

**The plague no contagious disease; or, The infection of the plague seldom, if ever, communicated by touching of persons infected, or, of goods brought from infected places, but the productive cause of the plague a fault of the air ... With some hints for the prevention and cure of the plague / [Anon].**

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THE  
P L A G U E

N O

*Contagious Disease :*

O R, T H E

*Infection* of the *Plague* seldom, if ever,  
communicated by *touching* of *Persons in-*  
*fected*, or of *Goods* brought from *infected*  
*Places* ;

B U T

The productive Cause of the *Plague*, a *Fault*  
of the *Air*, and the *Air*, the principal Cause of  
spread ng the *Infection*.

Proved from F A C T S.

W I T H

Some HINTS for the *Prevention* and *Cure* of  
the P L A G U E.

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*Cum Aer inquinamentis, quæ Hominum naturæ ad-*  
*versantur, plenus fuerit, tunc Homines ægrotant.*  
HIPPOCRATES de Miasmatis.

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MANNINGHAM, Sir R  
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# P R E F A C E.

**T**H E very great Apprehensions and Fears which possess our Nation on Account of the present Plague raging in foreign Parts, we presume make it not unseasonable, at this Time, to lay before the Public the Matters of *Fact* concerning the Infection of the Plague and its spreading; collected from the *best Records* of Plagues, and especially from the *late authentic Journal* of the Plague of *Marseilles*; from whence we shew that the Plague is seldom, if ever, transplanted from foreign Countries, or from the Person of one Man into that of another; so that the People, by duly considering these *Facts*, may be enabled to judge for themselves, whether there is really sufficient Foundation for that great Fear which seems so universally to possess them, whenever they hear of the Plague in any distant Country.

YET, as the Plague, that very *terrible* Disease, may be the Product of *every* Country, and therefore it may be our great Unhappiness to be visited with that Calamity, we thought it not improper at the same Time to give

## P R E F A C E.

some Hints and Directions for *Prevention* and *Cure*; chiefly collected from the *Observations* and *Experiences* recorded in the best Accounts of Plagues: And likewise to shew, how we may be able to make the best Use of the Experience of others, to our own Safety and Benefit; not doubting but every duly qualified Physician, by carefully consulting the Methods of Prevention and Cure in *those Records*, and diligently comparing the Cases therein related, together with the Things which proved *beneficial* or *hurtful* in the *several* Plagues, may be fully furnished with Methods of Prevention and Cure, sufficient to direct his Practice with Success in all Times of Pestilence, altho' he had never before seen any one sick of the Plague; so great an Advantage may the Physician make of the *Observations* and *Experiences* of others, when judiciously and faithfully recorded.

T H E many *Facts* we have produced from the *Records* of Plagues, concerning the *Infection* and spreading of the Plague, we verily think, cannot fail to abate that unreasonable Fear and Prejudice of the People; and we hope, the Hints and Directions given, for Prevention and Cure, taken chiefly from the beforementioned *Records* of Plagues, will also appear reasonable; which cannot but be Matter of Consolation to every Lover of Mankind, to be thus reasonably guarded against *excessive* Fears, and to be assured, that we are  
not

## P R E F A C E.

not altogether left without a *Remedy*, both with Regard to *Prevention* and *Cure*, of this worst of Calamities ; which at one time or other, as Experience confirms, may be the Product of every Country : And as all Physicians agree, that the *worst* Kinds of the *epidemical Small Pox*, the most fatal Distemper of our Nations bears so great a *Similitude* to the Plague of Pestilence, we have ventured, out of tender Regard to our Country, to give our Opinion concerning a *more safe* and *certain Method* of Practice in the *Small Pox*, founded upon the *Hints* and *Successes* recorded in the Accounts of Plagues ; but if our Method proposed shall not appear reasonable, or on Tryal prove unsuccessful, yet we hope it may excite other Physicians to endeavour to find out a more certain and safe Method of treating the worst Kinds of the *epidemical Small Pox* ; which, in our Nation, oftentimes proves little inferior to the Plague itself. We have also communicated the Method and Medicine for the Cure of the Plague and pestilential Fevers, whose Excellency has been with the greatest Success often experienced, in the very *worst Kinds of Fevers*, and which we have Reason to hope, may prove the *peculiar* and proper *Alexipharmic* for curing the *Plague* and *pestilential Fevers*.

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T H E  
P L A G U E

N O

*Contagious Disease, &c.*

**A**S *Contagion* and *Infection*, which bear very different Senses, have been by the *Moderns* taken for *synonymous* Words; and as the *Plague* is generally agreed to be *infectious*, and some think it *contagious*, we shall shew what is meant by the *Infection of the Plague*, and at the same Time prove from Facts, that the *Plague is not a contagious Disease*.

*HIPPOCRATES* treating of the *Genesis* of Fevers, says, *there are two Kinds of Fevers, one that is common to every Person, and is called the Plague; but the other happens on Account of the ill Diet of a Person, and of both these the Air is a Cause.*

*HIPPOCRATES* observes also in his *Epidemics*, the *Constitution of the Air* which preceded Fevers and the *Plague*, to be great Heats attended with much Rain and southerly Winds; and Experience confirms, that this is not the only Constitution that breeds the *Plague*, for hard frosty Weather, and hot and dry  
Weather,



Weather, are also Constitutions that *preceed* Plagues.

NOW, tho' this Observation of *Hippocrates* gives a *Constitution* of *Air*, that *breeds* the *Plague*, yet, it concerns not the *propagating* it by *Contagion*: Here we see, that the *Plague* is a *Fever*; and may understand, that it is consequently the *Native* of every *Country*, and that it *proceeds* from *different* and *opposite* *Causes*.

WE now shall shew, that it is *rarely*, if *ever* *transplanted*, either from *foreign* *Countries*, or from the *Person* of *one* *Man* into *another*.

*HIPPOCRATES*, and all other *Physicians* believed a *Pollution* or *Infection* to be in every *Disease*: *Diseases*, says *Hippocrates*, *Lib. de Affect. flat. p. 275.* seldom have any other *Cause*, besides the *Air*: And therefore, when the *Air* is in a greater or less *Quantity*, or is full of these *polluted* *Particles* that are hurtful to *Man's Nature*, *Men* become *sick*.

ON the other *Hand*, when *Physicians* speak of *Contagion*, they speak of this *Infection* passing from one *Thing*, or one *Person*, into another; as *Fracastorius*, the *first* *Person*, I think, that supposed the *Plague* to be a *contagious* *Disease*, expresses it.

*CONTAGION*, says *Fracastorius*, always supposes *two* *Things*, *one* from which the *Infection* passes, and *another* which receives it; as also, that the *Infection* is the *very same* in  
both

both these Things; because the same Disease comes into the sound Person by *Contagion*, or by the *Touch*: So that a Person who dies of *Poison*, says *Fracastorius*, may be said to be *infected*; but by no Means, that he hath received his Death by *Contagion*; and therefore Infection always *preceeds* Contagion, and when an infected Person *conveys* to another the *Disease* wherewith he is infected, and that by the *Touch*, this second Person is said to *catch* the Disease, or to take it by *Contagion*: This is the Language of *Physicians*, and thus spoke our latest Author on the *Plague*, Dr. *Hodges*.

THE *Leprosy*, *Consumption*, *sore Eyes*, the *Itch*, and a very few more, are therefore call'd *contagious*: Now when we put the *Question* of the *Plague*, or any other Disease being *contagious*, we are bound to determine from *Experience*, as in the Case of other contagious Diseases, what we know in *Fact* of the *Plague* being convey'd by *Contact*, or by *Contagion*; and this is rather a *Question* of a *Fact* than of *Physic*.

HOT *Air* attended with much *Rain* and *southerly Winds*, *Hippocrates* observed to be a *Constitution* of *Air* which *preceeded* *Plagues* and *Fevers*: So that what *spreads* or *propagates* any Thing, always accompanies and is active in propagating: *Hippocrates* entitles this Section of his *Epidem*, the *Constitution* of *Air* that causes the *Plague*, and relates in it, the Kind of *Weather* that *preceeds*, and the *Plague* or *Fevers* that *follow*: Hot and moist

*Air* then, and *southerly Winds* are *Causes*; and *Fevers* or *Plagues*, *Effects* of these *Causes*: But this is not the *only Constitution*, for we find also by *Experience*, that hard *frosty Weather*, and *hot* and *dry Weather*, are *Constitutions* that likewise preceed *Plagues*; and are, at least, their *antecedent Cause*; and the *Constitution* of hard *Frost* breeding a *Plague*, is as obvious as any other *Constitution* whatever: Besides the *Plagues* in *Stockholm*, *Dantzick* and *Hamburgh*, our last great *Plague* of *London* began in *December* 1664, as *Dr. Hodges* attests: And sometimes *hot Weather* is found to *diminish* the *Plague*, as we see by the *Account* from *France*, viz. the *Paris Article* in the *London Gazette* for *July* 21, 1721, which says, that ‘*the Court has received a Letter from the Marquis de Pons, who commands at Toulon, with Advice, that the hot Weather had much diminished the Plague in that City.*’

IN *Egypt*, and in all the *Turkish Dominions*, the *Plague* begins commonly in *February*, a cool Season; and ends almost to a *Day*, on the 24th of *July*, their hottest Season.

THERE broke out a *Plague* in *Venice* (says *Matth. Villani, Lib. 1. Historiar.*) in the Year 1348, of which he was a *Witness*, in the Month of *March*. It was at its *Height* in *April* and *May*. It began to decline in *July*, and ended in *August*; so that a *Plague* will end in hot *Weather*.

ALL

ALL *Plagues* make a *slow* Progress in the Beginning, and do not always encrease with the Heat of the Weather, nor does the Winter always suppress it, as *Experience* has shewn: And a *Plague* is really the Manufacture of every Country; because the two memorable Constitutions of *Air*, and Breeders of *Plagues*, are every where to be met with, and the fore-mentioned Constitutions of *Air*, are able enough to infect every Person within the Sphere of its Activity, they being equally and duly disposed: In that Case the Efficacy of the *Air* is not scanty, and able only to infect two or three People; in order to their transferring it by *Contagion*, and propagating the *Plague* to the Rest: Which Notion is by no Means philosophical, and impeaches the Power of the State of the *Air* against all Experience.

THE great Pattern of writing History, *Thucidides*, after a terrible Account of the Cruelty of the *Plague* at *Athens*, tells us, that it began (according to common Report) in *Æthiopia*, from whence it fell down into *Egypt*, and from thence got footing in *Africk*, and a great Part of *Persia*; but thereafter poured down upon *Athens* with all its Violence. In Imitation of *Thucidides*, *Matth. Villanus* wafts his *Plague* in 1348, into *Italy* out of *Greece*, closely following this excellent *Historian*, in every Article of his History of *Florence*, in Things as well as Method, as far as they could go together: But Physicians must al-

ways remember that this is but a *Report*, and no better than another Report of the *Peloponnesians* having poisoned all the *Pits* or *Wells* of Water in *Athens*, to which also, the Cause of this Plague was ascribed: Now, when *Historians* relate their Accounts of a Plague, it is the *Constitution of Air* only, and not the *Travels* of the Plague that we regard. And we must remember also, that *Physicians*, speaking of the *Constitutions of Air*, consider them as the *productive Causes* of Plagues, but not as the *fanciful Carriers* of Plagues and other Diseases: For *Hippocrates* spoke of *southerly Winds*; because in the *Levant* these Winds are loaded with *Moisture*; but not that he, or any of his Successors, ever dreamed of a Plague being the natural Product of *southern Countries*, in order to be sown to the *Northward*.

