

A discourse concerning the plague and pestilential fevers : plainly proving, that the general productive causes of all plagues of pestilence, are from some fault in the air: or from ill and unwholesome diet: and that the air is the principal cause of spreading the infection; and the great danger this nation is in of producing an artificial famine; with some hints for prevention and cure ... / By Sir Richard Manningham.

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A
DISCOURSE
CONCERNING THE
PLAGUE
AND

PESTILENTIAL FEVERS:
PLAINLY PROVING,

That the *general* productive Causes of all PLAGUES of *Pestilence*, are from some FAULT in the AIR: or from *ill* and *unwholesome* DIET: And that the AIR is the *principal* Cause of SPREADING the INFECTION; and the great Danger this Nation is in of producing an ARTIFICIAL FAMINE; with some HINTS for PREVENTION and CURE.

If a SCARCITY of BREAD-CORN, whether *real* or ARTIFICIAL be the Occasion of *ill* and *unwholesome* DIET; tho' it may at present more *immediately* affect the POOR only, yet if not timely prevented, its EVIL EFFECTS may soon reach the most opulent; for the PLAGUE of PESTILENCE may be much sooner produced in this Nation, by an ARTIFICIAL FAMINE, than by any INFECTION of the PLAGUE ITSELF from FOREIGN Parts.

By Sir RICHARD MANNINGHAM, Kt. M.D. F.RS.
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The P R E F A C E.

TH E present most *notorious artificial Scarcity* of *Bread-Corn* in our Nation, is indeed, a most alarming Circumstance, and which calls for the utmost Care and Circumspection; and demands our *best* Endeavours speedily and effectually to put a Stop to the most cruel and barbarous Combination, of the *various* Kinds of *Engrossers* in this Nation; for 'tis *universally* known, that we have *Bread-Corn* more than enough in our Nation for the full Supply of all the People: And as our *Parliament* is now assembled, and have appointed a Number of worthy Members as a Committee, to take this Matter under their most serious Consideration, we are not without Hopes of seeing the *Grievances* redressed; and if our Laws *already* in Being cannot *effectually* remove the *Grievances* the poorer Sort of People so miserably labour under; we trust, that a *new* and *effectual* one will forthwith be made to preserve this Nation from an *artificial Famine*: And *such* effectual Law we presume may be made, as shall restrain the most *insufferable Liberties*, these *merciless Engrossers* have taken, without an *Infringment* of any *real* and *quitable Property*.

It is an Observation I know among *Physicians*, that the most *desperate Disease* calls for a *desperate Remedy*: And indeed, we have known in some instances, where the Patients,, in the most *desperate Diseases*, have been happily recovered by the
due

due administering a Remedy of more than *ordinary Violence*; but in the *Body Politic* the Case may differ, in regard to the great *Difficulty* of forming and *duly* administering a very *powerful* Remedy, in order to make the *Experiment* in the complicated Disorder of our *Body Politic*: Nevertheless, as the *Preservation* of *Myriads* of our *innocent* Fellow-Creatures is so nearly concerned, it may even become *necessary* to make the *Trial*, if other Methods fail; for some *effectual* Remedy must speedily be found, and *duly* administered, tho' it be more than *ordinary* violent in its *Operation*, for the delivering Multitudes of our *innocent* Brethren from the *Jaws* of *Death*; who must otherwise inevitably perish, if the *merciless Iniquity* of with-holding *Bread* from the *Poor* be suffered to continue to the producing a *Famine* in our Land; and which in the End may reasonably be expected to *bring down* GOD's *Wrath* upon this Nation in a real *Plague* of *Pestilence*.

I cannot but hope, that we have Laws already in Being, sufficient to put an End to the *great Evil* every where lamented; I mean our present *artificial Scarcity* of *Bread-Corn*: And I trust our *worthy* Senators will exert their utmost Care to put those Laws in *proper Execution*; the Want of which *Particular*, we fear, has but too often unhappily given *Rise* and *Continuance*, to very great *Disorders* in this Nation.

No Nation upon Earth I believe in the *general*, has more *excellent*, *equitable*, and *salutary* Laws than ours, both *religious* and *civil*; while at the same Time; through the great Neglect of a *due* and *proper Execution* of those excellent Laws, we seem to live in a Manner as a *lawless People*, and
supinely

supinely permit the *Crafty* to take us in their Nets: A melancholly Infatuation indeed if *these Things* be really so! That while we have in our own Hands the *best* Means for the *Preservation* of both *Soul* and *Body*, we should so *inconsiderately neglect* and *abuse* the *proper* Use of the excellent Means we possess!

Now, if this be our real Case at present in any Degree, we *trust* and *believe*, that our *Superiors* will seriously consider the *present* most *lamentable* State of Things, and if the *Foundations*, — The *excellent* and *salutary* LAWS of our Land, *be out of Course*; they will not fail to exert themselves to the utmost for our *Preservation*, and utterly destroy all *wicked Combinations* against the *innocent Poor* and the *public Good*; and thereby prevent the *threatning Evils* which may befall our *Land* from the *artificial Scarcity* of *Bread-Corn*; for by forcing the *Poor* into an *ill* and *unwholesome Diet*, we may bring on a *Famine* which may *reasonably* be expected to end in the *Plague* of *Pestilence*, to the *unspeakable Miseries* of all *Degrees of People*, in this our already, most *unjustly, suffering* Nation.

As the *Plague of Pestilence* is a *Fever* really produced from some *Fault* in the *Air*, or from *ill* and *unwholesome Diet*; in order therefore truly to prevent the *Plague* and its *spreading*, we must overcome one of those *two Causes*: And this we learn from the *Accounts* of *Plagues* and *pestilent Fevers*, which we have carefully collected from the most *authentic Records* of able and learned *Physicians*, who frequently practised in the Times of the most *raging Plagues* of *Pestilence*: 'Tis only from *repeated Facts* and *careful Observation*, that we must expect

expect to be *truly* informed concerning the *Propagation* and *spreading* of the *Fever*, called the *Plague*; and not from *Hypotheses* and *Speculations*, for the *finding out* the *proper Means* of *Prevention* and *Cure*: And the *rational Hints* and *Direction* we have given for *Prevention* and *Cure*, are *chiefly* collected from the *Observations* and *Experiences* recorded in the *best Authors* who have wrote concerning the *Plague*.

