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PRECAUTIONS
AGAINST ⁴⁴¹⁸³
INFECTION;

Containing many
OBSERVATIONS

Necessary to be CONSIDER'D,
At this TIME, on Account of the
Dreadful Plague

IN
FRANCE:

As also for Preserving a good State of
Health among the PEOPLE of GREAT-
BRITAIN.

By R. BRADLEY, F.R.S.



London: Printed for Thomas Corbett at Addison's Head,
next the Rose-Tavern without Temple-Bar. Price 6 d.

RECEIVED
MAY 10 1890

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FRANCIS

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BY



1890

TO
His GRACE
THE
Duke of *Beaufort*,

THIS
TREATISE

Is, with the Greatest RESPECT,
MOST HUMBLY

Dedicated and Presented by,

His GRACE'S *most Obliged*

and Obedient Servant,

R. BRADLEY.

OF

THE GREAT

THE

Tables of Boston

THIS

TRIPLE

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R. FARRAR



Necessary Precautions

AGAINST

INFECTION.



WHEN the *Plague* first raged at *Marseilles*, I thought it necessary, for the Good of our Nation, to acquaint the People, That we were not free from Danger; *partly*, because our Trade had a relation to the Place infected, and we might be unfortunately surpris'd; and *partly*, because none of our Physicians had yet given their Thoughts upon it.

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As I was the first who Writ upon this Occasion, since the Physical Writers in 1665, which was the last *Plague-Year* in *England*. I chose, for many Reasons, to follow those *Authors*, who had Accounted for Pestilential Contagion, by swarms of poisonous Insects, or their Eggs being convey'd from Place to Place, and from Person to Person, by means of the Air; and since the time of my writing that Treatise, I have had Opportunities of strengthening my Opinion by many Instances that have been confirmed to me by Example.

After this, we had the Happiness to see a Treatise concerning Contagion, Publish'd by a Learned Member of the College of *Physicians*, wherein the Author espouses the Other Opinion, *Viz.* That Infection is communicated from one Person to another, by means of Vitiated Air; and that there are no Insects in the Case.

There soon follow'd an *English* Edition of Dr. *Hodges's* Book of the *Plague*, which he Publish'd in *Latin* not long after the great *Pestilence* in *London*, by which we may observe, that both these Learned Gentlemen, tho' they concur in some things, are not every where agreeable to one another; or do I think it is possible for any two Persons to be exactly Uniform in their Sentiments, when their Discourse is grounded only upon such subtil Bodies as the minute Parts of
Air;

Air; or, which are call'd in other Terms, *Aereal Atoms*.

But, however, any of these Hypotheses concerning the Cause of Infection, may make an Impression upon the Minds of the People; yet the Precautions prescribed by all to be used by way of Prevention, are nearly the same, *Viz.*

To avoid Fear.

To be Cleanly.

To support the Spirits by wholesome Dyet.

And when Infection is near at hand, to provide a Fund of Necessaries for the support of Nature, and Medicines proper to Antidate the Contagion, as much as possible. But, blessed be God, the Minds and Tempers of Men, appear now, with us, more disposed than they were some time ago, to consider, that Air or Insects, which ever it be that communicates the Contagion we speak of, is govern'd by a supreme Power, witness the solemn Observance of the late Fast-Day; when every Sect and Party among us, were so sensible of the Necessity of imploring the *Mercy of God*, that they then join'd in that Unity, which, perhaps, has not appear'd in our Nation since the Reformation.

But, as Providence, for the most part, works by second Causes, and we see it does not ap-

pear disagreeable to his Will, that we should use our utmost Endeavours, to support that state of Nature in which he has placed us. I shall proceed to explain my first Proposition, *Viz.* That Fear is the most ready Inlet to Pestilential Contagion, and that the People of *England* are not naturally so liable to receive Infection as those abroad, who labour under severe Discipline of every kind in their Religion especially; which abases their Faculties, and subjects them to Poverty, and the neglect of Cleanliness: And then again to add to their miserable State, the Country where the *Plague* now rages, is very poorly provided with Necessaries of Life.

On the other hand, our Case is very different from theirs; every *Britton* is born in Liberty, and therefore is naturally encouraged to be industrious, to follow his Calling with pleasure, and eat the Fruit of joyfulness; he tills his Ground in Generosity, and the Soil as generously rewards him, giving him, in due time, comfortable support for himself, and enough to relieve the Wants of other Nations where the Constitution and Soil are less favourable; therefore so long as an *English* Man can work, so long he may, *by the help of God*, rejoyce in plenty, and in plenty may be clean; and in both, enjoy the contented State he was born to.