THE *Plague* and *Fever* are Names denoting Diseases of the same Kind, but are not *specifically* the same: The *Plague* is the *top Degree of a Fever*, and there are two of these in the Opinion of *Hippocrates*, and yet the Word *Fever* denotes the *Genus* comprehending all Orders, Degrees, and Kinds of *Fevers* whatsoever. A *Fever* is the general Name, and a *Plague* is a *Species* of a *Fever*: And all the different Kinds of *Fevers* are as specifically distinct from one another as any other two Diseases: And there are *specific Marks* which distinguish the *Plague* from other *Fevers*.

IN the Plague we ask, how is the first Man infected? and may not the *Infection of the Plague be received without the Concurrence of some Things emitted from infected Persons?* Yes, sure; *from unwholesome Air*, and it may be demonstrated from the Nature of the Plague, *that it is never, or very rarely, communicated from one Person to another*: And the Proof of the Fact may be taken from Captain *Graunt's* Bills of Mortality, from the sudden *Jumps* which the Plague then made, leaping in one Week from 118 to 927, and from thence again the very next Week to 852, which Effects must surely be rather attributed to *Change of the Air*, than of the Constitutions of Mens Bodies, otherwise than this depends upon that; so that the Contagion of the Plague depends more upon the Disposition of the Air, than upon the *Effluvia* from the Bodies of Men. This is truly a Demonstration, and every one who understands the Manner of Captain *Graunt's* Reasoning, must acquiesce in the Truth of it. The Sense of it is this, *the Captain is enquiring, whether the Steams coming out of our Bodies, or Air, are the principal Causes of spreading the Plague, which he determines by the foregoing Argument, in Favour of the Air*; for every body knows how changeable the Air is, which by its different Changes from better to worse, can speedily make the Plague more grievous and general; on the other Hand, its Changes from a worse to a better Constitution, can

make

make the Plague more gentle and less diffused: Which speedy Changes of Air are the Causes of the *Jumps* we find the Plague often makes while it rages, and is doing the greatest Mischief; so that *Infection is never, or rarely conveyed from the Body of one Man into that of another.* And the late *Dr. Radcliffe* seemed to be of this Opinion; for, on being asked, *how Men caught the Plague,* he readily answered, *suppose it should Rain, and we two should go together into the Rain, we should certainly both be wet, tho' we did not wet one another.* The Proofs for this Conclusion, are, that we do not find any *Putrefaction* or *Corruption* brought into, or made in our Blood; and what the Blood itself has not in it, cannot possibly be *propagated* by Contagion: Moreover, we find that our Steams do not convey any Thing, any Length, pernicious to any other Person, and consequently, that they seldom, if ever, are the Cause of the Plague.

AND the excellent Experiments drawn from the Journal of the Plague at *Marseilles* evince the Truth of the first Observation; for there we find what is thought unaccountable, 'that those who have shut themselves up most securely in their *Houses,* and 'are the most careful to take in nothing, 'without the most exact Precautions, are attacked there by the Plague; which creeps 'in no body knows how;' so that those *Capuchins* and *Religious,* who shut themselves up  
most

most securely, and with the utmost Precautions, are attacked by the Plague. And as to the Steams coming from infected Persons, so little did the *Physicians* and *Sheriffs* in *Marseilles* apprehend any Danger from conversing with the Sick, or being about them, that they attended the Sick without any Concern, and the *Marquis de Pilles*, at the first, lets the principal *Pesthouse* (*des Convalescens*) be settled within four Paces of his own House: And therefore it is very manifest, that the Plague is caused by the Air, especially since these Religious may be supposed as truly secluded from the World, as human Art, or human Fears could contrive.

THE *Experiments* in the same *Journal* proving, that the Plague is not conveyed by *human Substances*, and far less by their *Effluvia*, are as plain and undisputable as the former; these Experiments not admitting the Possibility of doubting of their being made in the most exact, and most perfect Circumstances: And in the Account of the Plague which raged so terribly at *Constantinople* in the Year 543, which almost consumed Mankind, related by *Dr. Howel* from *Procopius*, it is recorded, that *no Physician or other* caught the *Disease* by touching the *sick Bodies*; and that *many continued free, tho' they tended and buried infected Persons*. Now omitting Numbers of Experiments (better every one of them than ever were brought for proving the passing of the Plague by Contagion) such as are taken  
from



from the Dressings of Surgeons, taken from the Plague Sores, the Impunity of People, rashly being in Bed with a Person who dies of the Plague; we may content ourselves with one Example of above a thousand Experiments, which is taken from the forementioned excellent Record, the *Journal* of the Plague at *Marseilles*, where we are told, *Many Women who suckled Children die of the Contagion; and the Infants are found crying in their Cradles, when the Bodies of the Mothers or Nurses are taken away; they are afterwards fed with Spoon-Meat, or held to Goats to suck, &c.*

ARGUMENTS drawn from the Examples of these Innocents are irrefragable. What is a Steam (the thousandth Part of one Drop, thrown no great Length in the Air, and scarcely possible to be received into the Body of other Persons) to the Substance of these Nurses immediately conveyed, warm and unchanged, into their Children; yet the *fortieth* of them only die; and *manifestly* for want of necessary Support. These Instances do not only make it easy for us to comply with Captain *Graunt's* Demonstration; but are in themselves so obvious, as to bring us to this Conclusion by mere Induction. It must therefore be confessed, that the *Infection* of the Plague is very rarely, if ever, convey'd from the Body of one, into that of another Person; or that the Plague is not a contagious Disease.

NOW,

NOW, as it has been shewn, that the Plague does not pass from one Man into another, we shall prove, *that it is not conveyed by Merchandise, or any other Goods.*

THE Opinion that has most commonly prevailed among us of late, of Merchandise, Household-Goods, and Apparel, being a Fomes or Matrix for rearing up a Plague, we hope to make appear to be as false as it is new; and that Experience as little teaches us, that the pestilent Infection is conveyed by Goods, as History vouches for the Universality and Truth of this Opinion.

IF we recollect what has been already shewn above, that the Air does not *produce*, far less *bring any real Corruption into the Blood*, when it produces the Plague. As also, that whatever the State of the Blood may be, there is not *any Corruption* carried from the Body of the Sick, into the Body of the Sound.

THIS we learned from pure Observation, and consequently, that the Plague is not a contagious Disease, it being in the Nature of a contagious Disease, that its Infection is known to be communicated from one Man into another, *by the Touch*. We may therefore wonder, how Goods receive Corruption, and how they more readily convey the Plague, than one Man does to another. This ought to have been made very plain by Observation and Experience, the only certain Way of coming at the Truth in this

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Affair,

Affair, before such Opinions and Reports are spread: The *Arabian* Physicians, nay, the *Grecian* Physicians, from whence the *Arabians* learnt their Physic, relate the small Regard they had to Merchandise or Apparel giving them the Plague: And *Greece* has been anciently, as well as in the latter Ages, often infected with the Plague.

IT was in *Greece* that all the loose Observations and Practices in Physic were first collected into a Body, and afterwards formed into a Science. It was from *Greece* that Physic was first brought into *Italy*, and from thence transmitted all over the *West*; and as some of the Goods mentioned to convey Plagues, are the Merchandise of that Country, the Judgment of these Physicians, who were the *Authors of Physic*, and who truly carried it to all the *Perfection pure Observation and Experience can possibly do*, must be owned to be irrefragable, and not to be questioned in a mere Matter of Fact, in their own Country, and for a great Series of Years. Yet in all their Books of Physic, we only hear, *that a Plague is a Fever*; but no more of a Plague being carried and conveyed by Goods, than of Plagues of Cattle being bred Abroad, and brought into other Countries by the like Conveyance. Neither the *Greek* School, nor the *Italian*, nor the *Arabian* (who flourished and preserved Physic, when it was no more in either of the former) make any mention of a Plague being brought or fomented and nursed

fed by their costly *Furrs*, or by any other Goods whatsoever. In short, neither the *Grecians*, nor *Italians*, for some Time after the reviving of Learning, had any Notion of the Plague passing from one Man into another, and far less of its passing from a Man into Merchandise, and back again from that into Men.

*HIPPOCRATES*, the most ancient Physician, gives us an ample Account of Plagues; and his Observations are so natural and true, that the succeeding Plagues were but so many Confirmations of the Account given first by the great *Hippocrates*; but we learn nothing of this kind from him, nor his Successors, 'till about the Middle of the *sixteenth Century* of the *Christian Æra*, which makes up two thousand Years. In all which Time we find nothing of a Plague being bred, or brought in Goods.

*MOREOVER*, these Physicians made the best Use of Observations of every other kind, insomuch, that they copied Nature better than their admired Sculptors, and have transmitted these Observations with an admirable Simplicity of Expression. Can it then be thought, that they could fail in observing, what we allow every body capable of, the most obvious Facts, that must have occurred to them often every Day in repeated Plagues? *Rhases* lived 120 Years, and how often may we think he practised on the Plague? Having therefore the unanimous Consent of the most

sagacious Physicians living in the Countries of the Plague, that the Plague is never carried about in Merchandise, we have, at the same Time, many Millions of Experiments, and the universal Agreement of the best Physicians for the Plague not being *contagious*, and *that it is neither bred nor conveyed in Goods.*

*HIERONIMUS MERCURIALIS*, an eminent Physician, who lived till the Beginning of the 17th Century, says, ‘ After I  
‘ had made a most particular Search among  
‘ the Writings of ancient Physicians, for the  
‘ Plague being communicated by a Fomes, I  
‘ never could discover any such Opinion among  
‘ them; but what is very remarkable,  
‘ no modern Physician, who has either taught  
‘ Physic, or has translated the Works of the  
‘ Antients, ever offered at an Explanation of  
‘ a Matrice or Fomes, till the Times of our  
‘ Grandfathers.’

*TURKEY* has furnished us with an uninterrupted Experience, and the universal Declaration of that Nation, for upwards of two thousand Years, that the *Plague is neither bred in Goods, nor brought by them into any other Country.* And the Behaviour of the *Turks, Greeks, or Franks*, in the Time of the Plague in *Turkey*, would convince any one, that they did not think the Plague was conveyed in Goods.

