

An ESSAY on External Appended Remedies.

Occasioned by the very great Increase of late Years in the BILLS of MORTALITY, which plainly shew, that in and about London only, Above 12000 Children yearly Die of their TEETH, and Convulsions and Feavers caused thereby: Also that great Numbers of Women are lost in Childbed: And Multitudes of Persons Die of Distempers of the Head.

In this ESSAY therefore is clearly proved from the Principles of the new Philosophy, that by the wearing only of a certain *Anodyne*

NECKLACE

Approved of and Recommended to the World by *Dr. Chamberlaine*, Children will easily Breed, and presently Cut their TEETH without any Pain, Convulsions or Feaver at all: Women in Labour be Easily, Presently and Safely Delivered: And most Distempers of the Head Cured, without ever taking in any thing at the Mouth.

To which is added An Account of a New Discovery in the Way of Writing, being entirely a New Invention, never 'till now found out, by which Any Person may WRITE AS FAST AS Any one can SPEAK. Whereas by the vulgar Method of Writing now in use, and at present Taught in all the Schools in Europe, Learning and Business goes on very slow and tedious: But by this New Method, as quick a Dispatch will be made in a few Minutes, as usually is in several Days.

Felix qui potuit rerum cognoscere causas. Virg.

Dedicated to Dr. CHAMBERLAINE, and the
ROYAL SOCIETY.

The Sixth EDITION.

Entered in the HALL-BOOK.

This Book is GIVEN GRATIS to ANY Person that will but ask for it, up One pair of Stairs, at the Sign of the Sugar-Loaf a Confectioners Shop, over against Old Round Court near the New Exchange in the Strand. — Note, There is a Person ALWAYS ready up One pair of Stairs, to GIVE these Books away.

To the Worthy Dr. Chamberlaine.

Honoured Sir. You having been pleased on the 26th of Nov. 1715. to order me to let the World know expressly from YOU, and in YOUR NAME, that You entirely Approve of, and Advise the Wearing of the hereafter mention'd NECKLACE, To all Children for the Easy Breeding, and Cutting of their Teeth: To all Women in Labour: And to all Persons who have any Ailment in any part belonging to their Head: declaring to me at the same time that You heartily wished that all such would wear it, You being entirely convinced of it's Wonderful and Surprizing Anodyne Virtues, from a long experience which You was pleased to own to me that You had had of the very same matter of which this Necklace is made, Acknowledging to me that You Your self had used it for many Years, and always with success, for these just now mention'd ends: I most willingly lay hold of this occasion to inform the World of the value and esteem You are pleased to have for it.

To the most Illustrious The Royal Society.

TIS a common Question propos'd by Philosophers, Whether or no there be any such Thing in Nature as ACTIO IN DISTANS? That is, Whether or no a Cause can produce an Effect on a Subject whose Substance and Body is not contiguous to it, but at some distance off? The Ancients being forced by the undeniable Matter of Fact of the Thing in a great many Phenomena's, to solve this intricate Question, had recourse to as intricate Answers, and said it was done by certain Occult and hidden Qualities, which they called by the obscure Names of Sympathy and Antipathy.— Some more modern Authors not well content with these Terms, attributed these Effects to Superstition, Charms, and Magick: Because not seeing any gross and visible connexion between the Cause and the Effect, they presently asserted that there was none at all. Now this argues a great Ignorance in the Understanding, so to confine all the Actions of Nature to the grossness of our Senses, as to imagine Superstition presently, before we have sufficiently examined the true Causes and Principles upon which our Judgments ought to depend: Whereas according to true Philosophy there is no Superstition at all in these Effects, as hereafter shall clearly be shewed, unless Superstitious Persons themselves create it, by attributing the Effects to other Causes than the true ones; and this from their Ignorance, which makes them rather condemn Mysterious Truths than examin them: Of whom 'tis truly said, *Ars nullum habet inimicum nisi ignorantem.*

As for the Terms Sympathy and Antipathy, I'll not here quarrel with them, provided they include a Natural Connexion between the Cause and the Effect (the only Characteristick mark to distinguish Natural Causes from Charms, Magick, Superstition, and other such unlawful ways of Cure.) For which reason, together with Mr. Boyle, and Sir Kenelm Digby, I understand those Things only to act by Sympathy and Antipathy, which by a mutual Efflux of

Atoms and subtle Effluvia's, do so act and re-act on each other, as to have a reciprocal Communication for each other's mutual Preservation or Destruction. So that notwithstanding some Persons may despise this way of Cure, as an Unlikely one, yet in consideration of those reputable Authors that assure us of their having been Eye-witnesses to these sorts of Cures, the Method ought rather farther to be examined into (in order to its improvement), than despised: For which reason the great Dr. Harvey, as rigid a Naturalist as he was, frequently tried this way of Curing; and as Mr. Boyle tells us, often cured Tumours and Swellings, by stroaking them with the Hand of a Dead Man; which every one will grant to be a Sympathetick Cure.

Nor (as the same Mr. Boyle says) does the great Objection against these sorts of Cures, viz. that such or such a Person having ONCE made trial of them, found them by chance not to succeed, seem alone of Weight enough altogether to reject them; because if they do Most commonly succeed, tho' sometimes they may chance to fail, yet that Probability of their succeeding, is a sufficient Motive to any one for a Trial; because if they do not succeed, they CAN do no hurt, Nihil, therefore tentare nocebit.

But when all's done, there can no Argument be brought for the trial of this Necklace, so great and convincing as the Matter of Fact will be when 'tis once worn (Matter of Fact being the most convincing Argument of a Thing's being that can be); to wit, that by Hanging it only about a Child's Neck, those Teeth shall in a Night's time easily and pleasantly Cut, which before nothing but an Incision-Knife cou'd bring out, and thereby prevent and Cure Fevers, Fits, Convulsions, &c. And save many a Child's Life. Besides several other its wonderful effects; as on Women in Labour: On Sore, Weak, and Red Eyes, Tooth-achs, Head-achs, Vapours, Sore Throats, Hoarseness, Cramps, Fits, Convulsions, Palsies, Falling Sickness, Apoplexies, Hardness & Difficulty of Hearing, &c. of which more at large hereafter in the sequel of this Essay.

Chap. I. Of Sympathetick and Appended Remedies.

IN order to explicate more clearly the Effect of Appended Remedies, we must here first establish One universal Law of Nature, settled by that great Philosopher Sir Isaac Newton as an Essential Requisite to all those Actions which proceed from Causes at a Distance from the Subjects on which they produce their Effects: and which must necessarily be premised to the following Essay; which is this: That out of the Pores of all Bodies whatsoever, tho' never so hard and solid, there is more or less a constant Effluvia and Exhalation of subtle Steams and Atoms. The truth of which (to use no other example) appears from nothing in the whole World so clear, manifest and evident, as the sense of Smelling; by which every one daily experiences at a Distance, Bodies to emit and send forth more or less vast quantities of these just now mention'd

Secams, Atoms, and Effluvia's.

This Law of Nature being thus established, all those *Disiunt* Effects usually attributed to *Sympathetick* and *Appended Remedies*, will appear entirely evident and demonstrable.

Appended Remedies therefore are those, which without ever entering into the Stomach, or any *immediate* Application to the ailing Part, but in a manner at some *Distance* from it, cure Distempers by a secret Emission of Volatil subtle Steams, Atoms and Effluvia's. Such are all Remedies hung about the Neck, as Necklaces and Amulets: All Remedies applied to, or hung about the Arms, Wrists, Fingers, or any other part of the Body, as Bracelets, *Pericarpiums*, Rings, Girdles, Stomachers, and all other such Remedies whatsoever, either to be hung or carried about one, or to be kept near one, without ever entering into the Stomach, or any *immediate* Application to the ailing Part. Of such Remedies as these, several learned Physicians, and particularly Mr. Boyle, have treated, calling 'em by the general Name of APPENDED Remedies; shewing from unquestionable Matters of Fact, their Efficacy in great Numbers of Cures, and to most of which they declare to have been Eye-witnesses. Several of which Cures are as follows.

