, by these, or any other arguments, they have the same right to abstain from inoculation that you, who *are* convinced, have to inoculate. In this case, as in many others, the Apostle’s direction is very excellent, *Hast thou faith? have it to thyself: and lay not a stumbling-block in thy weaker brother’s way.* You inoculate from a serious persuasion that it is your duty to avoid the fatal consequences of a distemper; be very cautious that you be not the means of bringing this calamity upon others. You have no right to diminish their security by the attention which
 you

you pay to your own. And this you are especially bound to observe, as it may be done without any expence or inconvenience, but only by a little additional care, applied to the observance of the following directions :

“ 1. Suffer no person who has not had
 “ the small pox, or who is connected with
 “ any who have not had them, to come
 “ into your house during the disease.

“ 2. After the eruption has appeared,
 “ allow not the patient, upon any account
 “ or pretence, to appear in the street, or
 “ other frequented place. If you have
 “ no garden, or back ground, he may re-
 “ ceive every advantage of fresh air at an
 “ open door or window; and will thus
 “ run no hazard of infecting others.

“ 3. Both during and after the distem-
 “ per, suffer no person, clothes, furniture,
 “ money, medicines, or any thing that can
 “ be suspected of conveying infectious
 “ matter from the patient, to go out of
 “ the house, till they be washed, and ex-
 “ posed to the fresh air. Foul linen must
 “ not be folded up and laid by, or upon
 “ any

“ any account be *sent out* to be washed,
 “ but be immediately thrown into cold
 “ water, and carefully washed and aired
 “ at home.—And let all uselefs infected
 “ rags be destroyed.”

“ 4. When the distemper is over, let
 “ the chamber be carefully washed, and
 “ every thing in it exposed for some time
 “ to the air.

“ 5. Till all this has been done; and
 “ till every scab is dropped off, and the
 “ patient has been carefully washed, let
 “ him not be permitted to go at large,
 “ so as to be in danger of approaching
 “ any person who has not had the dis-
 “ temper.”

By duly observing these directions,
 which are little more than what a regard
 to cleanliness requires, you will consult
 your own and the patients comfort, and
 you will avoid all hazard of discrediting
 the practice of inoculation, of spreading
 the disease in the way of infection, or of
 giving any just ground of offence or alarm
 to any of your neighbours.

N. B. IT

N. B. It is obvious, that if these precautions are so necessary in the mild state of the disease, it must be still more incumbent upon all those, who, either through prejudice or accidental misfortune, may happen to have received it by infection, to be very particularly careful in the observance of them.

And as those who are not convinced of the propriety of inoculation, have no right to prevent those, who are from availing themselves of its advantages, it is *their duty* to pay attention to the warning, which always either is or ought to be given, in case of inoculation, to be upon their guard against receiving the distemper from inoculated patients, by *suffering none of their families to enter an infected house, nor any person or thing from thence, to come near any of their family who are liable to the infection.* And this it is of greater importance to attend to, because it is a too common practice with parents, *notwithstanding their*

their objections to inoculation, to be just as much the instruments of bringing the disease upon their children, by exposing them without scruple, to take it by infection, from a patient who has a mild eruption, in hopes that they also will have them equally favourably in the NATURAL way, as they call it; though this way is, in fact, equally artificial, and proves itself, in its consequences, to be much more-unnatural, than inoculation. For instead of giving their children a mild disease, as they erroneously imagine, they run at least an equal risk of the worst and most malignant kind.

A PRAYER which may be used while
 Children are under INOCULATION:

O GOD, who settest the solitary in families, and buildest up the families of thy servants, we desire, at all times, to be very thankful, for the advantages which arise from our domestic connections with each other; and more especially for the comforts which we enjoy as parents, and for the benefits which we are encouraged to hope for hereafter, from the dutiful attention and support of our children. We look forward with anxiety to the approach of those distempers, which, in the course of thy providence, thou permittest to befall them; and we humbly trust, that thou wilt not be displeas'd, if we avail ourselves of the means which thy wisdom hath appointed, for lessening the danger; but that thou, who encouragest our honest endeavours to feed and clothe and teach our offspring, wilt also graciously accept and succeed every well meant attempt, to secure their lives and health. With humble submission, we, therefore, approach thy throne, beseeching thee to bless us in our present undertaking, and to make it effectual to the safety of our (*child*), and our own future comfort and satisfaction. Do thou, in whose hand are the issues of from death, protect

protect (*him*) during the progress of the disease, and bring (*him*) safely out of it; that both we and they may rejoice in thy mercy, and devote to thy service those lives which thou makest thy care.

We commit ourselves, in all things, to thy care and keeping; we esteem ourselves safe under thy protection, and happy in thy favour and friendship; and to thee, merciful father, we ascribe, through Jesus Christ, everlasting praises.
Amen.