THE *Turkey* Company has never once brought us over a Plague, since their first Establishment, yet their Merchandise has always

ways been returned, and from *Countries where the Plague was making great Destruction.*

THE Merchants who lived in *Grand Cairo* during a Plague, attended their Warehouses, when their Goods were packed up, and assisted in the Business of *Flax* and *Cotton*, without receiving any Hurt in themselves, or perceiving any in their Labourers. The like Accounts we have from *Smyrna, Aleppo, Scanderoon, Constantinople, &c.* And what is particular, Cotton is the Merchandise they smell at, and handle more than any other. These Merchants sent us Goods, some Years ago, from *Aleppo*, while there raged in it a most destructive Pestilence, that carried off *Ninety thousand Souls in half a Year*, yet neither Plague, nor any Degree of it, was perceived here. The Merchants inform us, that there is not any Place, which is always infested with the Plague, not *Grand Cairo* itself (notwithstanding the ill Name it bears) as also, that Plagues keep in so constant a Course, that they know their Duration and Violence, by their appearing earlier or later in the Spring.

WE have likewise our own Experience, and that of our Ancestors, for the *Turkey* Goods never having brought the Plague amongst us, in upwards of an hundred Years: And let these Merchants be supposed as partial for their own Trade, as we can reasonably, yet their Testimony is the more unquestionable, because it is no more than  
what

what was given for Nineteen hundred Years before, and is at present the common Opinion of *Franks*, as well as of the *Turks* and *Greeks*.

WHAT greater Proof, more ample and particular, can be given of any Fact in Question, than what we have here given, against the mistaken Notion that the Infection of the *Plague* is conveyed in Goods?

MANY of us remember the *Plagues* in *Stockholm*, *Dantzick*, and *Hamburgh*, which infested those Parts not many Years ago; where we had Ships bound up in Ice, for a very long Winter, and that returned loaded with *Flax*, *Hemp*, *Feathers*, and other supposed Carriers of *Plagues*; yet many Hundreds of our Seamen, employed in these Services, came Home in good Health (tho' they had been Witnesses of the great Mortality among the Natives of these Countries) neither did their Goods bring us any Degree of the *Plague* from whence they were loaded: Let us look back upon the last *Plague* in *Colchester*, soon after the *Plague* of *London*, a Town that yields great Riches by our woolen Manufactures; and we may find, that the People did not slacken their Industry, tho' Wool is as dangerous as Cotton, by common Fame; nor did their Labours, sent to *London*, and from thence sent out to *Holland*, and other Parts, ever carry the *Plague* along with them.

IT were endless to run thro' other Branches of our Trade, or to insist upon any of them particularly. These Instances we have shewn are irrefragable, the Experiments plain, and without Number; so that a Person who can withstand this Evidence, is never to be persuaded by any kind of Argument. It is therefore very manifest, that a *Plague* is not carried by Goods, or that the Infection is not made contagious by Merchandise, Apparel, &c.

WE will now consider the small Number of Experiments alledged for the Proofs of *pestilent Infection*, being conveyed in Goods, and will also shew, when Men first began to talk of the *Plague* being a *contagious Disease*.

ALEXANDER BENEDICTUS, in the third Chapter of his Book of the *Plague*, tells us of a '*Feather-bed* that was thrown aside into a remote Corner of the House, being suspected to hold the *Plague* in it, but that raised a *Plague* by shaking it up, after seven Years, of which 5,900 People died in twelve Weeks in *Wratislaw*, and the pestilent Contagion was shut up in a *Rag*, for fourteen Years.' But this Observation was against all the current Opinions of those Times, as well as all Experience: And indeed, could the *Plague* lay thus concealed in *Clouts* and *Holes*, Men should not find any Safety in any Apparel, and could this be true, what would *Quarantines* and *Lazarets* avail?



*FORESTUS*, in his 6th Book of Observations says, ' that a young Man was seized with the Plague, only by thrusting his Hand into an old Trunk, wherein there was a Cobweb, which in that Instant made a Plague sore. ' And with this Breaking-out, it seems, Matters went no farther; sure such vulgar Notions ought to be laughed out of the World. The Observation left us by *Fracastorius*, does not prove much more than the two former; and these *three* are the principal Experiments brought by *Sennertus*, for the Proof of the *Plague* being a contagious Disease, and seem to be the only Foundations for *Quarentines*.

*FRACASTORIUS* wrote the best of all the Authors who *supposed the Plague to be conveyed in Goods, &c.* and on his Authority about *Contagion*, great Affairs in Religion turned, about 200 Years ago. There was a Plague in *Verona*, which destroyed 10,000 Persons, where, says the learned *Hieron, Fracastorius*, out of one Leather-Coat died five and twenty Germans, who put it on, one after another. But this Observation, according to *Fracastorius*, teaches us, that this Coat did not so much keep the *Plague*, as it did *Poison*; for no body suffered by it, besides those who actually wore it: It did not spread or propagate the *Plague*, by being stirred and opened, as in the former Case of *Alex. Benedictus*, nor as our *Cotton-Bags*, or *Bale-Goods* are said to do, immediately upon

on

on the opening of them: So that according to this Observation, the Leather-Coat held Poison, but not pestilent Infection, and was not contagious; for we do not find it passing from the dead *Germans*. The true State of the Question in this Case, is, whether the Men had the Plague, which at that Time infested *Verona*, before they put the Coat on? or that they died by putting it on? The last is impossible, because of the Suddenness of the Death, and supposing them otherwise in good Health: And the former is a Case common enough in Times of Pestilence, as we may learn by making a Voyage to *Turkey*, where we may find Coats of all Sorts, belonging to many Masters, without ascribing the Cause of their Death to the Habit.

Dr. *HODGES* was desired to visit a Gentlewoman, who was seemingly in good Health, and had made a very hearty Dinner that Day, yet the Doctor foretold her Death that Evening, and she died that Afternoon: We do not find the Doctor charged with her Death, tho', no doubt, he had visited many ill of the Plague that Day. The Story related by *Fracastorius*, happened 35 Years before he published his Book, *De Sympathia & Antipathia*, L. 1. *De Contagione & contagiosis Morbis* 1546 *Venetiis*, and when he was too young to know this History with all its Circumstances, necessary for making it a sufficient Proof of the Plague being thus conveyed. It is likewise very plain, that

this excellent Author wanted Observations very much to recommend this new Doctrine of the Plague being contagious, when he was forced to have recourse to this Leather-Coat, as the best he could find.

THE Account Dr. *Hodges* gives us of the Behaviour of the People of *London*, after they returned to Town in Winter 1665, is an undeniable Experiment against a Pestilence being propagated by a Fomes, and almost from one Body to another. He tells us, Page 27.

‘ The Houses which before were full of the  
 ‘ Dead, were now again inhabited by the Li-  
 ‘ ving, and the Shops which had been most  
 ‘ Part of the Year shut up, were again open-  
 ‘ ed, and the People again chearfully went a-  
 ‘ bout their wonted Affairs of Trade and  
 ‘ Employ; and *even what is almost beyond Be-  
 ‘ lief*, those Citizens, who were before afraid,  
 ‘ even of their Friends and Relations, would,  
 ‘ without Fear, venture into the Houses and  
 ‘ Rooms where infected Persons had a little  
 ‘ before breathed their last: Nay, such Com-  
 ‘ forts did inspire the languishing People,  
 ‘ and such Confidence, that many went into  
 ‘ the *Beds* where Persons had *died*, *even be-  
 ‘ fore they were cold*, or *cleansed from the Stench  
 ‘ of the Disease.*’

THE Advocates for Contagion appeal to the Plague of *London* in 1665, which they say was brought in a Bag of Cotton; moreover, they appeal to the late Plague in *Marseilles*, where we are told a Lady died on the  
 Spot,

Spot, only by smelling to a *Turkey Handkerchief*; as also, that a Man dropp'd down dead, for standing on a *Turkey Carpet*: I wish we were as well and particularly informed about the Beginning of the Plague in *London*, as we are of that at *Marseilles*: Can any Man think a Bag of Cotton, as was supposed, any real Cause of the Plague of *London*, which had received some Millions of Bags from infected Places before, and many Thousands of Bags since that Time, with as little Hurt as the former?

BUT Dr. *Hodges* says, it was reported, that the Plague was brought in a Bag of Cotton, but that it broke out in *Westminster*; but the Plague was really observed to begin first among the Butchers in *Clare-Market*: It was also reported, that the Plague in 1665 began in *St. Giles's* by Flax. But we know idle Tales and Reports of this Kind are very common in the *Beginning of every Plague*.

WE were amused much after the same Manner, with the forementioned absurd Accounts about the breaking-out of the Plague at *Marseilles*, but *authentic Records* lately published, have fully disabused the World of all those idle Reports, and therefore as great Care has been taken by the Government in *France*, that the *Journal of the Plague of Marseilles* should be genuine and made public; every body must own, that the Matter of *Fact* related therein, is the most proper to determine any Question about *pestilential Contagion*,

*tagion*, not only in *France*, but every where: Now, in that Record, you will find Captain *Chataud's* Ship was not infected, &c. Moreover, Dr. *Deidier*, in his Letter in the *Journal de Scavans* for the Month of *October* 1721, tells us, none of the Goods of that Ship were carried ashore, not so much as a Bundle, as far as ever was known; and it was thought expedient, says Dr. *Deidier*, to burn the Furniture, wearing Apparel, &c. at the Beginning of the Plague, to quiet the Minds of the People, from the Prejudice they had entertained concerning the *Contagion*; but he was of Opinion, the Plague was nowhere bred but at *Marseilles*: And from Circumstances which may be gathered from the Journal of the Plague at *Marseilles*, about Captain *Chataud's* Ship, &c. there is no doubt to be made of the Plague's being actually at *Marseilles* before any Goods were put ashore, and probably before Captain *Chataud's* Ship arrived off of *Marseilles*.

THE same Journal informs us, not only that the Ship which departed from a healthy Place in *Turkey*, was the most sickly, but also, that the Ships which arrived from the Parts infected with the Plague, were the most healthy: Thus clearly does the Journal of the Plague at *Marseilles* set every Thing in its proper Light. The said Journal observes, the first Ship that arrived with a *foul Patent*, was that of Captain *Gabriel*, June the 13th. Another Ship, with a *foul Patent*,

*tent*, arrives *June* the 28th from *Sidon*. Both these Ships are very fatal to the Doctrine of the Plague being contagious, for there is not one sick Person Aboard either of them, nor does any Custom-Officer, or any Officer of Health catch any Distemper from the Companies or Goods of these Ships: So that there is no Inference in favour of Contagion to be drawn from the History of these Ships; for tho' these Ships and Cargoes arrive from infected Parts, yet they bring no pestilent Infection along with them: So that not only these Observations shew, that the Plague did not come into *Marseilles* by Merchandise, but that the *Plague* was *begun* thereabout, or *before* the arriving of the first of the fore-mentioned Ships. It is therefore manifest, from the *latest* Observations of the *Plague*, as well as from the most *antient*, that *the Plague is not conveyed in Goods*.

