

THE
SHUTTING
UP
Infected Houses

As it is practised in

E N G L A N D

Soberly Debated.

By way of Address from the poor souls that are
Vifited, to their Brethren that are Free.

With observations on the wayes whereby the
present Infection hath spread.

AS ALSO

A certain Method of Diet, Attendance, Lodg-
ing and Physick, experimented in the
recovery of many Sick Persons.

Printed in the Year MDCLXV.

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Brethren,

Wee may yet call you so, for our Sickness hath onely altered our condition and not our Nature; although our usages bespeakes us worse Creatures, we are yet men moulded of the same earth, quickned by the same Spirit, subject to the same Law, lying under the same sins and infirmities; loved with the same Everlasting Love, redeemed by the same Blood, entred into the same Covenant, Members of the same Church, partakers of the same Privileges and Ordinances, Professors of the same Faith, expectants of the same Hope and common Salvation with you. Turn not your eyes from your own Flesh; there is nothing happened unto us that is not common to Mankind; what is our case to day may be *yours* to morrow. Have pitty upon us for the hand of God is upon us, and add not sorrow to affliction; and when we are afflicted of God, O let us not withal be forsaken of men! and if our Neighbours will stand so far aloof from us as not to look upon us, yet let them hear us, if our persons are loathsome, our reason is not so, there may be danger in visiting us; there is none in having compassion upon us, our breath may be infectious, our words are innocent; hear us and then forsake us.

First Reason against Shutting Men up for the Plague, From the Communion of Saints, and the practise of the Primitive Christians.

1. Were Men (those sociable Creatures) made thus, every Man to live by himself? and if the Principle of self preservation may alter the course of Nature, is this the Communion of Saints we believed? is this the mutual care we ought to have one of another? We can endure to read in *Eusebius* of Heathens, who as soon as the Pestilence was among them *diverted themselves, and fled from their most loving and dear friends, throwing them half dead in the Streets: how they left the dead unburied to be devoured of Dogs, to the end they might avoid death, which yet they could not escape.*

While we observe withal how Grace above Nature enabled the *Primitive Christians* by reason of their great love and brotherly Charity (they are *Eusebius* his own Words) *not sparing themselves to cleave one to another, to visit the sick of the Plague, to attend them diligently, to Cure them in Christ though it cost them their Lives; and being full of other mens maladies took the Infection off their Neighbours, and translated^d off their own accord the sorrows of their Neighbours upon themselves; fulfilling indeed the common saying, that friendship is always to be retained. In this sort, the best of our Brethren departed this life, whereof some were Ministers, some were Deacons, in great reverence among the Common People: So that this kind*

of death for their great Piety and strength of Faith may seem to differ nothing from Martyrdom; for they took the dead Bodies of the Saints, whose breasts, faces, and hands lay upwards, and closed their eyes, shut their mouths, and joyntly with one accord, being like affectioned, embraced them, and prepared their Funerals, their own being a little while afterward in all likelyhood prepared by others, for the Living continually traced the steps of the Dead.

Then as the Body was one, and had many Members, all those Members being one body, so was Christ; for by one Spirit were all Men Baptized into one Body, the eye said not to the hand I have no need of thee; nor the head to the foot I have no need of thee; yea, the weaker the Members of the Church were, the more care they had of them; and there was no Schism in the Body, each Member having an equal care one of another: and so if one Member suffered, all the Members suffered with it: they all looking on themselves as the Body of Christ, and Members in particular: Then they did not Excommunicate whole Families when it pleased God to visit them; no, then the Elders of the Church carefully attended them, prayed with them, and the effectual fervent prayer of those righteous Men availed much.

Second Reason against the shutting up of Houses infected with the Plague, From the spreading of the Infection by it.

But alas! a discourse of publick mindedness to private Spirits looks like a fit of Melancholly; we urge not then your duty, but your Interest, not so much what concerneth us as your selves: alas! while you by this severe course would secure, you destroy your selves, and that shutting up of infected Houses, which you think would stop the Infection, spreads it: For,

1. We are acted by a Principle of self preservation, as well as you, and therefore as soon as we find our selves or any member of our Families infected, so dreadful it is to us to be shut up from all comfort and society, from free and wholesome air, from the care of the Physician, and the Divine, from the oversight of Friends and Relations, and sometimes even from the very necessities, and conveniences of Nature, that we run as far in City and Country as our feet can carry us, leaving Wives and Children to the Parishes, empty walls, and shops to Creditors, scattering the infection along the Streets as we go, and shifting it from Lodging to Lodging with our selves, till at last we drop in some Alley, Field, or neighbour Village, calling the people round about by the suddenness of our fall to stand awhile astonished at our deaths, and then take their own; each fearful man of us frighted from his own house, killing his whole Town by

surprizing them unprepared; whereas were we permitted to enjoy the content and freedom of our own Habitations, we might by Antidotes cure others, and be cured our selves.