By the Method we have taken in our *Discourse* concerning the *Plague*, we are also instructed how to make the best Use of the *Experience* of others, for our own Safety and Benefit; and we doubt not, that every *duly* qualified *Physician*, by carefully consulting the Methods of *Prevention* and *Cure* in those *excellent 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*, tho' he may never before have seen any one sick of the *Plague*: So great an Advantage may the *skilful Physician* make of the *Observations* and *Experiences* of others, when *judicially* and *faithfully* recorded.

Now, as the *Plague of Pestilence*, that *terrible* Disease, may be the *Product* of every Country, so it may be our great Unhappiness to be visited by that *Calamity*: And when we consider our *manifold* Offences, and our *uncharitable* Permission of an *artificial Scarcity* of Bread-Corn, which may soon be the Cause of *Famine* amongst the Poor, by the suffering the avaricious great Iniquity
of

of cruel Engrossers to subsist, not only of *Bread-Corn*, but of every *Kind of Food*; so that *wholesome Diet* seems in a manner already out of the Reach of the industrious poor Families of this Nation: And when we consider, that our late unkindly Summer Seasons have been very destructive to all Sort of Garden Stuff; and the *late* great Sufferings from some *Fault* in the *Air*, producing such a violent *pestilential Fever* among our *horned Cattle*, and which in some Degree still subsists in this Nation; and which with the artificial Contrivance of Engrossers has greatly raised the Price of Flesh Meat: It has also been observed, that our *late* Summer Seasons have greatly abounded with Flies and Insects of various Kinds, and that our *reserved* Rain Water suddenly putrified; and when we reflect on the most unaccountable *Disorders* in the *Air* and *Waters*, the *surprising* and almost *universal Motions* either in the *Air* or *Earth*, the grievous and most *universal* War, and *Rumors* of War among all Nations; the threatening *Marks* of *Malignity* we meet with in the *Diseases* of the *Body*; and the still much greater in the *wicked Engrossers* of all *Provisions*, together with the *unwholesome* Mixtures permitted to be mingled with our *Daily Bread*; 'tis highly probable the *End* may be the *Plague* of *Pestilence*.

Now, who ever will *duly* consider, and lay to Heart all these *real* Sufferings, and most *surprising* Appearances, can by no means esteem it a *fanciful*, but rather look on these Calamities as a *real* and most *direful* *Presage* of *still* greater Miseries to come; unless we *speedily* and most *seriously* bethink ourselves, and *sincerely* repent of all our *Misdoings*,
and

and *truly* amend our *Ways*: And from this truly disastrous State of Things, 'tis highly reasonable to expect, that we should not only be roused from our *supine Indolence* and *Inattention* by the *loud Calls* of so many *innocent, suffering, poor Families*; but also from our other *various* and great Calamities, be *effectually* stirred up, to the taking all *proper Measures* for the *future* true Welfare both of our *Souls* and *Bodies*; least by a *Continuance* in our *abounding Follies* and great *Offences*, and an utter *Inattention* to these *repeated Calls*, the most *fatal* of *Infatuations* should soon befall us, to the making us the *proper Objects* of *divine Vengeance*: By *having Eyes that see not, and Ears that hear not*, and the suffering of our *Hearts* to become *harder* than the very *MillStones*; by thus grinding the *Families* of *industrious Poor*. And indeed the *present* great *Pestilence* of all Kinds of Immorality, Iniquity, Cruelty, and *entire Neglect* of *universal Benevolence*; together with the most scornful *Abuse* and *Neglect* of all *Christian Duties*, is so *raging* amongst us, that we cannot but greatly fear some *extreme Severity* of GOD's Judgments will soon befall this our unhappy Nation; unless the *Inhabitants thereof* do forthwith *sincerely* repent, and thoroughly *amend* all their *Misdoings*; And this is the only *reasonable Hope* we have left, whereby the *Anger* of the LORD may be turned away from us.

E R R A T A.

Page 39. line 1. after *has*, read *not*. P. 41, l. 28. after *Air*, r. and *ill Diet*. P. 79. l. 22. after *Air*, r. or *ill Diet*. l. 23. after *Marks* of, r. a *FAMINE*, or, l. 30. after *infected* by, r. *ill Diet*, or p. 78. l. 13. after *permit* r. an *artificial Famine*, or

A
DISCOURSE
CONCERNING THE
PLAGUE, &c.

AS *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, *Lib. de Flat. p. 297. Foef. says: There are two Kinds of Fevers*, (which are proper to be mentioned on this Occasion) *One that is common to every Person, and is called the PLAGUE; but the other only happens on Account of the ill Diet of a Person.*

HIPPO-

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*, are also *Constitutions* that precede *Plagues*.

Now, though 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*.

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 those *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.

CONTA-

CONTAGION, says *Fracastorius*, Lib. 1. Cap. 1. p. 77. 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 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 *precedes 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*. Δοιμολογ. p. 59.

THE *Leprosy*, *Consumption*, *sore Eyes*, the *Itch*, and a very few more, are therefore call'd *contagious*. Now when we put the *Question* concerning 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* Epid. 3. observed to be a *Constitution* of Air which preceded *Plagues* and *Fevers*: So that what
spreads

spreads or propagates any Thing, always a companies 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 *precedes*, 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 *precede 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 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 *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 Product 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 certainly capable of *infecting 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, *Thucydides, Lib. 2.* 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 after*
that

that 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 always 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

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 *unwholsome 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 Observations on the Plague* in 1636, p. 70. (*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 a *Change of the Air*, than of the Constitutions of Mens Bodies, otherwise, than as the latter depends upon the former: So that the *Infection of the Plague* depends more upon the *Disposition of the Air*, than upon any *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

Sense of it is this : *The Captain is enquiring, whether the Steams coming out of our Bodies, or the 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* ; as, on the other Hand, its Changes from a *worse to a better Constitution*, can make the Plague *more gentle and less diffused* : And it is these *speedy Changes* of Air, that 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 one Day, *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.* Hence may be inferred, that it was his Opinion, that the *Infection* of the Plague was communicated from the *Air*, and not from Man to Man, by *Contact* ; agreeable to what the great SANCTORIUS has long since observed, namely, *That we are infected with the Plague, not by the TOUCH, but by drawing in the PESTILENT AIR, with our Breath.* The Proofs
for

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, p. 41. 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 securely, and with the utmost Precautions, are attacked by the Plague. 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. 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, p. 30

at the first, suffers the principal *Pesthouse* (*des Convalescens*) to be settled within *four* Paces of his own House.