Of the Blood-stone a learned Author cited by Mr. Boyle, says these Words, *Vidimus sanguinis fluxu afflictos remedium sensitisse, Annulos ex hoc lapide confectos in digito continue gestando. Van Helmont* and *Paracelsus* with a Ring made of a certain Metal, and worn only on the Finger, cured several Distempers, of which the latter thus speaks; *Cum bonâ veritatis conscientia attestari possimus, hujus generis Annulos quos qui induit, Hunc, nec Spasmus convulsit, nec Paralysis corripuit, nec Doler ullis tortis: Similiter nec Apoplexia, nec Epilepsia invasit.* From which Words it plainly appears, that the Wearing only of those Rings cured and preserved the Parties from these Distempers. *Van Helmont* with a piece of the same Ring hung only about a Child's Neck, cured it of a wasting pining Distemper. Agues are frequently cured by Remedies hung about the Neck, and Applications to the Wrists, and Fingers. *Boetius*, cited by Mr. Boyle, cured a Person of a Bloody-flux they had had six Years, by only hanging a certain Remedy about their Neck. Another was cured of a Diabetes, by the Powder of a Toad hung in a Bag about their Neck. Cramp-Rings by their Effluvia's keep off Stupefaction. A cold Key laid on the Neck stops bleeding at the Nose. Calcin'd Vitriol, commonly call'd *Sympathetick-Powder*, is known by almost every Body to cure Wounds at a Distance, by being mixed with any thing tinged with the Blood. And Mr. Boyle tells us of a Gentleman that was cured of an Ulcer in his Bladder, by mixing this Powder with some of the Ulcerous Matter that he voided with his Urine. He persuaded him

by these Words, *That the Remedy was such, that if it had any Virtue, it might do him good; and if it had none, it could not prejudice him:* Upon which the Gentleman made a trial and was cured.

Dr. Chamberlaine has often assured me that nothing is more common then to hang several sorts of Amulets about Women in Labour to help their Delivery, and give them an easy time: and of all the things that ever he knew of in the World, he declared to me that nothing in his opinion can come near the hereafter mentioned *Necklace* for this end, as well as for Childrens Teeth, and Distempers of the Head. See the Dr's own words to me on this subject hereafter in the 5th Chapter. A piece of Sheet Lead is frequently hung about Women's Necks to take away their Milk, or a Wen, or to help Sore Eyes. A piece of Gold is also Hung about the Neck of Persons afflicted with the Evil; which Gold, by its Alcalious Effluvia's, so acts on the Distemper, that if the Person unfortunately loses it, the Distemper returns, till they wear another Piece of Gold; this every one knows. *Foresius* tells us, That he knew Several Persons cured of violent Head-achs only by hanging the Herb *Pervain* about their Necks, after many other Remedies were used to no Purpose. A great many more Instances of these kind of Cures might be here brought out of several other reputable Authors, but these are fully sufficient to prove the Truth of the Doctrine here asserted of the Real Existence of *Atoms* and *Effluvias*, and their acting and reacting by a mutual *Flux* and *Reflux* between *Distant* bodies: and thereby to shew what great Changes may be produced in a Human Body, without ever taking in any thing visibly at the Mouth.

Now as to the Manner how all these and such-like Cures are performed, it will sufficiently appear by explicating the effect of the just-now-mentioned Amulets or Remedies to be hung about the Neck; for the same Reason that is given for one explains (*servata proportione*) all the rest. When therefore any thing is hung about the Neck by way of a Remedy, it is in some measure warm'd by the Neck of the Person by which means it's *Atoms* and *Effluvia's* are rarified, and consequently flow out in a greater Quantity: Flowing therefore out thus, all about the Neck and Head, they cannot fail meeting with the uneasy *Atoms* exhaled out of the ailing Part. The *Atoms* of each being thus Joined and united, they enter together by the suction of the Air (which the ailing Part breaths out) into the said ailing Part; where finding the Original Source from whence the uneasy *Atoms* first came, they naturally stay and stick there Being thus entered, they presently search into all the Corners, *Fibres* and *Orifices* of it, which hereby are comforted, eased, & imperceptably healed, of which see more in the IV Chp.

'Tis just in this manner that the hereafter mention'd

NECKLACE has of late performed so many great and surprising Cures: For Example.

A Gentleman's Child lately almost at Death's Door with hard Breeding and Cutting its Teeth: A certain Person of *Quality* (whose Child but just before had Cut its Teeth by it) advised the use of this Necklace: by which its Teeth presently Cut with little or no pain. The curious may be farther satisfied of this, of Mrs. *Royce* next to the *Crown-Ale-House* in *Cranburn-Ally* near *Leicester-Fields*.

A Young Gentlewoman who almost from her Infancy had such Sore Weak Eyes, that she cou'd hardly look at, or bear the Light: by wearing only this Necklace has her Eyes now so strengthened, as to read the smallest Print, which she could never do before: The Person that disposes of this *Necklace*, will direct any one to the Gentlewoman.

A Certain Gentlewoman having had a very hard and difficult Labour with every one of her Children, (she having had 5) her Husband was resolved to send the next time for a Man-Midwife: to which she being very loath to Consent, hearing of a great many Women that had had a very easy Labour by wearing of this Necklace, presently sent for one, and wore it. Soon after she was brought to Bed, and had such an easy time, that she her self was surpris'd at it, as well as the Midwife, and other Women that were present: and confest afterwards that she thought she did not feel half a quarter of the Pain which she had with any one of her 5 Children before.

THE Child of a substantial *Tradesman* near *Charing-Cross*, being very uneasy and restless from the Pain it had from Cutting its Teeth, found such benefit by wearing this *Necklace*, that in 12 Hours time after it was hung about its Neck it Cut 3, & the rest easily Cut without Pain by degrees afterwards.

But there still remains one famous *Sympathetick* Effect to account for, to wit, the celebrated NOSE of *Talicotius* in *Hudibras*, of which in the following Chapter.

CHAP. II.

Of the celebrated *Sympathetick* Nose of *Talicotius*, mention'd in the 1st Canto. of the 1st part of *Hudibras*, in these Verses.

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| So learned <i>Talicotius</i> , from | Lasted as long as Parent Breech: But when the Date of Nock was out Off dropt the <i>Sympathetick</i> Snout. |
| The brawny part of Porter's Bum | |
| Cut Supplemental Noses, which | |

IN the Year 1495. being the Year after the fatal Siege of *Naples* by the *French*, a certain Surgeon at *Bologna* in *Italy*, by Name *Tagliacorza* (at that time Surgeon to the great Duke of *Florence*), seeing his own Species extremely disfigured by a certain Distemper that was crept into it, set up a Manufacture of NOSES. (A very seasonable Invention at that

time) having first got a Patent that none should presume to make Noses besides himself. (*Lucri bonus est odor ex re Qualibet, says Juvenal*) His first Patient was a Nobleman of *Brussels*, who being then at *Bologna*, had the Misfortune to lose his Nose. He went strait to this Surgeon to advise how he might have a new Nose, and not willing to have his own Flesh cut, hired a Porter, who for a Sum of Money (*Auri sacra fames, Quid non mortalia pectora cogis!*) let him have a Nose cut out of his *Posteriors* (*UNDE habeas quaerit nemo, says Juvenal, sed oportet habere*) which the Surgeon so well grafted on to the remaining part of the Gristle, that it would Blow, Sneeze, Smell, take Snuff, Cock, Toss, and Turn up, pronounce the Letters M or N; nay, even the *Hebrew* Letter *Ghnajin*, and in short do all the Functions of a genuine and natural Nose.