This is the Prerogative of every *Britton*, and is a providential Bounty which no other Nation possesses beside ourselves ; but whether it is through Pride or Indolence, I know not, but it is observable, that very few among us have a right sense of the Blessings they enjoy. The proud Man tramples upon the Blessings that make him gay, and the Indolent Man sleeps over them ; for which reason, I think, it may not be amiss to observe, by the bye, with a late venerable Prelate, some of the Benefits which every Man has a Divine and Natural Right to possess.

‘ Where, says he, shall we begin to Survey the
 ‘ vast load of Mercies which Providence has
 ‘ bestowed upon us ? Were it no more, but
 ‘ that he hath given us the World to live in,
 ‘ a Life to enjoy, Air to breath in, Earth to
 ‘ tread on, Fire to warm us, Water to cool and
 ‘ cleanse us, Cloaths to cover us, Food to
 ‘ nourish us, Sleep to refresh us, Houses to
 ‘ shelter us, Variety of Creatures to serve and
 ‘ delight us ; here were a just load : But now,
 ‘ if we yet add to these, Civility of breeding,
 ‘ dearness of Friends, competency of Estate, de-
 ‘ grees of Honour, Honesty, or Dignity of Vo-
 ‘ cation. Favour of Princes, Success of Employ-
 ‘ ments, Domestique Comforts, outward Peace,
 ‘ good Reputation, Preservation from Dan-
 ‘ gers,

6 gers, rescue from Evils, the Load is well men-
 6 ded: If yet, ye shall come closer, and add,
 6 due proportion of Body, Integrity of Parts,
 6 Perfection of Senses, Strength of Nature, Me-
 6 diocrity of Health, sufficiency of Appetite,
 6 Vigour of Digestion, wholesome Temper of Sea-
 6 sons, freedom from Cares, this course must
 6 needs heighten it yet more: If still, ye shall
 6 add to these, the Order, Power, and Exercise
 6 of our inward Faculties, enrich'd with Wis-
 6 dom, Art, Learning, Experience, expressed by
 6 a not unhandfom Elocution; and shall now
 6 lay all these together, that concern Estate,
 6 Body, and Mind; how can the Axle-tree but
 6 crack under the load of these Favours? But,
 6 if from what *God* hath done for us Men, we
 6 look to what he hath done for us as Christi-
 6 ans; that he hath embraced us with an ever-
 6 lasting Love, that he hath moulded us a new,
 6 enliven'd us by his Spirit, fed us by his Word
 6 and Sacraments, Cloathed us with his Merits,
 6 Bought us with his Blood, becoming vile to
 6 make us Glorious, a Curse to invest us with
 6 Blessedness; in a word, that he hath given
 6 himself to us, his Son for us: What height and
 6 and depth, and breadth are the Rich Mercies
 6 of our God: They are Benefits, whose immen-
 6 sity reaches from the Center of this Earth, to
 6 the unlimited Extent of the very Emphyreal
 6 Heavens.

‘ Heavens. O that Men would praise the
 ‘ Lord for his Goodness, and declare the
 ‘ wonders that he doth for the Children of
 ‘ Men.

Some of the Blessings I confess which are here Enumerated are to be found in many Nations upon Earth, as well in Christian as in Pagan Countries, but can a Man rejoyce in them or Benefit by them, if he was to reside among the *Moors*, or under a *Turkish* Government, in either of which States a Man is nether sure of his Life or Fortune, but from Minute to Minute. The People in those Countries therefore can have no Taste of what they possess, nor is it prudent or reasonable for any of the Subjects under these Governments, to conceive the least pleasure in what they have; for it would be aggravating to loose the thing they once began to like, but what they have an indifferent Regard for may be more easily resign’d. And I have often thought that the Reason why the *Plague* so constantly shews itself in those Countries, is, because the People are remote from Liberty, and are too much bridled in their Wills and Actions, both by their Religion and Government, by which their Spirits are dejected and reduced to so low a Pitch, that their Bodies become disposed even to attract the Seeds of Contagion.

The poor Subjects of such Mahometan Countries seem to have nothing so fortunate among them, as the use of Opium, which helps them to Dream away their Life.