See, see, we infect not our next Neighbours, and this sickness spreads not much in any one place, but we carry it from place to place, running from our home as from our places of torment, and thus the Roads are visited, and men travel the same way to the Country, and to their long home: Thus the Contagion hath reached most places round the Citty, which is now as it were besieged with the judgment, and encompassed with the Visitation and desolation: We have not yet learned how to manage a sickness, in all likelihood did persons prepare themselves (upon the first breaking out of the Plague) with Antidotes to visit the sick, who would be very well contented to keep within doors and converse onely with their nearest Friends, their Physicians and their ghostly fathers)³ and administer to them such preservatives, and other necessaries the Plague might go no further. For,

Third Reason against shutting up Houses visited with the Plague from the experience of former times, when Plagues did not cease till there was freedom of Converse allowed.

In the years 1346. 1348. 1350. there was a great Plague all over the World, especially in *Asia*, such as was never remembred to be in any place before, sweeping away Priests and Physicians first; when Men were troubled with no other disease, when the Living were not able to bury their Dead, all lay in common, there was no distinction between Sacred and profane; the very Birds of the air were poysoned, and Men were all over sore, loosing some Limb or other if they escaped with their Lives.

Assoon as the people discerned by Observation, by sight or feeling whether they had this sickness or not, they hasted away, left the other helpless: Whereupon (faith the Historian) many perished for want of sucour, who might otherwise have been preserved. This inhumane forsaking took its rise from the *Turks*, and Infidels; where the Parents forsook their Children, and the Children their Parents; Brothers and Sisters forsook one another; nay, the Wife left the Husband and the Husband the Wife. Nor was this monstrous cruelty wanting among Christians also, some of whom retired themselves to solitary places, others kept themselves close in their Houses or Castles to secure themselves as they thought from the outrage of the general Visitation; but all this could not any way prevail or prevent Gods Divine judgment, against whom the strongest Fortification never defended: Whereupon, mark it, many became more resolute and Christianlike; referring themselves to Gods mercy, and with a holy

resolution to welcome death; they became kind and serviceable to the visited, ministring to them all things necessary, and thus many recovered health, and became secure, and then yielded the like help to others: In which Christian course God so blessed their endeavours, that very many of them were healed by visiting and assisting one another.

Nay, within many Mens memory now alive, when the effect of Cooping Men up was no other, than that the Sick were so many that they could not be watched or kept in by those that were well, in the year of our Lord 1625. and thereupon it being found convenient that the Sick should have their Liberty to visit and be visited, and all Men should meet and pray heartily to God to appease his wrath: What with the freedome of the Ayre, what with the accomodations Men had for necessaries, it pleased God that the Sickness which had by shutting up,

Increased thus.

			Pl.
February	Week	1	2
		2	3
March	Week	1	4
		2	8
		3	11
		4	9
April ⁴	Week	1	10
		2	24
		3	25
		4	26
May	Week	1	30
		2	45
		3	71
		4	78
June	Week	1	69
		2	94
		3	165
		4	239
		5	390
July	Week	1	593
		2	1004
		3	1819
		4	2471
Aug.	Week	1	3659
		2	4115
		3	4461
		4	4218

Upon the opening of the houses it decreased thus;

			Pl.
Septemb.	Week	1	3344
		2	2550
		3	1672
		4	1561
		5	852
Octob.	Week	1	538
		2	511
		3	331
		4	134
Novemb.	Week	1	89
		2	92
		3	48
		4	27
Decemb.	Week	1	15
		2	15
		3	6
		4	1

A Decrease never before known and never hereafter to be expected, but by the use of this remedy.

Fourth Reason against shutting up of houses infected with the Plague, from the condition of those houses and the inhabitants thereof.

