

**Continuation of the confidential communication, intended for the general benefit of the afflicted ; and especially for the service of those of them who apply to the enemy of human diseases [i. e. Sylvan, pseud.] ... To which is prefixed, various information.**

### **Contributors**

Sylvan, pseud.  
National Library of Medicine (U.S.)

### **Publication/Creation**

Providence : Printed for the author, 1815.

### **Persistent URL**

<https://wellcomecollection.org/works/hejk94ta>

### **License and attribution**

This material has been provided by This material has been provided by the National Library of Medicine (U.S.), through the Medical Heritage Library. The original may be consulted at the National Library of Medicine (U.S.) where the originals may be consulted.

This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

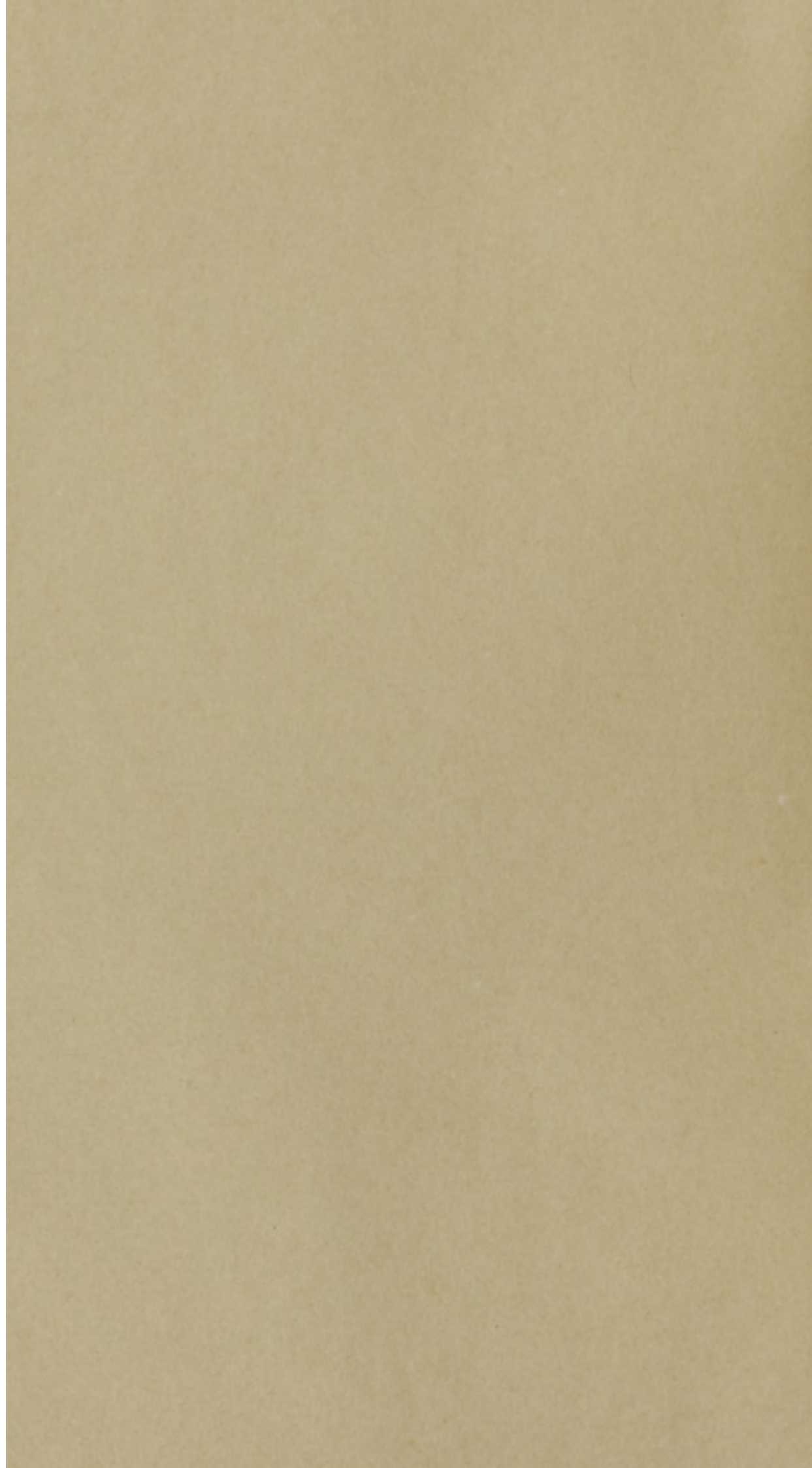
You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.



Wellcome Collection  
183 Euston Road  
London NW1 2BE UK  
T +44 (0)20 7611 8722  
E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
<https://wellcomecollection.org>







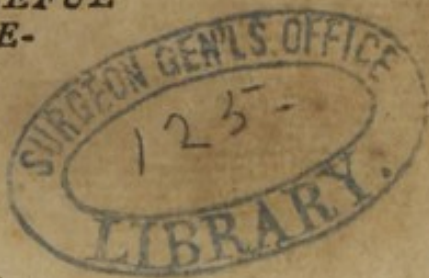
6

CONTINUATION  
OF THE  
CONFIDENTIAL COMMUNICATION,  
INTENDED FOR THE  
GENERAL BENEFIT OF THE AFFLICTED;  
AND ESPECIALLY FOR THE SERVICE OF THOSE OF THEM WHO  
APPLY TO THE

*Enemy of Human Diseases;*  
BEING INFORMED THEREBY  
OF THE CAUSE THAT HAS COMPELLED THE NEW  
CONDITION OF THEIR ADMITTANCE.

TO WHICH IS PREFIXED,  
VARIOUS INFORMATION,  
AND ALSO,  
THE RESULT OF THE EXPERIENCE ACQUIRED  
ON ONE'S FRAME, CONCERNING THE FATAL  
CONSEQUENCES OF BEING EXPOSED  
TO BREATHE THE UNSALUBRI-  
OUS AIR OF DISEASED  
HUMAN BEINGS;

AND IN GENERAL,  
THE CONTAGIOUS DANGER OF THEIR COM-  
MON INTERCOURSE, AND THE BALEFUL  
ONE OF THE DISTEMPER'S DE-  
STRUCTIVE INFLUENCE.



As portentous token of doom and fatal disgrace,  
A chaos of graves displays this wreck'd planet's surface;  
Upon which in darkness daily Man falls the prey  
Of ignorance, distress, death, fraud, and odious sway.

---

PROVIDENCE:  
PRINTED FOR THE AUTHOR.

.....  
1815.



CONFIDENTIAL

SECRET

MEMORANDUM FOR THE SECRETARY OF DEFENSE

DATE: 10/10/50

FROM: [illegible]

SUBJECT: [illegible]

1. [illegible]

2. [illegible]

3. [illegible]

4. [illegible]

5. [illegible]

6. [illegible]

7. [illegible]

8. [illegible]

9. [illegible]

10. [illegible]

11. [illegible]

12. [illegible]

13. [illegible]

14. [illegible]

15. [illegible]

16. [illegible]

17. [illegible]

18. [illegible]

19. [illegible]

20. [illegible]

21. [illegible]

22. [illegible]

23. [illegible]

24. [illegible]

25. [illegible]

26. [illegible]

27. [illegible]

28. [illegible]

29. [illegible]

30. [illegible]



## ADVERTISEMENT.

---



*IN order to prevent the mistake, or to make false interpretations concerning these preliminary pages, provisionally contrary to the common rule, one must declare one's deficiency, and the not being versed in the apologetical language, which generally by the authors of literary productions are employed to disguise the good opinion they have of their composition and capacity. Although they pretend to claim before hand the indulgence of the perusers, and with the cloak of the composer modestly with it expecting to pacify the raging censurer's severity, and with the help of a fallacious declaration of imperfections, expect to receive plaudits and encomiums ; but in no occasion not looking for any, one must confess to be very little affected by either the praise or blame of mankind, and injustice, and more so in writing productions. This candid declaration, made this moment, is for the only purpose of again desiring the judicious mind, that in perusing this writing, like the others, they must have the remembrance, that it is a new pledge of the writer's solicitude for the cause of human good ; and that likewise as the preceding works, this one has had its birth in the midst of hurryness, and that it is the offspring of a heart anxious to perform his duty upon earth. Also, continually its being involved in a whirl-*



wind of disquietude and perplexity, and that like the body of the owner, and his mental faculties, is drowned in grief and bitter sorrow. Therefore they must not be surprised at the imperfections of a composition not intended to please and be commended, but calculated only to be useful, and to be of service to the impartial, and the holy cause of the hapless suffering human species.

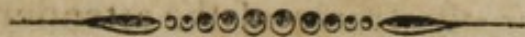
**FINIS.**



## CONTINUATION

OF THE

## CONFIDENTIAL COMMUNICATION.



NOTWITHSTANDING what a sophistical doctrine may argue and has argued to attenuate the truth, in the healing art, in all time by sound reason, it has been acknowledged as an incontrovertible fact, that the experience acquired by a considerable practice is the most instructive master that can be had, and from which professor the studious practitioner can receive the most useful and precious information. Therefore having availed one's self of the one received in different manner, the preceding writings confidentially and candidly having imparted the experience acquired concerning the diseases of human minds, remain now to make new revelations concerning the human maladies, and inform of their contagious influence. And that to those who have so effectually contributed to enlighten the practice, give profitable lessons, and complete an unparalleled experience. Hence it becomes an indispensable obligation to offer to those who have sowed the seeds, the reaped fruits of an abundant harvest, gathered at their own expense, and for the purpose to the afflicted must be given the result of the studious long inspection of their manifold and multiplied diseases, and always in the successive writings continue to give candid instruction concerning the knowledge acquired of the original cause of human prevailing distempers, and also their general contagious and detrimental influence. But as from the nature of this extraordinary declaration,



one might be exposed to be suspected either of visionary speculation dreams, or of making use of hyperbolical language; therefore to prevent such belief in this occurrence, one is forced, if not for the purpose of persuading incredulous sceptics, but at least for the friends of truth, one is induced to give the testimony of one's body; and candidly now record, that in the present pursuit of attending an immense croud of afflicted of various diseases, the frame of the attender successively has been visited by their manifold maladies; and by that has served as if it had been intended in the practice to be an instrumental object absolutely destined for the observer to make experiment on his own system, the trial of the virtues of his remedies, and thereof receive beneficial instruction. And finally the frame of the practitioner until now for him has been a most essential professor, palpably demonstrating that all the diseases which are common to the present human nature, are generally contagious, and as such are susceptible to be received and propagated by only breathing the air of the diseased, and with them to have a simple intercourse.

Notwithstanding that one is obliged to confess that such complicated subject, and so new in its doctrine for the generality of mankind, plunged as they are in darkness, and knowing in their life but pain, misery and death, should require to be credited long dissertation and explicit observation, which the intended nature of this writing cannot permit; therefore for the moment obliged to postpone this important explanation of the experience acquired on the subject, to the subsequent writings. But provisionally one is obliged to assert, that past and present victim of the human maladies' contagious influence, and if one has not fallen the prey of their malignity it is due to the efficacious virtue of the precious specifics employed for the purpose. But also one is obliged to declare that as they have been progressively increasing, it is now more difficult to be completely eradicated of them altho'



making use of the same remedies for the diseases received, than it is to expel them totally out of the frame of the unaware bestower. But also as this slowness of operation of remedies in one part, and their speediness in the other, should require considerable explanation to inform of the true cause of the dulness of operation ; therefore one is obliged likewise to delay them until other writings, and for the moment only give a brief relation of the most notorious gift received in the pursuit, and on that scope, one is constrained to mention as most palpable and predominant diseases that have been received—the cutaneous affection or skin disorder, namely pustulous, squamous, squabious and leprous eruptions, and also to be more clear and plain in the illustrious denomination, one is obliged to say variegated itch, added to this valuable blifs, the cankerous and cancerous one, and this last as most prevalent one ; and which nefarious and pertinacious species for several years have kept busy their mortal antagonist, and have likewise in their reproductive quality on his own frame, baffled the most efficacious resources of nature. Although with regard to this direful reproduction to explain the true cause, one might attribute it in some measure to the unaccountable fatality which for long space of time has brought to the contender of the disease, to be delivered of such woful scourge, an innumerable number of the infected of it. But having urged that the disorder is of a contagious tendency, as the assertion being new, may appear incredible to those who have not heard of it before, and consequently doubt of its accuracy ; although in this occurrence one might, if the subject was not too complicated to investigate it, inform of the unequivocal and multiplied instruction that one has received on the matter. But only referring for the moment to have the certitude of this baneful truth, to the experience acquired on the body of the asserter, one should have the full conviction of his veracity, when the raging human flesh devourers



have left on the surperficie of his own structure numerous traces, testifying its having been visited by the destructive diseases, and with respect to their reproducing nature, one may compare it, in the human body, to the monstrous fabled Hydra, and his horrid heads' successive renascency, and to have this similitude or likeness of nature, and this comparison made between the fabulous monster and the cancerous disorder deemed accurate, one must declare its having successively sprouted anew in every part of the frame, and still after several years one is obliged to confess that one does not think to be entirely eradicated from the carnivorous disorder; and that yet one is forced to make use of specifical means for the purpose of preventing always the sprout to shoot out, having been many times disappointed in the expectation of having succeeded to radically extirpate this human flesh insatiable eater; and continuing to relate the state of subjection into which the carnivorous brood has forced to live, one must reveal that giving no sensible warning of their budding forth to stop their progress in the beginning, they make their appearance for this purpose, one is constrained to live in a watchful situation, and to make on the surface of one skin continual survey, and one must add that notwithstanding this candid avowal that if one has succeeded until the present moment to be preserved from the general consequences, and the disastrous end commonly occurred by the baneful effect of the fleshy monsters. It has not been without the making use of great exertion to check their progress, and that it is due to the powerful efficacy of remedies, and the preciousness of expedient afforded in those cases by the exquisite wisdom and provident goodness of the Omniscient Author of all things; nevertheless impressed of veneration for the miraculous virtues by the universal Provider bestowed on the terrestrial productions. Authorized by an instructive experience, one must continue to affirm that in cancerous cases, as well as in