The next Patient was a *Spanish* Don, whose Complexion being very much upon the Tawny, with very black Eyes and Eye-brows, and the Nose being taken from another Porter that not only had a very white Skin, but cut out of those Parts that are not exposed to the Sun; it was very visible that the Features of his Face were not Fellows: Now to remedy this Inconvenience for the future, the Doctor got together a great Collection of Porters, Men of all Complexions, Black, Brown, Ruddy, Fair, Dark, Tawny and Pale; so that it was impossible for a Patient of the most out of the way Colour, not to find a Nose to match it.

The Doctor's House was now become a kind of Hospital for the FASHIONABLE Cripples of both Sexes that resorted to him from all Parts of *Europe*, having a large Brazen Snout fastened over his Door. He is reported at one time to have had twenty *French* Marquisses, thirty *German* Counts, fifty *Spanish* and *Portuguese* Dons, three *Irish* Captains, and one *English* Squire that Travell'd in those Parts for foreign Accomplishments, of whom more hereafter. Now altho the Doctor had the Monopoly of Noses in his own Hands, yet he was not at all unreasonable in his Price: Indeed if any one had occasion for a high *Roman* Nose, it was pretty dear; also a large *Bottle* Nose bore a good Price; because, as *Hudibras* says, *Th' intrinsic value of a Thing, Is as much Money as 'twill bring*. But as for your ordinary short Cocking turn'd up Noses, of which there was the greatest Consumption, they came pretty easy to the Purchasers, especially considering that they wou'd rather pay at any Rate for them than go without.

Now these insidious Noses were always affected with the Pain as well as Death of the Original Proprietor. An eminent Instance of which happen'd to three Testy *German*s, whose Noses were all made of the same piece of Brawn. The Case was this: One Day they all three found their Noses to Twitch, Shoot, and Swell extreamly, upon which they sent presently to enquire how the Porter did, to whom they were

new thus *Allied*: Upon Enquir they found that the Parent of their Noses (to wit the Porter's Posteriors) had been that very Day severely kicked, and that he kept his Bed on Account of the Bruises he had received; So that in these Cases the Porters *Led* the Gentlemen entirely *by the Nose*. Also on the other hand, if any thing went amiss with the Noses, the Porters presently felt the effects of it; insomuch, that commonly an Agreement was made with the Patient, that he should not only abstain from all his old Courses; but also that he should on no pretence whatsoever smell to Pepper, Ginger, Spirit of Harts-horn, or Sal Armoniac, take Snuff, nor eat Horse-Radish, or Mustard; on which occasion presently the part where the Incision had been made, was seized with intollerable Twinges, Prickings and Pains: And consequently the Porters, by these Contracts, *Held the Gentlemens Noses close to the Grindstone*.

The *English* Squire abovemention'd, was so very irregular, and relapsed so frequently into the Distemper which at first carry'd off that part of his Face, and brought him to this Surgeon, that in less than four Years he wore out seven Noses; and by that means so tormented the Porters, that if he wou'd have given a 1000 *l.* for a Nose, there was not one Porter of them all that wou'd accommodate him; but ever after verified in himself that saying of *Martial*, *Non cuicumque datum est habere Nasum*: So that he was called *l' Inglese chi ha hauuto sette Nasi*, the Englishman that had had seven Noses (*Risum tenentis Amici*.) But as *Horace* says, *Amoto queramus seria ludo*; and therefore *Paulo majora canamus*.

The Doctor's first Patient, *viz.* The Nobleman of *Brussels* returned home, and about thirteen Months after he felt his Nose on a sudden grow Cold, and within a few Days it rotted and fell quite off; at which being very much surprized, he made strict enquiry into the Cause, and it was found that just at the same time that the Nose grew cold, the Porter, whose Name was *Noque*, at *Bologna* died. This Passage is related by *Van Helmont*, and, as he says, was attested by a great many in his time living in *Brussels*; and is that of which *Hudibras* speaks, being seriously and without jokeing, Matter of Fact.

The Difficulty now remains to explicate how this could be. According therefore to the Law of Nature abovemention'd there was a perpetual *Tendency* and *Inclination* to each other, between the Atoms and Pores of the Porter's Body and the insidious Nose of the Nobleman, as still subordinate to the Porter, and terminated to him as to its Relation, Kin, and *Whole*, of whom it was notwithstanding its Separation and Distance as truly a Part as before Separation, and as much Respected, Regarded and Tended towards the Porter as to its *WHOLE*, as ever it did before: For it is always true to say (being a

Proposition, as the Logicians say, *Aeternae Veritatis*) that the insidious Nose was still a part of the Porter, and no Body else; notwithstanding its being grafted on another Stock: it being impossible for all the Separation or Distance in the World to destroy the Truth of that Proposition: So that the *Vital Spirit* in the *Part* and the *Whole* not differing in *Nature* and *Quality*, by consequence the *Vital Spirit* being affected in the Porter, it was also at the same Mathematical instant of time affected in the insidious Nose, which altho' grafted on the *Nobleman's Face* was nevertheless still animated with the *Vitality* of the Porter of whom it was yet truly a Part: For which reason the Part's being affected by the destruction of the *Whole*, does not depend on any distance or determinate space of Place being not at all *Local*, but on the mutual *Vitality*, and therefore must be extended according to the reach of this *Vitality* where-soever it is. So that the insidious Nose as animated at first, being still inform'd with the *Vitality* of the Porter; the *Vitality* in the Porter ceasing, the *Vitality* also of the *Nose* ceased: & consequently the Porter dying altho' at *Bologna*, the Nose became a dead Nose even at *Brussels*.

Chap. III. Of Dentition, or Breeding of Teeth in Children,
With the true Method of assisting them.

THE Germen or Bud of a Tooth in the Jaws of an Infant is at first a mucous thin soft slimy Pulp like the *White* of an Eye, contained in its Cell, which by degrees grows harder, till the Matter being throly hardned breaks thro: which Perruption occasions many dreadful Symptoms to poor Infants.

The time of Protrusion for the Coming forth of this hardned Matter which compose the Teeth is very different: In some it is sooner, as in the 3d and 4th Month: In others not till the 6th or 7th Month: In many it is later as in the 8th or 9th Month: and in some not till they are a Year old, but this is not so frequent. In many Children the Cutting is very tedious, especially if the *Eye-Teeth*, and other Teeth happen to Cut together. As for their order of Cutting: the *Fore-Teeth* are generally Cut first, both above and below, the 2 middle ones first, and then those on each side, which are 8 in all. Afterwards the *Great Teeth* wherein the chief danger lies.

The time of Cutting is also known by Infants putting their Fingers in their Mouths, and the Gums being swell'd, & looking white, great pain afflicting them, with more then usual Cryings, Restlessness, Looseness, and often times Convulsions, and Fevers.

The Cause of hard Breeding and Cutting of Teeth is sometimes in the Teeth themselves, being blunt and growing but slowly, whereby the Gums cut and open the more difficultly: So that always the sharper the Teeth are, the more exquisite and sensible is the Pain, but withal such Teeth Cut the soon-

est, which made *Hippocrates* in his 25th *Aphorism* blame the *Eye-Teeth*, as the *Authors* of worse *Symptoms* than any of the rest. Sometimes in the *Gums*, when their *Substance* is more solid and harder than usual, by which the *Cutting* being made the more difficult, by consequence great *Pain* is caused in them from the hardness of the *Teeth* pushing and thrusting on the *Gums* being very sensible parts, even in *Adult Persons*, and much more in young tender *Infants*. From whence an *Inflammation* arising with great pain and disturbance of the *Spirits*, a continual *Fever* is many times produced, whereby *Acid Vapours* ascending to the *Original of the Nerves*, and irritating them, *Convulsions* and other dismal *Effects* are caused.