The most eminent *Physicians* are of this Opinion; Messieurs *Chicoineau*, *Verni*, and *Saulier*, declared formerly against the *Plague* being transported in Goods; and we find Monsieur *Deidier* is of their Opinion; and if we follow the Journal, we shall find, that the *Plague* at *Marseilles* begun, as *Plagues* most commonly do, among the *poorest and most indigent of the People*: As also, that the most strict Inclosure cannot confine the *Plague* to any Corner, nor prevent its spreading; for in the *Paris* Article in the *Postman*, *August* the 26th, we read, 'the extraordinary  
' Council

‘ Council of Health appointed by the *Regent*,  
 ‘ meet thrice or four Times a Week, and  
 ‘ have taken the Advice of the most noted  
 ‘ Physicians of this City, about the most pro-  
 ‘ per Means for preventing the spreading of  
 ‘ the Plague, since *Lines*, *Intrenchments*, and  
 ‘ other usual Precautions, can not do it.’

For some Time the Plague only kept a-  
 mong the Poor, but all the Care and extra-  
 ordinary Diligence of the *Sheriffs*, could not  
 confine it to that Quarter, nor any longer to  
 that *Rank* of the People, for it now began to  
 rage and to attack all, without Distinction; and  
 by the said Journal it plainly appears, that  
*the Ships did not bring the Plague to Marseilles,*  
*but that it truly began first in that Town.*

Having shewn, that pestilent Contagion  
 was never suspected to be conveyed by Men  
 or Goods, in the Opinion of the *wisest Gover-*  
*nors*, and of the *most experienced Physicians*, ei-  
 ther in *Greece* or *Rome*; and on the other  
 Hand, that the *Observations* alledged for *Men*  
 and *Goods* conveying the Plague, are *few, im-*  
*perfect*, and of *late Date*.

WE shall now consider the *Time* when *Phy-*  
*sicians* and *Princes* first speak of *pestilential*  
*Contagion*, and upon what Occasion it was  
 first mentioned, and what Success that Opi-  
 nion has had in the World.

*FRACASTORIUS*, who was an excellent  
*Physician*, and a Person of great Learning,  
 and a *Poet* of a brisk and lively Invention,  
 writ upon the Plague, passing by *Contagion*  
 from

from the Body of one Man into that of another, with great Elegance and Knowledge in Physic, and was the first who made any Change in the ancient and common Opinion: And that we might the better and more clearly conceive his Notions, he premised a Book (*Venetiis* 1546) concerning *Sympathy* and *Antipathy*; and in three Books more, treats of *Contagion* and *contagious Diseases*: Indeed, it must be owned, that he is not only the first Author, but the last too, who has treated that Subject in a *rational* Manner; but had not this *new* Doctrine fallen in with a very particular *Conjuncture* of *Politics*, it had neither been so favourably received, nor had it subsisted, in all Probability, till our Times; for as it gave an Handle for a *Law*, so Princes have, in some Degree, kept it in being. It was about the Middle of the 16th Century, that this Opinion was vented, and the Year following, the *political* Pope *Paul the Third* made his Use of it, as may be seen in *Paul's History of the Council of Trent*. Hence you see the *Rise* and *Origin* of the *Notion of pestilent Infection* being capable to be conveyed from one Man into another: And this gave the Handle for shutting up Houses in Times of Pestilence. And, without Doubt, this Notion gave the Rise to the Act of Parliament in the first Year of King *James the First*, C. 31. but this Act was broke by Authority, in the Time of *the Plague* in 1665,



as soon as its ill Effects, and the hurtful Consequences of it were discovered.

WE will now enquire what Influence this *new* Doctrine had upon the Opinions of *Physicians*: It was indeed very remarkable, how difficult it was for the learned *Physicians* at that Time, more especially for the *Physic Professors* in the Dominions of these States, that had espoused the *new* Opinion of the Plague being a *contagious Disease*; or that were in any Manner under the Power of the *Pope*, and the *Ecclesiastical State*: For the *few Physicians* who have writ since that Time, hardly know how to suit the *ancient* and current Opinion about the Plague, to a Doctrine *newly* broached in *arbitrary* States and Governments. *Mercurialis*, who taught in more Universities in *Italy*, than any one, and with greater Encouragement from Princes, does not directly oppose this new Notion of pestilent Infection passing from one Man into another, tho' he declares the *Novelty of it*, in the Words we formerly quoted. He professes to wonder, why these *ancient Physicians* had not made any Declaration for the *Plague* being *contagious*, while his Arguments vigorously overthrow it. Thus with good Manners, and Safety to his Person, did he maintain the Truth of *Physic*, till the End of the *16th Century*.

*EUSTACHIUS RUDIUS*, another learned Physician, and a Writer of a System, cannot conceive how the Plague should be  
carried

carried in Goods; or that it should otherwise affect us, on that Supposition, than by *infectious Particles, mixed first with Air*, and thereby conveyed when we breath: A very unfavourable Opinion for *Quarentines*; because no Force can prevent any Disease that *is either made or conveyed by the Air*.

*SANCTORIUS*, a Father in Phyfic, who has instructed us in some of the most useful Parts of that divine Art, could not well digest this *new Opinion*; for he asserts, that *Things infected with the Plague*, infect so long only, as *the remote and immediate Causes continue*: But if any one of them fails, the Poison stops like the Movement of a Clock, that stops as soon as there is any Failure in the smallest Tooth of any Wheel: A very mean Notion of *pestilential Contagion*: For if the *remote Cause* be a proper *Constitution of Air*, and the *immediate Cause* a proper *Disposition of the Person*; in that Case, the *State of the Air* being changed, or the *Disposition of the Person*, no Plague; neither *Fomes or pestilential Contagion*.

WE are infected with the Plague, says *Sanctorius*, not by the *Touch*, but *by drawing in the pestilent Air with our Breath*. This did *Sanctorius* write in the Year 1614.

*LUDOVICUS SEPTALIUS*, an eminent Physician in *Milan*, who did great Service to his Country, by giving them early Notice of an Invasion from the Plague, expressly affirms, that the Manner of conveying Infec-

tion by a *Fomes*, was *unknown* to the *Antients*, and was never thought of by them; which Assertion is in his Book, published in *Milan*, 1622.

The Plague of *Marseilles* has confirmed the Physicians in *France* in the Opinion of the *Antients*, that the *Plague* is not a *contagious Disease*, and that it is not conveyed in *Apparel*, *Household-Goods*, or *Merchandise*; inso-much, that we find by the *London-Gazette* of the 13th of *February*, *Paris* Article the 18th of *February*, the *French* gathering together the *Flannels* employed about their Sick of the *Plague*, in their *Infirmaries*, in order to be lay'd up for some future Service, by no Means to be burned, or otherwise destroyed: So little did the *French* imagine this *woolen Manufacture* a *special Fomes* and Nursery of a *Plague*: But as we have not sufficient *Experience* of a *Plague* being conveyed in *any Goods*, it is not easy to say, what Sort of Goods are the *special Fomes* of a *Plague*.

HAVING fully proved from *Facts*, the only proper Proof we think in the present Case, that the carrying a *Plague* in *Merchandise*, or the passing of the *Plague* from one *Man* into another by *Contagion*, is inconsistent with *innumerable plain and obvious Experiments*, and only supported by a few single Experiments which *affrighted* People have alledged; we therefore conclude, that the *Plague* is rarely, if ever, *communicated* by *Persons* or *Goods*, and that the *Plague* is produced from  
some

*some Fault of the Air*, and that the Air is the principal Cause of spreading the *Infection*.

WE shall next proceed to give some Hints for *Prevention and Cure*: The Plague, as we have shewn above, is a *Fever* produced from *some Fault of the Air*, or from *ill and unwholesome Diet*; and therefore, whatever is proper to *prevent* a Plague, must overcome one of these *two Causes*.

WHEN Plagues of Pestilence are immediately sent from God Almighty, in his just Anger, for the Punishment of a *sinful Nation*, nothing can avail, or stay its Force, but the constant *fervent Prayers of the Righteous*, or a sincere *national Repentance and Amendment of Life*: And while such a Plague rages, no one, but the *Righteous*, can *hope* to be secure; for he, putting his Trust in God, dwelleth under the Defence of the most High; and of such a Man the *Psalmist* speaks, when he says, *a thousand shall fall beside thee, and ten thousand at thy right Hand, but it shall not come nigh thee*.

BUT Plagues proceeding from *Famines and a Fault of the Air*, are also permitted by divine Providence, as all other Sicknesses are, either as a *Trial or Chastisement*; in these Plagues therefore, we shall speak of the proper and rational Means for *Prevention and Cure*, and that chiefly from *Observation and Experience*, taken from the *Records of Plagues*.

NOW, tho' we know little of the *Nature* of the *Infection* of the Plague, or of the *Al-*

*terations* in the Blood, whereby we become obnoxious to pestilential Diseases; yet constant Experience confirms, that *Fear, Despair,* and all *Dejection of Spirits* and *immoderate Passions*, do dispose and make the Body liable to receive Infection; as also, a *too luxurious* and high *Way of Living*, *too low a Diet*, and the *living on unwholsome Food*: 'Tis also observed in Experience, with regard to the *Fault of the Air*, that *Fires*, in some *particular Constitutions of the Air*, have *stopped* the Plague; a remarkable Example of which we have from the great *Hippocrates*, who delivered the Citizens of *Athens* from a most grievous Plague, by ordering large Fires in the Night Time, in several Parts of the City, which did thereby *antidote* and clear the Air, of that particular Fault which produced and spread the Plague at that Time.

IN the last great Plague of *London*, it was well known, that the *Shipwrights Yard* at *Blackwall*, was free from the Plague during the whole Time, where a Multitude of Men were daily employed in the Business of Ship-Building, yet not one Man amongst 'em all had the Plague, which was attributed to the constant Fires made there, of the sheathing Boards, and other Parts of old shipping impregnated with *Pitch* and *Tar*, together with the constant *Fumes* of *Pitch* and *Tar*, so much used in the Business of *Ship-Building*; and it is very natural to believe, that those Fires and Fumes did *antidote* that *particular*  
*Fault*

*Fault in the Air*, which produced and spread the Plague at that Time, and thereby preserved this great Number of Men from the *Infection* of the Plague: On the other Hand, indeed, it has been observed in Experience, that large *Fires* have sometimes greatly increased the spreading of the Plague, *viz.* when the *Constitution* of Air has not been accompanied with great *Damps*, &c. or that the Season or *Constitution* of Air has been peculiarly *hot* and *dry*: It is therefore the Business of the judicious and accurate observing Physicians, to judge from the *Constitution* of the Air, and the *Accounts* given in the *Records* of Plagues, when *Fires* may be useful, or the contrary; so likewise of *Fumigations*, and of their particular Composition.

IN this latter *Constitution* of Air particularly, we cannot but think, that the Method published by *John Lyons*, Esq; for *Prevention*, by *purifying* the Air with *Gunpowder*, is very promising; for the *Explosions* of *Gunpowder* will by no Means *heat*, in like Manner, as constant and great *Fires* do; this Method therefore promises to *antidote* and correct the *Fault* of the Air from its great *Explosions*, quick *Dartings*, and sudden scorching *Flames*; and may therefore very reasonably be supposed to be able to dissipate and destroy those deleterious and noxious Particles, which may occasion that particular *Fault* and *Unwholsomness* of the *Air*, which produces and spreads the *Plague*, especially

pecially in such Seasons and Constitutions of Air, where *Fires* have in Experience been found hurtful.