But if we will not be wise by other mens experience, let us be so by our own most sad and most deplorable, whereby we have known the healthiest men shut up, and with the very thought of a sad and dismal restraint, contracting first a Melancholy, and then a feaver, and at last (as all diseases turn to that which is most epidemical) a Plague. Little is it considered that some spirits are so averse to the very least restraint, that the locking of their pew door puts them to a swoond,⁵ and a dayes imprisonment to them is mortal. Neither is it a fourth part of the inconvenience of this mewung up of men, that a whole & healthy familie to day, for want of preservatives, antidotes, attendance, and (it may be) necessaries of meat and drink, is to morrow none at all. If they want meat, then the infection seizeth their empty veins, if they eat ill-dressed, or unwholsome meat, that turns to crudities, and that to distempers, and these to the prevailing one, the Plague. This shutting up would breed a Plague if there were none: Infection may have killed its thousands, but shutting up hath killed its ten thousands. Little is it considered how careless most Nurses are in attending the Visited, and how careful (being possessed with rooking avarice) they are to watch their opportunity to ransack

their houses; the assured absence of friends making the sick desperate on the one hand, and them on the other unfaithful: their estates are the Plague most dye on, if they have anything to lose, to be sure those sad creatures (for the Nurses in such cases are the off-scouring of the City) have a dose to give them; besides that, it is something beyond a Plague to an ingenious spirit to be in the hands of those dirty, ugly, and unwholsome Hagg; even a hell it self, on the one hand to hear nothing but screeches, cryes, groans, and on the other hand to see nothing but ugliness and deformity, black as night, and dark as Melancholy: Ah! to lye at the mercy of a strange woman is sad: to leave wife, children, plate, jewels, to the Ingenuity⁶ of poverty, is worse; but who can express the misery of being exposed to their rapine that have nothing of the woman left but shape?

With what art do they neglect the rich? and with what severity the poor? *A world, cry they, for drink, for physick, for sweat,⁷ for cordials: by and by* answereth the cunning *Succuba*, till the poor patient breaths out his soul in his vain wishes, glad now to escape into a rest and quietness much happier than his fretful state wherein his disease tormented him much, but his overseer more, adding her fury from without, to the diseases rage from within, and proving the more *Intollerable Plague*. And now the Husbands gone, if Sorrow doth not, a Close Room, and Posset drink, shall break the good womans heart, equally divided between her grief for the husband that is gone, and her fear for the children that are left behind: a needless fear, they shall not long survive, heirs rather of the parents misfortune, than their estates; and if the blessing of God and the poor upon the devout and charitable family (according to the promise made to them and their seed) keeps up a child or two against the infection of the disease, the unwholsomness of their diet, the nastiness of their chamber, and the artifice of their tender, they are conveyed away forsooth, in order to their security, and in the mean time the well-furnished house lyeth at a beggar or two's mercy for a quarter of a year together.

During which time the Plague-brokers diligently attend, and there goeth a Tankard that shall infect the fifth Cupboard; here the set of Spooones that taint the hundredth dish of *Broath*; this man steales a bargain of the Cloak that kills ten Men; another buyeth a Suit that infects *Bristol*; and a third gets a fine Childs Coat that shall cut off a first-born Son. In vain do you here object the severe Lawes against removal of infected Goods before the 40. dayes are past, when the careful Nurse dares not stay out the 40. houres, least a right owner interpose, or cunning Lawyer seize on the house and the estate; but let the Estate go, a *World cryeth the Patient for an able Physician*, that might help the nature, or a serious Divine

that may settle the soul; and neither must be sent for, for the doors are fast; and if the rigid overseers permit that civility they dare not come on pain of being shut up themselves, and by serving the necessities of *one* man being made unserviceable unto *all*.

Fifth Reason against shutting men in infected Houses from the Condition of those Houses.

But if you have no bowels of compassion for us; O have a care of your selves, the shut houses killing no fewer without then within, and being as likely to breed a Plague if it were not as they are sure to encrease *it*, now *it is*: imagine Infection it self penned into a rage and fury ready upon the least passage through a door or window to break out and choak a whole street, as that will in a while a City, and that a Kingdome; and this infection growing stronger by the careless despair of the poor Inhabitants, the Rooms hung with Cobweb, the Flowre having dust and rubbish enough to bury the Infected, the Meat stinking in the Pantry, and the Beer sowing in the Cellar, while the people rot in their several Chambers; the Cloaths when clean infected by the owners, and now being foul infecting them; again Doggs and Cats if alive spreading the infection abroad, if dead increasing it at home; the Air they breath subtly conveying death that way it did formerly life, the water stinking and readier to provoke the flame within, then to quench it: Servants formerly the stay and honour, now the burden of the Family.