any other, when too inveterated, or in their first stage neglected, and if not avoiding to have intercourse with those who are affected of the destroying disease; by repeated application to the father of nature, efficacious specifics when too long prostituted, then in those cases one must reveal, that losing their power, they have but one of a slow and often insufficient effect. And to have the truth corroborated with respect to cancerous disorders, one is obliged to confess to be an evidence of it, and this moment declare to be victim of the danger resulting from having lavished the resources of nature, and also of having been too long exposed to the pernicious influence of breathing the contaminated air of diseased beings, and especially of the cancerous ones; therefore now it becomes necessary to consider on the means that can result at present from an impending disaster, and disclose the most predominant motives that have occurred it. And for the purpose, one must begin by giving a brief narrative of the real state of the pursuit, and if unknown, explain the critical and painful situation of the one whose fate has been for a number of years without any invitation and public advice, constantly assailed by an innumerable crowd of afflicted beings, unable to find relief to their distress; so that almost all the time lost in their incalculable number, one had to receive in the multitude with their request the offensive mixture of impure breath. And for what concerns the unavoidable consequences that must result from having daily been exposed to live in such unsalubrious intercourse is what must be easily conceived by common sense, and ought to dispense to make long dissertation to have the belief fortified with respect to what has been asserted of the various blis largely diffused in the attendance; added to that, one must mention the fatigue of the lungs, resulting from the being obliged to prescribe verbally, and the question and answer given to so many individu-



als; and also the irksome labour which requires the supplying such immense concourse of inveterated afflicted beings with suitable remedies to their complaints, and the measuring deliverance of them, one might mention number of other labours, and if it is not in expectation of being pitied, at least, it is to have decided if not supposing that such complicated and tiresome work was not done by a magical power, one must believe that the individual who has done it for many years, neither being made of brass nor iron, must presently feel the forcible effect of an unexampled performance; and moreover to this unexplainable fatigue of body, if one should mention the one of mind, what language and expressions could be made use of in this occasion to give a correct idea of the pressure of the heart, past and present? the state of perplexity and progressive mental agony of the one whose fatal lot indicates his not being destined to have any rest upon earth? But without dwelling any longer upon a subject which cannot excite any body's concern, what is said is only to have decided if the human mortal faculties can long resist against the destructive power of so many reunited adversaries. And on the matter to be satisfactorily informed, having consulted a nearly exhausted frame, and having received an explicit warning, informing of the negative of the question. Hence instructed by one's feeling, if one has received the positive information, that a body that has so long contended against the detrimental power of so many potent enemies combined to annihilate his existence, must fall at last, we have to investigate what measure could be taken in this juncture for the purpose of making useful to the world the remnant of days which to the last must spend for its own advantage.

Notwithstanding the formidable obstacles to the endeavour, and the ill reward awaiting it, harrassed but not utterly depressed by the consequence, one must confess to have been stimulated by the flattering



hope, that, plunged in the deepest abyfs of infirmities, torture, miferies and death, that fome of the inhabitants of this globe, not enemies to means of amelioration to fuch difaftrous ftate of life, to the welfare of their own fellow-creatures, to themfelves and to the law of the God to which they generally pretend to be faithful, obedient and fufservient, fome fhould manifefl anxiety of having their diftreffed exiftence amended, and with alfo of having it protracted, and that an object of fuch importance as help and life, when pretending to bewail at human frailty, miferies, pain and premature death, fhould not, like modifh inventions, have prejudices to contend with, and that not friends of their own enemies, torture and graves, any thing that could tend to amendment to their diftreffing ftate of living, fhould not have the generality of mankind for fiering opponent an implacable and formidable antagonift; but contrary to that, one had nourifhed the deluding expectation, that the conftant and immense affluence of afflicted, coming from all parts to obtain relief, without public information receiving it, fhould ferve to inform of the powerful efficacy of the remedies delivered to them, and that fome authentical notice fhould have been taken to be informed of their real operation. And alfo one had the frantic idea, that notwithstanding its ftate of perversity, this world could contain fome impartial beings, devoted to the human caufe, impreffed of the prevailing deficiency of human penetration, to be initiated in the myfterious wifdom of nature, fhould be defirous to be acquainted with the truth, and of beholding the effect that can produce on mankind for their relief, the genuine production of the univerfal provident Creator of all things. Attracted by the general intereft and their good, one had the thought that ferial examination fhould be made, by friends to human welfare, and that fome meafure fhould be taken to promote the beneficent knowledge of the virtues of the common and provident Father of the terreftrial creation. But totally dif-



appointed in the expectancy, and the assistance given to the afflicted instead of serving to open the eyes of the rational race on a subject which one was induced to believe should be deemed of the greatest importance, one is obliged to confess that experience has demonstrated, that the attempt has proved to produce a contrary impression, and that instead of deserving regard and examination, the pursuit of alleviating human miseries has attracted upon it malicious aspersions, calumny, stigmas and abhorrence. Such is the conspicuous effect that experience has informed that have resulted from the endeavour by authentical demonstration, in alleviating human infirmities, to evince the precious resources of nature intended for the purpose. But not having been entirely discouraged by the abortive attempt, and not determined to give over the intention of being useful by some other means to the cause of the afflicted; having no other one left, but by writings, to enlighten the diseased, concerning the insidious efficacy of the prevailing remedies employed on the human bodies, to mitigate their manifold infirmities, and with that to disclose their pernicious tendency, and the delusion into which the generality of mankind are living, with respect to the real knowledge of a prestigious science, its enormous pretension, infatuated conceit, and also inordinate extortion for deathful service. Therefore to detect the truth and inform of the real danger, with that a general advice concerning a salubrious diet, was deemed indispensable, and with it the prefixing the pernicious tendency which the use that numerous articles are to the human body. Thence also in expectation to succeed to serve the general cause by those friendly information, a considerable number of copies has been printed for the purpose. But again disappointed, as related already in the precedent confidential writing, concerning the extensive circulation, one has been left in the necessity to have recourse to those who make application to



promote it, and this writing being intended to give a summary account of the issue of the measure, one is obliged to mention, that the enormous sum of forty cents per month has been too considerable to lay out for relief, and had reduced the number of the applyers of three parts; but likewise one is obliged to observe, that if the measure had diminished those who made application, it was not the case with the species of disorder, which had considerably increased, in violent and inveterated maladies and contagious ones, and to have the truth believed, and to give an unequivocal specimen of their malignant effect, one is constrained to confess to have of late more than ever been infected by a multiplicity of diseases, and to get rid of them, to have spent considerable time, and have had great difficulty and trouble, and this present moment one must reveal not to be yet cleared of the infection received, and obliged in this juncture to mention the truth, for the purpose of having detected the pernicious influence of diseased bodies on healthful ones, and to prove it without for the moment making long disquisition on such serious and complicated matter. But for what only concern the importance of the air, endowed of rational faculties, by personal feeling, every one is forced to conclude, that for living creatures, the air is an element which they are continually in want of, and which permanent supply in life is of an indispensable nature: and succinctly investigating its preceding in living animal for the purpose of having elucidated the truth of the effects that contaminated air may operate in human bodies.

Then in the process of respiration to perform, it is obvious, that by wise nature the nose and its appurtenance is the first vehicle intended to convey the invisible element to its ultimate destination, and that before the reaching of it, it must be likewise indubious that impure air and the one diffusing conta-



gion, must first affect the place of its introduction, and corrupt it before any other. In the support of this assertion, the digression it made for the purpose of giving personal instruction, that can serve to diffuse light on the matter; therefore one is obliged to relate, that after the having been infected from the crown of the head to the feet, of cancerous diseases received as peculiar compensation of their numerous attendance, and likewise with trouble and difficulty having succeeded to dispel them, notwithstanding their short appearance, and look out to discover their new sprout; but unable with the sight to penetrate in the obscure region of the first passage of respiration, to discover if the baneful carnivorous disorders had at last chosen those impenetrable parts to establish their destructive dominion; therefore one was obliged to refer to one's feeling, to be instructed of the matter. But having acquired at one's expense, by practice and theory, a consummated experience concerning the direful diseases, and consequently enabled to soon judge of their generating process, and on that score having received by instructive feeling, warning that the cancerous woful foes had begun to establish themselves in the inaccessible cavities of the head. But to discover the nature of their progress, if one had not the necessary faculties, one was then obliged to have recourse to effectual means for the purpose of preventing if possible the further progress of the prolific monster unceasing. And as the doctrine is new, to prove its correctness, and give a concise idea of the effect that the contaminated air can produce in those parts, the receptacles of sense and intellectual powers, then one must give a narrative of the operation of the remedies employed in the occasion, and the effect they had produced on the deathful disorder; and on that head one is forced to relate, that as a specious instruction of the potent influence of the breathed contagious air in those parts, and to inform also of the powerfulness of the accumulated



humours in those regions, their unquestionable acrimony ; to prove it in this occurrence, one is compelled to declare, that already the disorder had made such rapid progress, that attacked in its recess, the effect was such, and that since the beginning of this writing, that it operated such tremendous commotions in the head, that it has struck dead the half of it, and to convince the eyes of incredulous beholders with it, a notorious deformity of the face, contracting all the nerves and muscles, and operated on by the fatal consequences, also benumbed the various sense and organical faculties. And one has this moment the flattering prospect, if the remedies cannot succeed to prevent it, to be deaf of one ear, at least blind of one eye and dumb in part, and also have the intellectual faculties in a very precarious and perilous state, and of being with those blessings devoured by the sinister effect of the monstrous diseases.

Then this present time engaged in the contention, such is the forcible specimen that one can give of the impure air's contagious nature, and the one in part of the profuse present and predominant reward that has been received in attempting to give relief to those of the afflicted of those disastrous diseases, which consequence one is obliged to make the authentic avowal, that if one has not yet fallen the victim of the pursuit, it must be attributed to the exquisite virtues bestowed on the created remedies of the universal Healer, and that it is entirely due to the knowledge of qualities of His precious terrestrial production. But notwithstanding their unappreciable properties, it must be repeated, and that also for the instruction and necessary warning of those who apply for assistance to their distress, to take heed of the declaration of the natural qualities of the remedies they receive. Which as precious, efficacious and quick in their operation as they are, and can continue to prove to be, for those who are cautious and punctual, and don't abuse of their vir-



tues, or depend too much upon them, to demonstrate the truth must be acknowledged, that the said specifics which generally can evince to operate wonders, and for a long space of time have manifested it in the preservation of the life of the one initiated to their occult specific qualities; but now he is obliged to avow, that for himself they are void of their speedy power to heal a body too much accustomed to them, and too repleted with the contagious seeds of human diseases, and to have them expelled who has vilified them by a continual application and blind confidence in their efficacy. Such is detected the present state of the one who to the relief of affliction has not spared his life and property, and has always disinterestedly delivered to others beneficent remedies, from which advantage his present condition and experience give him the explicit information that he shall be one day entirely excluded himself. This candid declaration this moment must serve to instruct likewise the unaware that with respect to the infinite resources to allay human pain, and diminish their infirmities, created for the purpose by the omniscience of the provident Healer; that by different ways and imprudence none must depend too much upon their efficacy, and expose themselves to have them worn out in their efficient virtue. Therefore it must be said in this occasion, as evident proof of the truth that it is not sufficient to preserve health to be moderate in diet, abstemious, refrain from excesses, and from the making use of detrimental articles, pernicious to the human body, but also that any one, as healthy as they should presume to be, to keep so, and not be exposed to pain and maladies, they must beside be prudent, cautious in many respects, and carefully to avoid the company of those who do the contrary of them in regard to temperance, and likewise keep off from the mephitic air, and the common one of great resort of people, and the one of diseased or infected beings, although such an impor-



tant subject so new in its nature, and so contrary to the common opinion be credited and relied on, the accuracy should require to give in this juncture the result of the long and sedulous investigation that have authorized to argue of the danger incurred by those unsalubrious intercourse; but due to their inexplorable complication obliged to postpone such entangling matter. Alas! this moment conspicuous victim of the solidity of the assertion, one has but an impaired frame to cite in the behalf of the accuracy, and to depose of the unequivocal experience acquired at his own expense. And also with this irrefutable testimony add, that for a long time elapsed having received repeated forcible warning, apprizing of the concomitant consequences, and of the impending danger which expose the pursuit of a multitude of diseased beings the continual attendance. Although conscious of it, and not having been terrified by it, and likewise having persevered in fulfilling one's duty upon earth, now nearly exhausted of all faculties by the doing of it, thence what must be the final end of the pursuance of persisting to perform it in the same manner, must be an easy matter without great penetration to perceive before the event can take place, and by anticipation any one can prognosticate that the individual who is not dismayed by the baleful consequences attending his pursuit, if courageously continuing to sacrifice himself after so many advice informing him of his danger; deaf to them and contemning means of self-preservation to obtain the one of others, and the alleviation of their distress, and for recompense of his endeavour receiving but diseases and various pestilence; then it must be easily foreseen that at last overmatched by them, and having exhausted all faculties and the resources of nature, hence the unavoidable consequence of the exhaustion must be the being without help, hope and any assistance; to be utterly devoured by the same contagion, received as common compensation in trying