If therefore the *Teeth* come forward but slowly, and the *Gums* be hard, swell'd, hot, and pain'd, all endeavours must be used to soften the *Gums* and thereby to bring them out and give ease; amongst which nothing in the *World* exceeds the use of the hereafter mentioned *Necklace*, as in the next *Chapter* I shall clearly prove. As for the use of a *Coral*, so frequent in *Fashion* for *Children* in this *Condition*, I have in the *Printed Directions* for wearing this *Necklace* which are sealed up along with it, evidently shewn, that it is so far from being beneficial that it is even quite wrong to let any *Child* use it, but instead of it I have mention'd another thing, which will cost about a *Penny*, for *Children* to hold in their *Hands* to *Nabble* upon and *Rub* their *Gums* with. For a *Coral* or any other such hard thing pressing so very hard on the *fore, tender and inflam'd Gums*, by reason of their *extream hardness*, puts the *Children* to a *pain*. instead of that *pleasure* we suppose them to have in rubbing their own *Mouths* and *Gums* with it, which consequently keeps them from rubbing and moderately pressing on their *Gums* with it so much and so often as they ought to do, that by pressing it thus upon the *Edge of the Teeth*, the *Gums* might become in some measure as it were benum'd, and thereby the *Cutting of the Teeth* less felt by the *Child*. Whereas the *Thing* that I have mentioned in the *Directions*, not being so very hard as *Coral*, and yet hard enough for the end proposed, sufficiently presses on the *Gums* to help let the *Teeth* out. and withal gives them a *pleasure* in rubbing their *Gums* with it, and by consequence excites them to so frequent a *Use* of it, as is necessary for the *Teeth's Cutting*. So that notwithstanding this *Necklace* is worn by *Children*, yet the use of this *Thing* I have mentioned will still help and assist the *Teeth's* coming out: (*Vis unita* is always *Fortior* being 2 *Strings* to the *Bow*.) and will cost only about a *penny*, and is to be bought in almost every *Street* of *London*.

When therefore *Children* put frequently their *Fingers* or any thing else into their *Mouths*, endeavouring thereby to ease the *aching and Throbbing* pain of their *Gums*: When they bite the

Nurses Nipple: when there is an inward *Heat* in the *Mouth*, and a larger then usual *flux of Saliva*, from the *Pain's* vellicating and contracting the *Salivatory Ducts* and *Glands*, by which a larger quantity then ordinary of *Serum* is squeezed and pressed out to the *Mouth*: When there is a *Redness* in the *Cheeks*, and *Whiteness* on the *Gums*, with frequent and unusual *Cryings* and *Uneasinesses*, you may *Besure* their *Teeth* are coming, and then is the time for them to wear this *Soverain Necklace*.

Now as to the true *Method* of proceeding with a *Child* in this condition: Those means must be made use of, which are capable of their own *Nature*, to *Open* the *Gums*; for if once this be but done, the *Teeth* of themselves, which are continually pushing forward, will naturally come out: What therefore promotes this end, is to be enquired after; and then all the *concomitant* and *subsequent Symptoms* cease, and are prevented; according to that *Principle* in *Philosophy*, *Take but away any Cause, and the Effect presently ceases*. Since therefore all the *Miseries* and *Evils* which happen to *Children* in *Breeding* their *Teeth* proceeds from this one cause of the *Gums* being hard and more then usually *CLOSED*: it follows by consequence that all our present enquiry must *Roul* and depend upon this one point of *Softning* and *OPENING* them, it being an established *Maxim* in *Physick* as well as *Morals*, *That All Contraries must be cured by their Contraries*. So that if a means be but found out for this end, we have our desire: search therefore is to be made for some *Remedy* endowed with such *Volatil Alca-licious Particles*, and *Atoms*, as are capable by their smooth and insinuating *Figure* and *Shape*, easily and gently to glide and enter into the *Pores* of the swell'd, inflam'd, and dilated *Gums*, and thereby to *Loosen* their strict *Frame* and *Closure*, and so open them. For 'tis to no purpose to *Go round about the Bush*, by making use of any *Remedies* in particular against the *Fever*, the *Convulsions* and other *Symptoms* attending the hard *Breeding* and *Cutting* of *Childrens Teeth*, without one takes away the *Cause* by *Opening* the *Gums*, as just now has been said, and thereby strike at the *Root of the Evil*. Now for this End there is nothing in the whole *World* so proper as the *Necklace* here proposed, as I shall plainly shew in the following *Chapter*, especially since *Children* are never very willing to take many *Remedies* inwardly.

Chap IV. *How, according to the foregoing Principles, this Necklace acts on Childrens Gums and Teeth.*

SOME time ago I had a certain *Necklace* communicated to me by a *Friend*, with such a *Character* of its *Virtues*, as seem'd at first very *Surprizing*: It had been used in private for many *Years*, with a constant *Success*, in helping *Children* to *Breed* and easily cut their *Teeth*: In giving an easy *Time* to *Women* in

Labour: And curing Distempers of the Head: All which it was said to perform by *Sympathy*. Now this Term of *Sympathy* making Persons only as Wise as they were before, I began to think that it wou'd be no small *satisfaction* to these Persons who use it, if its *Manner of Operation* were more *satisfactorily explicated* according to the Principles of the New Philosophy, and some few certain, and inviolably established *Maxims* in *Physick*, as follows.

1st Max. **A**LL ailing distemper'd parts naturally throw out, & exhale a prodigious number of Acid Morbifick Atoms in a certain Sphere and Circle of Activity about the ailing part: So that the swell'd and inflam'd Gums of Children that are Breeding and Cutting their Teeth, fill the Childs Mouth, with such a large Effluvium of these Atoms, that even the breath of the Child is loaded with them.

2d Max. **A**LL ailing distemper'd parts draw violently to themselves (from a desire they have of Ease) the Circumambient Air, and together with it, whatever Atoms and Effluvias are in it.

These 2 *Maxims* being thus settled, we must now have recourse to the *Law of Nature* established above in the first *Chap.* According to which, Out of the Pores of this Necklace hanging about a Child's Neck there constantly flows such a vast Number of *Atoms* and *Effluvias*, from the prodigious quantity of *Volatil Alcalious Anodyne Sulphur and Spirits*, with which the matter it is made of abounds, that in a manner a real positive *Atmosphere* of them in Crowds and Swarms, like a Mist, is as visible about it, as of those Effluvias round a Load Stone, by the help of those Nice Glasses which discover to us Swarms of Animals either in a Drop of Vinegar; or in a bit no bigger then a Pin's head of *Corrupted Cheese*. Which Atoms flowing thus out of the Necklace wander all about the Neck and Head of the Child, where they presently meet, join, & unite themselves with the uneasy, restless, Morbifick Atoms of the inflam'd Gums dispers'd, scatter'd, and Blown about by the Breath of the Child. These Atoms meeting thus together, are presently drawn by the Suction of the Air into the ailing part, which being swell'd & inflam'd, is by consequence dilated & distended, by which it's Pores are more then usually open'd, and therefore more ready to receive whatever easing and comforting Atoms the Circumambient Air is loaded with.