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 made by 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, &c. 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: p. 24. Many Women who suckled Children die of the Contagion; and the Infants are found crying in their Cradles, when the Bodies of their Mothers or Nurses are taken away;

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 : Namely, it must therefore be confessed, that the *Infection* of the Plague is *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, 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

B

by

by *Goods*, as *History* vouches for the Universality and Truth of this Opinion.

To convince us of this, we need only 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.

THESE are Principles, which we have 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 Affair; before such Opinions and Reports had been currently 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

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 Cattles* being bred *Abroad*, and brought into other Countries by the like Conveyance. Neither the *Greek School*, nor the *Italian*, nor the *Arabian* (which 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 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: Infomuch, 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*, which 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?

THUS then besides having 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 also, at the same Time, many

ny *Millions of Experiments*, and the universal Agreement of the best Physicians, That the Plague is not *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 a-
 “ mong 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, is : 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 been returned ; and that, from *Coun-tries*

tries 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 to 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: And 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;

bly ; yet their Testimony is the more unquestionable, because it is no more than 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 among us remember the *Plagues* in *Stockholm*, *Dantzick*, in the Year 1708, and 1709. and *Hamburg*, which infested those Parts not many Years ago ; where we had Ships bound up in Ice, during 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. though *Wool* is as dangerous as *Cotton*, by common Fame ; nor did their Labours, sent to *London*,

don, and from thence sent out to *Holland*, and other Parts, ever carry the *Plague* along with them.

It were endless to run through other Branches of our trade, or to insist upon any of them particularly. The Instances, we have here produced are irrefragable; the Experiments plain, and without Number: So that a Person, who can withstand this Evidence, is never to be perswaded 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 it was, that Men first began to talk of the *Plague* being a *contagious Disease*.

ALEXANDER BENEDICTUS, *Lib. de Peste, cap. 3.* 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 it raised a *Plague* by its being shook up, *seven Years* after, of which 5,900 People died in twelve Weeks in *Wratisslaw*. And we are told that 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,

And, indeed, could the Plague lay thus concealed in *Clouts* and *Holes*, Men should not find any Safety in any Apparel. Besides that, were this true, what would *Quarentines* and *Lazarets* avail?

FORESTUS, *Lib. vi. Obser. 22.* says :
 “ That a young Man was seized with the
 “ *Plague*, only by thrusting his Hand into
 “ an *old Trunk*, wherein there was a *Cob-*
 “ *web*, 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 *Sen-*
nertus, 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 230 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, even
 according to *Fracastorius* himself, teaches us,
 that this *Coat* did not so much keep the
 C Plague

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 *Alexander Benedictus*; nor as our *Cotton-Bags*, or *Bale-Goods* are said to do, immediately upon the opening of them. So that according to *this Observation*, the *Leather-Coat* held *Poison*, but not *pestilent Infection*, and therefore 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 whether they died by putting it on? The latter is impossible, because of the Suddenness of the Death; 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

Story related by *Fracastorius*, happened thirty-five 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 Pomes*, and almost from one Body to another. He tells us, Page 27, “ The Houses which before were
 “ full of the Dead, were now again inha-
 “ bited by the Living ; and the Shops which
 “ had been most Part of the Year shut up,
 “ were again opened, and the People again
 “ chearfully went about their wonted Af-
 “ fairs of Trade and Employ. And *even*
 “ *what is almost beyond Belief*, those Citi-
 “ zens, who were before afraid, even of
 “ their Friends and Relations ; would, with-
 “ out Fear, venture into the Houses and
 “ Rooms where infected Persons had a lit-
 “ tle before breathed their last : Nay, such

“ Comforts did inspire the languishing Peo-
 “ ple, and such Confidence, that many
 “ went into the *Beds* where Persons had *died*,
 “ *even before they were cold, or cleansed from*
 “ *the Stench of the Disease*, p. 27, *Trans.*”

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, only by smelling to a *Turkey Handkerchief*; as also, that a Man dropp'd down dead, by 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*, and that it broke out in *Westminster*: 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

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*, not only in *France*, but every where else. Now, in that *Record*, you will find Captain *Chataud's* Ship was not infected, &c. Moreover, Dr. *Deidier*, (See *Journal de Sçavans pour le Mois d'Octobre*, 1721, p. 467.) 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, that the *Plague* was no where 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*, arrived *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 though 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 *ancient*, 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, “ That the extra-
 “ ordinary 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 proper Means for preventing the
 “ spreading of the *Plague*, since *Lines*, *In-*
 “ *trenchments*, and other usual Precautions,
 “ cannot do it.”

For some Time, the *Plague* only kept among the Poor; but all the Care and extraordinary 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

HAVING thus shewn, that *pestilent Contagion* was never suspected to be conveyed by *Men or Goods*, in the Opinion of the *wisest Governors*, and of the *most experienced Physicians*, either in *Greece or Rome*; and on the other Hand, that the *Observations* alledged for *Men and Goods* conveying the *Plague*, are *few, imperfect, and of late Date*.

WE shall now consider the *Time*, when *Physicians and Princes* first speak of *pestilential Contagion*; and upon *what Occasion* it was first mentioned, and *what Success* that Opinion 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 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 : But 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*, Chap. 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, to behave : More especially for the *Physic Professors* in the Dominions of those States, that had either 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*,
D who

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 ; though 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 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* and *Lines* : Because no force can prevent any Disease that is either made, or conveyed by the *Air*.