to relieve others from disaster, pain and death, by anticipating on event of future time; in all probability such is the enticing prospect and propitious fortune that has the individual and which he must receive for his pursuit, if continuing to be guided by his predominant compassionating disposition; by his being entrusted with the healing precious knowledge; and if he is still steady at his post, not deterred by the unavoidable lot, and does not refuse to hand courageously to the distressed and diseased humanity, the charitable and balsamic cup of comfort and alleviation; also to this inevitable bliss that have been abundantly received and which he must be prepared to receive in persevering to acquit a sacred debt, must be added that in the performance, beside the having acquired in one's frame an immense store of seeds of diseases that have of them the procreating virtue. Experience likewise has demonstrated with them to have exuberantly accumulated an enormous mass of contempt, hatred, implacable abhorrence, and to have become the general object of rebuke and derision. Therefore the charitable alleviating distribution patronless upon earth, and the despised agent of it friendless, without being blinded on the nature of his situation, he must be prepared to terminate his career, receiving for recompence a prodigious load of exprobation, and that his disaster shall excite no pity; great rejoice and not deemed worthy the regret of any and for only fruit of his existence; he must expect to live after it only a remembrance, giving always an opportunity to inveterated malice, atrocious spite, perverseness, inordinate iniquity, debased wickedness, vile and captious detraction, to the virtuous insatiable population, the reminiscence shall give chance in the occasion to exert viperous tongues, and also to illustrate the memory of the object of their past and future aversion; their irascible passion for imposture shall cast on it a multiplied series of incredible calumnies, and the



righteous and unspotted champion as a specimen of a prevailing morality. For their usual festal predilecting the orgies and nectar of infernal spirit, then as sportive recreation giving vent to their firing effusion, the modern earthly furies mouth torch-bearer, in their nocturnal resort or Pandemonium, besmired of filth, lost in the narcotic cloud of their spirituous exhalation, mingled with the famous burning herb, most precious object of their dearest relish and enjoyment. These terrestrial angels in their common intercourse to extol the name of the former antagonist of their delectable and luxurious amusement. Then to revenge themselves of his contestation, one must infer that the abstemious cast in all time shall on the memory of their controvertist, ntheir sober reunion shall diffuse on it torrent of stigmas, copious malediction, and that with the eloquent vociferating imprecating language of ebriosity, intermixed with the odoriferous ejection, hiccough, belch, or the dolorous sighs of intoxication. By this burlesque prediction of the presumable regret that one shall produce for having been sincere, give friendly advice, detect the danger, and be so bold as to tell the truth, if the consequence of it, and to be useful in alleviating human distress, must expose as foretold by veracious prophet, to receive the martyrdom of reputation, life and state, and afterwards abhorrence and exprobation.

Not dismayed by the present and deterred by the future, strenuous human well-wisher to the last, determined to continue to perform important obligations, notwithstanding what may befall in the attempt. Every one indicating to have their different destination upon earth, some obviously demonstrating to come upon it for the sake of torturing, destroying, and to live by spoil and extortion in splendour, plenty, be venerated, illustrated and receive honourable mark of distinction. Others, their diametrical contrast in all respects, evincing to have a contrary predestination, and for the essen-



tial use they are and could be, to receive shame, mortification, are hated, despised, cavilled at, persecuted and reviled while alive, and defamed after death. If in this age of righteousness, such must be the inevitable fate awaiting those who generously devote themselves to serve the cause of human welfare, that they must suffer and perish if enabled to do them good service, relying on the equity of its cause, magnanimity without fear may contemplate the approaching tempest that shall operate its destruction, and with an unshakable fortitude receive its formidable effects, and live the universal beholder of human action. According to his justice lay value and reward on the one of his pretended equitable defenders ; but for those strict observers of his commands, as the fulfilment of the supreme will injunction. By others is the real motives that provoke the anger and reproofs of the implacable enemies to human good, and that the success of the alleviating charitable distribution, is the only cause that has attracted on the agent deluge of disgrace and opprobriousness. Then at the hazard of being one day drowned by them, one must try to deserve more hatred and animadversion from the unblemished race. But in the pursuit that has so much exasperated the rage of the antagonists of relief of human distress, having wasted all faculties in the performance, and if one cannot continue in the same manner of being useful to the afflicted human species, by a disordered, tumultuous distribution, we have to investigate if a more regular one should not afford a better chance to the afflicted of being benefited, and for their own advantage prolong the remnant of a life vastly impaired already in the attempt of doing good, and for the purpose having stated already, that a long practice and by it the consummated experience, acquired at one's framing expense, has authorized to peremptorily assert the being exposed to have only a simple intercourse with diseased beings, has proved and must continue to prove to be of a most danger-



ous tendency. In this sense one must argue, that being of the same nature as the rest of mankind, what has forcibly manifested to be injurious for one, must likewise operate in the same manner on the system of any others, and consequently the being confined in narrow places, and crowded by a multitude of morbid creatures, and the breathing the mephitic exhalation issued from their reunion, which contaminating the air, mingles in it various seeds of distemper. Thence the morbose vapour, to the eyes of common sense, must incontestably demonstrate to be of an inexpressibly detrimental nature, and more so for those who already are affected of some inveterated maladies.

In the support of the assertion of the injuries that are the influence of diseased bodies, although one might mention number of instances of different natures of individuals that have been obviously affected by the offensive confinement which, notwithstanding its being of a pernicious result for every body, indicates to be more so to some species of maladies, and the effect sooner evinced, but as to be persuaded of the truth common understanding does not require long dissertation; therefore for the moment circumscribing the explanations, we have only to mention the effects proceeding from the influence of cancerous diseases, and the concomitant consequences, arising from the being exposed to have with the diseased of them a continual intercourse. And on that score, after what has been said already on the matter, in order to inform of the reality of the danger of the contagious scourge, in the confirmation of it, if three years elapsed of fatal experience, and that time spent in contending against the devouring effect of the fatal disorder, and notwithstanding all the pains taken to succeed, if not authorized to argue to be totally free from the malignant disease, but to inform of its contagious operation, and that the carnivorous disorder from



head to foot has visited the frame of the asserter, upon which it has left ineffaceable marks of its former residence. But if those plausible documents, testifying the veracity of the declaration, are not sufficient, one must say, to demonstrate to the eyes of a pertinacious incredulity the extreme danger and unavoidable consequence resulting from the cancerous intercourse and attendance. To these unequivocal truths one must add the one, that in the time that had brought an immense number of the afflicted of the said disease, in the hope of being rescued from their devouring foes, one must then relate not to have been the only one who had materially been injured by the woful disorders, and that number of individuals whom before their making application for other complaints, found themselves afterwards unaware of the cause, considerably affected of strange feeling and of alarming symptoms peculiar to the disastrous diseases, and that to prevent their further progress, some have requested remedies, and to elucidate the matter, one must declare that some individuals upon whom the disorder had not broke out so rapidly in the said time, since in a most dangerous situation, occurred by the powerful progress made by the raging disease, have found themselves in the necessity of applying for the purpose of being rescued from their distress and impending danger; and also for the purpose of having more elucidated the truth of the matter, and the powerful influence of the contagious air in the breathing passages, and make known that one was not and is not the only being who has experienced the fatal effect of the cancerous disorder in those unsearchable regions, one must declare therefore that an individual in the time that considerable number of afflicted applied for the said disease himself every day making application for some other different complaints; but soon he found himself extremely affected in the breathing passages; but unacquainted with the real



cause, and unable to discover it in those impenetrable parts, and also unaware of the perilous consequences, the said individual made no application in its origin to have the disease removed. But ever since the destructive disorder having continued to make its usual sinister progress on him, and having extended its dominion, and reached and seated itself in the œsophagus, or throat; then in a most dangerous situation, and after two years elapsed, the said individual has applied for relief of his disease, and without giving long detail of the extreme difficulty of speedily checking those destroying diseases, when situated for some time in those impenetrable parts, one must presume, that on that score the most common and unlearned understanding, without long dissertation, can easily be convinced of the truth; and what is said this moment in the support of it, is for the purpose of adding other clear instances concerning the sinister and unavoidable consequences resulting from the breathing the morbid air issued from the bodies of distempered beings, and the cancerous ones in particular. And one has legitimated reasons to assert it, after three years of a continual contention with the diseases, and when still this present moment one is materially affected by the consequence of the offensive intercourse; and being, one must say like the rest of human species, a compound of bones, flesh and blood, it ought not to be thought strange and incredible by common sense, if one make the confession of being extremely impaired in faculties; and after a long space of time of inexplainable hardships, and in the most pernicious season of the year for contagion, crowded by the afflicted of manifold maladies, it ought not also to excite surprise if one is obliged to attest that their morbid exhalation has proved very injurious. If one has suffered for it, and still suffer, and make the candid avowal of being repleted with malignant seeds of various infirmities; and on the



subject if any thing can astonish any one endowed of thinking faculties, it cannot be the declaration but that an individual so long and without falling victim of his evident eagerness to relieve affliction, has been able to stand the fatigue and danger of this unexemplified labour, then after these viridical and necessary informations given to the afflicted, explaining to them the perilous consequences to which they must be exposed in applying for relief, and be crowded by a multitude of diseased mortals; one may suppose that those who are afflicted of serious cases, from the tenor of the intimation should be pleased at any measure that could be taken, and which could succeed to prevent them from being either aggravated in their disease, or of becoming affected of the one of others; and also one must presume, that those labouring and afflicted of dangerous cases should be satisfied at any means that could give them better opportunity to receive the benefit that they expect of their application, than they had hitherto. Therefore when all interest seems to be reünated, and personal preservation to compel to have recourse to some effectual expedient in this occurrence, which can tend to promote the general advantage, to demonstrate this urgent necessity again one is obliged to give a brief narrative of the present situation of the agent of the charitable alleviating pursuit, and explain the peremptory reason that have in the origin of application made to him for relief, induced him to disinterestedly and cheerfully comply to the request of the afflicted of manifold maladies; that notwithstanding that provisionally one must inform that the intimation is not given this moment in expectation to persuade of the real truth, interested captiousness, and the innate spiteful decrigrators, and also to make believe in it, flinty heart, vile selfishness and insatiable avarice, which fatally stranger and averse to liberal actions, cannot believe in their performance. In the present age of



gain, pursuit and universal speculation, and when the ravening generality of mankind, by their occupation manifest to pant after nothing else but profit, and to make it living by one another's destitution, artful monopoly, base usury, fraud and usurpation; but being the absolute reverse in all respect to the present mode of living in this world, and not becoming prosperous by human adversity, and obliged to rejoice at the public destitution, to increase riches, and not having tenet, creed and predominant motto, gain, and for exclusive idol of worship, the prevalent endearing patron god of metal, traffic and deception,\* to the strenuous faithful worshipper. But as the contempt of the object of the common adoration may offend some and appear to others to be an incredible novelty, if not an improbable phenomenon, therefore this moment, if not to convince the incurable disbelievers in generous deeds, it must be for the purpose of instructing unprejudiced minds, desirous of knowing the true cause that has induced in the disinterested alleviating practice, and to the impartial then must be said in the behalf of the truth, and to have it evinced, that if many years engaged in the most detrimental and toilsome labour in authentically endeavouring to mitigate human misery and participate in the promotion of their welfare, if such plausible and unequivocal demonstration one must repeat, has not been sufficient to instruct of the real intention that has until now guided the disinterested pursuance.—Hence one must, and that for the instruction of the impartial and judicious part of mankind, become instructive and more explicit on the matter, and also in this occurrence take those of the uninfluenced beings for special umpire, and submit to their integrity the following question, viz. If any individual, finding himself endowed of a particular capacity to be

---

\* The god Mercury.



useful to the suffering human species, if he is authorized to think that his power is the bare effect of contingency, and relying likewise on the ubiquitary faith in a universal beholder, and consequently inferring of the negative answer of those equitable beings, and that beside they believe that the being entrusted with such important knowledge as the one which capacitates to give to ameliorate human distressing condition of misery, is gift of a free supreme will, and the result of an uncontrollable knowing cause?

This opinion being the implicit belief of the pious deciders and that the gift of knowing how to succeed with the resources of nature, to relieve the distressed must be diffused by an omnipresent perspicacious and judicious Instructor. If such is the conclusion that finally the questioned referrers can give, one must suppose concerning a particular knowledge to be successful with respect to human alleviation, then one must continue to ask, if the heavenly Professor dispenses His instruction for the express purpose of taking advantage of His bestowed wisdom, and with it of human infirmities, also to make of them an article of commerce, and of His provident paternal goodness resources to make prosperous. But far from having such outrageous opinion of the Divine Creator's intention, which is equally as repugnant to common sense, as degrading to state of men and injurious to the Sovereign Instructor, one must believe that the sincere devout to His unalterable justice, exploding whatever is inconsistent to it, have the tacit faith that the beneficial initiation into the hidden virtues of the Author of nature's inappreciable production cannot be the mere effect of chance, and that it indicates to have a nobler intention than the one of being villified by serving as an instrument to avarice, and to feed pride and intemperance, and instead of being by that employed to alter human miserable situation and greedy principle, increases them, and contrary



to amend, in all respects aggravates human deplorable condition. Therefore agreeing in belief with the adherent of the Divine justice and ubiquity, and having had the full persuasion the being enabled to do good to mankind, had not for intended object to be degraded by a vile interest, which should so enormously indicate to disagree with the immutable justice and ostensible goodness of the universal Benefactor. Hence in expectation to fulfil his design, the capacity of relieving human distress, one must make now the revelation has been solely employed for the purpose of opening the eyes of mankind concerning the preciousness of the provident Creator's remedies, and by their exquisite virtues have authentically evinced the conspicuous, detrimental and deathful ones, generally prevalent and made use of in modern ages, among civilized nations, by a privileged and pretended scientific craft. Thus stimulated, one must say, in the occasion, by the flattering hope of fulfilling the special Bestower of wisdom's intention, and the one of serving the cause of human affliction, by publicly demonstrating to one species of being the illusion which they are living in, with regard to their faith in a fictitious science and remedies, and its superlative deception and extortion and universal mortiferous deed. By the palpable demonstration having had the prestigious idea, that the human species, plunged as they are in the bottomless abyss of mourning, calamity and excruciation, and although with an ephemeral life having long agony, and spending it in tribulation, death, apparatus and sepulchral contemplation.