Again, we must observe that the Scituation of these Mahometan Nations, does not allow them that Plenty of wholesom Food which is common in *Europe*, and their Religion debars them from even possessing many Benefits in Diet, which their Country might and does produce, these Wants still contribute to promote the Progress of *Pestilence* among them.

But the Nations about us, which profess Christianity, are not so much restrain'd as the *Turks*, they are allowed the Liberty of Diet more nourishing, they rejoyce in more Freedom, which seems to dispose their Bodies more aptly to resist Contagion if we may judge naturally, and this natural Judgment, as it is dependant upon that Supernatural one, which entitles us to Christianity, entitles us at the same Time to admire its Vertues, and rejoyce in its Benefits: And it is not unworthy our Observation, that Christian Countries are not so constantly visited with the *Plague*, as those Parts are which are under Mahometan Discipline; a learned Man observes, it is the Interest of every one to live under Christianity, if it was only for the sake of enjoying the Benefits of this World; but
 much

much more in regard he has a sure and certain Hope of a *joyful Resurrection* and *Eternal Salvation*.

But it is not in every Christian Country, that the People truly enjoy a Christian Liberty, there are various Modes of Government and Religion, even among the Christians, which restrain some more than others: But however, I cannot yet find among the Nations abroad, any one that can so sensibly enjoy the Benefits of the *Creation* as the *English*; who do not only possess the most valuable Riches of the known World, but have Means, by their Industry, and the mild Government they live under, to use and enjoy those Benefits which are placed before them; and it is this Liberty which seems chiefly to support the the Courage and Strength of our Countrymen, and is the surest Guard against Fear.

It has been observed by some late Authors of Judgment, that Countries which labour under the Severities of War, are more subject to Famine than others, not only because they are liable to Plunders by the adverse Parties, but because the Husbandry must, in course, be neglected; and where Famine triumphs over a People, the *Plague* is generally the Consequence; and it may be observed likewise, that it is rare among the Nations abroad, to find any People who are of a middle sort in point of Fortune or Power, there

are only the very Rich and the very Poor ; and therefore if the poorer sort are Slaves, or are disperited enough to lie exposed to Distempers, we can have no great Reason for Wonder ; but in happy *Britain*, Men of all Degrees have their Interests so closely interwoven one with the other, that they become necessarily of one piece.

The middle sort of Men who act between the highest and lowest, preserve a familiar Correspondence between both ; and from hence it is plain, that our Nation enjoys so much freedom, that not any one Person belonging to it can justly, according to the Laws of Nature or Morals, say he can have any Occasion of Fear or Surprize ; therefore where it is in every Man's Power to be contented, if he will be Industrious and Communicative, there can be no Reason for him to be under any Apprehensions of the *Plague*, or other Harm coming among us ; for, as it may be observed from all Accounts, the *Plague* or *Pestilence* has made its Havock chiefly among those abroad who were destitute of Money and Provisions, or of Liberty ; the Troops encampt about each infected Place, have enjoy'd their Health, because they have been supported with Provisions, and were obliged to preserve Cleanliness, and had their Residence in the open Air, but such as were carried into the *Lazaretto's* or Infermeries, where Nastiness a-
bounds

bounds for want of Attendants, we learn were devour'd with Worms or Insects, before the *Plague* had given its deadly stroak to them, so that every infected Person now rather chose to be laid upon his Mattrafs in the open Air, than to be carried into those Places, and it is somewhat concordant with what I have said before, and what I am now relating, that an open and free Air contributes to Health ; so in the Accounts of the last Year, I find that those Persons who could have, in the infected Countries, a due share of Provisions, wholesome Dyet, and necessary Attendants, were generally free from Infection.

But I proceed now to consider my second Point, namely, to preserve *Cleanliness*. In order to which, I shall give my Reader a Letter which I receiv'd lately from a Gentleman who is a true Lover of his Country.





To Mr. Bradley, Fellow of the
Royal Society.