SANCTORIUS, a Father in *Physic*, who has instructed us in some of the most useful Parts of that divine Art, could not well digest

gest 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 insues; 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 Infection by a Fomes*, was *unknown* to the *Antients*, and was never thought of by them: Which Assertion is in his Book, *de peste et pestiferis Morbis*, published at *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*: Insomuch that we find by the *London-Ga-*

zette 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 laid 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 passing of the *Plague* from one *Man* into another by *Contagion*, is inconsistent with innumerable plain and obvious *Experiments*; and is 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 *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*. Now, the *Plague* 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 those two Causes.

WHEN

WHEN *Plagues of Pestilence* are immediately sent from God Almighty, in his just Anger, for the Punishment of a *sinful Nation*; nothing can so effectually avail, or stay its Force, as 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 Alterations 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*, certainly 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 unwholesome Food. 'Tis also

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 Method he took to correct 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 *Shipwright's Yard* at *Blackwall*, was free from the *Plague* during the whole Time: where, tho' 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 in the *Air*, which produced and spread the *Plague* at that Time; and thereby preserved the 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.

viz. When the *Constitution* of Air has 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 mentioned by *Diemerbroeck de Peste*, Lib. ii. Cap. 5. and others, 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 Air by 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 in such *Seasons* and *Constitutions* of Air, where *Fires* have from Experience been found *hurtful*.

THE METHOD of *preventing* the spreading of the *Plague* by *Gunpowder*; the often *firing* of *large Guns*, and *proper Fumigations*;
seems

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. For we cannot but think, that the chief Mark we are to aim at, is the destroying of the Plague in the Air. Since the Air, as appears by all the Records of the Plague, has been generally esteemed, the principal Cause of spreading Infection. And, according to the great Rule of resisting Distempers 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.

AND here SANCTORIUS's Observation, as given above, both inforces and confirms the Propriety of this Practice.

Now, tho' we do not know what the Disposition of an Object to receive Infection may be; yet, as we observed 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 unwholesome 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

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*. And as a further *Caution* against the *Spreading* the *Infection* of the *Plague*, since the *Poor*, are generally observed to suffer first, by Reason of their *Nastiness*, and want of *wholesome Provision*, it would be absolutely necessary, as early as possible, to remove the *Poor*, into *Lazaretto's* or *Leper Houses*, without the *Town*, to be supported, and kept *clean* at the *public* Expence: And this is the only *right* Use of *Lazaretto's*; and a very reasonable and good Practice it is, and what would meet with an answerable Success, as Experience has formerly confirmed, at *VENICE*, *SABELLICUS* L. 3. *Decad.* 4. *rer. ven.* and at *MILAN*, *MERCURIALIS*, *cap.* 20. *de peste*: Whereas, the *Shutting up* the *Infected* together, is a most *inhuman* and *barbarous* Practice.

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 *unwholesome 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 increased the *Anxiety* of the People; who, from thence infer the *great Difficulty* and *Uncertainty* in curing the *Plague*. Now, though there may not, indeed, ever have happened any *two Plagues*, in all their *Circumstances* and *Appearances exactly* alike; which is the Case supposed: 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*; by which means 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*, exhibit 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 have either proved *beneficial* or *hurtful*: And withal, afford such *rational Hints* for discovering the *proper Methods* of
Cure,

Cure, in all the *Variety* of this Disease, 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 *Symptoms* of the Plague, as in other *acute Distempers*: And are very fully made acquainted with the *Juvantia* and *Lædientia*, 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 *Temperamen, 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 of, in those excellent Records, are likely to produce the best *Effects*: These Things, I say, being well understood, 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 on his Patient.

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

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

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* 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* preceding; but tho' the *Fever* may be sometimes *unbeeded*, yet *Sydenham* thinks, a *Fever* always *precedes* 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 *unbeeded*. And the Reason why the *Fever* in some of our *ancient Records* is *sometimes unbeeded*, may be seen in the Reading of *Thucydides* and *Lucretius*; where you will perceive, that those Physicians had no other Way then of judging of the

the *Fever*, but by the *Touch* of the Body. The Art of *feeling*, and *forming* a *Judgement* by the *Pulse*, being of a *modern Date* and perhaps the *Pulse in Fevers* has not in these *later Times* been *always so duly attended to*, as it deserves.

RIVIERIUS *Lib. de Feb. pestil.* p. 46c observes, that in the *Plague* which raged at *Montpelier*, *Anno 1622*, 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 wont, at that *Time*, 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 *Delirium's*, *Stupors*, *convulsive Motions* and an *unequal, frequent* and *small creeping Pulse*. But finding no *Alexipharmics*, or any other *like 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 *unbeeded 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 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 in the Body, 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*

rible, 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*, 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*, chap. 11. *Perigrinat. Eccles. Anglicanæ*: It is observ'd, the Plague made *great Havock* among the *Inhabitants*; but no *Strangers, English, Dutch, or German*, 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* were 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*, (on the *Experience* of such as have been heretofore *generally* administred) should by no Means be of an *hot Nature*, especially in the *Beginning*: It having been found, that they have proved hurtful, unless a *Sweat* has *presently* ensued, this being a *Distemper* attended with the *highest Degree* of *Inflammation*. *Other Plagues* and *pestilential Fevers*, have most effectually been cured by *moderate* and *timely repeated Bleedings*, which greatly dispose the *Patient* to fall into *Sweats*. For when the *Body* has been thus disposed, it has been observed, That by keeping the *Patient* close in *Bed* for some *Hours*, with *repeated Doses* of moderate *diaphoretic Medicines*, and *plentiful*

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Dilution ; supporting his Spirits, at the same Time, with *moderate warm Broths* ; and for some Hours after, giving great Quantities of *Sage Tea*, or the like ; and, lastly, by throwing in a *gentle cooling Purge*, the Cure has been compleated. Others again *without Bleeding*, by only keeping the Patient some Time in *moderate Sweats*, and then giving a *gentle cooling Purge*, have been perfectly recovered : Some again, when the *Parotids* have appeared in the *State* of the Disease ; by neglecting the Swelling, and substituting moderate Bleedings and Purgings, have done well. Many are the Instances of *such like Cures* that we find in our Books of *Physic*.