Now the Atoms which flow thus in such great quantities out of this Necklace, being *Volatil Alcalies*, are by consequence from their Smooth, Globular, and Cylindrical Figure and Shape, to the highest degree Balsamick, Easing and *Anodyne*; and being thus by the Suction of the Air which the heated and inflam'd Gums of the Child throws out, as just now has been said, drawn into the Childs Mouth, by their smooth &

insinuating Figure, they presently enter into the Alveoli or Sockets of the Gums, & there open those thin and most accurately sensible Membranes which include the Teeth; by which means the Gums insensibly in a manner separate, open, and give way to their Cutting and so let the Teeth out. And if the Gums are hard, sore, and actually inflamed, these Alcalious Atoms presently blunt, obtund and subdue those sharp, pungent, acid Atoms of the ailing part which cause the Inflammation and Pain; by which means the Inflammation and Pain almost instantly cease, the Gums are softened, the Mouth cooled, the Fever vanishes, Convulsions are prevented, and the Teeth do easily and pleasantly Cut: Insomuch, that the Effect will seem rather miraculous than natural; so that in a Night's time a Child shall cut those Teeth, whose Gums before nothing but an Incision Knife cou'd open, and this without any the least Pain or violence, to the Gums; but much in the same manner as, *Gutta cavat lapidem, non vi, sed SÆPE cadendo.*

The manner therefore of acting of this Necklace, is by way of a *Removens Prohibens*; that is, by removing an Impediment, which being once taken away, the desired end will of it self naturally ensue: For since the difficult *Cutting of Children's Teeth* proceeds from the hard and strict Closure of their Gums: If you get them but once separated and open'd, the Teeth will of themselves naturally come Forth: Now the smooth Alcalious Atoms of the Necklace by their insinuating figure and shape, do so make way for their Protrusion by gently *softening* and *opening* the hard swell'd Gums, that the Teeth will of themselves without any difficulty or Pain cut and come out, as has been sufficiently proved.

The reasonableness of this Method of Cure may be confirmed by several Examples: As of *Galen* himself, who in his sixth Book of the Virtues of simple Medicines, says, that he often cured Children of the Falling-Sickness, only by a Necklace of Peony Roots hung about their Necks: And altho' he lived in an Age that saw no farther than *Occult Qualities*, yet he attributes it to the Particles flowing from the Necklace, *Partes à radice defluentes, affectos ita curare*, are his own Words. Since therefore this great Man cou'd say so much in those ignorant *Peripatetical* Times wherein he lived, what would he have said, had he liv'd in the clear-sighted Age we are now in? And Mr. *Culpepper* tells us of one of his own Children that cut three Teeth presently after a certain Necklace was hung about its Neck. And another, he says, was instantly eased of the Tooth-ach, by the same Necklace also only hung about its Neck. *Riverius, Senertus, Dr. Sydenham, Willis, Bates*, and several other Physicians, all agree that a Necklace made of the Bone of a certain *Animal*, & only

hung about a Child's Neck, will almost miraculously help its Teeth to cut, altho at Death's Door before; and when they come to give a Reason for it, they give the very same that *Galien* did for his Necklace for the Falling-Sickness, to wit, that the Atoms and Effluvia's of those *Bones* hung about the Neck act upon the Child's Gums, and so let the Teeth out. The very same I say of this Necklace. Since therefore these just-now-mention'd Great Men placed such Confidence in *Their* Necklaces, from the very same Reasons that I here propose This; I cannot but value this still the more, especially since 'tis made of a Matter having all the Qualities for a *Teeth-cutting* Necklace, which *They* presumed to be in theirs.

'Tis no new Remedy: Necklaces of this Nature may be traced up to very ancient Authors, who certainly wou'd never have so confidently asserted in their Writings, that the bare *Wearing* only a thing about one's Neck wou'd have such and such Effects, if they had not been fully convinced of the Effect of those Atoms and Effluvia's here made mention of. What would not an afflicted, distressed, and despairing Parent give, to ease an Infant that lies almost expiring with Pain? What Charges, Expences and Fees, are not profusely (if I may say so) laid out in this Case? Try therefore this Necklace, which not only in private Practice by the recommendation from one Friend to another, for many Years before it was publisht, has saved many a Child's Life, by causing the Teeth easily and pleasantly to Cut; but even since it was first publisht, which was only in *July, 1715*, has given entire Satisfaction to those great Numbers that have bought it. At least let the most timorous Person (as to Physick) be but convinced of this one Point, that it can do no Harm. Since therefore no danger, but good can possibly follow from the wearing it, no reasonable Person, I think, can object against it.

And for a closer Proof of what has been here asserted, I'll add, That if by interrupting the Action of any Cause, I alter, retard, or hinder its effect, I may boldly conclude that such a Cause was the only true Cause of the Effect, and no other. If therefore one of these Necklaces are sewed up in a Cloth, and so hung about the Neck, it will have no effect at all; which is an evident proof that its Virtue lies in subtle Atoms & Effluvias which flow out from it, and which the Cloth keeps in.

Which may be yet confirm'd still farther by an experiment made before the Royal Society at *Gresham College*, and mentioned in the Philosophical Transactions of the Society, No. 308, upon the Electricity of Amber, Jet, Glass, and other such Bodies, produceable by a smart Attrition of them: and which Electrical Attraction was entirely hindred in the presence of the whole Society by the interposition only of a

peice of fine Lawn or Muslin between the Bodies heated by rubbing, and the Bodies to be attracted: From whence it evidently appears that the Attraction is perform'd by Atoms and Effluvias exhaled out of the Electrck Bodies, and which the Lawn or Muslin kept in.

Now the Matter of which this *Necklace* is made being once thoroughly warm'd by being about the Child's Neck, by consequence throws out it's *Effluvias* and *Atoms* in a much greater quantity, then if it were entirely cold, it's Pores being thereby more open'd, and it's *Atoms* more rarified, which gives them still a great subtilty and activity then they wou'd have without this adventitious Heat, and by this means they bear such a Tendency to *Any ailing part*, like those of the *Load Stone to Iron*, that they will never leave of acting till they have given ease: and consequently is a Thing the most proportioned to Cure *Sympathetically* the Diseases of a Human Body of any thing in the whole World; There not being its Fellow in Art or Nature to be found for the end 'tis here proposed for.

Chap. V. *Three Consequences of the foregoing Principles; with an Account where this Necklace is to be had.*

1st Con- **T**hat it is very good to wear this *Necklace*, not on-
sequence. **T**ly at the Time of hard breeding the Teeth, but
both before they breed, and also after they are all cut, and also
at the Time of shedding their Teeth. Let Children therefore
wear it before they breed their Teeth, to prepare and loosen
the Sockers of the Gums for the Teeth's growing. Let them
wear it whilst they are actually breeding them, to make the
Sockets open, that they may cut and come out easily. Let them
wear it after their Teeth are all come, to fasten them, and strength-
en their Gums. Let them wear it whilst they shed their Teeth,
to make the new ones at the Roots of the old ones, push and
advance the better forwards, to drive the others out: And let
all Persons who either actually have, or are subject to the Tooth-
ach, wear it, that its Alcalious Effluvia's may blunt those sharp
and pungent Atoms, which enflame the thin sensible Membrane
that surrounds the Marrow of the Tooth, and causes the Pain.

2^d Con- **T**hat this *Necklace* helps also any illness in any
sequence. **T**part belonging to the Head: because the heal-
ing Alcalious Atoms which constantly flow from the *Necklace*,
will join and unite themselves with the ailing *Atoms* of any
distemper'd part they meet with, and enter together with them
into those ailing parts, and thereby give ease: Infomuch that
Persons who are accustomed to have *Red, Sore, or Weak Eyes*,
The Tooth-ach, Vapours, Fits, Head-acks, A Sore Throat, or Hoarsness,
Hardness of Hearing, Cramps, Palsies, Apoplexies, Convulsions, &c.
can have no Safer, Prettier, Easier, and Innocenter a Remedy,

than to wear one of these Necklaces; which according to the aboveſaid Principles act *Rationally* and *Physically*, and conſe- quently by no manner of Superſtition or Charm in the *World*. This *Necklace* therefore, although principally a *Remedy* for Childrens Teeth, yet 'tis alſo of excellent Uſe in all the other juſt now-mentioned Caſes: And the Reason is, becauſe the *Atoms* of the *Necklace* act on the *Atoms* of whatever ailing Part they meet with; ſo that if a Child ſhould have *Sore Eyes*, *Convulſions*, a *Thruſh*, or a *Swell'd Face*, as well as *hard breeding of Teeth*, this *Necklace*, according to the above- eſtabliſh'd Principles, will *Rationally* and *Physically* help them all. An Inſtance of what has been juſt now advanced hap- pened on *May 2, 1715.* in a young Woman, who for ſome *Days* and *Nights* had been reſtleſs with the *Tooth-ach*; at going to Bed put on one of theſe *Necklaces*, and in leſs than half an Hour it gave her entire Eaſe, having been before almoſt *Distracted*; ſhe Slept all Night, and had no more Pain. Much about the ſame Time alſo three other Perſons by wearing of theſe *Necklaces* for *Hoarſeneſs*, *Sore Throats*, and *Sore Eyes* were preſently cured. And great Numbers of Perſons for ailments in their Ears, as *Thick- neſs of Hearing*, &c. have found benefit by only wearing this *Necklace* a Night or 2, after they had tried all other Means, as *Syringing*, &c. to no purpoſe: becauſe its *Balsamick* healing *Atoms* enter into the Ear, & there rectifie in a peculiar manner the diſorder of the *Tympanum* or *Drum*.