S I R,



YOU desiring my Thoughts on the Subject we were once talking on, *Viz.* the *Plague*; I am willing to Contribute, as far as lies in my Power, to prevent so dismal a Mischief as that must be, whenever we shall be attacked; I own 'tis surprising to me, to see all Persons only finding out some Method or other to preserve themselves when it comes, rather than once to think of any to prevent its arriving here; indeed the Legislature has pass'd an Act which, I hope, will have some good Effect; I mean that for preventing Smugling, which if not done effectually, I will venture to say without being rank'd among the Prophets, all other Precautions are Useless. So that ought to be the first Care, but that we may not be wanting

to prevent, as much as possible, what will give the greatest Encouragement to it; I think it would be very necessary, with submission to the better Judgments of our wise Magistrates, to take the following Methods. *First*, To look after the Pavements, which is the Scandal, as well as increase of Dirt and Filth in our City, even the head Streets are as bad as the Out-parts, who is in Fault, I leave among them to enquire into; the next is the Want of Scavengers, to clean them, and especially the Out-parts, there being Water-Casks that are so conveniently placed, as to perform it with the greatest Ease. I am sure no Person that goes through those Places but must perceive by the stench arising from those nasty Alleys and straight Streets, the horrible Smells which is occasion'd by the want of seeing those Places once or twice a Week well purified by Water; the want of an Order to settle Houses of Ease for the Publick, in proper places, and a severe punishment for People that ease themselves in the publick Streets and Lanes, even the high Streets, which is abominable to a well-govern'd City. If it should please God to visit us in so dreadful a way, I think, instead of talking of carrying of People, when infected, to Infermeries, immediately on the first Notice of its appearance, it would be rather Necessary to remove all
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the poor Creatures that inhabit the Alleys, and stinking Places in the skirts of the Town to Places prepared for them on convenient Commons ; I think *Black-beath* too near, *Hounslow*, &c. will be better: If it is objected, how must they live, let the Money arising from the Poores Box, be sent to them, and the Government take care effectually to supply them with Provisions, by obliging the Country People to bring them to Market ; indeed when they receive ready Money for their Goods, they will not want much force ; if the Specie should fall short, as it certainly will, and which is one great Cause of the scarcity now, the Legislature may immediately enact a Species that may supply the want of Gold and Silver, and make good to the Subject what shall be received on such an Account, and this will answer two good Ends, the one is to prevent the Hoarding now of Money, when they know, on such an Occasion, there will be no want of Specie to answer the End of purchasing Provisions on such an Occasion ; and be a Means, when the Country knows that a Parliamentary Security is given, they shall certainly have it made good to them: There are several other Things might be said that might be useful, but if we see these done, it will contribute much to our Ease, under the apprehension of such Misfortunes ; and
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if what the Physicians say is true, That nothing can contribute so much to the preventing and suppressing it when come, as keeping the Spirits up. I know nothing better than being sure we shall not want in such a time ; I believe more People would receive the Infection from fear of Want, than any other Cause whatever.

SIR,

I have, as you desir'd, sent you the Hints that, at present, occur to me, which I beg you to digest, and put in such an Order, as may best answer the End which you and I wish, that is, for the good of our Country.

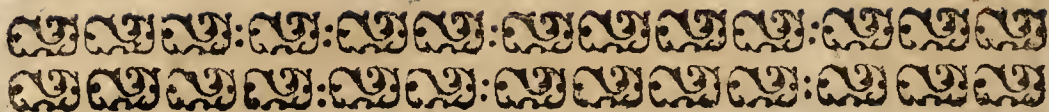
I am,

Dear SIR,

Newyears
Day, 1722.

Yours very sincerely,

J. PHILLIPS.



Postscript.

I Forgot to tell you, I would have all the Bedding and Furniture, as soon as the Poor are removed, to be burnt, to prevent any Infection lodging there, and likewise Sea-Coal Fires made at the Corner and other convenient Places of the Streets, Nights and Mornings, but especially in the Nights, and in the most nauseous places, being assured nothing can, or will, contribute so much to the Health as burning of Sea-Coal.



With the foregoing Letter I may Joyn the Opinions of several Curious and Learned Gentlemen, who have observed, that in the time of the late *Plague* in *London*, not only such Places or Streets, (but such Families too where the greatest Cleanliness was cultivated, and preserved) had the enjoyment of Health, tho' the Quarters about them were all Infected, the Places and Streets which were the most open and large, had the richest Inhabitants, and, consequently, were more duly and better cleaned and looked after than others, where the meaner or poorer sort of People had their Habitations; and as the Rich had this Advantage beyond the Poor, so their superior Wealth likewise gave them such Necessaries in Dyet and Cleanliness withindoors, as was adjudged by the Learned of that time, to have been their best Natural Preservative against Infection; and as one of my Learned Correspondents observes, the *Pestilence* chiefly reign'd among those who wanted necessary Subsistence, and thereby had their natural Spirits overwhelmed with dreadful Apprehensions, which otherwise might have kept them, at least, upon the same Level in point of Health, with those who were safe by their Riches; for plain working Men naturally rejoyce in Strength and Vigour, as well from the Sound Health of their Parents, as from their whol-

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some Exercise and natural Diet, while on the other hand, the better sort of People, who by greater plenty, are more subject to Debaucheries, are, not only themselves, but their Offspring, so weak and tender in their Constitutions, that nothing but the highest Cordials, which is now too constant a Diet among them, or at least may be said, to make their greatest part of it, make shift hardly to support their Lives for half the Days they might otherwise enjoy.