THE *Records* of the *Plague* inform us, that the *Plague* is not always *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* and *Appearances* :
Which

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 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 not violently forced out of the Way ; but as we often 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,

that the provoking of Sweat, by giving *hot Medicines too early*, has generally proved *exceeding hurtful*; especially if Sweats have not *kindly* ensued the taking these hot Medicines: But when *Bleeding moderately* has preceded, 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 *substituting* a contrary, has proved surprisingly successful.

FROM 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,

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 *Lædientia*, 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, 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

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 attend 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, 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,

ses, 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 Way, we cannot but observe, that as that terrible Distemper, the worst Kind of the confluent Small-Pox, is by all Physicians allowed to have a great Similitude with the Plague of Pestilence, from its great Inflammation, subsequent Maturation and Mortifications, and the great Mortality it is often attended with: So we cannot but think, that the substituting a contrary and more safe Method, in that Disease, 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, the substituting a contrary Method in the Room of what is now used with so little Success, may deserve Consideration. The Process, that seems to me most promising, is this: First, to make use of repeated Bleedings in the very Beginning of this fatal Sort of Small-Pox; then to administer

a gentle *Vomit*, if indicated ; care being taken, that the Patient *drink freely* in working off the *Vomit* : After this, at *proper Intervals*, (which every skilful Physician will readily judge of) *proper Doses* of that *surprising Diaphoretic*, the *essential Salts* of *Rue*, are to be given 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. For by Means of this *essential Salt*, he will have a *constant insensible Transpiration* without *Sweat* ; and *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 by treating Patients in the *epidemical Sall-Pox*, in the above-mention'd Manner, and afterwards giving *repeated, cooling Purges*, we might be able to cure this *terrible Distemper*, much *easier and safer*, than in that *extremely hazar-dous and very tedious Method* of assisting Nature in the *Suppuration*.

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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 merits the Consideration of all Physicians. And if the *above-mentioned Method*, or *any 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 Inconveniences* 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 Method* from her own, at a Time when we ought to *assist* her. We
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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 form a more *successful Method* of *Cure*, and altogether *anticipate* the great *Danger* and ill *Consequences*, always attending the *present Method* of treating the *epidemical 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*, that if, (when the *Bubo* 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*, as having *dissipated* by other *Ways*, thro' the *Habit* of the *Body*, the *chief Part* of the *Matter*, which should, at this *Time*, have served to have kept up the *Swelling*. And the *same Method* of promoting *Sweating*, is observed to be *fatal* also in the *Small-Pox*, which,

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*; 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* 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*, concerning the *Crises*; 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 Patients then *bled plentifully at the Nose*, and *presently* after *plentiful Sweats follow'd*; those *Patients recover'd immediately*. But, though 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*.

ALTHOUGH 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 so 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,
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to excite the Physician to consider in what Manner he might *substitute a safer and better Method of Cure in this most fatal Disease.*

SYDENHAM, whom we have Occasion to quote, once and again, on the Subject of the *Plague*, observes that the *safer Method of Cure* was only to be performed *two Ways, viz.* either by *large Bleeding* in the Beginning, or by *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 during the last *Plague of London*; whether they ever observed 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, pleased him better: Because the *latter Method* did not *weaken so much*, not *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

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 attempted with less Danger, than when a *legitimate Maturation* of the *Imposthume* is long waited for, 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 *Alexipharmic* 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 : 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* have been *unsatisfactory* and manifestly attended with *great Danger*, tho' *much less* indeed, than Nature's own Way in this *acute* Disease. 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*,

Plague, which, as *Sydenham* observes, is yet a *Secret*.

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.

Now as to the *Medicine itself*, it is that recommended above, in the Cure of the *Confluent Small-Pox*; I mean, the *essential Salts of Rue*.

THE Hopes we entertain from *this Remedy*, and the *Method* to be observed 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 in order more fully to explain the *Reasons*, why we think *our Medicine* truly adapted

adapted for the Cure of the *Plague*, *pestilential Fevers*, and *epidemical 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. And all the *different Kinds of Fevers* are as *specifically distinct* from one another, as *any other two Diseases* ; and the *Plague* is a *Fever* which has its *specific Marks* distinguishing it from *all other Fevers*.

THEREFORE it will be necessary to shew what a *Fever* is in *general*, and its *Nature*, which we shall endeavour in a *short and succinct 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 rather, the *Appearances 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 *Nature* and *Cure* of particular Fevers; and amongst them, to *that* of the *Plague*, which differs only in *Degree* from other Fevers; altho' it has its *peculiar* and *distinguishing Symptoms*.

BELLINI, and other learned Physicians, agree, that a Fever has but *one Cause*, tho' the *Variety* of Fevers, or the *various Appearances* rather, of Fevers, are *infinite*, and can never be *classified* 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, with its *peculiar Appearances*, 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 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. And tho' the Antecedents of a Fever may vitiate the Blood in its Quantity, Motion, and Quality, yet the Concomitants and Consequences of a Fever, do necessarily depend upon the Blood's vitiated Quality:

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, as a *Viscidities*, or *Lentor of the Blood and Lymph* ; a *Diminution of the Excretions* ; too great a *Tension and Rigidity* 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*.

THIS therefore being both the *Cause* and *Nature* of *all Fevers*, 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 : At the same Time that they

reduce 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: Whereas strong Sudorifics, by over beating and thickening the Blood, may increase, instead of lessening the Fever, by hindering the Secretions. We therefore think our essential Salt of Rue, which has, in a most eminent and surprising Manner that Diaphoretic Faculty and Power of promoting insensible Transpiration; will most effectually take off the Lensor of the Blood, and lessen its Quantity, by this 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 are moreover led to think our essential Salt with warm White-Wine Vinegar, the peculiar and proper Alexipharmic of the Plague, from comparing its known and surprising Virtue in promoting insensible Transpiration, and altering the Quality of the Blood; with the true Genius of that Fever
called

called the *Plague*. Again, this *Remedy* also seems to be the *true Mean* between *Sydenham's* above-mentioned *Methods* of curing the *Plague* by *Bleeding* and *Sweating*; and may reasonably be expected to answer all the *good Ends* of those *two Methods* of Cure; keeping us free, at the same Time, from the *Inconveniencies* each of those *Methods* of *large Bleeding*, and *profuse Sweating*, are allowed to be liable to. For by the *Method* and *Remedy* here proposed, the *Danger* of *weakening the Powers of the Faculties* by *large Bleeding*, is avoided on one Hand; and also the *great Heat*, and *thickening* of the Blood often brought on by *strong 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 *altering the Quality* of the Blood, and 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, in respect to Patients visited with the
Plague,