The poor peoples own ordure, if they cannot, as they cannot commonly under this Pestilence expell it, killing them, and if they can, poysoning them; their sweat is cast by them upon their Cloaths, and evaporated upon the House round them, and by those Cloaths and that House sent back again upon them. In vain are poor people shut within a House, unless the house its self be shut within another, and that within a third, and so *ad Infinitum*; the wind, you say, purges the Air round about the house, hardly when so deeply infected as a close house must needs be; yet if the Wind cleareth the Infection of the House; would it not likewise clear that of the people were they admitted to an open and free air?

Sixt Reason against shutting up of Infected Houses, because that keeps Men in ignorance of the nature of and remedy against the Plague.

Nay this method gives the Plague its power of being deadly, all diseases were deadly till men by converse understood the nature of them, their original, and the experience in their cure: What the Pestilence is now, the *French Pox*, the *small Pox*, and the *spotted Fever*, were in Queen *Eliz.* time, and had been to this hour, had men been shut up from Physicians and all other per-

sons in⁸ the *small Pox*, &c. as they are now under the Plague.

Discourse with the Physician in this case, and he will talk to you, out of his Books 40. receipts at a breath, but not a word can he say of the experience he or any other hath had of the cure of this disease, which is the onely safe way of practice; speculative rules being at too great distance from practise before the particular circumstances of the disease, the person, and fits be perfectly understood; as they are by none but by such as converse freely with the Patient as men do in *Holland* and most other parts of the World; where they have attained to so much familiarity with the disease that (under God) observing how it groweth and begins; how men take it at first, and how they recover of it, have been able by Gods blessing in a short time to give a stop to the Infection, and health to the infected.

An instance of which experience take here in the 75. ways whereby men have got this Plague this year 1665. as upon examination of divers Families now infected by persons that have conversed with those Families and other infected persons during this Infection hath appeared.

SECT. I.

The Wayes whereby the Plague hath taken Men this year observed by them that have conversed with the infected in order to the finding out of the true nature, original, and way of curing the Plague. which may be a Caution to the City and Country.

1. Family by ones overheating himself, and drinking small Beer upon it.
2. By eating a pound of Red Cherries upon a wager.
3. By a Coat one bought of a Broker behind S. *Clements* church.
4. By a Sink shut up by reason of the Waters not running in their backside.
5. By the opening of a Vault that had been many years shut.
6. By a Nosegay brought by an infectious place.
7. By a Vow not to eat any thing in 24. houres, and in the mean time going fasting through an infectious place.
8. By an infected Hackney Coach.⁹
9. By an infected Sedan.
10. By an infected Cushion whereon the Waterman confessed there sate a woman that within two hours after died suddenly.
11. By eating a Cucumber.
12. By a Melon.