The City and Suburbs of *London* have lately used some Diligence in the directing proper Officers to clean the publick Streets, but as the Gentleman who wrote the aforesaid Letter justly observes, they are yet in many Places as bad as they were before, and seem to demand upon this Occasion, some further Allowance for the Employment of more Workmen, or Scavengers, than has yet been thought necessary, especially in the Alleys, by-Places and Out-lets of the Town, where the Houses are crowded together, and stufft with such People who have not time to do more than barely earn their Bread, such Places are therefore so scandalously nasty, that the Stinks arising from them, seems rather to invite than deter a pestilential Distemper from coming among us ; but the Town is not yet attackt by any Distemper which is

uncom-

uncommon to it; the People rather enjoy a better state of Health than usual, and the Rumour of the *Plague's* being in *London*, appears to be entirely groundless, nor, in my Opinion, is there any just Reason to expect it, seeing what prudent Caution is taken by our wise Legislature, to oblige Persons coming from infected Places, to perform Quarantine; this I rather mention, because I know some Persons in the Country were so greatly terrified with the Report of the *Pestilence* being got among us, that they have avoided coming to *London* on their most pressing Occasions; but yet it has had, probably, this good effect, that it has wrought so far upon the Minds of those who were the most regardless of Religion, to acknowledge the Almighty Power, and implore his Mercy, and, in all appearance, to join heartily in their Petitions with others for our Preservation.

But further, in regard to Cleanliness, how far it contributes to reject some Distempers, and especially such as proceed from Insects; the *Itch*, is said to proceed from a very small kind of Insect which gets into the pores of the Skin, and there raises those little Blisters or Pustules which are the Marks of the Distemper, by poisoning such Parts of the Juices of the Body,

as are within the reach of their Venom; and tho' there are many undoubted Remedies against this Distemper, yet I have observed, that those who were afflicted with it, and used the greatest Cleanliness, their Cure was much sooner perform'd, their often changing of Linnen, and frequent washing themselves with Water and Lemon-juice, or Lemon-juice alone, took away, or in some Measure destroy'd, as I suppose, the Seeds of the Insects which had been lodged upon several fresh Parts of the Skin upon the breaking the Pustules before they could have time enough to hatch and envenom the Parts they were placed upon; it is no wonder then, that by wiping our Hands upon a Towel after a Person has used it that has the *Itch*, that the Distemper may be communicated, because some of these Eggs I mention, may stick to the Skin of the second Person. So, for the same Reason, this Distemper is frequently communicated from one to another, by using the same Linnen in any way.

But this washing and frequent change of Linnen has another good effect, it refreshes the Body, and enlivens the Spirits, and is a great support to Health, and enables the Body to resist a Distemper. And the best Physicians allow, that Uncleanliness has so much a Contrary effect upon Bodies, that it generally subjects them to Distempers.

Now

Now in the Case of the *Plague*, which is thought to proceed from Insects ; *Cleanliness* is one great Guard against it for the above Reason.

But further, we are to consider that sometimes by hard Labour, the Spirits become faint and low, and then it is necessary to have recourse to another Method, such as gentle Cordials moderately used. In the time of the late *Pestilence* in *London*, the Cordial then most in request was a Glass of Sack, as some who lived at that time, have often told me, but then said they, the use of Spices, high Diet and strong Waters was very little in request, and Brandy scarce known ; or, as some say, not known at all, and the use of Herbs enough rare ; but since that time, the Case is much alter'd, the Nation is run into an high Luxury, Spices are consumed in abundance, and the most invigorating Diets introduced, the richest Cordial Drams are become as common Drinks, as the meanest Wine was in those Days ; the *Tortoise*, *Viper*, and such like, whose very sight was terrible at that time, have now their Place at some great Tables, among the most delicate Meats. And I am of Opinion, was it not for the great use of Herbs, which is now become almost General, it would not be possible for those who live at the
highest

highest rate, to preserve their Lives one quarter of their natural Time.