Plague, which would be endless to mention. However, the *judicious Physician*, by diligently observing, and comparing the several *Phænomena*, or *Appearances* of his Patient's Disorder; by carefully *recollecting* the *Experiments* and *Observations* of those Physicians, who have *successfully* practised in *Times of Pestilence*; and, lastly, by 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* in the *Beginning* strictly observed. For as we find in all the *Records* of the *Plague*, that *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*

theses 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 *Hypothesis* ; till a Writer *still more ingenious* may destroy *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, as an *Historian*, when *duly weighed*, will enable every one to form a *truer Judgment* about the *spreading the Infection* of the Plague ; and *proper Methods of Prevention and Cure* : 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 with regard to the commonly received Opinion, that there never happen'd *two Plagues alike* ; which is so apt to increase the *Anxiety* of the People, who from thence infer the *great Difficulty*, and *Uncertainty* in *curing the Plague* ; we would hope that what we advanced above, may remove that *unreasonable*

reasonable and hurtful Opinion : But for the greater Satisfaction of our more *learned* Readers, we have this farther to add, *viz.* That, in our Books of *Physic*, we are *fully* and *plainly* taught how to *investigate* and find out, the *Nature* of every Distemper : So that if, at any Time, *an altogether new* Distemper should arise among us, HIPPOCRATES, CELSUS, LOMMIUS, SYDENHAM, and Others, do plainly direct our Enquiries to the *true way* of coming at the *Nature* of such new Disease. For in order to cure any Disease, after the most *natural, easy, and practical* way ; they have *instructed* us, how to *collect* the most *constant Symptoms* and *Effects* of the Disease ; and clearly shewed us, how we may, with the greatest Certainty, DISTINGUISH the *true* Marks or Signs of the Disease : Namely, those which are *always present* from the *Beginning* of the Disorder, and *grow up* with the Distemper to its height ; and which *abate* also, and *vanish* with the Disease : And these *Marks* and *Signs* carefully *distinguish'd* from all the other *casual* or *accidental* ones, how many soever they may chance to be, do naturally lead us into the *true Genius* of the Distemper. By this Method then, the *Nature* of the *Plague*, as well as of all other Distempers, may, by a *judicious* and *careful* Application, be readily found out ; and from hence we are directly led to the *proper Indications* of Cure : And having in *this Manner* got acquainted
with

with the *true Genius* of *any* Distemper we are about to cure, we shall not find it a very difficult Task to form a *proper Method* of Cure, for *every curable* Disease, which may at any Time happen ; and that, to the *Honour* of the Physician, and the very great *Comfort* of the Patient.

HERE, we see, that if, *even an altogether new and unheard of* Distemper, should at any Time appear among us ; the above-mention'd Method, of *judiciously collecting, examining, and DISTINGUISHING* its Symptoms, will be found the *sure way* of coming at the *Nature or Genius* of such *new Distemper* ; having at the same Time a due Regard to the *Constitution* of the *Air*, the *Age, Temperament, &c.* of the Person affected. These Things being carefully observed, the bountiful Productions of *divine Providence*, will abundantly supply us with *proper and efficacious Remedies*, for performing the Cure, when the Disorder itself is *curable*. And here, by the Way, it may not be amiss to observe, (what well deserves to be remember'd by every one) That, were it possible to find out an *Universal Remedy* for the Cure of *all Distempers*, the *HOW*, and the *WHEN*, in applying this *supposed Remedy*, could never be attained to, but by the *previous Knowledge and Learning* above-mentioned. Hence we see, how *hurtful and destructive*, to the *Health* of Mankind, the *very best* of Medicines

cines may prove, in the Hands of the *unskilful* and *ignorant Pretender*; it being an *established* and *most certain Truth*, that, *without the perfect Knowledge of administering Medicines in the most PROPER Dose, and at the most PROPER Times of the Disease*, those Medicines cannot but prove of very *uncertain Good*, if they do not produce *much Injury*; at least, the more *efficacious* the Medicine, the greater will be the *Hazard*. 'Tis the *Judgment* therefore of the *learned Physician*, that must *direct* and *determine* in this Point, to the *Benefit* of the Patient: And to this great Truth, I flatter myself, every prudent, considering Person, will readily agree. And indeed, the *Practice of Physic*, in the Hands of *judicious* and *learned Physicians*, is by no means so *precarious* and *doubtful*, as the *unthinking* sort of People are apt to imagine.

By what we have advanced in this Treatise, it appears, That the *great Business* of the *Physician*, is, perfectly to *know* the *Distemper* he is about to *cure*, and the *Force* and *Efficacy* of the *Medicines* he intends to administer respectively; and if he already knows, or can discover by *Reason* and *Practice*, the particular Ways in which the Medicines he makes use of *will act*; he will thereby be instructed, when *one Method*, or *any one Medicine* is most *properly* administered; and *why* it must be *continued* or *laid aside*: Which is the *Sum* and *Substance* of *Physic*.
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But then, how *many Things* are necessary to be learned ; how *much Diligence* in Inquiry ; how much *Affiduity* in Observation is to be used, before this great and *valuable Knowledge* can possibly be acquired ? And *those* who imagine they may become Physicians by a much easier and shorter way, or that by the Strength of a *Nostrum* or two, they may commence great Doctors, as it were *per Saltum* ; these will soon find, if they have any *Sense* or *Honesty* left, that they have taken a *terrible Leap in the Dark*.