Having supposed that fatigued of such a calamitous existence, the inhabitants of this world, not themselves the most strenuous partisans of their torment and miseries, should wait for an opportunity to manifest their anxiety to be rescued from their sorrowful state, to have the truth corroborated, one is obliged to mention again the real sensation that



has operated generally on the minds of the civilized race, until now the boldness of relieving human distress, and the evincing beside by success the wonderful efficacy which the Author of a universal benevolence has bountifully bestowed on his terrestrial productions.

Although tedious to repeat and that without the relating of it, the state of depression which the charitable alleviating distribution is in, added to other circumstances, forcible in their nature, for a long while have informed of the predominant effects that have produced the bold endeavour of trying to open the eyes concerning the blunders and deathful deeds of those who on the matter have the greatest interest to have no light reflected on the power of remedies by the assistance of which they have the inalienable prerogative of torturing, spoliating, and use of which make the generality of mankind lingering upon earth, and daily snatch them out of the world in the prime of life. But satisfied with such prosperous lot, and notwithstanding their affected piety and strict obedience to the precept of a supreme authority, and pretending to have an unshaken faith in the heavenly wisdom and bounty, and to evince their sincerity, the pious true believers in this occurrence, manifest a pertinacious aversion for even taking notice of the miraculous effects which the vernacular productions can operate to alleviate human distress; by which sublime properties the provident paternal goodness and wisdom is ostensibly manifested, and with that the plausible intention not only to have mankind helped in their distress, but also to have them free from pain, and manifold maladies. By their insuperable reluctance to observe the wonders that the genuine offspring of nature can produce for their own good, but averse to it, the enemies of themselves, refractories to the order of Heaven and dictates of nature, by following contrary impulsion than the one



of the most irrational creature, and strenuously condemning means of self-preservation offered to them then by that deed, the inhabitants of this planet convince of the sincerity of their heart and belief, and that among them every thing are governed and subordinated to the invincible power of fashion, and that the one firmly now established by the modern civilized race, and generally predilected by them is the one of being regularly tortured, and die by a fashionable martyrdom, rather than to live vulgarly without pain, and the common infirmities persisting to generally and faithfully follow the prevalent mode of torment and death, having in latter age zealous adherents, strenuous partisans, defenders of the mortiferous rights and various opponent of encroachment, amending means preferring short lives to long ones, and by their reluctance to such innovation they justify the assertion, that for modern tender heart and benign inclination, nothing is incentive, worth notice and deemed to be admired and receive plaudit, produce extacy, excite exultation, if not of the like innocent nature of Congreve rockets, torpedoes, beneficent catammaran—albionic human carcases, gallows entertainment, engine auxiliaries and invention of Satan—contrived for his active agency in tremendous volcanoes to transform the ocean;—all peculiar toys and amusement of the divan—of execrable memory, the infernal son of Chatham.—In the reign of human slaughter, destruction and conflagration, the view being the only recreation the order of the day, and consequently whatever discoveries that can be made tending to the improvement of the predominant knowledge, exclusively deserving the veneration and patronage of the pious modern worshipper of the goodness and wisdom of the Creator of all things, it cannot be a matter that can excite any surprise, if the reverse of their predilection, the permanently and authentically demonstrating to a world solely occupied of de-



struction, the provident wisdom of the Creator is contemned, and the rash novator exprobrated; and also the infinite efficacy of the remedies that He has created for the purpose of alleviating human miseries, and by their virtue peremptorily manifesting his intention to have the species preserved upon earth, and instead of serving to have him receive thanks and glory by his austere and impeccable sectaries, they are commonly wantonly mocked, ridiculed, exploded, and preference also given to the prevailing deathful expedients of a mortiferous agency upon earth. Therefore to this predominant predilection, evinced in latter age for human destructive invention, in this occurrence must be attributed the cause of the invincible reluctance, not to say the furious abhorrence which has experienced the boldness of liberally, publicly and constantly demonstrating to do what none can do by the being effectually initiated in the hidden knowledge, instructing of the intention of the heedful nature; mysterious productions which experience has an unequivocal specimen of the miraculous effects proved to be the most conspicuous for females in labour, speedily delivering them, without any material pain. Notwithstanding one must say that the generality of those who have applied and apply in those cases were and are forced to do it by circumstances, and their being without hope, in a critical and distressing situation, or that antecedently or in their former labours, they have undergone the greatest excruciation, and had been in the most imminent dangers. To relieve them from it, if none without their indicating to be endowed of stupid presumption, can attribute to their personal ability, the divine wonders in those cases operated by the Creator's goodness and wisdom; then the admirers of the provident beneficency must not hesitate to reveal their salutary effects; and on that head, acquired by long experience and repeated instances, persist in telling the truth, and continue



to declare what has been done and constantly proved; which is that by the help of the heavenly bliss afforded by the terrestrial offsprings, in the travail of their reproduction, those commonly distressed creatures, contrary to their being exposed to pain and dangers, are free from both; and beside other usual inconveniences, and likewise their progeny, or the new comers to inhabit the earth, can be materially benefitted by nature's sublime resources, and equally one must assert that the innocent creatures can be raised in their infancy without difficulty, and of encountering the ordinary torment evinced by those tender beings, and to be exposed to usual distemper, peculiar to those younger days, and beside of being so early reaped by the merciless deathful scythe. But to be brief on the subject concerning the essential advantage that those interesting creatures can receive from the provident wisdom of the Creator of the species, must be said that by the Divine benevolent expedient, the young infants in all respects can flourish in their lives upon earth in a healthful manner, more easy to demonstrate by practice than to be described by words. But however which the same means, if established, could soon evince their plausible effects by the bringing forth a strong, perfect and a prodigious population. And without for the moment detailing the multiplied benefit that in general mankind could receive from the resources, which should be generally acknowledged if the observation of them had been deemed worth notice, and made as authentical as they have been for long while demonstrated, although particularized in the preceding writing, to give only this moment a hint of nature's specific virtues; in the behalf of them must be said of the truth, and of the provident care of the Procreator of all things over living beings, that His kind attention for the human species indicates to be of such an extent, and His remedies for them endowed of such efficacious vir-



tues, that they not only inform by their exquisite properties to have the one of healing human manifold infirmities, but also to prevent their frames from being affected of any, and to protract their existence beyond expectation, should they second the intention of nature, in preferring a long life without maladies and pain, to a short one mingled of torment and disease, unavoidable effects of intemperance, and of indulging a depraved palate, in making use of articles not intended for the use of man, and most detrimental to the human animal economy, and the most effectual destroyer of their lives; and based on long experience to which one may add in the chapter of cautiousness; likewise, as related the prudence that one must have in regard to the influence that have on others the company of diseased beings, &c. But in the age of refined enjoyments, by the general partiality for the use of hurtful things, as longevity is the most contemptible object that can possess the human modern species, and that their contempt for it, and aversion for means that could tend to bestow on them healthiness and long existence, is forcibly demonstrated in the abortion of the attempt that has been made for the sake of acquainting them of the beneficent extensive resources of nature, intended to preserve mankind upon earth; but as the ostensible demonstration has not yet been deemed to deserve attention, then, contrary to have wishes of life and health, they formally manifest their being pleased with their short career, and also to have one repleted of pain and miseries. Extremely mistaken in the expectation of their choice and fancy, and not having supposed that the generality of the inhabitants of this planet had the one of pain, miseries and death, and that their attached friend, they should prove to be the most ardent enemies of health and life, and of any one who should offer their assistance to their distress, and could be in possession of effectual means



to retard their last moment, and the one of their dissolution, for the sake of convincing them of the solicitude of the universal Provisor for their own preservation one must repeat many years have been spent life, health and all faculties with them. The pursuance unexemplified before inviting the impartial or anxious of preserving themselves upon earth, to take the survey of the treasures of nature allowed for the purpose. And the authentical demonstration has challenged pertinacious scepticism or stubborn incredulity, if they could refer to their eyes, to make use of them in the occasion to judge and be eye-witnesses of the truth, and likewise the public pursuit has offered opportunity to fulminant controvertists, contumelious captiousness, if conviction could have any influence upon their spiteful inclination, and detracting schemes, to come to examine before detracting, or if nothing could escape to receive the dart of their venomous exprobating tongues, not even the wonderful operation of the all wise and most high remedies, to exercise it in the occasion, and deny His goodness and wisdom, and continue occular evidence of their sublime effects, to controvert them and contest and upbraid the Divine efficacy of the vernacular specifics, which for the benefit of mankind the universal Omnipotent has replenished this terrestrial hemisphere. But palpable proofs and visible demonstration not being the wish of calumny and spite, on the contrary, averse to them, in this occasion one must continue to repeat, that the attempt has been made in vain to give the public exposure of the wonderful efficacy operated by the heavenly dispensation; but to see them, to acknowledge them, to proclaim them, if the generality of mankind denote to be indifferent, or incurably blind and deaf, one cannot deny that it is not the case with respect to the dumbness of malice, spite, captiousness, interested schemers whom in the occurrence are not indifferent to what



has been done, and to villify it, dexterously exert their tongues in the occasion by cavilling, contesting, denying, detracting, and in rage and exasperation, animadvert, calumniate, exprobate, and the furious malevolent terminate their thanksgiving of the heavenly bliss diffused on the terrestrial region, by vomiting torrent of invectives and fulminant imprecation on the one whom to relieve of distress has dared to make a beneficent distribution, and whose capital crime is to evince to have of their virtues the initiation. But without extending the recital of the effects and sensation that has operated the pursuance of giving assistance to the diseased human beings, and by the constant success of them, inform of the efficacious, precious and unknown resources concealed in the earthly vernacular dispensary. But by their insuperable reluctance to observe their operation, the virtuous and infallible civilized human race exploding the genuine Creator's specific—having a general contempt and aversion for the use of means, effects of His wisdom, which intended for them could mitigate the magnitude of their complicated miseries; and with that promote their health, protect and lengthen their lives upon earth; by such notorious antipathy for human welfare, and their own the present inhabitants of this globe undeniably evince to be the total reverse of all animals, and of even the most ferocious ones, in many respects, and in the one of gratitude in particular, generally giving marks of it to their benefactors. And likewise they utterly differ from the most irrational creature to anxiety of self-preservation.

But without dwelling any longer on the contrast of impression existing between the pretended rational animal and the irrational ones, which is too obvious to be contested, in many occasions, if not in all, the superior species manifest their little faith or their complete destitution of any in the accuracy of the heavenly precepts for what only concern their ex-



istence, for their pretended belief is in constant contradiction with their action; they inform of their insincerity on the matter, and that they live in the full persuasion that they have been created for the express purpose upon earth of reciprocally destroying each other, when by their depraved fancy and palate, or use of detrimental articles, they do not succeed to destroy themselves; but death being the prevailing divinity, and the dominating one of latter age, deserving exclusively the worship of her faithful worshippers, consequently one ought not to be surprised if the fervent adorers of the predilected gods, declare themselves the ardent defenders of her rights, and pious satellites and friends of her prosperity; if they evince to be the most mortal enemies of whatever could be of injury to her mortiferous privilege, and the one of her blessed agency, whose members' predicable capacity can in due form and with regularity, lacerate, mutilate, excarnate, amputate limbs, emaciate frame and with dexterity make of their human bodies carcases or complete object of levity. But to conclude on the human modern race, death predilection and torment to serve the interest of the ruling patron, and of her furious devotees the predominant passion, strenuously exploding all means of preservation, they forcibly intimate that for their particular satisfaction they only are in want of destructive inventions, and for consociate efficacious poisons, and with them for object of recreation war, pestilence, famine, conflagration, &c. and to please the living race tender feeling and compassion, and give to their eyes spectacle worthy contemplation, shattered mangled human corpse is the one of their predilection; therefore of the modern to give the permanent action begetting, killing and burying is the only allowable occupation. But with respect to the deathful recreation, if the living races are not satisfied of their present situation, one must not be surprised



to their delight to make some addition if spontaneously one day they make supplication to the heavenly throne Dispenser of beneficence, to obtain from their Maker the enticing favour and gratification of terminating all their career by a complete saturation of human blood, flood and of it a general inundation. And when so obviously they demonstrating to have such a notorious propense for whatever can promote human destruction, one may be induced in this belief of their future invocation, and likewise it is supported when evincing such insuperable abhorrence for whatever could tend to prevent human miseries and their immatured end and furiously persecute those who have the knowledge to succeed in it, and when they protect and venerate human devastators and admire in rapture destructive, infernal invention. Therefore the beholders' judicious estimator of human sincerity cannot be mistaken in the species of one that does exist when the modern race reciprocally pretend to be much afflicted at each others' pain, infirmities and death, one has ground to conclude that mourn and sorrows, whenever manifested, that they are but customary practice in latter age, if not altogether schemes guiding interested motives; also when not the artful deed of speculation, or the one serving of cloak to disguise hypocrisy, then based on the aversion of the termed civilized world, for amending means, the studious observer is authorized to urge, that seldom if ever the ostensible demonstration of regret of the living human cast at one another's misfortune, disaster and departure are not the genuine offspring issued out and brought forth by afflicted hearts. Thus not influenced by the eternal demonstration, and mouth affirmation, the characteristic of modern time, the sagacious spectators, one must suppose cannot help the being surprised at the obvious incoherency now existing between human action, language and pretended faith. Therefore cogitating on the cause of such



notorious contrast, preference of miseries and death, and their invincible antipathy for all those who can give them assistance, and rescue them from danger, if obliged to explain the cause of such unnatural propensity. The questioned studious examiner on its cause, one may suppose, attributes it to the formidable and insuperable power of a malevolent and predominant unconquerable influence, or impulsion, in modern times directing and misguiding human actions. Thus such must be the final conclusion that must give all those whom not influenced by prevention, must be surprised at the modern human reluctance, and general opposition, for ameliorating means to diminish their distress; but by such an inconceivable aversion deprived of the hope of being one day more beneficial to the generality of mankind, than what one had been enabled heretofore to be, solely guided by the flattering expectation of usefulness in future times, what is now the result of the endeavour, & the real advantage that has produced the having tried to open the eyes of those who prefer darkness to light, and are averse to know the delusion they are living in, concerning the fallacious efficacy of expedients employed to relieve their pain and miseries, and preserve their lives, and the most efficacious and estimable one afforded by the Supreme benevolence for the purpose. To inform of such miraculous resource, if the attempt cannot be proved to have operated real advantages until this present time, one must say again, that it is not the case with respect to the prolific bliss received exuberantly, and acquired by the pursuance, which has most notable, as mentioned already, has been to become the object of the general contempt and detraction. To this profuse grace is added the one of being affected of various contagion, and likewise owing to a long painful labour, to be now divested of former bodily strength and other faculties; and to repair the vast and the con-



siderable damage done to the animal economy, having now a precarious chance, after having blunted out the most precious resources of nature in their use, by compassionately yielding to the request of the distressed.