Where the Diet runs thus in excess, one may easily judge how much *beyond Natural bounds* the Spirits must be forced and strain'd; and again, if this should be left on a sudden the Body must as suddenly decay, and if continued, what refreshing Cordial can there be if the Spirits fail, as sometimes they must at Intervals. It is necessary therefore to abandon such Luxury by gentle Degrees, as it made its way, which I think is the surest Means to recover our Pristine Health, and so have it in our Power of benefiting, if necessary, by common Cordials.

But in the Country we do not find this Luxury run to so great an height, as about *London*, and God forbid it should; the common People cannot supply the Expence, or will their Labour permit them, or their proneness to customary Diet allow them to break through their usual Method, the plain fare in many Places, remains still as it was in the Days of our Forefathers when Hospitality consisted in treating every one in natural Generosity and all Extravagancies, which might endanger any Health of Body or Estate were avoided, as if People then had a Friendly regard for one anothers Welfare, and in that Brotherly Affection partly might consist our Superiour Strength, even such as has curb'd
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the greatest Power of our most inveterate Enemies ; and it is my hearty Wish that we may never lose that Glory we have hitherto so substantially supported : But Luxury occasions the decay of our Natural Health and Strength, and makes Men degenerate into downright Effeminacy ; but the People which I mention to follow plain Diet have another Advantage, which is not, I think, enough thought of by those who have Riches enough, to be above Labour, and that is Exercise. The common Country People indeed are used to violent Exercise of Body, they Sweat, and have no Care, while People of higher Station, who Exercise the Brain, are filled with Care and Sweat not, but I cannot help thinking that exercise of Body preserves Health, and that if now and then Men of Great Station were to use it, *ad Ruborem* not *ad Sudorem*, I believe their Health and Strength would be very much assisted by it.

I remember a Story of a very great Man who used to rise early in the Morning, and as constantly made his Servant bring into his Study a Faggot as soon as he was up ; the Faggots were lost from Day to Day to the People of his House, and there was a general Surprize among all the Servants what was become of them, for
there

there was no Fire that ever any one had observed, that had been used for them, and yet the Faggots were gone; but at length the Master open'd his Closet, and discover'd a Pile, composed of morsels of Wood, which he had saw'd to pieces from the Faggots which had been daily brought him to his Chamber; the Exercise he used in Sawing his Faggots every Morning warm'd him, and recreated his Spirits, and answer'd his end much better than if he had been warm'd by Fire.

In the use of Exercise every one is to consult, first, his own Constitution and Strength of Body, and let him Proportion his Exercise to his Strength, and never go beyond what he can bear with ease, and he will reap the Benefit by it, and raise his Spirits; but to go beyond that, wears and confounds the Spirits.

So in the use of Cordials, we ought to proportion them likewise to our Strength and Habit of Body, and use them with great Caution, and as seldom as possible, for the too great Use of them renders them incapable of serving us when we may stand in the greatest Want of them.

A Glas of Ale is as pure a Cordial to those who feed on the lowest Way, as a Glas of Wine is to those of the middle plain Way,
or

or a Draught of Brandy, Plague-water, or Citron-water, is to Such as feed in the highest Sense; but as the Use of them becomes Habitual, they lose their Virtues, and engage the Persons to Evil Customs, which destroy the Natural Order of the Body.

But those, we may say, who are in the meanest Road of Life, have, in this Case, much the best of the Lay; when Ale will no longer refresh 'em, they have the Chances of higher Cordials to refresh them, as Occasion shall happen; but those, who are already at the top, can they go any higher?

But notwithstanding the great Cautions, which have been taken by some People, to prevent their Thirst after high Cordials, when Nature did not demand them; yet few have had Courage or Conduct enough to controule their Passions for them, and, by attempting to leave this destructive Habit, have run into a greater Error: Some who have drank half a Pint, or a Pint of Cordial Drams in a Morning, and have found ill Effects from it, began to think of breaking themselves from that Custom by degrees, and then resolve to drink no more by Measure, but take a Mouthful now and then, as their Case required: But, alas! One of these Mouthfuls, when it has been measured, was a larger Dram than they

used before to drink at one Time, tho' it had been thought to be so much less, that two or three Mouthfuls were hardly supposed to be equal to one Dram, and so Persons have been deceiv'd into the Jaws of Death.