'Tis observed in *Experience*, that sometimes the *particular* Distemperature of the *Air*, infects *human Bodies* only. Again, it shall only infect *Animals*, sometimes of *one Kind*, and sometimes of *another* ; and of late, we have had a very fatal Experience of a most raging *pestilential* Fever among our *Horned Cattle*, from a particular *Polution* in the *Air* : And what *Confusion* of Advice, and *melancholly Destruction* have we been Witnesses of, in the present raging Sicknefs among the *Cattle*, except in some few Instances, where the *rational* Means of Cure have prevailed ? Whereas, had the rational Means *generally* taken place, which has been found *effectual*, Multitudes of our *Cattle* would in all likelihood have been preserved, that are now lost : For where *Bleeding* has been *properly* used, in the very early Time of the Distemper, and the *Cattle* have been *housed*, and treated

with *warm Mashes*, injecting Glysters occasionally, of the Decoction of Bran, with the Addition of Linseed-Oyl, and forbearing dry Meat for a Season; and when, after this, *cooling Purges* have been administered, at proper Intervals, and they have been *Rowell'd* in the *Dew-lap*, &c. the Cattle thus treated, have generally done well. But unless this proper Care be taken, especially *Bleeding*, in the very *first* Days of the Disorder, the Opportunity of curing, is for the most part lost: For when the Distemper is *suffered* to get a Head, there is little Hopes of a Recovery; this *Sickness* among the Cattle, being *evidently* a most *inflammatory* and *pestilential Fever*, admitting of no Delay: For if once the Inflammation be suffered to form, or fix on the *Lungs*, and other *Viscera* or Bowels, very little Hopes is then left.

Now, had *learned Physicians* been properly appointed to make a strict Enquiry into the *Nature* of this *particular Sickness*, which has so long and so terribly raged among the Cattle; and had all *Farmers*, *Cow-keepers*, and other *Owners* of *horned Cattle*, been obliged to submit to the Directions of such *appointed Physicians*, and that at the *Public Expence*, I make no doubt, they would long ago, have *discovered* the *Nature* and *Genius* of this *fatal Illness*; and of Consequence been directed to an *effectual Method* of Cure: But for want of such proper *Authority* and
prudent

prudent Care, *Quackery* has altogether shamefully prevail'd, and the *rational Means of Cure* been neglected, to the exceeding great Damage of *Particulars*, and the *Public* in general.

THE *Owners* of Cattle, indeed, have here done by their *Beasts*, what they, and too many others, (who should know better) generally do by themselves, in almost all Kinds of Illnesses ; that is, they have flattered themselves, that their *Cattle* were not yet very bad, delaying the Means of Cure, with the Hopes that the Disorder might of itself go off again, by only waiting awhile ; and in case it should not, they were confidently assured, that *such* and *such Remedies*, every where recommended to them, of *most excellent Virtue*, would not fail of *curing*. And thus, by this *dangerous delay*, and a *fruitless Round* of *vain, impertinent, and foolish Trials* and *Experiments*, 'tis no Wonder their Cattle were lost in the End : For in all *acute Disorders whatever*, unless the *proper Means* of Cure, are used in the *very Beginning* of the Illness, little or no Good can reasonably be expected : Because when once the *Inflammation*, thro' Neglect or ill Treatment, is formed on any of the *principal Bowels*, (which very soon happens in these *acute Cases*) little Hopes of a Recovery is to be expected. Ought not therefore, the *fatal Effects* of our neglecting the most proper Means of curing,
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and putting a Stop to this *destructive* Distemper among the Cattle, and of trusting to every *idle* and *random Receipt* in our *daily News-papers*, to be a sufficient Warning; and incline us to be more careful in making a *proper Provision*, against that great Evil of *Quackery*; and that *amazing Supineness* and *Backwardness* of the People, in consulting their own Good? Or shall we still wait for more *dreadful Effects* of our *Folly* and *Infatuation*?

SHOULD it please God, for the *Punishment* of our Sins, to permit such a *Constitution of Air*, to arise among us, as might produce the *Plague of Pestilence*, whilst that greater Plague of *Quackery* is thus raging in our Nation, what *inevitable Confusion* and *Destruction* must the People needs be liable to? All the *Plagues* we have ever had, have not destroyed so many Lives as the constant and most pernicious Effects of the prevailing Evil of *Quackery* alone, has done in this Nation. And should ever that *Evil* be suffer'd to add Fuel to the Fury of the *Plague*, how *dreadful* would the Consequence be, how *inexpressible* our Miseries? But we hope better Things.

IT is, I think, generally allowed, that *all Plagues of Pestilence*, come, either immediately from God, or by *his Permission*: From those which the *Almighty*, in his just Anger, is pleased to send on a Nation as a
Scourge,