13. By Redishes.
14. By drinking Water.
15. By a Tanker bearer.
16. By a Chair woman.
17. By drying of Cloaths before the door.
18. By a Cat in Catter wouling.
19. By a Spaniel.
22. By opening the pores, and excessive sweat in walking.¹⁰
23. By a Dinner of Soales in *Fishstreet*.
24. By a dish of Eeles.
25. By stopping of an Issue.¹¹
26. By a Codling Tart and Cream.
27. By a Dish of *French* Beans.
28. By Cabbages.
29. By Turneps and Carrets.
30. By eating the Fat near the Rump of a Loyne of Mutton, and drinking cold beer immediately upon it.
32. By a Cold which turned first into a putrid Fever, and at last into the Plague.¹²
33. By siting up too late, and so drying and inflaming the Blood, and weakening Nature.
34. By an unseasonable sleep that caused Crudities, and indigested matter which bred upon the weakening of the Vital and Animal Spirits a Fever, and that turned to the Pestilence.
35. By neglecting to let blood at the usual time.
36. By want of Necessaries, and by hungry meales.
37. By wetting the Feet in a slip out of a Boat by the Water side.
38. By a burden of Linnen carried from *St. Giles to Chelsey*.
39. By an House of Office near a Man's Window.
40. By close Chambers nastily kept, and looking southward.
41. By an immoderate eating of Caveare, and Anchoves.
42. By a Goosberry fool.
43. By a rotten Shoulder of Mutton.
44. By a Dish of Eeles.
45. By a Sink not well looked to before a door.
46. By an undue and immoderate Venery.
47. By idle Beggars who wandred from place to place.
48. By frequenting scurvy Tipling houses and Bowling allies.
49. By dead Beer.
50. By drinking heady strong beer, after a long custome of drinking Ale, which bound the persons that did so, and put them in Pestilential Feavers.
51. By eating Pork and Bacon.
52. By Tame Pigeons that flew up and down in an Alley.
53. By the Funnel of Church Vaults, slaughter houses, and shallow graves.¹³
54. By the Rakers or Ragg women.
55. By entertaining all sorts of comers, as brokers, and particularly by buying of bed cloaths and hangings.
56. By the stopping of the monthly courses.
57. By the crudities of plentiful meals.
58. By over long fasting (the bodies being too empty) and receiving more air in than they give out, the spirits that were weakened for want of due nourishment, having least strength to resist the Contagion.
60. By eating of Quinces.¹⁴
61. By Coleworts and Lettice.
62. By Pompions, Musmillions, and Cucumbers.
63. By festered Wounds and Sores.
64. By conversing with a man of stinking breath.
65. By children running and playing till they over-heated themselves.
66. By neglecting to purge at the usual times.
67. By standing fasting before an infected house.
68. By a Letter received from an infected person.
69. By money taken for Physick administred.
70. By an infected pair of gloves.
71. By Lodgers.
72. By Fretting, Melancholy, and Discontent.
73. By an Eastern Window.
74. By an extraordinary defluxion of humours.
75. By Feavers, caused either
 1. By overmuch heat in the spirits or breath, which causeth either the *Febris simpliciter ephemera*, or the *Febris Diaria*.
 - Or 2. By overmuch heat in the humours, which causeth a *putrida febris*, which rotteth either
 - I. Within the Vessels, and that either,
 1. When all the humours putrifie and rot equally, and cause a fever called *Synochus putrida*.
 - Or, 2. When one onely humour putrifieth, as 1. Cholera which causeth a continual tertian or burning feaver.
 2. Flegm, which being putrified, causeth a continual quotidian.
 3. Melancholy, which being putrified causeth a continual quartan.
 - Or, II. Without the Vessels, causing an intermitting feaver, either tertian, if it be rotten Cholera; or exquisite, and pure Quotidian, if it be sweet Flegm, or Epialos, or glasen, or an intermitting Quartan if it be rotten Melancholy.
 - Or, III. In the fleshy part, causing either Hectick Fever or Marasmus.

SECT. II.

Observations touching the Recovery of those that have been since April last cured of the Plague.