Such is present situation, occurred by the condescency, and also the most prominent glorious trophies gained until this time, in the healing successful pursuit, and in having dared to give relief to human miseries, and with it by authentically demonstrating the paternal goodness and Divine wisdom of the universal Benefactor. But to this repeated profuse grace or succinct delineation of the eminent bliss acquired in the pursuance, the ones that have not been yet much mentioned, are the ones bestowed on the mental faculties, and consequently in this juncture, a brief analization of their present situation becomes necessary to complete the narration. And on that score must be said that if one has been compelled to give the candid statement of present bodily situation, and affirm its being in a precarious state, with respect to the intellectual ones, must be related, that they perfectly correspond to a body long harrassed by fatigue, and repleted of the seeds of human diseases ; and that a mind which should have no other wish but to contemplate human welfare, is much affected when, instead of it having upon earth, but to behold their distress, manifold miseries, horrible degeneracy, terrible calamities, tempestuous times, sinister end and universal devastation! Tormented by the thought, and the heart lacerated by the view, it must be revealed that the mind also of the beholder is in a permanent agony, and continually plunged in grief and disquietude, & is absorbed by the gloomy reflections of the past disastrous times, continually mourning for the baneful present one, and likewise in the greatest dread and apprehension and dismay for the future one. So that by this revelation one is informed that the mind is as much affect-



ed, if not more, than the body, for the human concern; endued with compassionating sentiments, by the being condemned to inspect the complication and magnitude of their infinite miseries, and with that to sustain the view of the degrading state of depression of mankind, and also their wretched lives, and the tiresome existence that the generality of the inhabitants of this world spend upon earth—their adversities, alternate vicissitude, extortion, martyrdom and death. Bewailing their lamentable fate, one must confess that the reflection and view forever shall be a renovating subject of pressure, sorrows and lamentation. Then by this candid confidence, the afflicted have the intimation of what has been suffered for their own concern, what is still suffering, which in all probability is only the precursor or forerunner of what one must be prepared to suffer in time to come; and that for the capital and irremissible crime of compassionating human miseries, and being enabled to relieve their distress, and by the doing of it yielding in the occasion to the entreaty of helpless suffering creatures, obeying to the law of Heaven, and to the sacred dictates of nature, and also to the peremptory order of an heart endued of tender sensation for the pain and torment endured and peculiar to the afflicted human species, and by the sinister consequence which expose the boldness of following the Evangelical precept (of doing by others as one would be done by) those who are the cause of the imprudence and of the offence it gives to the pious modern followers of the Gospel, are obliged to confess, that for the strict observers of its doctrine, the being empowered with knowledge to do good to mankind, and also with it affected of compassionating sensation, in modern age, the endowment by its result must be considered as the most fatal present that the Celestial wrath can bestow on any human being, as a capital punishment, and as an effectual



and certain mean, by which the one who has been bestowed, must undergo all sorts of torture upon earth, before falling the victim of the furious and religious preponderant enemies of human welfare, whom by their deeds and restless dexterity in the occasion manifest, and give room to believe,

To be born to torment and distress the human race,  
Notwithstanding their look, shape and human face.

In this world those beings denote to be nothing less than what they are taken for, and what they may be thought to be. To have this truth corroborated, and without having recourse in this occurrence to innumerable instances, to have supported the reality of the impending fate of those who are enabled to relieve human distress, for the purpose, one must have again recourse to the auspicious presages or the veracious predictions delivered by a notorious and impartial physical prophet, and competent appreciator of latter age unspotted virtues, and of the peculiar ones of his craft; therefore one must never lose the opportunity to pay homage to this incomparable model of modern sincerity, and put in remembrance of this heroic, former, fastidious, veracious oracle.

*The art of curing diseases by expectation, by Gideon Hervey, Physician, M. D. London, 1689—page 196.*

“ [By what unaccountable perversity in our frame  
“ does it appear, that we set ourselves so much against  
“ any thing that is new ?] Can any one behold with-  
“ out scorn, such drones of physicians, that after the  
“ space of so many hundred years’ experience and  
“ practice of their predecessors, not one single medi-  
“ cine has been detected, that has the least force  
“ directly to prevent, to oppose, resist and expel a  
“ continued fever ? Should any one, by a more sed-  
“ ulous observation, pretend or make the least step  
“ towards the discovery of such remedies, their ha-  
“ tred and envy would swell against him, as a legion  
“ of devils against virtue ; the whole society would



“ dart their malice at him, and torture him with all  
 “ the calumnies imaginable, without sticking at any  
 “ thing that should destroy him, root and branch :  
 “ FOR HE WHO PROFESSES A REFORMER OF THE  
 “ ART OF PHYSIC, MUST RESOLVE TO RUN THE  
 “ HAZARD OF THE MARTYRDOM OF HIS REPU-  
 “ TATION, LIFE, AND ESTATE.”\*

Without making more reflection on this noble master-piece of human veracity, purporting the truth with itself, and also its deserving encomium, it cannot be denied that those who receive such plausible and explicit warning as this, when so generously given by the experienced physical heroes, intimating them with the fate awaiting them, if they dare evince more capacity than the privileged one to relieve

---

\* For the essential information of those of the perusers who are not completely versed in the extensive legend and voluminous record of the numerous and illustrious physical personages which this prolific world, ancient and modern in different times and climes, for human salvation has brought forth upon earth, consequently to prevent mistakes it must be observed, that Albion making a conspicuous figure in the famous and precious productions, by her having given birth gloriously to numberless heroes, who have by their eminent capacity left notable and predicable names to a grateful posterity, and that two of those venerable and inappreciable beings are known by the same name of Harvey. Therefore as both of these have deserved to be celebrated in their pursuit, they must be here distinguished from each other by their different mode of signalization; the senior or eldest the Billy one having been incomparably illustrated, immortalized, deified, and that (although contraverted) for the discovery advantageous, miraculous, profitable and memorable of human mass blood, copious, fluxuous, impetuous, or the transcendant perembuetant vehement circulation, so that judiciously it must be acknowledged that the two fulminant Æsculapius successors, or the two famed flaming, enlightened human champions, although same name bearer, have been vastly different in mode of exertion, and for peculiar and acute perspicuity, equally deserve perdurable celebrity—the oldest one lynx-eyed, having urged that for him the human frame was a transplucid object, and the youngest one having studied a lesser part—has proved that his knowledge was only the one of human heart.



human distress; if not, one must say, deterred by the contain of such unequivocal prognostication, and if their boldness of having capacity to save human lives, deserve such capital chastisement, and to be cast off and delivered to the world as obnoxious object, void of qualities, and replenished with all imperfections, and finish by martyrdom; at least if the undaunted, void of other virtues to the eyes of the craft, they cannot be deemed destituted of the fortitude; qualities when not afraid of such an unavoidable disaster, after having been so explicitly warned of it as in war. If magnanimity and bravery are necessary in the attempt to alleviate human distress, prefixing such reward to the success, it cannot be denied that their usual gratitude is as evident and generous in such occasion as their liberality is great, to pay torture and death. But being on the topic of gratitude, as the admirers and sincere encomiasts of human modern morally have argued (if any one said they were wishing to do good for the only sake of receiving gratitude for particular reward) in the doing of it they must not expect to receive it from their own species, and contrary to that the benefactor must be prepared to meet with the utter reverse. But if for doing good gratitude is the single recompence that satisfy those who are enabled to do it, they must bestow it have they said and their beneficency, on the most ravenous and ferocious creatures of the brutes, that they can find in the animal creation, and they must be sure to receive their compensation.

But without extending the infinite reflection that those candid assertors and impartial estimators of human modern perfection can suggest, and if ignominy, calumny, disaster, sinister forced end must be the lot that have to expect upon earth, generally the zealous advocates of human welfare, that they must be exprobrated, continually persecuted, by the privileged power of formidable friends



of human distress and calamities, and sooner or later fall the victims of their raging and malevolent influence, and as the sincere refractory member of this inviolable cast has positively asserted and predicted, that any one evincing to have the power of alleviating human miseries, must live overloaded of hatred, contempt, and die by martyrdom, object of infamy, without exciting either pity or regret, and living a name in the hand of spite and calumny, to exert their lying verbose instruments, bestower of iniquities and notorious defamation. But not deterred by the past success of the detracting population, nor intimidated by the future, awaiting any one doing good before a forced final catastrophe can take place, or the being totally disabled of the necessary faculties to deserve more exprobatation, the fragment of a life which now is much impaired in doing good for evils to the last, like other faculties must be spent in the endeavour of preserving the one of others. But how long, one must ask to those whom receive the intimation, and for whom it must be exhausted, can resist a human frail existence, which has had, still has, and in all appearance always shall have to contend with a multitude of furious powerful adversaries, when indicating their being reünated to destroy the said life, which has no other object upon earth but the one of endeavouring to be of service to the human species, for whom in latter age the attempt is a crime of an enormous nature?

This question cannot be a problem very difficult to answer, after having given the information, that beside the contention with contumelious, captious and mischievous enemies, enormously impaired in vital faculties, one has the frame replenished with seeds of a malignant nature, and the contagious distempers of human bodies. But if continuing the same pursuit, one cannot have the expectation to be free from the diseases of human minds and bodies,



and that one cannot have the frantic hope of being preserved from their fatal future consequences. Not having such improbable idea, one ought to find one's self fortunate in having succeeded until this present time to have retarded their direful effects. Therefore as one cannot pretend to have long the same luck, one is justified if adopting some effectual means which could give some chance to make useful the residue of days, which forcible circumstance seems to conspire to teach that they must be terminated by a forced and boisterous catastrophe, and that by the rashness of having served the cause of human affliction and distress, and for it commonly having received evil for good; but if not wishing or not deserving any in return of the one that one has done and can do, it must be now the time to have some good action bestowed, if not on one's self, on others, when in the performance one is nigh to be exhausted, and the vital and temporal faculties wasted away, the system almost worn out, and the frame repleted with seeds of human manifold diseases, bliss profusely received in the pursuance and their eradication, now difficult, existing in that condition, wanting rest and attendance, and aggravated by the disorder of others. Thence of what benefit can be an individual to the immensity of helpless human beings, generally lingering in this world; if one cannot be of a real advantage to them, and if one cannot attend a great number of them without being materially affected by their diseases, and if the generality could be more benefited by salutary advice than attendance, the proceeding then of the giving of them, must be in future the only resource left to be useful by either preventing distress, or alleviating the distressed; and to demonstrate the evidence of the usefulness that one may be to the society at large, being instructed by one's framing experience, and authorizing to declare all human manifold maladies to be of a contagious nature, and as such to be susceptible,



to be communicated by a simple intercourse, supporting the truth by palpable demonstration, when unequivocally incapacitated of knowledge of healthiness, the information ought to be sufficient to intimate, that for healthy beings an intercourse with morbid ones is more pernicious than it is proved to be to any other, although the importance of the declaration, and its novelty to purport conviction, ought to be followed by extensive disquisition, and be elucidated by clear and satisfactory arguments. But for the moment having to give but the one displayed upon the external part of the frame, guided by the general interest and eager of usefulness, provisionally one is compelled to give warning to the unaware part of mankind, concerning the pernicious effect produced by the contaminated air issued from diseased human beings. Therefore this instant and for long while obvious victim of the consequence of having breathed the unsalubrious air of complicated diseases, how could the veracity of the assertion be doubted when given by the one who add to a long sedulous study, experience and matured reflection and observation, ostensible and palpable documents, which plausible nature offer to the eyes of all incredulous individuals, they to be of convincing tendency. Therefore due to those detrimental consequences, not able in future to attend indiscriminately, as in past time, an immense croud of afflicted, of inveterate disorders, although a series of circumstances seem reünated to inform that by the effect of the long attendance, the bold attender must be prepared to terminate his earthly career, either by the consequence of human diseased mind or body.—Thence before it until the event can take place, the remnant of days devolved for human benefit and be cut off in the attempt, must serve their interest; henceforth for those who are wishing to help to make profitable to them one suffering fellow creature the short life must be spended for their own welfare.