One of the wisest Things, that I have known done in this Case, was by a young Gentleman, who had been so deluded by a Cordial in a Morning, that he came, at length, to a full Pint before he went abroad; his Appetite to eat was gone, and his Spirits so much decay'd that his Afternoons were spent in Spleen and Vapours; at length, it came in his Head that if he travel'd, the Variety of Objects, and the Exercise which he could use at his Discretion, might put him by, in some measure, from the Thoughts of his darling Poison, and so by little and little he might leave it off: he resolv'd, and gain'd his Point, and has since told me, that in a Fortnight only, he compleatly conquer'd his Passion, and regain'd his Health.

From hence we may learn, that Cordials are to be used with Moderation, if we design to profit by them, but their frequent Use is destructive to Health.

In our Diet, likewise, we ought to be very careful, that what we Eat and Drink may be
pure

pure and uncorrupt ; for corrupt Diet weakens the Body, and robs us of our Health ; and this, I think, is not so generally considered as it ought to be ; *Corn* may be smutty, or musty ; *Flesh* may be stale and corrupt ; *Fish*, likewise, when they have been a long Time either out of the Water, or have sicken'd in Waters unnatural to them ; and Herbs, which have been long gathered, and drencht with Water in the Markets to give them a shew of freshness ; all these, I say, where they are eaten, weaken the Constitution, and expose the Body to Distempers : An Ingenious Author has given his Sentiments concerning this Case, in a very reasonable Manner, and what, I believe, may not be disagreeable to my Readers.

The Army-Disease (*saitb Helmont*) came into *France*, as also smutting of *Corn*, *Anno 1530*. And the first seemeth to have proceeded from the latter ; also, about the same time, the *Pox* raged, which might also have some Augmentation from this Corruption of *Corn*. What is here spoken, hath considerable Probabilities for Truth.

And, *First*, That the smuttiness of *Corn*, and the Army-Disease came both together into *France*, is related in the *French History* ; as

for the *Pox*, it broke forth violently at *Naples*, 1594, in the *French Army*, as *Helmont* and Historians affirm; and was even then, in some measure, dispersed in *France*; but after this smuttiness in Corn, it might exceedingly more abound. As the *Plague* in *London*, oftentimes, has lurk'd in divers Corners many Years, and has not broke forth violently but after Scarcity; by the which, the Humours of the Body are more corrupted by ill Diet: But be it thus or no, I shall no further dispute; but will affirm thus much, That it is not an absurd and foolish Conjecture, to say, that the Army-Disease might proceed from smuttiness of Corn, they both invading *France* at the same time: Now the Army-Disease, mention'd by *Helmont*, in his Book *de Peste*, appears to have been the *Plague*, and not the *Pox*, as Some suppose; and who knows not, that the Corruptions of the Aliments sometimes produce even the *Plague*? and, I think, that the Corruptions of the best Aliments, as Bread, and which are in most use with us, cause the worst Epidemical Diseases; to the which *Hippocrates* seemeth to allude, where he saith, *Corruptio Panis pessima*; and it is also well known, that we have, within this few score of Years, alter'd very much our Diet and Customs,

stoms, as by bringing in of Hops into our Drink.

2. Using abundance of Sack, which in Queen *Elizabeth's* Days was sold in the Apothecaries Shops.

3. By using Sugar, Currans, and such others abundantly.

4. Spices.

5. By using Sea-Coals abundantly in *London*, and through the Country.

6. By using frequently Diet-Drinks, Purgations, Vomits, Blood-letting, Issues, which were scarcely known to our Fore-Fathers.

7. I may add the living, for the most part, on Flesh, which, in the Times of Popery, we did not: I say, these have caused not only great Alterations in our Wills and Dispositions, but also in respect of Health and Sickness. Some Sicknesses not being known now, which formerly did much annoy them, as the sweating-Sickness in *Henry VII.* and before, as also the
Leprosie,

Leprosie, which *Camden* thinks came from *Egypt*, where it abounds very much.