Scourge, we can only be *secured* by *amending our Lives*, and *living for the future*, in a *continued due Regard*, and *reverential Fear* of the most *awful Majesty of the divine Being*; endeavouring, at the same Time, to the *utmost* of our Power, to obey all God's Commands. This is the only *sure Preservative*, this the *only Remedy*, against those *Plagues of Pestilence*, which Almighty God, in his Anger, sends on a *Nation*, as a *particular and just Punishment* for the great and obstinate *Wickednesses* of its Inhabitants. As to the other *Plagues of Pestilence*, which for *wise Ends*, *divine Providence* sometimes suffers to come on a *Nation*; we may *reasonably* hope for a Blessing on our Endeavours, and that, if *prudent and rational Means* are timely made use of for *Prevention and Cure*, they may prove *successful*: And as *Prevention* is better than *Cure*, it ought to be our *chief Aim*, as early as possible, to destroy the *Infection* in the Air, as we have hinted above; even as soon as the *least Marks* of the *true Plague* is discovered: For could we be *secured* from *unwholesome Air*, we need never fear the *spreading of the Plague*. And tho' it should so happen, that some of the People should become *infected* by the *pestilential Air*, during the proper Means used to correct and destroy that *Polution* in the Air; it is still Matter of some Comfort, that we are not wholly left without a Remedy, even
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in that Case ; for the *Records* of Plagues mentioned above, do amply furnish us with *successful* Means of cure, in *many Kinds* of Plagues of Pestilence : So that if the *Sick* do not neglect to apply in Time, they may reasonably hope for a Cure, from the Administration of *proper* Remedies, directed by the *Judgment* of learned Physicians. But unless an effectual Stop be put to the prevailing Humour of *Quackery* among the People, and the *unsufferable* Insolence of *Venders* of their *Nostrums* and *infallible* Medicines, so called, the *Skill* of the Physician can be of little or no Service to the People ; and would it not then, be very natural to suppose, that all the *learned* Physicians, might, as soon as possible, *secure* themselves, and abandon the People to their own obstinate and destructive Folly ? But we trust, our *Guardians* may over-rule this Madness of the People, for thus *cheating* themselves of their *Money* and *Health*, by considering, that an *unskilful* and *promiscuous* Use, of even the *very best* Medicines, cannot but be attended with the worst of Mischiefs, and rarely with any good Effect ; more especially in so very *acute* a Distemper as the *Plague*. We would therefore earnestly wish, as a Matter of the *utmost* Consequence, that the present Plague of Quackery, which has so long and so shamefully raged in our *Nation*, may be *timely*, *prudently*, and *effectually* stopped ; lest at any Time
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it should add its most *pernicious* Effects to the Plague of Pestilence; and so, by joyning both their Forces, become the Means of a most *unspeakable Destruction*, among our *fellow Creatures*, and altogether deprive them of the *rational* Means of Recovery: And we doubt not, but the *Goodness*, the *Wisdom*, and *Power* of the *Legislature*, will readily concur, with the *prudent* Measures of *learned* Physicians, for preventing as much as possible, such great *Calamities* from befalling the *People* of this Nation: Who have an *undoubted Right* to all the Care and Protection, that the *Guardians* of their Lives and Fortunes can *reasonably* procure them. And upon *proper* Application from our *Royal College of Physicians*, can it be imagined, that the *Wisdom* and *Humanity* of our *Governors*, will neglect to lend their *utmost Assistance*, for the *Preservation* of their *own* and the *Peoples Health*? Nothing sure can be more worthy their *serious Consideration* and *Care*, than the Means of *preserving Health*, that *inestimable Blessing*, which we must all allow to be the *First Ground*, and *most necessary Ingredient* of every Enjoyment of Life: For without *Health*, there can be no *true Relish* of any other Enjoyment. Wherefore since *Health*, is the very *Foundation* of *temporal Happiness*, the due Means of preserving It, and of restoring It when lost, cannot possibly by *wise* and *considerate* Persons, be

ever esteemed a Matter of *light* Concern. We may therefore be assured, on a *proper Remonstrance*, that the *Wisdom* and *Goodness* of our *Superiors*, will most readily assist with their best Endeavours, (what to them shall appear most fitting,) towards *rectifying* the *present very bad State of Physic* in our Nation; and prevent as much as may be, the *innocent* People from falling into the Hands of the *infallible Destroyers* of Health. Many of the *Medicines* indeed, given as *Nostrums*, and advertised as *infallible*; we very well know, are taken from the *Prescriptions* of *eminent* and *learned* Physicians; which these *Destroyers* of Health, in some Measure *disguise*, and then, call them after their *own Names*, in order to *deceive* the People into an Opinion of their great Skill; and entitle themselves to *Patents* and *Rewards*. But who sees not, that these *Remedies*, *excellent* and of *great Efficacy*, if *judiciously* administered, may prove, by a *promiscuous* and *unskilful* use, of the utmost Hurt and Damage to Mankind? Thus, are the *Instruments* of Health, *wickedly wrested* out of the *Physicians* Hands, and what was *contrived* and *design'd* by them, for the *public Good*, rendered by this great *Abuse*, a *public Mischief*; and a *salutary Remedy*, is turned into a *Poison*, by the *random* Use, and *improper* Application of it.

BUT it may here, be said, That *several good Remedies*, are found out by *Chance*; some

some perhaps, by the *Industry* and *Ingenuity* of Persons not bred to the Practice of *Physic*; others again, are found out by the *diligent* and *laborious Researches*, and *Experiences* of the *learned* and *judicious Physician*; all which Remedies, may become the *Property* of Persons no way skill'd in the Practice of *Physic*; and shall the *Possessors* of these excellent Remedies loose the *Profit* of them, and the *Public* the *Benefit* that might be received from them? Would not this be very *unreasonable*? We think it would: And do most sincerely wish, that some *proper Method* may be taken, whereby the *Possessors* of *such Remedies*, may have their due *Reward*, and the *Public* the *real Benefits* of them, free from the *mischievous Effects*, of a *random* and improper Use of them. And here, we beg leave, humbly to offer, (by way of *Hint* only) at an Expedient, whereby *Nostrums*, and Remedies of great *Virtue* and *Efficacy*, may be *safely* and *beneficially* administred, for the *Service* of the *Public*, and to the *Satisfaction* of the *honest*, and *private Possessor*; which *Hint* is as follows: *Namely*, That if any one is *really* possessed of any NEW Remedy of *extraordinary Efficacy*, in any one *Distemper* whatever; or has *greatly improved* any already KNOWN Medicine, by making it *more effectual*; or has *applied* it, with *extraordinary Success*, in *Instances* not known before, or the like; then
let

let the Possessors of *such excellent Remedies*, faithfully relate all the *Histories* of their great *Successes*, to a *Committee* of the *ablest Physicians*, and other *learned and judicious Gentlemen*, appointed to take *such Examinations*: And if on fair and repeated *Trials*, those Remedies shall be found to answer: Then, whether they be *NEW Remedies*, or known ones, *greatly improved*; let the Possessors of *such Remedy or Remedies*, receive a *suitable Reward*, for the *Discovery* of them, at the *public Expence*; and these Remedies be forthwith carefully registred, in a *public Storehouse* of *Physic*, and none but *Physicians* be allowed to direct the *Administration* of them. And thus the *Possessors* will have *their Reward*, and the *Public* the *real Benefit* of all such *singular Remedies*, void of their *ill Effects*: And the Remedies themselves, the *Chance* of a *greater Improvement* from the *Judgment* and *Skill* of *learned Physicians*.

WE doubt not but 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*; a *Duty* very becoming every *faithful Subject* in his *particular Calling*.

F I N I S.



