

minds of those readers at rest, who might be inclined to doubt, whether men of education could possibly be so positive and so angry in support of what was certainly wrong. Drs. Wagstaffe and Hillary, with their faithful squires and followers, have been effectually confuted by the experience of little less than a century; and their forgotten carils and rhapsodies now excite no other emotions in the reader, than those mild sensations of contempt and wonder with which the next generation will look on the lucubrations of Squirrel and Moseley, if any accident should draw them from the shelter of that oblivion to which they are rapidly descending."

The sentiments of the Anti-vaccinists would certainly have appeared less strange, and have had less effect, had the Public been fully aware of the nature and extent of the opposition which Variolous Inoculation encountered on its first introduction. It was declared by some to originate with ignorant old women, and was therefore held by them in the utmost contempt. In the middle of the year 1722, about a twelvemonth after the experiment was first tried in England, a Pamphlet was published, intitled, "The new Practice of Inoculation considered, and an humble Application to the approaching Parliament for the Regulation of that dangerous Experiment." The Author declares the practice to be founded in *atheism*, *quackery*, and *avarice*, which "push men to all the hellish practices imaginable." "Men murder fathers, mothers, relations, and innocent children, and any that stand in the way of their wicked desires."

Mr. Massey's sermon, so often quoted, was preached at St. Andrew's, Holborn, on Sunday the 22d of July 1722, and afterwards printed under the title of "A Sermon against the dangerous and sinful Practice of Inoculation." He considers, that as diseases are inflicted by the Almighty, they are to be borne with resignation, and are not to be avoided by the infliction of other dis-