Some Physicians say it came from eating of Fish; for where most Fish was eaten, there it most abounded: And eating of Fish being now very much left off, that noysome Disease (*God* be thanked) is even totally unknown, and all Hospitals for *Lepers* dissolved; and on the contrary, many Diseases now assaulting us, which were then totally unknown, as the *Rickets*, Others but little known, as the *Stone*, *Gout*, *Consumptions* and *Ptytick*; and here, according to my Philosophy, I shall endeavour to shew how these new Diseases are caused: And *First*, from the *Hop*, *Sack* and *Spices*, I suppose the *Gravel*, *Stone* and *Gout*; from *Sugar* and *Currans*, and sweet Things, which spoil the Stomach, and make the Body tender, soft, easily melted into Fluxes, proceed *Abortion*, and a Foundation for the *Rickets*, and other Indispositions in Children, *ex parte Matris*; from Tobacco, which seems contrary to our Natures, as it appears by the first taking, causing *Vomits*, *Faintings* and *Cold-Sweats*, though Use afterwards mitigates these Symptoms; as the *Turks*, by Use, take abundance of *Opium*; as much, I may say, in one Day as will

will kill Twenty *English* Men: Likewise it taketh away the Appetite, not by real Satiating, but by its Narcotick deluding Nature; since follow the abating of the strength and vigour of the Body, the dulling and minishing of the Spirits; and consequently, the dullness and paucity of Spirits in Children; which, as the Learned Physicians hold, is the special Cause of the Rickets, *ex Parte Viri*: *Sea-Coal* causeth *Consumptions*, *Ptyficks*, and the *Indispositions* of the *Lungs*, not only by suffocating by abundance of Smoak, but also by virulency; for all subterraneous Fewel hath a kind of virulent or arsenical Smoak, which, as it speedily destroys those that dig in Mines, so doth it, by little and little, those who use It here above: Therefore these Diseases most afflict about *London*, where the Iron Casements, and all Iron Things are soon consumed by the Smoak thereof, and less in pure clear Air, where this Fire is not used. The great and frequent use of Purgations, (which are smaller Poysons, for they extract the good Humours as well as the bad, as most Physicians confess) and frequent Blood-letting cause that infirm, weak, and Feminine Disposition in many Natures. And to these Causes above-mentioned, we may add Idleness, Gluttony, Drunkenness,

Drunkenness, not much known till Queen Elizabeth's time; for then the first Statute was made against Drunkenness, as a Cause of many Indispositions, and of shortness of LIFE.

In Fryer Bacon's time, which was above Four Hundred Years ago, Country-men lived strong and Lusty, even to Seven Score, and Eight Score, as he reports in his Book *De pet. artis de Naturæ*: Now how rare is an old Man of an Hundred Years, not because the World decays, but by Reason of our Folly, we do not live out half our Days?

From hence we may conclude, that our Health and Strength of Body is greatly depending upon the Goodness and Soundness of Corn, which makes the greatest part of our Diet, and we cannot be too careful in our Enquiry, of the Condition of the Flour and Meal we use.

Again, it is also necessary, that the Flesh which is brought into the Markets be found and wholesom, and that all rotten Sheep or other Animals, in such condition, should be burn'd.

as the Law directs. It is notorious that in some places about *London*, Cattle, which have dyed of Distempers, have been cut up and brought to Market; and flunk Calves, after they have been drencht in Soap-Suds, and thereby been brought to a tolerable Colour, have been publickly vended. Such unwholesome Meats, surely, must be very injurious to the Health of the People; and, perhaps, one way, which might prevent the Progress of this Evil, would be to allow a certain Price to the Owner of every Carcass which died of any Distemper, and thereby encourage him to burn such Bodies, rather than expose them to Sale.

Nor are Herbs, which have been long gather'd, less injurious to Health; a few Days will make them corrupt, and very unfit for the Table; and, as a curious Man has observed, dispose the Body to *Fluxes*, as he has often experienced; and, as he has often told me, cause the *Gravel* and *Stone*. We find, that when Herbs lie together for a few Days, they begin to ferment, and raise such a Degree of Heat as may be sensibly discover'd. In King *James* the First's time, when the *Plague* was frequent in *England*, it is thought

the Gardiners Charter was chiefly granted, that they might have Power to view such Herbs and Fruit as were brought to Market, and to take away and burn those which they found stale and corrupt: For such Herbs and Fruits were then judged, by the Physicians, to contribute greatly to the ill health of the People; and it is to be hoped the Gardiners Company will not neglect to inspect into the State of Herbs sold in the Markets, especially at this Time, when they make so great a part of our Diet.

With these Cautions, I doubt not but our Nation may remain still Healthful, or, perhaps, yet enjoy a better State of Health than it does at present, and our Bodies be disposed to reject, rather than invite, the *Pestilence*.

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