1. The Botch appearing on any side the vein, was cut on that side.
2. If the botch appeared behind the ears, or about the chin, or in other parts of the face or neck, they did let bloud in the *Cephalica* Vein on the same side.
3. If under the Arm-holes, they cut the innermost vein of the arm, on the same side commonly called the *Βασιλικα* vein,¹⁵ or the middle vein, if that did not appear.
4. If under the shin, bloud was drawn the Ankles of the same side.
5. The aged and weak are not bled, but cupping-glasses are applied to their necks, shoulders, backs and legs.
6. If the contagion seizeth any man at meals, or when he is full of meat or drink, he immediately vomiteth; as soon as the body or stomach is emptied, applying *Electuarium de Ovo*, which the Emperour *Maximilian* used, or some other Medicine to the outward parts that might draw the poyson of the disease to it, and call it back from the heart.
7. When the infected person hath applyed this or some other Medicine of the like nature, he is laid in a warm bed, made with soft sheets, and well-covered with cloaths, to the intent he might there sweat three or four hours or longer, according to his strength, and whenby this means they could hardly provoke him to sweat, they laid tyles heated at the fire to his feet, which might, by reason of their extraordinary heat provoke sweat. And in all this time that the infected man did sweat in, they took a special care that he neither slept, eat, nor drank. After his sweating, diligently rubbing, and wiping off the sweat, with very clean, and fine Linnen cloaths, afterwards permitting the poor man to rise out of bed, upon condition that he looked not by any means into the open air, the air of the place wherein the sick lieth being corrected and amended by odoriferous things, and sweet smelling perfumes daily four or five times.
8. The Infected person was removed from one chamber to another, because the air of one chamber, by the continual tarrying of the sick in it, is much corrupted, and not easily amended or corrected, the chamber into which he went being very well perfumed before hand.
9. Two or three hours after the Patient hath sweat, they made him some Chicken broth, which they gave him in little proportions, but often, for an infected person must be nourished by little and little: to the broth they added the Chickens flesh, sodden with Sorrel, or with the juice of Lemmons, or else Verjuice.¹⁶
10. The sick is kept altogether from sleeping the first day, by talk of the assistants, by rubbing their extreme parts, by pulling their eares, nose, and hair, or by dipping a sponge in very sharp vinegar, and holding it to the Nose.¹⁷
11. The infected man that is thirsty, useth this potion,
 - ℞. Julep of Violets ℥ijj. Syrup of the sharp juice of Citrons ℥j. β. Syrup of sowen¹⁸ Endive ℥jj. of the Decoction of Sorrel, Scabious, & flowers of Bugloss ℥ ten, or so much of their distilled waters, commixing them, and making them a potion, or the like.¹⁹
12. He takes the water wherein Barley had been sodden a little, and commixed with it the juice of Roses, of Sorrel, or Lemmons, or of unripe Grapes, and takes it instead of drink, and he had Medicine that comforted his heart when he was sick and very weak, and it was this;
 - ℞. Conserves of Violets, Roses, and Bugloss. ana. ℥j.β. Bolearmoniack prepareate εj. Red Coral εj. barks of Citron apple εj.β Camphire ε5. with Syrup of the juice of sharp Citrons, as much as is sufficient to make an Electuary or liquid Antidote. Also he did lay upon the Region of the heart (having felt some heat about his breast) this Epitheme.
 - ℞. Waters of Roses, Bugloss and Sorrel, ana. ℥jjj. Powder of *Electuarium de Gemmis* εj. Wood of Aloes, red Saunders, the barks of Citron apples beaten to powder, the bone of Harts heart, ana. ε Saffron gr. 6. all commixed, and to an Epitheme. He did not apply the Epithemes but when they were hot, and assoon as they were cool he took them off, for then they did shut up the pores, and brought him to no small grief.
13. He used cordial baggs, as this is;
 - ℞. Flowers of red Roses, water Lillies, and of Violets, ana. εjj. of all the Saunders, Coral, white and red, Spodium, Pearls ana. εjjj. Cinamon, Cloves, the bone of Harts heart, Wood of Aloes, barks of the Citron apple, Saffron, εj. Seed of Sorrel εjj. Seed of Purslain, gr. iiij beat all these into fine powder, and made two square baggs of silk, and applied each after the other being hot.

Moreover, he did endeavour to draw the venomous humour to the place where the botches appear'd and burst out, and he did it by setting to it Cupping-glasses, or by Medicines that had the vertue to draw those humours, which were these;

 - ℞. Fat figs, in number six, great Raisins ℥jjj β salt Gum εjj. Honey ℥j. with Oyl of Camomil, made into

the form of an Emplaister, and applyed hot to the botch.

14. He used this following Plaister which is commended by all skilful men.

℞. a great Onion, and cut off the head of it, picking out the core from within, and fill it with *Theriaca Andromachi*,²⁰ adding to it the juyce of Rue, or Sage, which done, stopped the top of the Onion with Lute, and set the Onion in the Embers to rost, and when it was well roasted, he pulled off the bark, and brayed it in a mortar, till it was thick, like an Emplaister, and applied it hot to the botch.

15. This following Emplayster was very much used, for it helped to rot ℞. meat of Fenugreek and Tineseed of Flours of Cammomill, *ana.* ℞β. Roots of Althea and white Lillies, *ana.* εβ 6. Figs, Leaves of Deptaine εjjj Veterian εjj Mustard seed εj.β. Doves dung, ℞. β. Oyles of Cammomill and Lillies ℞j. β made into the form²¹ of an Emplayster.

16. He kept the house where he did lye clean from all filthiness and sluttishness, he kept the Windows shut, and when he had them open, he opened them towards the East or North, quarter after Sun rise.

Seventh Reason why Houses shou'd not be shut up for the Plague, Because people are so much afrighted out of Town, and the bad consequence thereof.