Mr. LYON's Method of preventing the Plague by *Gunpowder* and proper *Fumigations*, seems to be so agreeable and consonant to Reason, as eminently to deserve the Consideration of the Public, in case it should please God to suffer this Nation to be visited by the Plague; and we cannot but agree with him, that the *chief Mark we are to aim at*, is the *destroying of the Plague in the Air*: And, according to the great Rule of resisting in the Beginning, all Methods for Prevention, as well as Cure, should immediately be put in Practice, on the very first and least Appearance of Infection.

SANCTORIUS, as we observ'd above, says, we are infected with the Plague, not by the *Touch*, but by drawing in the *pestilent Air* with our Breath; and if Things infected by the Plague do at any Time infect us, they infect so long only as the *remote and the immediate Causes* continue; but if the *remote Cause* be a proper *Constitution of Air*, and the *immediate Cause* a proper *Disposition of the Body*, and we think all agree in the latter, and repeated Experiences, as we have observ'd, loudly vouch for the former; in that Case then, the *State of the Air* being changed, or the *Disposition of the Person*, there remains no more Plague.

NOW,

NOW, tho' we do not know what this *Disposition* of an Object to receive Infection may be, yet, as we observ'd above, this we learn from Experience, and may make our Advantage of it, that *Fear, Despair, and Dejection of Spirits, immoderate Passions, too luxurious and high Method of Feeding, Nastiness,* and the living on *unwholsome Diet*, ought to be most carefully avoided; because *Experience* confirms, that these Things do dispose the Body to receive the Infection: And here again the prudent and good Man will have the greatest Chance to escape the Infection, whether it be from the *Air*, or otherwise, by always keeping his *Mind* in a right Frame, and his *Body* in a temperate and regular Manner, which have ever been found in *Experience* great *Preservatives* against the Infection of the Plague.

BUT a Method that will *antidote* the *particular Fault of the Air*, which occasions the Plague, seems the most likely *Preservative* against the Plague, and the spreading of its Infection; and could we be secur'd from *unwholsome Air*, we need never fear the Plague; and as Prevention is far better than Cure, no *proper Means* ought to be neglected to preserve us from so great a Calamity.

AS to the Cure, it is a received Opinion, that there never happened *two* Plagues alike, and this Opinion has always greatly encreased the *Anxiety* of the People, who, from thence infer the great Difficulty and Uncertainty



tainty in curing the Plague: Now, tho' there may not, indeed, ever have happened any *two* Plagues, in all their Circumstances and Appearances *exactly* alike, which is the Case; yet this is by no Means *peculiar* to the Plague, for the same we know is equally true, in all other *acute* Diseases; and perhaps no *two* Persons were ever *exactly* alike affected, in any one Disease whatever.

NOW, that we may remove these hurtful and unreasonable Opinions and Fears of the People, which are so apt to render 'em more liable to receive Infection, as well as to make 'em negligent in applying early for Relief, whereby the Distemper becomes more difficult of Cure; we shall endeavour to convince 'em of their Errors, by shewing 'em, that the *Records* and *Histories* of the *Fever* called the Plague, do give so exact an Account of its *Symptoms* in all *Times*, and describe the *Disease* so plainly, and give us so exact an Account of Methods and Medicines which proved *beneficial* or *hurtful*; and withal, such *Hints* for the discovering the proper Methods of Cure, that no discerning diligent Physician, who is well acquainted with these *Records*, can possibly be at a Loss, either in discovering when the Plague *appears* amongst us, or in forming a *proper* Method of Cure, if People would apply in Time.

IN those *Records* we find many of the *same Symptoms* in all *Times* of *Pestilence*, and truly as great an Agreement in the *Symp-*  
toms

toms of the Plague, as in other *acute* Distempers, and are very fully made acquainted with the *Juvantia* and *Lædentia*, the Things beneficial or hurtful in the Practice for curing the Plague; so that these *Records* are sufficient to direct the Physician to a *right* Method of Practice, if he carefully attends to the *Symptoms*, and diligently compares the particular *Constitution of the Air*, wherein the Plague happens, having also due Regard to the *Temperament, Age, &c. of the Person infected*; by which Means he will soon get acquainted with the *Genius of the particular Plague*, according to Sydenham's Direction in his *Epidemics*: And the *Genius of the Disease* being once obtained, with the Knowledge of the *proper Circumstances*, when the *Methods and Medicines* described and made use off, in those excellent Records, are like to produce the *best Effects*: Thus the Physician will easily be led to form a successful Method of Cure to the great Benefit of Mankind; and if it were not thro' the *Fault of the People*, by deferring to complain, such a diligent and judicious Physician might be able to *subdue the Plague* in the very *first Attacks* it makes.

THESE *Records of Plagues* fully inform us, that the Methods used by Physicians in *all Plagues*, have, in *many Cases*, proved *successful*, even when the *Plague has gathered much Strength*; doubtless, therefore, these very Methods would have proved *more successful*, had they been used in the *early and weaker State*

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*of the Plague*; therefore, were it not thro' the People's great Neglect in applying early for Advice, even on the very first Appearance of Disorder, they might reasonably hope for a Cure, and, in all Probability, would much oftner receive one; in no Case therefore is the great Rule *of Resisting in the Beginning*, of greater Consequence than in Times of Pestilence; and the Fault in Times of Pestilence, is rather in the People than in the Physician, *that they do not oftner receive a Cure.*

IN the Descriptions of the *Plague* and pestilent Fevers given us in these Records, we find it attended with *Buboes*, and that *Carbuncles and purple Spots* arise suddenly in several Parts of the Body: The *Fever is continual and acute*, the outward Parts have often a *Chilliness*, when the inward Parts have an extreme Heat; the Patient is *sad and greatly cast down*, sluggish and inclines much to *Sleepyness*; the *Pulse small, languid, quick and unequal*, and it has its Crisis on the 3d, 4th or 5th, and sometimes 9th Day, &c.

OUR Countryman *Sydenham*, one of the most accurate Observers since the Time of *Hippocrates*, says, That the first Approach of the *Plague and pestilent Fevers*, is almost always accompanied with *Shakings and Shiverings* like the Fits of an *Ague*, presently succeeded by violent *Vomitings*, great Pain about the *Region of the Heart*, a *burning Fever*, and that the Sick is perpetually afflicted with a *Concourse* of such-like Symptoms, till  
*Death*

*Death* concludes the Scene ; or an happy *Eruption of a Bubo or Parotis, discharging the Matter, frees the Patient, and Health returns*: He observes also, that it does sometimes happen, tho' seldom, that *purple Spots break out suddenly*, and kill the *Patient*, without a *Sense of a Fever* before ; but tho' the *Fever* may be sometimes *unheeded*, yet *Sydenham* thinks a *Fever* always preceeds these *Eruptions* and other *Swellings* ; and *Hippocrates* says, a *Fever* attends every *Plague of Pestilence* ; but in the *Beginning of some Plagues*, the *Symptoms* are often *mild*, and therefore the *Fever* is *unheeded* : And the Reason why the *Fever* in some of our ancient Records is *sometimes unheeded*, may be seen in the Reading of *Thucidides* and *Lucretius*, where you will perceive, that those Physicians had no other Way then of judging of the *Fever*, but by the *Touch* of the Body : The Art of feeling and forming a Judgment by the *Pulse* being of a modern Date, and perhaps the *Pulse in Fevers* has not in these later Times been always so dully attended to as it deserves.

*RIVERIUS* observes, that in the *Plague* which raged in *Monspelier, Anno 1623*, the *Parotides*, or the *Swellings of the Glands under the Ears*, which are generally *critical* and serviceable when they appear in the *Declension* of the Disease, were at that Time wont to come in the *State* of the Disease, *i. e.* about the 9th or 11th Day, and that the Patient then died in *two Days* after, attended

with Deliria's, Stupors, convulsive Motions, and unequal, frequent and *small creeping* Pulse; but he finding no *Alexipharmics*, or any other likely Means he could try, would succeed, at length, notwithstanding these *dreadful* Symptoms, attended with the *small creeping Pulse*, he resolved to take away three Ounces of Blood by Way of Trial, and in three or four Hours after, visiting the Patient again, he found his *Pulse* somewhat *stronger*, which encouraged him to take away four Ounces more, and the *Pulse rising* upon it, the next Day he gave him a *gentle Purge*, and his Patient recovered; and after this, in the like Cases, of which he had many, he used the same Practice, and they all recovered; so that he never lost one of his Patients, in the above-mentioned dangerous Circumstances afterwards.

THE Symptoms of the Plague of *Marseilles*, were very like those described by *Fracastorius*, where we find the *Pulse is low, quick, and compressed*; the Sick feel a *Weight* in the Head, their *Tongue* is almost always *white*; so *mild* are oftentimes the *Symptoms* of this terrible Destroyer of Mankind; yet these *unheeded* Symptoms are sufficient to direct the Practice of the Physician, and ought to be a *Hint* to the People to complain *early*.

THE *sweating Sickness* was a Plague of *English* Original, and was never *out of* England, but on the *Persons of* Englishmen; a very remarkable Instance of the *Disposition*  
and

and *Aptitude of Bodies*, to receive and *cherish* the Infection of the Plague; for we there find, that the *English*, infected with the *sweating Sickness*, brought forth their Illness, in whatever Country they fled to, yet none of the Natives of those Places caught the Infection from them; and that Infection may lay long concealed, the *Bite* of a mad Dog is a wonderful and manifest Proof. Dr. Keys, who practised in that Plague, observes, it was peculiar to *England*, and infested *Englishmen* only, and that it was *five* Times in *England*, and *no where else*: This Plague, the Doctor says, was very terrible, like the Plague of *Athens*, and it destroyed in *one Day*, oftentimes in three Hours, sometimes in six Hours; it might well therefore be called a *Surprise* on Nature; and where its Execution was so very sudden, no wonder so many died before the Physician could get acquainted with its *Genius*; but in this very terrible Plague, so soon as the Physician understood its true *Genius*, it was most readily and easily cured, only by keeping the Patient in Bed, carefully, in *continued moderate Sweats* for the Space of twenty-four Hours; and *Multitudes* were then as suddenly cured, as before it usually killed, that is in twenty-four Hours Time.

THE Plague of *Dantzick*, in the Year 1713, was also a remarkable Instance of the *Dispositions* of Bodies to receive Infection; for of all the *British* Subjects who wintered there, in that hard *Frost*, and *Time of Pestilence*,

lence, not one received any Hurt, when many Thousands of the *Natives* fell by the Distemper: And in the Plague which raged at *Copenhagen* recorded by *Utenbovius*, C. 11. *Perigrinat. Eccles. Anglicanae*, it is observed, the Plague made *great Havock* among the *Inhabitants*; but no *Stranger, English, Dutch* or *Germans*, were affected with it, and yet these *Foreigners* went *freely* every where among the *infected* People, and into the *infected Houses* themselves.