To promote it and serve the general interest of mankind, and by the judicious as an incontrovertible truth, if the giving candid information to them of what endangers their health and existence is deemed useful, and of an essential importance, this moment having but this last resource left to try to be of service to those, who warned of their danger, would avoid it, and should be anxious by that to listen to the impulse of nature, and yield to the command of their own Maker, in endeavouring to preserve their existence upon earth, then one must do it, & in this hope, of extending one day the benefit that one had the anxious eager wish to promote among the human species. To succeed for the purpose as the result of sedulous observation, speedily having laid down candid reflection concerning the detrimental and one may say the mortal tendency that various and nefarious articles are to the human body, and in expectation to have the friendly detection generally known by a public circulation; having neither one must say spared trouble nor expense: but in vain and the trial abortive in its intention, has met with no success whatever. Therefore the noted disappointment has left in the imperious necessity of having recourse, to obviate it, to the medium of those whom notwithstanding their personal interest of being regularly informed by methodical principle, of their mode of proceeding, salubrious diet, and prescribed abstinence; and from the liberality and infallible efficacy of the remedies delivered to the applyers, one ought to have found them cheerfully disposed to testify their gratitude of the relief that they generally receive, to assuage their pain and complicated infirmities. Consequently, from the importance of the service, one had room to believe, that at least those who receive them should be desirous to co-operate with their disinterested alleviator, in the giving useful advice, and making circulate in many respects essential information, important to any one



to receive, from the tenour of their detecting principles, and specially in the age of helpless distress and general infirmities. But this moment obliged to give the brief result of the adopted measure, intended to make succeed the circulation of this indispensable solicitous advice and prescription of a dietical abstinence, giving friendly warning to the unaware of the effect of uncautiousness in many respects, and also detecting the unavoidable danger incurred by the use of detrimental articles to the human body. Then after two years of trial of the last resource left to make circulate those important advices by the means of those who helpless upon earth, likewise for last resources are compelled to apply for relief to the charitable alleviating dispensary; but to give the true narrative of the success of the endeavour must be said that notwithstanding that one single book only was requested to be taken by each diseased individual, for the sake of their personal use and necessary information, and consequently the doing good to themselves and others, and for that spend a little more than a cent per day for the purpose; but this enormous sum one may suppose having been deemed immoderate, and too exorbitant, therefore progressively the measure had reduced the number of those of the wishers of lives and help to an inconsiderable amount, and to cut short on the matter concerning the product of the forced circulation, must relate, that this very moment remain extant of printed copies in hand, neither more nor less than the half of what has been printed for those general information and usefulness. And as superficial and insignificant as the narrative may appear, the information must be given in this occasion, captiousness and spite not having neglected to take advantage of the urgent measure to argue in the world of a lucrative pursuit, and inculcate in the mind of the credulous of speculative motives in the means, and of great gain made in



the attendance. Then the naked truth disclosed in this occurrence, as in any others, must serve to have evinced the common veracity peculiar to contumelious detractors, and also the usual one of all the inveterated enemies of human beneficial instruction, and likewise the one of the implacable interested antagonists of their health and prosperity; but little affected by the detracting schemes of those ardent wishers of human calamities; but to the last day that one shall have the faculty to do it, determined to remain in the perilous path which leads to acquit the sacred debt that human beings have to pay upon earth, to do it this moment, as one cannot succeed, and be of great service to the distressed living race, and deserve more exprobration from the active calumniating one, without giving to the afflicted new instruction and advice, and develope the deathful success and glorious prowess of the prevalent remedies employed in modern time, by a privileged mortiferous cast. Therefore for the purpose, new printed work must succeed one another, as long as the faculties will permit, notwithstanding the bad success of their circulation, forcibly evinced in the last one, which one must say that to be perused and to circulate, if it had been left to the usual method, not a dozen of copies of this last printed writing, after one year, should have been delivered to the anxious of being informed of the subject related in it, and which tenour of revelation, one may urge in modern time, if health and life for the living human race, were not deemed by them as the most contemptible object in their possession, the last treatise, by its numerous detection, and consequent information, by the generality of men, should have been anxiously sought after, and considered as deserving the general notice and reflection, and also of its being of the most important and precious nature; but without making long comment on such unnatural indifference for interesting matter, and the second



abortion it has occurred in the attempt of being useful by giving good advice and urgent instruction, notwithstanding the trouble and expense which require printed writings, this present last one must serve as evidence in informing that the one who to produce them has for his pains and first cost predominant contempt, hatred, calumny and stigmas until death, and also after it. Not desponded in this occurrence, and prevented to try to help the human suffering cause, when still lavishing his health and property for their own concern and interest, and to serve them, or in the hope of it, the devoted to them is still determined to continue to expose himself to perilous inevitable distress and destitution, and to steadily offer himself in sacrifice, having the certitude to fall the exprobated victim of his boldness in daring to tell the truth.

Stimulated by the irresistible wish to see amended the human wretched state of complicated infirmities; therefore in this juncture yielding to no other advice but the one of the dictate of conscience and a deep compassion for human pain and general adversity by it, one is compelled to be governed by the transcendant power of a grieved heart, lamenting at human prolific calamities, and wanting to revenge himself of their calumny and injustice, by exposing the owner to experience more of them in the endeavour to help their distress, and likewise in trying to detect to their eyes the real cause of their innumerable afflictions, death and infinite maladies. But closely cogitating on the nature of the rash determination, those who are taken for special confidants of it, if asked their sentiments upon it, may answer in the following manner, and say—How can a single individual presume to succeed in such difficult and perilous undertaking, destituted of any help, and contrary to that, having to contend with the human prevailing indifference and one may say, aversion of life, supported by none in the pursuit



to make them prefer life to death, an object for which they have no attachment, and reverse of that, when servile partisans and subservients of their torturing, destructive despots, and to baffle the success of the attempt, having for general opponent the formidable and unconquerable power of those mortal enemies of human welfare. To this insurmountable obstacle, the doubtful objectors of the success of the attempt may add the plausible declaration given, that as the unavoidable effects of the long alleviating pursuit and fatigue of attendance, the system and its bodily strength and faculties being materially affected, this moment, and also that due to the unsalubrious attendance or intercourse with diseased beings, the frame of the attender is repleted of their contagious diseases.

If one cannot but confirm the reality of the truth of this sad declaration, and if its contain make doubt the judicious, that to nullify the endeavour a reunion of such potent obstacles give no room to believe that they can ever be conquered, and consequently that without blind presumption no success can be expected from the attempt. Not denying the solidity of the belief, and not insensible of the uncertainty of the success, one may answer, that he who to perform his last task upon earth, is not hindered by the certitude he must have of perishing in trying to do good for evil, in the performance of the actions if he receive no approbation and applause, but the one of his conscience, he must be satisfied to have the one of such a rare and competent comforter, and from him receiving no reprobation, and without remorse and regret quit a world only prolific in miseries, injustice, iniquities and human destruction. Thence referring to such undeceivable admonisher in this occasion, eager to terminate a last duty in the fulfilling of it, previously, if the health, bodily strength, and all other faculties for the purpose, have been squandered, totally wasted in



the pursuit of indistinctly and charitably giving relief, and saving the lives of others. By the proceeding now nearly exhausted of his own, the affected pursuer now unable to continue any longer in the same manner of attending indiscriminately an immense number of disordered beings, without soon perishing in the pursuit, therefore the present circumstance constrains to either relinquish it, or continue to spend the residue of a painful and precarious existence only for the benefit of those who are desirous to co-operate with their liberal alleviator to promote good among the generality of mankind. And how could he succeed to perform his last duty, when he cannot do it, but in detecting the truth, and giving salutary advice, and when to make them circulate, he has to strive against prejudice, the interest of blind ignorance, wanting no light reflected upon it? Therefore to succeed in the essential undertaking of giving urgent information, as the assistance of the grateful afflicted and well wisher of mankind is this moment of an indispensable nature, for them only the remnant of a life, the laborious work, and distressed days, must be henceforth employed to their relief. Therefore one must give them opportunity to evince their benevolent intention towards their own fellow-creature, and by that testify their gratitude also towards the universal provident Author of precious resources, created to alleviate their complicated miseries, and for the purpose of having none, receive the benefit that the common solicitous benefactor can afford to mankind's miseries.

New conditions in this occurrence have been, on many accounts, deemed of an absolute urgency, and the new restriction that the critical circumstances have compelled to adopt, is for the appliers the taking six books, and also for their ultimate use, giving their sincere promise of strictly fulfilling their intention and the covenant of their



admittance, by the making good use of them, and of dexterity to promote their extensive circulation, and that only among those of their friends, acquaintances and all human well-wishers, and all the desirous to know the truth, and with it receive useful instruction, concerning the direful internal and external destructive enemies of human minds and bodies; and by those who are afflicted of the most powerful miseries, and who are helpless upon earth, could the terms of such condition by them be found an immoderate one, if reflecting that the one who is now compelled to adopt this measure, is forced to do it by the most imperious circumstances, and for the purpose of performing a sacred duty, which cannot be fulfilled without more lavishing his life and property; and likewise without being more aggravated in his already impaired faculties, in the performance. And added to that, that new condition is given after many years of an unaltered disinterestedness, and by unexplainable irksome labour, danger and expenses; and when the vital system materially affected, his frame is repleted with noxious seeds of contagion, and nearly exhausted, and when the animal economy of the pursuer is in a situation standing more in want of rest and attendance than the greatest part of those who themselves can make application. Hence seriously cogitating on the nature of the circumstance, peremptorily obliging to have recourse to some effectual expedients to perform a last indispensable duty, notwithstanding forcible instructive symptomatical warning, giving the certitude that if persisting long to have intercourse with a multitude of affected of inveterated disorders, unavoidably the attender must at last fall victim of his solicitous attendance, having too long experienced the truth to doubt of it. But not regretting to perish for the only sake of those who are desirous to retaliate to their own fellow-creatures the good they can re-



ceive from the precious remedies and genuine specific of the provident Author, promoter of a general benefaction, and in that imitate towards mankind His universal benevolence. And how could the distressed succeed to be useful to the human species, if not by proclaiming the universal Healer's wisdom and beneficency, and for that purpose contribute to extend the circulation of the truth; revealing the wonderful efficacy of resources, by the permanent alleviator, for the advantage of mankind, bestowed on the terrestrial region, and with that detecting the perfidious and deathful tendency of the prevalent destructive means made use of in modern age. If the material advantage resulting from a general information of the truth, cannot be contested but by malicious views, and interested ones, being the last resource left of being useful, then it cannot be denied that the doing of it is of an indispensable necessity, and as one cannot succeed in the endeavour, without the help of the afflicted, then they must be induced to give it by the benefit they can receive or have received in their application, and on that score, based on experience acquired already, could the distressed be willing to give testimony of their benevolent intention, after having been considerably benefited by the remedies delivered to them, if by crowd they are exposed to be injured by the contagious diseases of others. And with that how can they have chance to have justice done them, if the individual they apply for the purpose of relief is assailed for the same object by immense crowds of afflicted of inveterated disorder. Therefore as it is physically impossible to be of great advantage in those circumstances, and that due to a former immense crowd, the major part of the applyers have been prevented from receiving the help which otherwise they should have received from nature's resources, and the efficacious remedies of the sublime wisdom of the provident Heal-



er. On that score, it was too notorious to be contested, that by the enormous affluence of applyers in the preceding times, that the remedies delivered to those who make application have been extremely impeded in their efficacy, and that those who did stand in the most urgent want of them, generally have had a very precarious chance to be regularly attended and greatly benefitted. Thence the rule is in future, to obviate such prejudicial inconveniencies, equally injurious to the eminent virtues of the specific antidotes, created by the paternal care of the bountiful Author of a universal benevolence, and also to give latitude to those who are sincerely determined to offer their personal assistance to the one who cannot be gratified by any reward but the one of being help to promote the circulation of the truth, and the one of deception, intended to serve what ought to be the dearest interest of the generality of mankind. Therefore those who accede to this new condition must know the tenour of it, and be acquainted, that they take the formal engagement to make use of exertion and sagacity to succeed. Then for the desirous well-wisher's agent, disposed to serve the human interest, in future the last fragment of life and property must be squandered for their own alleviation, and to make them receive the plenitude of the benefit that the specific virtues that the Divine Healer has intended for the relief of mankind, and to prevent a too great concurrence of those who are unwilling to compensate on others the good they receive. Six books taken to be disposed by each applyer in the manner already mentioned, must be the intended touchstone of the heart of those who have their own endued of sentiments of gratitude for important service, and also of those who have compassionating sentiment for their own fellow-creatures' pain and affliction, and among the multiplied advantage that the measure must operate in favour of those whose



diseases compel them to become in their relief active agent of truth and instrument of benevolence, is the circumscribing the number of applyers. Consequently they cannot be aggravated and affected in their application by the disorders of others ; added to that, must be said, that the voluntary choice of either keeping diseases, or being bound to perform good action, one must trust, must make a proper selection of generous beings, well disposed to human good, and consequently like dregs shall expel insensible selfishness, sordid avarice, debased ingratitude, and to be plain, all those whom without necessity and faith in the Creator's goodness and wisdom. make application for the only purpose of ridiculing, mocking, wasting and contesting the Divine efficacy of the earthly offspring and paternal goodness.