Alſo any Perſon that has an *Issue* in their *Arm*, Or a *Blister* or *Drawing-Plaiſter* or *Issue* in their Neck, if they wear this *Necklace* they will find that they will Run as much again, as they wou'd if they did not wear it. So that any *Perſon* that happens but to have this *Necklace* in the *House*, in any of theſe Caſes, if they do but uſe it as has been mention'd, will ſoon experience the be- neſit of it, and return me thanks for putting them in mind, to ſtep to their *Drawer* to fetch it.

3d Con- **T**HAT this *Necklace* alſo, beſides theſe juſt-now-men- ſequence. tioned Effects, will Give to Women in *Labour*, that Wear it (only at that Time, as *Dr. Chamberlaine* expreſſly adviſes,) ſuch an extraordinary Eaſy Time, that they will not ſuffer the Hundredth part of Pain, that they wou'd without it: for from the inſinuating Figure of its *Alcalious Atoms* and *Effluvia's*, the ſame Reasons prove that it will act in regard to their *Delivery*, as it does to let the Teeth out of the lockt-up Gums of Children. The Reasonableneſs of this appears from Things that have a quite contrary Effect, as all Precious Stones and Gems, eſpecially *Diamonds*, whether in Rings, the Ears, or elſewhere; which for that Reason *Dr Chamberlaine* adviſes to be removed as far as may be from a Woman in *Labour*; becauſe

says he, by their *Astringent* and *Repelling Atoms*, they hinder *Delivery*. By the same Argument this *Necklace*, by its opening and attracting *Atoms* will help it; so that any Woman in Labour that wears this *Necklace*, will almost to a wonder be easily, presently, and safely *Delivered*. For which reason the Great Dr. Paul Chamberlaine in *Suffolk-street*, on the 25th of Nov. 1715, express'd himself to me in these words. *I desire* (said he to me) *that you will let the World know from ME, and in MY Name, that I expressly advise the Wearing of this Necklace to all Women in Labour: To all Children for their Teeth: And to all Persons that have any ailment in any part belonging to their Head, and therefore I wish that all such Persons wou'd wear it. For* (said he) *I myself for many Tears have used of the very same Matter of which this Necklace is made, for the very same ends, and always with Success. Therefore if I MY SELF were Present, I wou'd be the first Person that should put it about their Necks: For of all the things that I know in the whole World, there is nothing that can come near this Necklace for these ends.* These were exactly the Drs. own words to me in his Closet. The Truth of which he has been pleased himself often since to testify to several who have enquired of him about it. So that any Person that uses this *Necklace*, does nothing less than follow the Great Dr. Chamberlaine's express advice, which no one can refuse especially in the abovementioned Cases, of Women in Labour, and for Children. — Note. *Women in Labour had better Wear it like a Garter, then about their Necks. And all other Persons as near as they can to the Ailing part; because always the nearer 'tis worn to the ailing part, the more sure its Effluvias are to have their effect.*

Let therefore no one rashly despise this *Sympathetick*, and *Philosophical Method of Cure*, till they have unsuccessfully tried it, but rather esteem it, as a *Pretty, Easy, and Safe one*: especially since we see that Nature abounds with much greater *Wonders*: as for example the *Lod-stone*, whose *Effect on Iron* altho' visible to our *Eyes*, has nevertheless so puzzled even the most *Learned & Nicest Naturalists* clearly to explicate, that if it were not evident to our Sences, no one wou'd ever beleive it. What wonder then is it that the same *Fertile Nature*, shou'd furnish us with such a *Necklace* as is here proposed? — *Wherefore*; since *Matter of Fact* is as evidently here present to convince us of the wonderful *Effects* of this *Necklace*: Let us make use of it with *Gratitude* to the Great Author of Nature, and Adore with *St. Paul* The *Depth of the Wisdom and Knowledge of Almighty God*, who has created such *Wonders* for the *Sake and Use of Man*.

A *Vast Many* of these *Necklaces* are daily sold, (being now used in great numbers of *Families* with a constant *success*) & not so much as any *ONE* Person ever yet made the least *Objection* against them: which to be sure some *Peevish Person*

or other, would not have failed to have done, if they cou'd but have found the least Room for any Flaw or Complaint in it. But on the contrary Persons continually magnifie it's Virtues, and expresse their abundant satisfaction in the Use of it: Several Ladies and others that have bought it, all agreeing in this one point, that they wou'd not for 100 pounds but have had it: And indeed no Family ought to be without it.

But what still, in my opinion, adds infinitely more to even the Honour and Credit, as well as Value of this Great Necklace, then all that has been said of it, is: That Dr. *Chamberlaine* not only almost daily sends great Numbers of Persons of his acquaintance to buy it, but also frequently sends for it HIMSELF for the use of his own Patients, and has of late sent for a prodigious number: which to be sure he wou'd never do, if he was not fully convinced of it's Virtues.

This Necklace, which is very Light, *not weighing more then a few Pepper-corns*, & consequently fit for Children, is not at all Unhandsome for even *Any Person* to Wear, [being neatly made of a certain *Volatil, Spirituous, Sulphureous Bone*, filled & replete with *Alcalious Atoms & Effluvias*, so loaded with *Volatil, Anodyne, Alcalious Sulphur & Spirits*, that nothing can compare with it for the end proposed, and is a particular Secret known to none but the *Author*,] & is to be had only of the Gentlewoman up One pair of Stairs, At the Sign of the *Sugar Loaf* a *Confectioners Shop* over against *Old Round Court*, near the *New Exchange* in the *Strand*. Price 5s. Sealed up (so close, as not to spend & wast it self before it is Worn, by an *Unnecessary Profusion & Evaporation* of its *Volatil & Spirituous* Particles and Atoms, which were in not thus close sealed up, it wou'd most certainly do, it is of so *Spirituous, Subtle, and Volatil* a Nature) with printed Directions for Wearing it, adapted to all Sorts of Persons.

Note. If any Gentlemen, Traders, Merchants, Captains or Mates of Ships, or others Trading abroad to the *East or West Indies* or elsewhere, will take either any of these Necklaces, or of the following Drops or Plums: or of the *Specifick Remedy or Elixir* mention'd in the *Practical Scheme of Secret Injuries and Broken Constitutions* Given Gratis in *English or French*, at the Places Advertised at the end of this Book, they shall not only have very large Allowance from the Person that sells these Necklaces, by a very great abatement of the Price they are sold at here by Retail, with Printed Directions in *English or French*, to carry along with them: but also may gain considerably by them otherwise: For Example: Several have already carried them abroad, and Sold the Necklaces for 10s. a peice. The *Specifick Remedy and Elixir*, (each of which is enough oftentimes to cure several Persons) for double the Price they are Sold at here: The same also the *Drops and Plums*.