IT is also observed in the *Histories* and *Records* of *Plagues*, that sometimes *Children* and *young People* are only infected, and the *Aged* spared; sometimes the *Old* were seized, and *young Persons* escaped; other *Plagues* again have infected *Men*, while the *Women* remained safe; so *surprising* and *unaccountable* is the *Disposition* and *Aptitude* of *Bodies* in regard to receiving the *Infection* of the *Plague*.

FROM the excellent *Records* of *Plagues*, we learn, that some *Plagues* are speedily and most effectually cured, by early and *very plentiful Bleedings* alone; in others, *Sudorificks*, properly used, have proved very successful; but all agree, that the *Medicines* of that *Kind* administered *generally*, should by no *Means* be of an *hot* Nature, especially in the *Beginning*, for then they proved hurtful, unless *Sweat* soon ensued; this being a *Distemper* attended with the *highest Degree of Inflammation*: Other *Plagues* and *pestilential Fevers*

Fevers have most effectually been cured by *moderate* and *timely repeated* Bleedings, which greatly disposing the Patient to fall into Sweats, and then the Patient, by keeping close in Bed for some Hours, with *repeated* Doses of moderate *diaphoretic* Medicines, and *plentiful Dilution*, and their Spirits kept up with moderate warm Broths, and for some Hours after giving great Quantities of Sage Tea, and the like; and lastly, by giving a *gentle cooling Purge*, the Cure has been compleated; others again, *without Bleeding*, but by only keeping the Patient some Time in *moderate Sweats*, and then giving a *gentle cooling Purge*, have been perfectly recovered; and many such like Cures we find in our Books of Physic.

THE *Records* of the Plague inform us, that the Plague is not *suddenly* generated, but that it oftentimes comes on *gradually*; and this is agreeable to the unanimous Opinion of the best and most judicious Physicians, who observe there must be *some Time for breeding a Distemper*, and that Diseases do not come upon Men of a *sudden*; so that in Times of Pestilence too, there is generally *early Notice* given of the *approaching Illness*; there is Time therefore to recollect and consider the several Methods to be met with in the *Records* of Plagues, together with the Things which proved *hurtful* or *beneficial*, and to compare the then reigning Constitution and particular *Genius* of the Plague, from its

*Symptoms*



*Symptoms and Appearances*, which may qualify the Physician to Practice, almost with as equal Success, as in other epidemic Fevers.

IT is very plain, by the *Descriptions* we have of the Plague, that it is the *top Degree of a Fever*, attended with a very high *Inflammation* of the Blood, quickly bringing on a *general Mortification* of all the Fluids of the Body; and therefore ought to be *opposed* in Time; and that the *curative* Indications in the Plague, are always, either *exactly to follow Nature*, and assist her in expelling the Disease; or to *substitute a contrary and more safe Method*.

AND in the Plague we observe, that Nature performs her Business by some *Abscess*, and so the Matter is cast out, if she herself don't err, or is violently forced out of the Way; but as we know not *how to promote the Eruption* of the *Imposthume*, and great *Mischief* may happen by *attempting* it, we ought to consider by what Means we can answer what we call the *second Intention*, i. e. by *substituting a Solution of the Disease contrary to that of Nature*; and this, says Sydenham, can only be done by *Bleeding* or *Sweat*: Accordingly we find, in the *Records* of the Plague, that early and very *plentiful* Bleeding, even to fainting away, has proved *surprisingly successful*, especially in some hot Countries: As to *Sweating*, the other Method of Cure, it is by all agreed, the provoking of Sweat, by giving *hot Medicines too early*, has generally proved

proved exceeding hurtful; especially if Sweats have not *kindly* ensued the taking these hot Medicines; but when *Bleeding* moderately has preceeded, and that early, the Body has thereby been greatly dispos'd to fall into Sweats, which being encourag'd by keeping close in Bed, and assisted with temperate *cordial and diaphoretic Medicines, with plentiful Dilution*, and afterwards giving a gentle *cooling Purge*, has proved in our *cooler* Countries most advantageous in the Cure of the Plague.

BUT 'tis *constantly* observed, that in pestilential *Fevers*, the Business of *Cure* is always *best* performed by *Sweat*; so that in these *Fevers* we ought to take our Course agreeable to *Nature's* own Conduct and Inclination.

IN most Diseases, indeed, it is the Duty of the Physician to attend to the *Solution* of the Disease appointed by Nature, but in the Plague, which is often so very *acute*, the *renouncing* Nature's Method, and *subsisting* a contrary, has proved surprisngly successful; which Methods we are made acquainted with in the mentioned excellent *Records* of Plagues, where Experience confirms, that some Plagues have been cured by very large and early *Bleedings* in the Beginning; some again by *strong* Sudorificks only, tho' rarely, and then only when Sweats *immediately follow*; others by *moderate* and *early repeated Bleeding*, and temperate cordial *Diaphoretics* with plentiful Dilution; some again, when the *Parotid*

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have appeared in the *State* of the Disease, by neglecting the *Swelling* and substituting moderate *Bleeding and Purgings*; and the like.

AS to the *Symptoms* of the Plague, we learn, that it is really a *Fever*, attended with an high *Inflammation*, quickly bringing on a general *Mortification* of all the *Fluids* in the *Body*, and that it ought to be opposed *early*; and Experience shews the several above-mention'd *Methods*, *contrary* to Nature's *Method*, have all prov'd successful at *Times*; it is highly incumbent therefore, and the strict *Duty* of the *Physician*, most diligently to compare and consider the *Symptoms* of the reigning *Plague*, and the particular *Constitution of Air*, the *Temperament*, *Age*, &c. of the *Patient*, with the several *Circumstances* of *Plagues* mention'd in our *Records*, in order to get into the *Genius* of this worst of *Fevers*; and then having always due *Regard* to the *Juvantia* and *Ladentia*, or *Things* hurtful or beneficial, and his *Memory* furnish'd with the *Methods* taken, and *Successes* recorded in *other Plagues*, he will be led to form a successful *Method of Cure*, either by following *Nature*, and assisting her in her own *Way* in expelling the *Disease*; or, as *Sydenham* judges, may often most successfully be performed, in this very acute *Disease*, by renouncing *Nature's Conduct*, and substituting a *contrary and more safe Method of Cure*.

SYDENHAM was of *Opinion*, that *large Bleedings* often repeated before any *Tumour* appeared,

appeared, was never the Cause of any one's Death, who had that Distemper in the last great Plague of *London*: But observ'd Bleeding but *sparingly*, and after the Swelling is come out with *Abatement of the Symptoms*, was always hurtful: He mentions also a remarkable Success in the Cure of the Plague which was formerly at *Dunstar-Castle* in *Somersetshire*, where many were cured of the Plague by taking away a very large Quantity of Blood at once, before any Swelling appeared, without giving any Medicine at all after the Bleeding; and he observes, not one Person, thus treated, died of the Plague.

BUT *Sydenham* more generally approved of Bleeding moderately, and early, before any Swelling appear'd; and then he proceeded in the Use of moderate Sudorifics; and this Bleeding he observ'd greatly inclin'd the Patient to Sweat; but as *Nauseas* and *Vomitings* often attended People ill of the Plague, that they might retain the sudorific Medicine in their Stomach, he order'd his Patients to be cover'd first with the Bed-Cloaths, and by putting the Sheet over their Faces, till he brought on a *Perspiration*, which effectually took off that Symptom of Vomiting, which proceeded from the faulty Secretions made in the Stomach from the Blood previously vitiated by the pestilential Infection; then giving his Sudorifics, the Patient retain'd 'em, and lay close, carefully continuing the Sweat, with proper Sudorifics and diluting Liquors,

for some Time: He afterwards gave a gentle cooling Purge, and *successfully cured*, in *pestilential Fevers* especially.

SYDENHAM says it is very dangerous and uncertain to *wait* long for a legitimate *Maturation* of the *Imposthume*, in so very acute a Disease as the Plague, and therefore advises, and *lays a very great Stress* upon it, that *we ought often to renounce the Conduct of Nature* in the Plague, and to *substitute a contrary and more successful Method*, in order to our *succeeding happily in the Cure of the Plague*; and the not observing this, he thinks, has been *the Occasion of many ill Successes in the Plague*; and indeed many Observations and Successes in the *Records* of the Plague, *confirm and strengthen this his Opinion*.

AND here, by the by, we cannot but observe, in that *terrible Distemper*, the *worst Kind of the confluent Small-Pox*, which all Physicians allow to have a great Similitude with the Plague, from its *great Inflammation*, subsequent *Maturation*s and *Mortification*s, and the *great Mortality* it is often attended with: So that the substituting a contrary and more *safe Method*, in that Disease, we think highly Merits the Attention of the Physician.

OUR present Practice, even in the *best Hands*, often disappoints our Hopes, and in the worst Sorts of *Flux-Pox*, the Disease is almost as fatal as the Plague itself; probably therefore, by substituting a *contrary Method*, in the room of what we generally use with  
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*so little Success*, in that fatal Sort of *Small-Pox*, by repeated *Bleeding* in the very *Beginning*, and giving a gentle *Vomit* after, if indicated, taking Care that the Patient drinks freely in working off the *Vomit*, and then by giving proper *Doses* at due *Intervals* (which every skilful *Physician* will know) of that *surprising Diaphoretic*, the *essential Salts of Rue*, in a *Spoonful* of warm white *Wine Vinegar*, diluting well, at the same *Time*, with small *Sage Tea*, or the like; and keeping the Patient *moderately* warm in *Bed*, and by *Means* of this *essential Salt*, he will have a *constant insensible Transpiration* without *Sweat*; for *sweating Medicines* we all know, too early used, *heighten* and increase *Fevers*, by over heating and thickening the *Blood*: At the same *Time* it may be proper *often* to inject *emollient Clysters* by *Way* of *Fomentation* to the *Bowels*: Now, repeated *Experience* has confirmed to us the wonderful *Effect* this *essential Salt* (which contains the whole *Crafsis* of the *Plant*) has, in promoting *insensible Transpiration* without *Sweat*; we therefore think this *Salt* justly merits the *Character* of an *universal Remedy* in *all Fevers*, and do apprehend it highly probable that the treating Patients in the *epidemical Small-Pox*, in the above-mention'd *Manner*, and afterwards by repeated cooling *Purges*, we might be able to cure this *terrible Distemper*, much easier and safer than in that *extremely hazardous* and

and very tedious Method of assisting *Nature* in the *Suppuration*.

THIS Method also would prevent the disfiguring of the *Face by Pits, Scars and Seams*, the general Consequence and cruel Effects of curing the confluent *Small-Pox*, by promoting the Maturation in *Nature's* own Way; and we cannot but think, the substituting a *contrary and more safe Method* than the present, in the worst Kinds of *Small-Pox* highly deserves the Consideration of all Physicians; and if the abovemention'd Method, or other which might be thought on, should prove *successful*, which might very easily and properly be made *Trial of on condemn'd Malefactors*, in the most *epidemical and worst Constitutions of the confluent Small-Pox*, it would prove an unspeakable Benefit to Mankind.