Therefore in future, supported by experience, in order to prevent the specifical production, pledge of celestial and paternal bounty, from being delivered into the hands of reviling scoffers and impious blasphemers, it cannot be denied, that likewise the new restriction to future admission must prove to be an efficacious preventative that can serve the purpose, and in this occurrence necessity does compel to persist in its adoption, as the only effectual means left to be useful to the last moment by sincere advice, intended to diminish human miseries, and also to amend their complicated and inveterated state of deep blindness, concerning different point and important matter, which by them ought to be known. But notwithstanding that this new method, adopted to achieve the detection of the truth, by forced expedients, and to convey light where exist and prevail obscurity, it may give a fair opportunity to malice and calumny, seeking for chance and having this one to urge of speculating motives, and of great gain made by this new measure ; but notwithstanding that in this occasion, as in any other, a



sovereign contempt and perfect silence ought to be the only reply that should be made to fallacious report, and spread by captiousness and spite, for the express purpose of blackening the justice of others, tarnish their actions, and for themselves to attenuate the enormity of their deeds and trespasses; for righteousness to the eyes of perversity, inflame her anger at doing justice and good to others, and seems to be an insufferable offensive mirror, constantly offered to iniquity to contemplate the magnitude of her malevolence and notorious transgressions. Consequently one must not be more astonished at experiencing the effect of the calumniating contrivance of her faithful sectaries, than surprised in the beholding the fumid vapours, issued from the earthly region, ascend the celestial one, to be effectually reünated to their own species, and augment their stupendous bulk and immaterial accumulation. Therefore as natural cause shall always operate in all times and circumstances their particular effects, and little affected by them, what is said this moment is for the necessary information of those who receive, who apply, or those who are advocates of the truth, concerning the great gain made by human infirmities, and the new measure of the six books that necessity has constrained to take to promote the circulation of them, by the assistance of the afflicted, who must guard their minds from the being defiled by the poisonous infection, vomited out by ulcerated hearts, active pilots and prompters of pestiferous tongues, constantly in permanence to murder names, actions and repute. Therefore in this occasion to instruct the impartial, and prevent them from being influenced by any perfidious reports, intended to revile the help given to distress, in respect to the prospect of gain that can be made, and the one that has been made already; for the purpose, a brief account must be given of the effect of the measure



since it has taken place, and on that score must be related, that owing to the considerable number of individuals affected of malignant disorders, who have made application last summer season to be alleviated of their distress, to their alleviator, the present year more than any one of the precedent, having proved to be injurious with regard to contagion received, at last by their power in the most dangerous situation, obliged to seriously make use of all means and exertion to expel them, or perish by their progressive effects. Then to attend to one's self of the received infirmities, one was left in the alternative, to either totally relinquish the alleviating pursuit, or to make new condition, to try what number of those who are in distress, should deserve to the last that for them one should spend life and property, and be compensated by their contagious diseases. Then to have an unequivocal proof if the afflicted applyers, or if any others, could value their relief and lives high enough, as to have either of them compensated by benevolent actions; then to the desirous of it the chance was offered, and to try beside the feeling that they had for themselves and others, and for the purpose the taking of six books was suggested, as the irrevocable condition of their admittance. And now obliged to give the result of the effects that the measure has produced, and have evinced the present anxiety in modern age for life and relief of distress, and the great gain made by the measure, since it took place, and the prosperous one that in future one may expect. To prove it, one must say, that the expedient made use of to succeed to attend one's self of the various disorders received, without dismissing any, or refusing any individual in distress, has completely answered the purpose, its having reduced the number of those who have wish for life and help, to such a degree, that for the last six months in this place, that the new measure



has been adopted, winter, it must be observed, that half a dozen of applyers in a month is the average, and has been the considerable multitude of those who were willing to submit themselves to the new condition, and instead of several hundreds, who should have made application, if one had been able, as in past time, to continue to receive indiscriminately without condition, all those who make application, and deliver them gratuitous remedies, to be prostituted, neglected and cavilled. Then this moment, without making long comment on the nature of the desertion of the applyers, what is said is only to have corroborated the veracity of the great advantage of the means of the books, which the amount of what has been sold since printed, until now by forced means should not hardly be sufficient to pay the half of the first cost. But the candid declaration given this moment, is to instruct those who may apply in future, that if judging of the effect that the adopted measure may continue to produce, those who accede to it have the prospect that they shall neither be hindered from having chance to explain their cases according to their wishes, nor exposed to be aggravated in their situation, by an immense crowd of diseased beings, and add their disorders to their own. This veridical information must be deemed indispensable, to inform the applyers anxious of speedy relief, that by the measure the means are offered to them to be as much benefitted as their case can admit. Then resuming the most pre-eminent advantages that those who satisfied of a condition dictated by the most imperious circumstances, for the compliers, first must be the one of the consideration and claim that they have to friendly attention of the one from whom they expect benevolent office; manifesting their desire to co-operate with him to fulfil his incumbent duty upon earth, by the detection of the truth, and by that deserving all his care and solicitude; nothing



by him then can be spared, to give them opportunity to explain their case, and be benefitted more in a week than they should in a month: not able to explain the nature of their diseases to receive remedies proper to their disorders, or being obliged to deliver them to an innumerable multitude, consequently be sparing of them, and not able one must confess, to give to any of them half of the quantity necessary to their situation, and to do them good. Then a moderate number enabling to deliver to each of the afflicted remedies proper to their various state, and also to give them the quantity which their situations require, this advantage cannot be considered the least one that have those who comply to this beneficent measure.

To this essential one must be added, the voluntary selection of beings determined to be grateful, materially lessening the number of applyers, preventing the inordinate confusion of them, and by that preserving them from the dangers occurred by a numerous reunion of diseased beings, and breathing their contaminated air, be exposed to increase their diseases, instead of having their own cured. Being preserved from such eminent danger, it must be acknowledged, likewise, that the measure shall be of great advantage to those whose faith in the goodness and wisdom of their own Maker's genuine vernacular production, in respect to good example given by those whose critical situation compels to apply for help, compensating the benefit they receive from the heavenly providential heed, with salutary advice and useful instruction bestowed on their own fellow-creatures, giving them the detection of the truth, and the cause of their manifold maladies. Then the necessary measure of the books compelling those who submit to it to perform benevolent action, and by the deed instructing others of their duties, and of the beneficent resources that the universal Creator of all things affords in every part



part of His terrestrial kingdom, for the alleviation of human miseries. These advantages also cannot be denied useless by those who are benefitted by the providential Omnipotency, and can serve to persuade of the reality of the preciousness of the disseminated vernacular production, their effects serving to open the eyes of the living in obscurity concerning the immense real riches of mankind by the solicitous and All-wise diffused on the earthly region, for their own help and preservation; convinced of the truth, if the measure could operate such wonder as the one of instructing the human living race of the inappreciable treasure concealed in the womb of the universal mother, it could not be contested its having been of the most predicable advantage. But averse to natural production, as proof of it in this occurrence, must be cited, one of the human feeble or unaccountable weakness, and on that head, in support of the truth, experience has demonstrated, that for the modern living race, having an irresistible fondness for rarity, nothing is deemed valuable or worthy attention, if not of an extreme difficulty to be got, or if not coming from the most distant part, and having generally disgust for the good of their soil, and a notorious fancy for foreign production. Likewise having assimilated the internal part of their frame to the external one, which is laped, muffled, bedecked of tinsels and glittering extraneous luxurious ornaments. Therefore, without dwelling any longer on the strange prevailing propensity of latter age, and make disquisition on the incalculable and concomitant consequences it does occur, it is too obvious to be controverted, that for the human modern species, idolizer of novelties, excepted the ones that are useful, beneficial and important, but for either to cover their bodies, nourish it, cure it or poison it, they care very little about it, provided to the ravening dealers any poisonous articles give immense profit, and that the venefic specifics have the



enticing merit of their being sold for exotic. Therefore, due to such refined taste for outlandish products, and aversion for vernacular ones, and vulgar expedient, in latter time the charitable healing distribution must account for its having encountered scorn, ridicule and contempt, as its having been of a too easy got, too cheap, and with that the making use of the indigeneous nature's offspring, not intended for even common vulgar race, and not to defile the bodies of polished and honourable ones.

But to add some other proofs to the modern inclination, for what is difficult to get, and despise for what offers no difficulty to have, the healing dispensary can serve to corroborate the truth, as it is an obvious evidence, that experience until now has proved, that none or few or those who were living nigh it have ever villified themselves, by applying to it to be alleviated in their distress, or have their lives preserved, as the greatest part of those making application are commonly from distant parts. But to conclude on the advantage, that those who make application can have chance to receive, it is, that the greatest part of them have made it, and in all probability those who shall do it hereafter are those who are in the most dangerous situation, or those who are desperately affected of disorders, by a regular scientificall cast termed incurable diseases. It is also an incontestible truth, that those hapless mortals, after having received all the physical sacraments and sacerdotal doom of death, mostly making application in the most wretched condition, and when exhausted of all their faculties, and when fatigued of their distress, and painful existence, they are out of patience that the art and deathful power of their dexterous alleviator has not been able to succeed with them as with others, to put a period to their earthly material career. Then to those whose nature of miseries live in the necessity to quit their home, relations and family, and in ex-



petition to be helped in their distress, one must relate the incontestable advantages that the new measure of the taking six books, for the mentioned purpose of circulation, must be, and to have them evinced, must be repeated, that afflicted of inveterate disorders having no other hopes left but in the alleviating distribution, for the purpose to try what benefit they can receive from it, having great expenses to lay out in the occasion, must induce in the belief that to diminish them, and to return to their respective homes, must be the object of their anxiety. Therefore in the hope of succeeding, they are obliged to be serious in their application, and be desirous to remain absent from their families as short time as they can. This must be their most interesting object, and the receiving all the benefit that they can for the help of their diseases; and how could they formerly succeed to remain a short time absent, and to be much benefitted, when those who came from distant parts, like all the others, were obliged to wait several hours every day to receive their remedies, and be confined with a multitude of distressed mortals, and be exposed to be reciprocally infected of each other's disorders, instead of being totally cured of their own.

Confirming this truth with personal instruction, experience and long study having positively informed, that a great reunion of diseased beings, for even those who presume their being in an healthy state, has upon their system the most detrimental effect; then a measure that has the tendency of preventing a great resort of individuals, by expelling selfishness, rapacious avarice, ingratitude, spite and her malicious intentions in applying, cannot fail in diminishing in future a too great and dangerous affluence of applyers, which must be in favour of the desirous of relief, determined to be faithful in their application, and this advantage consequently leads



to the one giving chance to those who have anxiety of life and relief, to fully and privately explain their situation and wants. And how could they do it before this measure took place, when obliged to explain their wants in such public manner, and have so little time allowed them to do it, and afterwards, how could the applyers give necessary information of the effect of the remedies they had received, and by that intimate of the ones that they stand in need of and wish to have in future. To those notable inconveniencies, must be added those of the female species, the most afflicted part of mankind, their various cases requiring successive private information; and how could the distressed of the sex explain themselves before a multitude of different individuals, concerning their particular situation? The impossibility is too obvious to require to make long disquisition upon it. But how could the females, most always standing in want of it, be heard separately, as often as their case requires, if being obliged in a short space of time to hear, attend and deliver remedies to an immense multitude of applyers. Therefore, instructed by the experience acquired concerning the precarious chance that the female species have, when not privately giving themselves particular information of their case, and the measure taken obviating the inconveniencies, if it must prove beneficial to every one making application, it must be more particularly for the afflicted female species, who have consequently more interest to applaud at the new condition of admittance than any other. But finally giving the real information of the advantage that have received, those who have complied to the new rule, nothing preventing them from the receiving all the benefit that the efficacious resources of nature can afford to the relief of their distress, since the measure took place, must be said, that as if the universal Dispensator and heavenly capacious Healer wanted



to reward those who by their accession to the new rule, manifested benevolent intention, that they generally have received more benefit in one week, and sometimes one day, than otherwise they should have in a month, if they had had to contend with the former inconveniences; the tenor of this information must serve also to have confirmed the notorious prostitution that has been made by want of proper instruction of the healing Creator, dispensated remedies and paternal wisdom. But preventing the abuses made of them, if the new urgent method must prove to be beneficent to all those who are faithful, anxious and attentive in their application, it cannot be denied that it must be still more so for those who are constrained to come from distant part to seek after relief, and whom by a regular and punctual attendance according to their situation, are enabled in half the time that they should have been obliged to spend for their relief, to return among their friends or acquaintances and families, and to attend their personal concerns. And for those who value life and health, those inappreciable advantages that are not to be found upon earth, the compensation that can be offered to the disinterested benefactor, is to assist him in fulfilling his incumbent duty, and the last of doing good by the circulation of the truth, and of solicitous advice. And who can deserve more his regard and also can succeed more effectually to promote the beneficent circulation, than those whose faith in the Creator's genuine production has induced to leave their common habitation to receive the benefit that his paternal goodness can afford, to save them from danger and distress, and not disappointed in their expectation of receiving the heavenly bliss bestowed on the earthly production? And who can more effectually succeed in proclaiming the precious efficacy of the vernacular terrestrial offspring, than those who by their assistance have been restored to health,



or rescued from pain, and of perishing by baleful diseases; thus having received such plausible testimony of the Sovereign of nature's goodness, wisdom, and beneficent affection, for the true believers in His paternal Omnipotency. Then who can be more suitable agent to make prosper the information of it by the essential circulation which notwithstanding what captiousness could urge to controvert the facts, its success should detect truth, and give advice of the greatest importance, and which generally known, should dispel darkness and a most destructive obscurity, and leave beneficent information and luminous light in their room; and to effectually help the endeavour who can do it more easily than those coming from different parts, and are living disseminated or scattered among those intended to receive the instruction. But before quitting this consequent matter, requesting those who have no other resources upon earth to save their lives, or be assuaged of their pain and inveterated miseries, but to comply to this new rule, if finding the terms unreasonable, or too high to the obvious monument of a predominant knowledge, and standing proofs of its benefaction, one must ask to receive the bliss that it does generally bestow on its zealots by the wise Dispensator of them, if they are delivered in a gratuitous manner; and on that scope having recourse to their own experience, they may determine if the new condition of their admittance, with regard to expense, must be deemed of an exorbitant nature.— But being on the chapter of compensation, and its particular advantages, it is an incontrovertible truth, that by its favour such is the present state of human happiness in this world, that gain is the exclusive idol, and one of the most enticing object of all pursuit; and with it lucre, pecuniary advantages, immense profit, are the leading standard guiding modern action, and that for the purpose of succeeding in acquiring considerable riches, immense for-