A P P E N D I X.

of SAFFRON DROPS, and Purging SUGAR-PLUMS.

Saffron is allowed by all Physicians to be the greatest Vegetable Cordial in the World: 'Tis the Chive of a little Flower from a Plant, very plentiful about *Saffron-Walden* in *Cambridgeshire*, where the best Saffron in the World grows. The Character Physicians give of Saffron is this, That it exhilarates the Heart, revives all the Senses and Spirits; resists and drives out the Plague & all malignant Feavers, gives freeness of Breath, provokes Urine, gives a good Appetite and Digestion, causes Sleep and Rest; Cures the Cholick and Pain in the Stomach, &c.

The Virtues therefore of this little Plant being so great: At the above-mention'd Place are also Sold, in little Neat Pocket-Bottles, certain Drops drawn from Saffron, and therefore called by the Name of SAFFRON DROPS; being of great Use for the Stomach and Blood, to drive and keep out any Distemper or Malignity from the Heart, Blood, and Vitals in all those Cases where Sweats, Cordials, Saffron, Sack, Black-Cherry, or Treacle-Water, Venice-Treacle, Diascordium, Mithridate, Treacle-Poffet, Treacle or Rosemary and Ale, at going to Bed, and such-like Things are usually given; as in all sudden Illnesses from Heats and Colds, all Sorts of Feavers and Feaverish dispositions, Small-Pox, Measles, Surfeits, Indigestions, and all Malignant, Pestilential, and Contagious Diseases at Sea or Land, proceeding from corrupted and changed Airs, and Climates, bad Liquors, and Diet, hard Drinking, Fast-living, and other Disorders: They wonderfully help Shortness of Breath, Wheezing, Ptisicky and other Coughs, proceeding from a sharp tickling Humor dripping on the Lungs by opening their Furr'd Pipes and Passages. They kill and destroy Worms, strengthen a weak Stomach, and keep the Gout out of it; give a good Appetite and Digestion, restore and increase the Vital Balsam in Consumptions, and inward Wastings; and for any sudden Indisposition, Qualm, Faintings, want of Spirits, Sickness at Heart, or Stomach, or any other Illness or Indisposition whatsoever, in all Ages, Sexes, and Constitutions (for even Infants, and Women with Child, may safely take them (they are a most excellent Thing. They give present Ease in the Cholick and Gripes; take away Vapours, and Illnesses of the Head, by rectifying the Tone of a depraved Stomach And for all Infectious Distempers, they are of such excellent Use, by keeping the Person entirely HEART WHOLE in the midst of the Infection, that if these Drops had but been used in those Countries where the Plague has of late Years ragged, above two thirds of those who died might have been saved. These Drops abundantly surpass the use of any Stomach

Elixir, or any Bitter, Cordial, or Purging Tincture, such as *Daffy's*, and such-like Elixirs; being infinitely more friendly to the Stomach than Wormwood, Centaury, or any other such Ingredient, of which most Tinctures, Elixirs, and Bitters are usually made. These DROPS taken in a Morning (altho' by Persons never so well in Health) in a little Ale or *Wine* will do more Service than some Quarts of *Scurvy-Grass Ale*, *Purl* or any other such Draughts, in order to preserve the whole Day after from any Illness, Infection, or Indisposition whatsoever. They are of great Use in all *Obstructions*, provoke *Urine*, expel Wind, bring away Slime and Gravel from the Kidneys, Reins and Bladder. They may be taken at any time of the Day whenever you please, in a little Beer, Ale, or *Wine*; or take them 2 or 3 times a Day, or Morning, and Night; or only in the Morning, just as you please: They require no confinement within Doors, or keeping warm (because they are not *Physick*) but may be taken at any Hour in the Day, at home or abroad, and consequently are the prettiest, portable, ready Thing in all the abovementioned Cases; but especially those that proceed from a foul Blood, and disordered Stomach, that can possibly be for Family, Sea, or Travelling Use, being indeed chiefly Cordial, but yet a little Alterative so as to give a Person at least one Stool in 24 hours. These Drops are as necessary for all Seamen, Soldiers, and Travellers, who pass thro' different Climates, and corrupted Airs, and Fogs, to carry with them almost as their daily Food, to preserve them from Infection and the Scurvy. Price 1 s. a Bottle, Sealed up with Directions. Or 9 s. a dozen.

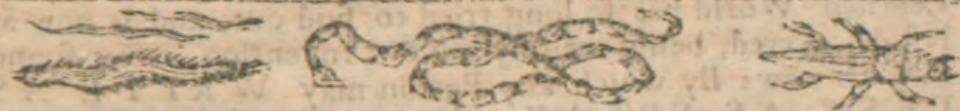
Purging SUGAR-PLUMS entirely without Mercury.

SO often mentioned in the Publick Prints, and used now for several Years in great Numbers of Families with such great success and liking, not to be distinguished by any Mortal living from common Sugar-Plums bought at the Confectioners; only those at the Confectioners are quite round, whereas these are made something flatish; But as for their Colour, Taste, Smell, &c. 'tis impossible for any one that eats them, to distinguish 'em from a common Sugar-Plum a Lump of Loaf-Sugar, or a bit of Sugar-Candy; having neither any Nauseous, Sickly, Physical, Squeamish or disagreeable Taste, or leaving any such Taste behind them in the Mouth, but may be eaten with the same Ease, Pleasure, and unconcernedness, that a bit of Sugar-Candy, or a common Sugar-Plum is; and consequently are so pretty, innocent, and easy a Thing to take for Men and Women of nice and squeamish Palates, and Children who will not take *Physick*; (for you may here deceive them with a Sugar-Plum, when they will take nothing else) cleansing the Body and Stomach of any foul Humours, without any hindrance of Business, or staying whole Days within Doors, as

you must with any other Physick (for their working will be all over in about 2 Hours time, eat them when you will) that 'tis only not knowing of them, that makes Persons not have them: For any one that takes them, will afterwards find themselves quite another Thing from what they were before: They'll be so easy, breathe so freely, have a Stomach to their Meat, Sleep so sound, and in fine, be so lightsome and healthy that nothing but your trial of them can convince you of their good effect; being of use in all common Cases, where cleansing the Stomach, and carrying off foul Humours is required; carrying off at once what otherwise would lay the Foundation of a future fit of Sickness; so that if Persons upon the very first approach of any Sickness or indisposition from Surfeits, Heats, Colds, Drinking, &c before they think of Bleeding, Sweating, or any thing else, would but presently out of hand, when they first find themselves out of order, eat but a few of these little Plums, they would be as well again as ever they were in their Lives, in four Hours time, whereas otherwise they may lie by it several Weeks. Price 12 d. a dozen, Buy as many or as few as you please, with Printed Directions for their Use, which I desire every one to read before they Try them. Or 9s. a Gros. So that if any Shopkeeper or Others in Town or Country is willing to sell them again, they may be furnished here; and shall be very kindly used, with the abovesaid large allowance, & a printed Sheet to hang out if they desire it: And whatever are damaged, or not sold, may at any time be returned again: so that no one can be any loser by them.

One Plum (which will cost only a Penny, and is entirely without Mercury) is enough to purge a Child of 2, 3, or 4 Years old. Two one of 5, 6, or 7. Three one of 8, 9, and upwards: And a Man or Woman may eat 4, 5, or 6 of them. The Use of these Plums is as follows.

1. They kill, destroy, and bring away all Sorts of Worms, with the slimy corrupted Matter that breeds them; having brought away from several Men, Women, and Children, great knots of such Worms as these.



And on Christmas Eve, 1714, two of these Plums brought away alive near half a Pint of these sort of Worms, from the Child of Mr. Dixon, a Taylor, in Feathers-Court in St. Martins-Lane, an account of which any one may see more at large in an Advertisement in the Evening-Post on Tuesday, Dec. 28, 1714.