MANY learned Physicians observe and lament the great *Danger, Uncertainty and Inconveniencies* with which the *present Practice* in the *confluent Small-Pox* is attended; we therefore think it ought always to *excite the Industry and Ingenuity* of every Physician to consider how to *substitute a Method, in the very Beginning* of this Illness, which may prove more successful than the *present Method* has hitherto done; and we think such Methods ought to be as *early as possible*, before the *Pustles* are too far advanced; lest we should *too rashly disturb Nature*, by entering on a  
*different*

*different* Method from her own, at a Time when we ought to *assist* her.

ALL know by Experience, that whenever the *Lentor* of the Blood, the material Cause of a Fever, is subdued, dissolved, and expelled, then the Fever is at an End: And we sometimes find this Lentor may be so dissolved as to terminate the Fever by *insensible* Perspiration, the remaining Blood being so corrected and amended, as not to stand in need of Expulsion by Sweating, Vomiting, &c. but is perfectly restored again to its *natural* Circulation, which is Health: But in these Cases, where the offending Quantity and Quality of the Blood cannot be sufficiently dissolved, corrected and amended, as to be perfectly expelled by *insensible* Perspiration, the Fever then often terminates, after *due* Concoction, by some of the usual Evacuations of Sweat, Urine, Stools, Imposthumes, &c. unless by proper Means and Medicines timely administered, we do anticipate and shorten the natural Course these Fevers would generally take, if left to themselves, which we are often able to do with the greatest Safety and Relief to Nature: And we doubt not, were we to treat the *confluent* Small-Pox, in the very Beginning, as an high *inflammatory* Fever only, without any Regard to a future Maturation, we might soon form a more successful Method of Cure, and altogether anticipate the great Danger and ill Consequences always attending the present Method  
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of treating the confluent Small-Pox: And, indeed, it is not at all unlikely, that *variolous* Fevers have sometimes been cured (thro' a *lucky* Mistake of the Physician) as common inflammatory Fevers, especially when the Season and Constitution of Air favouring the Small-Pox, has not been duly attended to; or that the Small-Pox was not become very rife or frequent.

*SYDENHAM* observes, with regard to the *Plague*, when the *Bubo*, which comes out at *first* well, and with an *Abatement* of the *Symptoms*, *Sweats* have then been officiously promoted, with a Design to farther its Eruption; the *Bubo* has *disappeared suddenly*, and instead of it, *purple Spots*, the certain *Tokens of Death*, have succeeded, which he attributes to the Means used to *provoke* the Sweating, which *dissipated* by other Ways, thro' the Habit of the Body, the chief Part of the Matter, which should at this Time have serv'd to have kept up the Swelling: And the same Method of promoting *Sweating*, is observ'd to be *fatal* also in the *Small-Pox*, which in Nature's own Way, tends to *perform the Business by Suppuration*; for by this Means the Blood is *more heated*, and the *Pustles* *depriv'd of the Humours* which should serve to keep 'em up; and the same we observe also, when *Blisters* are *too early* apply'd in the *Small-Pox*, which always *irritate, inflame and increase the Fever*, and *subtract from the Blood the Humours necessary to supply the*  
*Pustles,*

*Pustles*, and thereby interrupt Nature in the Method *she had begun to endeavour to expel the Disease*.

IT is not impossible, but *future Chance or Experience* may furnish us with a *proper Antidote* in the Cure of the *Small-Pox*, which may *immediately and at once destroy the Infection*, and thereby *prevent all subsequent Symptoms*: But till we are so happy as to know such a *singular Remedy*, we ought not to neglect the endeavouring to *substitute* a more *safe Method* than the *present* most dangerous and uncertain one, of assisting Nature by promoting the Suppuration, and that in the *very Beginning* of the Disease; and such whereby we may *reasonably hope totally* to rescue Nature from the *Necessity* of that most *tedious and hazardous* Way of Suppuration.

NOW the abovementioned Method of *Bleeding plentifully* in the *very Beginning*, and *repeating it* as Occasion may require, &c. is not altogether *unpromising*, more especially, as our *Method proposed* is agreeable to what *Hippocrates* observes in his *Epidemics*, viz. that the *Disease* was always *best judged by more than one Evacuation*, for then the Patient *always recovered*; and *Lommius*, speaking of the *Crises* in *epidemical and pestilent Fevers*, says, that the Disease was not always *finish'd by one*, but by *more Evacuations*, and if by Chance, in these *terrible Fevers*, the Patient *bled at Nose plentifully*, and *presently after plentiful Sweats follow'd*, those Patients *recover'd*

*immediately*: But tho' we are altogether against Sweating in the *Beginning*, yet if by our Method of treating the Patient, which takes off the Thickness of the Blood, and increases the several *Secretions*; if, I say, *plentiful* Sweats towards the *latter* End, should arise of their own accord, they cannot but prove very beneficial, and facilitate the Cure, such *Sweats* being found altogether *critical*.

ALTHO' this Method bids fairest for Success in the *very Beginning* of the Distemper, yet it might not prove unsuccessful in the *early* Days of the Appearance of the Eruptions; and this *Trial*, we say, might very easily be made on *condemn'd Malefactors*: For we cannot but think the very *hazardous*, and often *unsuccessful* Method of treating the *worst* Kinds of the Small-Pox in *Nature's own Way*, by promoting *Suppuration*; and the many ill Consequences of *this* Method, even where the Patient *happens* to escape *with Life*, ought, at all Times, to excite the Physican to consider in what Manner he might *substitute a safer and better Method of Cure* in this most *fatal* Disease.

THE many *Instances* we meet with of a *perfect and sudden* Cure of the Plague in the mention'd *Records*, by *renouncing Nature's Method*, and *substituting a contrary one*, do at once *encourage and direct* us, not only in the *Cure of the Plague*, but in *this present Pursuit* also, with regard to the *Small-Pox*; and should we be so happy, on *Trial*, as to *succeed*  
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in establishing a more *safe Method of Cure*, in the *worst Kinds of the confluent Small-Pox*, it would be of unspeakable Benefit, especially to us of *this Nation*, who are so often, and so *grievously visited* with this most *dreadful Distemper*, little inferior in some epidemical *Constitutions* to the *Plague* itself.

NOW we have shewn above, that it was the Opinion of *Sydenham*, one of the most accurate Observers since *Hippocrates*, that in the most *acute Disease*, the *Plague*, it was very *dangerous* to follow the *Footsteps* of Nature in ejecting the Disease by *Bubo's*, &c. and that the *Physician* ought to *renounce Nature's Conduct*, and *substitute* a more safe Method in the Cure of the *Plague*; and for want of this Knowledge, he says, many People were lost.

HE, *Sydenham*, also observes this *safer Method of Cure* was only to be performed *two Ways*, viz. either by *large Bleeding* in the Beginning, or *Sweat*; as to the Method by *large Bleeding* in the Beginning, he gives several Instances of its Success, and appeals to the *Physicians* who continued in Town in the last *Plague of London*, whether they ever observ'd that *large Bleedings* early was the *Cause* of any ones Death that had the *Plague*: But tho' *Sydenham* approv'd of this Method of Bleeding, and had often experienc'd its Success, yet the *curing by Sweat*, he says, pleas'd him better, because the latter Method did not *weaken* so much, nor *hazard*

the Reputation of the *Physician*; but then *Sweating*, he observes, had also its *Inconveniencies*; for if *Sweat* did not *soon* ensue the Use of *Sudorifics*, or *broke* off too soon, it greatly *endangered* the Patient's Life.

HE afterwards found, that the taking away *some* Blood *early* did often remove the *first* Inconveniency; and he then pursued this Method of *Sweating* with more Success: But when a Swelling appeared he did not dare to bleed, altho' in a Body *unapt* to sweat, he thinks it might be safely done, *provided* Sweat was *immediately* procured after, and *continued* some Time, so as to disperse and consume by Degrees the whole Humour; and this he thinks may be done with less Danger, than when a *legitimate* *Maturation* is long waited for of the *Imposthume*, which is very uncertain in so acute a Disease: But *Sydenham*, not fully satisfied with either of the above-mentioned *two* Methods, adds, that the *peculiar*, and proper *Alexipharmics* of the Plague yet lies hid in *Nature's* *Bosom*.

WE here again observe, that *early* and *large* Bleeding has often cured the Plague, and that the Plague is sometimes cured by *Sudorifics* only, tho' rarely; we observe also, that *Sudorifics*, where Bleeding moderately has *early* preceded, proved most successful, and that these Methods were intended to relieve Nature from the *Necessity* of endeavouring a Cure by her own dangerous Way of *Bubo's*, &c. But these Methods  
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have been unsatisfactory and manifestly attended with great Danger, tho' *much less* indeed than Nature's own Way: We see also the Methods which have *best* succeeded, and the *Defects* they still lie under, yet these are the Methods the judicious *Physician* ought to proceed in, till we are so happy as to obtain that *peculiar* and *proper Alexipharmic* of the Plague, which, as *Sydenham* said, lay yet hid in Nature's Bosom.

WE shall now venture to propose the *Remedy*, which we think may prove *the peculiar and proper Alexipharmic of the Plague*, and, at the same Time, give our *Reasons* why we believe this *Remedy* will produce *the good Effects* intended by *Bleeding and Sweating in the Plague*, without any of the *Hazard* those *Methods* are allow'd to be often liable to; tho' both these *Methods* have, at Times, proved very successful, and are the best *Methods* hitherto publish'd.

THE Hopes we entertain from our *Method and Remedy* in the Cure of the *Plague, pestilential Fevers, and epidemical Small Pox*, is grounded on the great Success it has been long used with in *all Fevers*, even of the *worst* Kinds; where *Experience* confirms its *surprising Efficacy in promoting insensible Transpiration*, and thereby producing great *Evacuation* from the Blood, without *weakening*; and its *peculiar Manner of correcting the Fault* in the Blood, without the least *Disturbance* to the *Oeconomy* of the Body.

BUT

BUT in order more fully to explain the *Reasons* why we think our *Medicine* truly adapted for the Cure of the Plague, pestilential Fevers, and Small Pox, we think it necessary to give our Opinion of the true *Nature and Genius of the Plague, and all Kinds of Fevers*, and to shew, that the Plague is the *chief* and top Degree of a *Fever*: The Plague is by all learned Physicians from *Hippocrates's* Time to the present, agreed to be a *Fever*, from a *particular* Fault in the Blood, as all other Fevers are.

THEREFORE it will be necessary to *shew* what a *Fever* is, and its *Nature*, which we shall endeavour in a *short and succinēt* Manner: Now, a *Fever* is a *preternatural Motion of the Blood, hurting several Functions of the Body*; proceeding from a *Fault* in the Blood; and a *Fault* in the Blood, is a certain Condition, without which *no Fever* can subsist: A *Fever* therefore, is nothing else but a *vitiated Blood, in its Quantity, Motion, or Quality*, or all of these *together*; and with every one of these, is the *Pulse* disordered, which is indeed the *pathognomonic Sign* of a *Fever*.