But if it be of no consideration among you to allow a liberty to the Infected to converse with such discreet men as are not so, because they may (as you see before your eyes some have done to their own and other mens great benefit) understand the original, the nature, and the proper way of Curing this disease; yet consider what it is by these severe Courses, to affright so many thousands from their respective Habitations, thereby not onely scattering the Infection abroad, but obstructing Trade at home, and leaving other thousands without any employment, to tipple, loyter, and wander from one place to another; and for want of Necessaries on the one hand, and by excesses on the other, infect, and are infected; Whereas, had they due employment they would not meet in heards as they do, they would not surfet²² with rioting and drunkenness; but they would securely stick to their work, keep their bodies by exercise and temperance in a good frame, and provide themselves wholesome dyet and Physick; fly, these poor men cannot as the *Rich*, for none will entertain them, and they are not able to maintain themselves; Work they cannot, for none will employ them, and they have nothing to do but to commit those sins, which certainly *deserve*, and infallibly *bring* the Plague upon them. Take, O take these Reasons and many others, which your own judgments will suggest to

your serious Consideration, but as they are tendred with all humble and due submission to the care and authority of those excellent persons who are over us as intent as ever Magistrates were upon the means of our *welfare*.

For an Eighth Argument I alleage the mischief and sad consequence that may arise from the high fits of Frenzy, that usually attend this and all other the like Distempers; wherein the sick (if not restrained by main force of their Attendants) are ready to commit any violence, either upon themselves or other, whether Wife, Mother, or Child. A sad instance whereof we had this last week in *Fleet Lane*, where the Man of the House being sick, and having a great Swelling, but not without hope of being almost ripe for breaking, did in a strong fit rise out of his bed, in spight of all that his Wife (who attended him) could do to the contrary, got his Knife, and therewith most miserably cut his Wife, and had killed her, had she not wrapped up the sheet about her, and therewith saved her self, till by crying out Murther.²³ a Neighbour (who was himself shut up) opened his own doors, and forced into the house, and came seasonably to her preservation. The man is since dead, when in all likelihood (had he not by arising struck in the disease) he might have recovered.

Add to this a serious consideration of the sad condition of Women neer the time of their travel, (or newly delivered) when shut up, (as 'tis the case of many at this time) having neither Midwife to help them, nor Nurse to attend them, nor Necessaries provided for them, nor any friends to comfort them; and in this condition have continually for their object their own poor innocent Babes newly brought into the World, either to be starved for want of sustenance, or poysoned by the Breasts that should preserve them.

For conclusion I shall onely say that a liberty of fresh Aire, and access of such as are willing to visit their sick-friends, may be so regulated and limited as not to spread the Infection, and I am sure will save the lives of Hundreds, who by so severe and close restraint are little better then Murther'd, or buried alive.

Be yee merciful as your Heavenly Father is merciful.

F I N I S.

Notes

1. The text is reproduced in a manner as close to the original as possible except for the substitution by 's' where there was 'f' in the text (e.g. 'address', not 'addrefs') and the correction of what we believe to be errors introduced at typesetting (although these are noted in the text, with the original in an endnote for reference). All capitals, italics, numbering etc. reproduces the text as it appears in the

original text. We would like to thank Bev Sykes for transcribing the text and assisting with proofreading and James Wilson for helping us with the Greek text.

2. Printing error? It was 'tronslated' in the original.
3. This bracket appears to be an error in the text as there is no corresponding opening bracket.
4. February and March are in italics, but all other months are in roman in the original.
5. A fainting fit.
6. Printing error? It was 'Ingennity' in the original.
7. Something inducing sweating as 'medical' treatment.
8. Printing error? It was 'iu' in the original.
9. Numbering error in the original.
10. Numbering error (no 20 or 21) in the original.
11. Printing error? It was 'Issne' in the original.
12. Numbering error (no 31) in the original.
13. Apart from 54, no further number in the list has a dot after it.
14. Numbering error. There is no 59 in the original.
15. Should it be 'basilika vein' or basilic vein?
16. A sour drink made from unripe fruits such as grapes or crab apples.
17. There is no dot after number in the original.
18. 'Sowens' was an extract from the bran or husks of oats, steeping in water, then allowed to ferment slightly, and prepared by boiling.
19. We have been unable to reproduce exactly the symbols used in the text. Anyone interested in the actual recipes will have to return to the original. However, we don't recommend you try any of these, and suspect that they may not be the best treatment for plague.
20. A preparation with purported medical properties, sometimes called Venice Treacle. It contained many ingredients including honey, cinnamon, viper skin, opium, various gums and herbs.
21. Printing error? The 'r' is upside down in the original.
22. An older spelling of 'surfeit'.
23. Full stop appears in the original.