Now Worms are in the Bodies of most Men and Women as well as Children, causing gnawings and pains in the Stomach and Bowels, the Cholick, Feavers, Gripes, Pinings and Wastings away; with an innumerable train of other Diseases and Indispositions, which People are usually astonish'd at, whereas at the bottom they all come from Worms. These Plums have been given to Children and others who were in a

pinding Condition, and could not Eat, and to Such as have been afflicted with Vomiting; and to Children that have had the Rickets, and almost eaten up with Worms, and they have been almost miraculously cured, by once or twice taking them, and afterwards grew fat and lusty: For these Plums take away all those Obstructions, which hinder the Nutriment from going to its respective Parts; so that Persons who were before almost continually ailing and out of Order, by taking of these Plums have afterwards had their Healths extraordinarily.

II. *They Cure all sorts of Agues, and intermitting Feavers, being taken 7 or 8 Hours before the Fit, by clearing the Stomach of that nasty load and Cake which lies there, and causes the Fits.*

III. *They cleanse and clear the Pipes, of the Lungs of that Flegm with which they are stuffed and clogged up, that causes Coughs, Wheesings, Shortness and difficulty of Breathing; so that Persons will find wonderful ease, relief, and freeness of Breath, altho' they may have been in a Wheesing and Coughing Condition several Years, and almost at the brink of the Grave, for want of Breath.*

Lastly. They carry off all those Crudities, which mixing themselves with the Blood, cause the Scurvy, Gout, Dropsy, Rheumatism, and other wandering Pains, the Green-sickness, Jaundice, Itch, and other Ailments which proceed from a corrupted Blood, and a foul Stomach, giving a good Appetite and Digestion. And take away those Fumes which cause Pains in the Head, Vapours, Apoplexies, difficulty of Hearing, and other such Indispositions of the Head.

A D V E R T I S E M E N T.

FOR the Publick Good, and general Improvement of Mankind in the way of WRITING; whoever Buys either One of the above-mention'd Necklaces: Or a Bottle of the SAFFRON DROPS: Or a Dozen of these Sugar-Plums, may have GIVEN them GRATIS (into the Bargain) if they desire it, That great and inestimable Secret which the Ingenious and Learned World has so long tried to find out, and is now at last discovered, being entirely a New Invention, never found out 'till now: By which any Person may WRITE AS FAST AS SPEAK. Write a whole Sentence sooner then a Word: Write as much in a few Minutes as usually in a whole Day: As much on One Page, as otherwise on 7 or 8: and consequently have as much represented to the View at one Sight, as otherwise would require the Reading of several Hours: which makes it so great a help to the Memory, that as much may be Read and Studied in one Day, as otherwise can in a Week. And consequently as much Progress made in Learning and Business by this way of Writing in one Year, as usually is in 7 or 8, and that with much less Labour and Pains. From whence 'tis easy to Judge the Profit of this New way of Writing, since by it so much Time and Labour saved. Necessary for all Members of Parliament, Lawyers, Di-

vines, Ladies, Students, Tradesmen, Shopkeepers, Travellers, and in fine all sorts of Persons from the highest to the lowest Quality, Degree, Rank, Station, Condition, Learning, Trade, Business, Employment or Profession whatsoever,; To Write down presently even in their Pocket-Book, if they please, as it were unconcernedly, and rather by way of a Diversion than any thing else, whatever they hear or see done This Method of Writing the Author Invented indeed at first for his own private use in his Studies: and finding great benefit and ease by it, in the quick dispatch of Writing, and Business, now communicates it to the World for the publick Good and assistance of others. ——— But this Method of Writing is not to be Sold by it self ALONE for any Money on any Account whatsoever, but only to be Given (for the encouragement of Learning) to those who Buy any of the abovemention'd things.

Tis true a Great many Methods of Swift Writing have been Published for near 200 Years last past by Authors: but so Difficult, Confused, and Burdensome to the Memory, that instead of Encouraging, they have only served to Deter many from Learning, who wou'd have Reaped great benefit by it, had such an Easy, Plain, and Regular one been proposed as this is, not at all burdensome to the Memory: but so very Easy and Plain that any one may presently Learn it. And how much such a Swift Method of Writing as this is, has been long desired by almost every body, sufficiently appears from those Contractions and Abbreviations, Persons so frequently make use of in their Writings, in order to Write as fast as they can. Nothing therefore can be more useful to all Persons of Learning and Business for the Ready, Swift, and Speedy Writing down their own Notes, and Observations; taking of Tryals Speeches, Sermons &c. then this way of Writing.

The End of this New way of Writing, is not so much to Write a great deal in a little Room, as a great deal in a little Time: Tis not saving of Paper, but Time is Principally aimed at in this ART. And as for keeping Pace with a Moderate Speaker, which so many Authors of Short and Swift Writing so much boast of: 'tis what not one in 20 of the very Authors themselves (let them pretend what they will) nor even One in 500 of their Scholars cou'd ever yet do by any Method ever yet Extant, before THIS appeared in the World: They may Talk and Brag what they please: their Methods are so confused puzzling, and Intricate: So that had but an easy plain method once been proposed (such a one as this is) tis certain that for One Learner hitherto, there wou'd have been 20, because to be sure almost every body wou'd be glad to Write as Fast as Speak, if they cou'd but Easily Learn it, as they may by this Method, which consists only of a few Rules and

Principles, so certainly established, that when you have *Writ* one Line, you may write *Ten Thousand*: and is equally fitted to any Language whatever, either *English, French, Latin, Dutch,* or any other, which was never yet performed by any *Author*.

And what Confirms me still more in my esteem of this way of *Writing*, is, that several Honourable Members of both Houses of Parliament, who have already Learnt this Method recommending it from one to Another, became so expert in it, and found such benefit by it, that they confessed afterwards, that they would not for 500 *L.* but have Learnt it: It being indeed the only thing in its kind ever yet invented.

A very particular Instance of the Success of the above-mentioned NECKLACE.

THE Child of Mr. Gordon a *Japaner* in the *Ally* in the *Cattle-Inn-Yard* in *Aldersgate-street*, being so wasted away that every one thought it could not live: by only Wearing this Necklace presently Cut 3 *Teeth* without any Pain, & from a poor weak, sickly, pining Infant, it became a lusty, brave, healthy strong Child, as any one that pleases may be there further certified of by seeing the Child. Which prodigious alteration wrought by it in this Child, evidently proves the wonderful Efficacy of this Necklace, not only on the *Teeth*, but also on most other Distempers that afflict Children. And indeed I do really think that any equal Wager might be safely laid, on it's having the very same effect on 18 or 19 Children out of 20. And such a one is a good and valuable *Physical Necklace*.

I could here reckon up great numbers of other such undeniable Instances of Cures (I might say Wonders) perform'd by this Necklace on Men, Women, and Children, but for want of room am forced to make an end, and therefore must refer my Reader to the Publick Prints, in which almost daily Testimonies and Certificates of Cures performed by it are and of late have been publickly Advertised, hoping that from thence, as well as from what has been here advanced throughout this Little Essay, my Reader will together with me be throly convinced and satisfied, of the great Virtue and Efficacy of this Admirable NECKLACE.

Advertisement.

JUST published and is Given Gratis in English or French, to Any one that will but ask for it, at Mrs. Garways at the Royal Exchange Gate next Cornhill: At Mr. Coopers, a Toy Shop the corner of Charles-Court near Hungerford-Market in the Strand: And at the Place where this Essay is Given away: The 16th Edition Dedicated to Dr. Chamberlaine, of *The Practical Scheme of Secret Injuries and Broken Constitutions by former ill Cures, Purgations, and Mercury: by which any Person may privately cure themselves without Telling their Case to any one.* F. I. Njers.