BUT the *Variety* of Fevers, or the *Appearances* rather in Fevers, are *infinite*; therefore a Method which gives us the *Nature* of a *Fever universally*, from its *Symptoms*, can only deliver us from *Confusion*; for by this Method we may be led into the *Nature* of Fevers *universally*, and from thence to their Cure, and by no other; and if we can come

at the *Nature* of Fevers, and their Cure *universally*, we shall easily be led to the Cure of *particular* Fevers, and amongst them, to the *Plague*, which differs only in *Degree* from *other* Fevers.

NOW *Bellini*, and other learned Physicians, agree, that a *Fever* has but *one* Cause, tho' the *Variety* of Fevers, or the various Appearances of Fevers, are *infinite*, and can never be classed by Observation: So that from our Knowledge of a Fever *universally* from its *Symptoms*, we can *only* Hope for Success in curing *any* Fever.

WE say then, Fevers have but *one* Cause, and this Cause is a *Lentor*, and in every Fever the *Pulse* deviates from its natural State, and that is the *pathognomonic* Sign, which is common to *every* Fever, and directs us to know, that there is a Fever; and also, what a Fever is in *general*: So that a Fever is a *Fault* in the Blood, and the *particular* Fault in the Blood determines the Fever, to be of this or that *Kind*; even from the *lowest* Degree, up to the very *top* Degree of a Fever, called the *Plague*: All Fevers whatsoever differing only in the *Lentor's* greater or lesser *Coherence*, and its different *Solution*: And all the *Symptoms* and various Appearances belonging to *Fevers* are manifestly and particularly shewn by *Bellini*, and other learned Authors, to be *occasioned* by this *one* Cause, *viz.* the *Lentor* induced into the Blood, and its different *Coherence* and *Solution*: And our most  
learned



learned Physicians are *unanimous*, that, in *discovering the Nature and Cause* of a Disease, all the *Symptoms of the Disease* must agree and *chime* together, and *must flow from one Cause*; because nothing can be the *Cause* of a Disease, that does not produce the *Symptoms* in which the *Nature* of the Disease consists.

THIS *Lentor* induced into the Blood, produces certain *Changes* in the Blood, which are attended with certain *Symptoms*, and followed by certain *inevitable Alterations of the Habit*: We must therefore pursue this *immediate Cause* into all its *various Shapes of Existence*, producing all the *Variety* of Appearances in *particular* Kinds of Fevers. And this *Lentor's* differing only in its *greater or lesser Coherence*, and different *Solution*, is really *the common Cause of the Symptoms* and Appearances in *all* Fevers, even up to the Plague: For a Fever is nothing else but a *vitiated* Blood, in its *Quantity, Motion, and Quality*, or all of them together; and the *Antecedents* of a Fever may vitiate the Blood in its *Quantity, Motion and Quality*; but the *Concomitants* and *Consequences* of a Fever do necessarily depend upon the Blood's *vitiated Quality*, as *Hippocrates*, and the best Physicians allow: And from this Enquiry into the Nature of Fevers *universally*, we can only be led to the true and *rational* Method of Practice for the Cure of Fevers in *general*, and of every *particular* Fever.

NOW,

NOW since a *Viscidit*y or *Lentor* of the *Blood* and *Lymph*; a *Diminution* of the *Excretions*; too great a *Tension* and *Rigidness* of the *vascular* Frame; and the *Blood* and *Lymph* becoming too *acid*, are the only *Requisites* necessary towards the *Production* of *all acute continual Fevers*; so the best *general* Method of curing *acute Fevers*, is agreed to be, by consulting the *Strength* of the *Patient*, correcting the *Quality* of the *Blood*, *dissolving* and *expelling* its *Lentor*, and *mitigating* the several *Symptoms*.

All *Fevers* therefore have *one* and the *same* Cause, differing only as *Bellini* and our best Authors observe, *quoad magis & minus*; and a *Lentor* induced into the *Blood* is the *Fault* that causes *all Fevers*, and from the different Degrees, the greater and lesser *Cohesion* of this *Lentor*, *all Fevers whatsoever* are produced: Therefore those *Methods* and *Medicines* which take off the *Quantity* and *thin* the *Blood*, will take off the *Fever effectually*. And *Diaphoretics* which operate by *insensible Transpiration* (after *Bleeding*, if indicated, and gently emptying the *Primæ Viæ*) does the *Business most effectually*; because *proper Diaphoretics* more certainly *alter the Quality*, as well as *lessen the Quantity* of the *Blood*, by taking off the *Lentor*, the *Cause* of the *Fever*, and thereby bringing on the *Secretions* to their natural *State* and *Condition*; and at the same *Time* *reducing the Quantity* of the *Blood*, as *Sanctorius* plainly makes appear;

and that, without *weakening* the *Powers of the Faculties*, as *Bleeding* too much insisted on may do; and *Sudorifics*, by *over heating* and *thickening* the *Blood*, may *increase*, instead of *lessen* the *Fever*, by *hindering* the *Secretions*: We therefore think our *Essential Salt of Rue*, which has, in a most *eminent* and *surprizing* Manner that *Diaphoretic Faculty* and Power of promoting *insensible Transpiration*, will most effectually take off the *Lentor* of the *Blood*; and *lessen* its *Quantity*, by the *insensible Transpiration*, and bring the *Secretions* to their *natural State and Condition*: And this its *Virtue* has been often experienced, in *all Fevers*, without *ever failing the Expectation*: We apprehend therefore, not without Reason, that the *early and proper Use* of this *Essential Salt of Rue*, with *warm White-Wine Vinegar*, which operates so remarkably by *insensible Perspiration*, bids very fair to be that *peculiar and proper Alexipharmic* of the *Plague* and *pestilential Fevers* so much desired by *Sydenham*.

WE all know the *Secretion* made by *Perspiration* is of the greatest Use for the *Preservation* of Health; for if our Bodies were not all over *porous*, and the *Secretions* were not made by *insensible Perspiration*, we should be always in *Danger* of being *continually* in a *Fever*; for seeing the *Heat* of the *Blood* is from its *Motion*, and the *Heat* produced by the *Motion*, depending on the *Attrition* of the *Parts* containing the *Heat*, which *Parts*  
being

being divided and separated from their Contact, give a *Freedom* to this *Heat*; so that while the Blood is only *propelled in its natural State*, if nothing should be *perspired*, there would always remain the same *Nisus* of the Parts among one another; on which Account, the small Parts would *always* be separated into the *Nerves ad infinitum*, whereby the *Heart* would be more and more *contracted*, and consequently the *Velocity* of the Blood's Motion, which depends on the Contraction of the Heart, be more and more *augmented*: And therefore we should *always* have a *Fever*; for a *Fever* is the *Velocity* of the *Blood greater than natural*, accompanied with *Heat*: But by Means of *Perspiration*, if the *Velocity* of the Blood's Motion, in that *Instant*, be not *violent*, we are *preserved from this Fever*.

WE are moreover led to think our *essential Salt* the *peculiar and proper Alexipharmic* of the Plague, from *comparing* its *known and surprising Virtue* in promoting *insensible Transpiration*, with the true *Genius* of that *Fever* called the Plague; again, this *Remedy* also seems to be the *true Mean* between *Sydenham's* mentioned *Methods* of curing the Plague by *Bleeding* and *Sweating*, and may reasonably be expected to answer all the *good Ends* of the *two* mentioned *Methods* of Cure, and keeping free at the same Time from the *Inconveniencies* each of those *Methods* of *Bleeding* and *Sweat* are allowed to be liable to;

for by our *Method* and *Remedy*, the *Danger* of *weakening* the *Powers* of the *Faculties* by *large* *Bleeding* is avoided on one *Hand*, and the *great* *Heat* and *thickening* of the *Blood* often brought on by *Sudorifics* on the other *Hand*: And as we have *innumerable* *Experiences* of its *great* *Success* in the *Cure* of *Fevers* *universally*, from this its most *eminent* *Faculty* of promoting *insensible* *Perspiration*, we cannot but very *reasonably* hope that our *Remedy*, *duly* administered with *warm* *White-Wine* *Vinegar*, and a proper *Regimen*, *diluting* well with *Sage* *Tea*, may prove *most* *successful* in the *Cure* of the *Plague* and *pestilential* *Fevers*; and tho' the *Medicine* is *simple*, yet no wise *Man* will, we think, object to it on *Account* of its *Simplicity* only.

THERE are indeed many *Circumstances* and *Accidents*, which may and do frequently occur and fall out about *Patients* visited with the *Plague*, which would be endless to mention; yet, the *judicious* *Physician*, by *diligently* observing, and comparing the several *Phænomena* or *Appearances* of his *Patient's* *Disorder*, and carefully *recollecting* the *Experiments* and *Observations* of those *Physicians*, who have *successfully* practised in *Times* of *Pestilence*, strictly regarding the *Things* *hurtful* and *useful*, will easily be directed in the *prudent* and *safe* *Management* of his *Patient* afflicted with the *Plague*; which, tho' a *very* *terrible* *Disease*, would not be, by a *great* deal, so *destroying*, were that *great* *Rule* of

*Resisting*

*Resisting* in the *Beginning* strictly observed; for as we find in all the *Records* of the *Plague*, *Methods* and *Medicines* have proved very successful, even when the *Distemper* has gathered great *Strength*; how much more Success might therefore be *reasonably* expected, would *People* be careful to apply *early*, and in the *weaker* State of the *Plague*? In the last *Plague* of *London* there did not die above *four* a *Week*, for *half* a *Year* together, so that there was timely *Warning*, both for *Preservation* and *Cure*; and as it is not *often* that *Plagues* kill *suddenly*, there is no *Doubt* to be made but *Multitudes*, in *Times* of *Plagues*, have been *lost*, for this *Reason* only, that proper *Means* have not been used in *Time*.

ALL the *Ways* of *accounting* for the *spreading* of the *Infection* of the *Plague* by *Hypotheses* and *Speculations*, seem vain and hurtful; and tho' *ingenious* Men may give very *plausible* *Accounts*, yet those *Accounts*, by a *more* *ingenious* Man, may soon be overturned by *another* *Hypotheses*, till a *still* *more* *ingenious* one destroys *that*; and so we may be vainly *amused* on: But *Facts* are *convincing*, and must *determine* in this *Affair*; and from *them* *only* we ought to ground our *Opinions* and form our *Methods* of *Prevention* and *Preservation*: And tho' we are well aware, that the *current* *Opinion*, thro' *Prejudice* and *Prepossession*, is against us, yet the many *Facts* we have produced, when *duly* *weighed*, will enable every one to form a *truer* *Judgement* about

about the *spreading the Infection* of the Plague; and *proper Methods of Prevention*: And will, moreover, we apprehend, prove Matter of great *Consolation*, because it cannot fail to *lessen the unreasonable and excessive Fears* of the People; for these *Facts* do *plainly shew*, that we are not in any *great Danger* of being *visited* with the Plague from *foreign Parts*: And we doubt not, every *candid Reader* will readily perceive, that, throughout our *whole Treatise*, we have no other *End* in View than a laudable *Desire and Hope* of promoting the *general Good and Welfare* of the People, as becomes the *Duty* of every *faithful Subject* in his *particular Calling*.

F I N I S.



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