tune, and to be enabled to live in pomp, splendour, and glittering magnificence, the beneficent bestowers of the endearing splendid idols, are incontestably speculation traffic, or artful monopoly, fraud, deception, also are the principal agent or the permanent auxiliary and engine made use of to possess the enticing object of all desire and contemplation, only susceptible to be obtained but by proteus imitation, beguile, spoil, rapine, private, public, or privileged extortion, and as effectual coadjutor of the fanciful common means, it is obvious that to become mammon in latter age, among those who are pleased in terming themselves the most civilized human race of the earth, that what is called art of dealing, trade, commerce, and all their appendages, have in modern time made such rapid progress, and reached such pitch of prosperity, that the living by one another's penuries and adversities, pain, distress, calamity and death, is but a natural and legal way of living, and likewise not the least important branch of business, and the less profitable to the purpose of the ravening gain, riches and fortune pursuers. And without making too long digression, on a subject too discernible to require to be more elucidated, what has been said this moment is only in the intension of asking of those who should find the new restriction of admittance, and the condition of the six books, an exorbitant expense for them to sustain to be relieved of distress, miseries, and rescued from death, if the success of it is not worth consideration, one must ask to the dissatisfied where they could find upon earth the most insignificant empirics, or the most dexterous human distressers and slayers who should for one month of attendance mercurial remedies and deathful service if they should prove to be so moderate in their charge. In their application thus free from being tormented, aggravated in their miseries, and likewise based on long and ostensible demonstration, prevented from



death, then in all respects the absolute reverse of a regular cast, the afflicted of inveterated diseases, by their experience must determine if they could offer such considerable oblation as the one of the amount of the books to any member belonging to a mortiferous privileged craft; and if the enormous sum could serve long to have them bestowed, the grace of puking and have by the benign means their stomach lacerated or sore, and torn to pieces, choaked, and of the wisdom of dogs expedient, receive the dispensation. Also one must ask to those who should find that the one who has no means left to succeed to tell the truth and have it known; but those who must compensate the relief of their distress by the doing good to others, they must decide if the considerable sum they spend for it, could be sufficient to make them regularly and long while visited by physical divine, to receive from them the cordial bliss and comfort of being intoxicated with the narcotic spirit of stupefaction, or the deathful poppies' juice extraction. To these advantages, one must ask if the immense sum could also serve long to those who should be enticed by the modern mode of invigoration, and of being drained of their juice, or at random making use of the technical expression be left ensanguinous by being bled, or the whole blood extravasation, which miscreants of the bleeding faith and infidel antagonists of human blood spoliation, and also contester of the permanent exuberant sanguinification; call the deterging method, the bereaving the human species from their most precious fluid, and the one in which reside the strength and the vital flame, and of which no animal, of whatever nature they may be, can part with without their being deprived of their most essential faculties; and to be brief on the subject of the exprobated heterodoxy, it is a truth, that the bleeding, physical, predominant expedient is the most enormous, barbarous and ferocious scheme and destruc-



tive invention that ever could take place upon earth? Thence to receive such mundifying invigorating advantages, one must ask of those who have had them bestowed copiously on them, if it was in a gratuitous manner, and if to receive such bliss in its plenitude, the sum they had expended for the purpose did exceed the one that now is required from them, for the sake, contrary to the regular method of copious, venefiction or blood-letting, to live the spirit into their own frame, but to have it purified, mundified or cleansed of noxiousness, invigorated, and for these benefits the requested compensation is to spend what must serve to perform many grateful liberal actions, and not to lose their natural spirit, and receive in its room the prolific venefic metallic specific, or the volatile god mercantile, and the one of thieves, deception, operating the fluxuous salivation, which of rarefying virtue in his incorporation, give palpable proofs and forcible demonstration, by beneficially bestowing fluently fragrant foam, exuberant flaver, drivel, flabber, &c. But to finally relate the boisterous showery operation—of the ptyalism or the salivous, salival general, physical modern mode of purgation—one must say, that the bestowing salivating patron—of his fugatious nature to his fervent zealots to give the benediction—emaciating their flesh, bones, and their mouth edentation—or to be plain on the subject, effectuating their jaws and teeth emigration—to receive such incomparable and enticing dispensation—one must ask to the former blessed or those of the bliss who wish to have some participation—if the grace of the metallic spirit, or the late wise catholicon—can be obtained with the total sum of the books' circulation.—But if one may presume that any former sectaries of the profusely gifting fulgid metaline fugitive physical holy ghost, at the expense of their own purse and frame, too much already have acquired a proficient experience to require more information



concerning their evasive disposition, due to the innumerable dispensation, that has been copiously diffused upon them by the vagrant god, and the one of metallic donation, which memorable spiritual beneficial incorporation, by its restless prowess, perpetual motion, tickling nipping evaporating sensation, the admitted to the blessed communion must confess, that the refrigerative purgative salivation is a profitable gem, a precious pearl, torturative speculation, and the zenith to operate purse and body renovation. But without continuing to give of this bulwark of physical perfection—of the formidable exploits the full information—as what has been said is to make obvious their invaluable compensation—and to have the matter left beyond the reach of invidious contestation—and have confirmed the latter age capacity and achievement of sublime penetration.—In this juncture we must refer to the competent declaration—of a notorious patriarch of the inerrable and inviolable congregation.—

“We know the theory of but very few diseases. However, we do not hesitate to explain them all, because we neither like to seem at a loss before our patients, and their half learned attendants, nor to confess our ignorance.”—*Savage's Nosology, Method, v. 3, p. 125. Amstelodami, 1763, Amsterdam.*

This cannot be suspected of mistake, as it is declared affirmatively by one of the most illustrious and luminous potentates of the physical scientific art, that the ignorant knowledge it is the prevailing wisdom and characteristic of the ineffable mystical medical learning, and the modern peculiar illumination. Then the former and present partakers of the bliss that has been diffused upon them by the capacious possessors of the sublime penetration. Cogitating on the nature of this venerable monument of human sincerity, all the inconstant deserters of the special grace conferred upon their frame, after having received them, they ought not now be surprised if



their legal corporeal repairers have simplified their mode of eradication—when of the real causes of diseases, they have declared that they have not the least information—and if indiscriminately and at random they all undergo the same operation—and if the tractable miserable incurables must submit to their tutelary patron's wise mode of repair and regeneration—and for the purpose to the puking, lulling, salivating process must give their submission.—But without extending the second reflections which the candid declaration of the sapient demagogue of his art could suggest, intimating his brethren privately, by the help of an occult language, of the nature and completion of their fictitious science, and in its stead the perfect state of ignorance pervading the privileged society, deluding and duping the generality of mankind with it, the present digression and explanation of the bombastic art was indispensable, to evince the artifice, and to have the applyers decided, if in applying to the alleviating genuine natural offspring dispensation, if for the benefit they must receive they ought to regret to spend what must serve to testify their gratitude, and perform generous and benevolent action, by making circulate the essential naked truth, concerning the perfect state of ignorance of those who are obliged to make the revelation of it, and their being in deep darkness concerning the true cause of human diseases. On that head, notwithstanding that to be convinced of this complete ignorance and mortiferous remedies of the privileged craft, also the promiscuous universal sepulchral earthly region affords unequivocal documents of a palpable species, without the instructive revelation of the candid pedagogue. But in this juncture one is obliged to have recourse to this specious materials, for the only purpose of initiating the former subservients of the corporeal orthodoxy of the luminous light bestowed on its inerrable divines. One must do it also as the mod-



est members of legal confraternity—pretend to have an unbounded sagacity—and to have in their art exquisite wisdom and infinite capacity—and of the lynx-eyed creature also to have the perspicacity.—And consequently all the consociates furiously animadvert in their rage, exacerbate, fulminate, exprobate any one who can contest their not having a knowledge complete, and also of nature's mysteries their not being favoured adepts, and the capable to be notable and venerable and have trade profitable and equitable, do not hesitate to fascinate the eyes of credulity, and to argue of a human benignity, and to vouch that the craft possess incomparable habillity; also the learning perfectibility, and to despotically dominate—and the mind of the multitude to captivate—hurtful adversaries to exprobate—and exclusively to preponderate—the perfected brood confederate—does not forget their rival to calumniate—on all minds to inculcate and predicate—that to relieve human affliction—distress and their disease complication—nature's vernacular is not intended for even the low vulgar, and that her indigenous or mean home production—of common sense and of methodical profession—is not worthy the attention—and consequently the dignified scrupulous holy congregation—not derogating from its elevated condition—and its member dishonoured by an exploring vegetation—and the bending their knees to receive the earthly dispensation—contrary to that aware of the noted prostitution—the pious subservients of the providential creation—ridicule, scoff, mock, without any restriction—and stigmatize all those daring in the store of natural generation—to mitigate human infirmity, make proper and humble selection—and by that evincing to have of the mysterious articles the initiation—and to be perfectly intimated with the use and intention—of the terrestrial emission.—And the deed knowledge to the learned race giving provocation—the bold in-



fractor for his rash actions gratuitously and plentifully has bestowed on him the distinction of miscreant, or the honourable title and dignifying designation of deceiver, odious quack and impostor, and as such by the virtuous, conscientious, judicious, veracious whole confraternity, to the living race, and also to their future posterity, as an object deserving noted exprobatation, hatred, reproof, and transgressing the rule, offending the craft by charitable action, for such notorious infraction, delivered up to everlasting execration. Therefore in this occurrence, to make palpable and approvable the equitable condemnation, we have to investigate the real meaning of name of quack, and as they are synonymous, also the one of impostor, and for the purpose, one may in this occasion refer or avail of the physical prelate's unreserved declaration detecting of his craft the infinite penetration, and to have of it an obvious specimen and the full conviction of the unfeignedness, artless candour and judicious action, one has but to cite again his sentimental declaration.—“We know the theory of but very few diseases;” that is to say, or to make the tacit avowal, we have not the least tincture of the original cause of human maladies; and continuing to cite this noble model of human veridical confession—“but we do not hesitate to explain them all, because we do not like to appear at a loss before our patients, and their half learned attendants, nor to confess our ignorance.” Now relying on the meaning of the formal declaration of the illustrious potentate of his art, to determine the judgment of those who deserve the honourable and predicable title of quack or impostor, can instruction be more lucid suitable in this juncture than this precious document, bequeathed by the veracious physical personage; therefore availing one's self of the impartial judge's competency, one may take his plausible declaration concerning the deep art and the incomparable sincerity peculiar to his venerable



craft, for definitive and special umpire to decide the question of those who give ground to have bestowed upon them the dignifying title of quack or impostor; and for the purpose, if one can rely upon words' signification in this circumstance, which one could be borrowed to evince more plainly and in a more glaring manner, what must be commonly understood by quackery or imposture, and also what means an artful tricking profession, and more so when speaking of one pretending to superior learning and capacity, and which has privileges granted to it to dispose at discretion of human lives and properties, and take advantage of their distress and belief to make them compensate despotically baleful service. Consequently based on the tenor of the memorable instructive paragraph, who can be asserted and detected as impostor if not those who invested of power to aggravate human miseries and adversity, with a consummated experience are obliged to acknowledge their ignorance and deathful blunder, and reciprocally in effusion of sincerity, plausibly reveal their blindness and incapacity in the expressive flowing language. "We do not like to appear at a loss before our patients, nor their half learned attendants, nor to confess our ignorance." Our ignorance! Ingenuously confessed and urged by a supreme pontiff of the sacerdotal systematical methodical congregation—then supported by such respectable memorable declaration—one must ask to partial of the physical, nosological, liberal, scientific information—what can give a more splendid characteristical proof of the jugglers, of the gullers, of the gull-catchers, sharpers, deluders, deceivers, defrauders, and of the fraudulent duplicity of quacks and impostors, than those who are conscious of their ignorant incapacity, and do not scruple to argue of unbounded knowledge and superlative art, ability, and empowered of despotic authority, have no hesitation to make pay the victim of a blind



credulity, with torment, martyrdom, and loss of lives; and forced to compensate the officious service of ignorant dispensation, and by that without undergoing the innocent dissection, have discarnate frame, and in properties and bodies become complete skeleton; and that to enable the craft to live in abundance and sumptuous habitation, with the spoil of widows and orphans reduced to starvation, defraud industry of her labour, the poor of their work, or drudging occupation, for torturing schemes and lethiferous dispensation; and with their sweat, nakedness and general destitution, obtain luxurious food, and with them have paunch and guts saturation! Such is the brief narrative or imperfect delineation that the veridical informer of the learned congregation—authorize to give of his art and brethren benefaction—and the legitimate right that they have to bestow on others crafty appellation—and the dignifying title of quack and of impostor give them the denomination.—But in this occasion as in any others the judicious appraisers of the instructive declaration of the illustrious corporeal divine; given in the behalf of the scientific craft's skill and sincerity, the general diurnal obsequies, or the funeral burial celebration are obliged to confess, that the word of quack or impostor ought to serve of specular to the liberal denominators in which they could obviously discern the tricks of deception and all its appurtenance. But seriously cogitating on the nature of the confession of the eminent nosological personage concerning the peculiar light of his art, and its sinister consequence, although the modern human race demonstrate to be perfectly satisfied with the species of grace they profusely receive from it. But as one may suppose that the deathful predominant propensity cannot be general among them to make profitable the predicable revelation of the physical lama, and also enlighten the mind of those who find no enjoyment in torture



and death, or be arbitrarily and tyrannically bereaved of properties for detrimental service; to intimate them with the fact, the luminous revelation of the hygiastical satrap or health dispensation prime minister, ought to be engraved on a pillar erected for the purpose, or at least wrote in golden conspicuous letters, and ostensibly exposed to the eyes of the well termed patient and tractable subservient of the inerrable, ineffable and inartificial craft; and from the place where the predicable revelation should be fixed abruptly by the diseased, ought to be presented to the sight of the tutelary angel, or the special lives protector, and their official, divinical corporeal, effectual repairers. Then before proceeding to the usual regular method of introduction of pulse feeling, &c. and of dispensing the lenifying bliss of puking, the invigorating one of bleeding, and the benign, rarifying, mundifying, salivating process, previous one must say to the receiving those beatifying grace. Then should not it be proper that the intended for receiving artificial those immaculation, should tell to one of their intrepid immaculator purificator to cast his eyes on the contain of the ostensible declaration given by one of the most competent and super-eminent patriarch of the art, and to seriously examine and cogitate on the sentiment that the illustrious physical grandee had concerning his personal perspicacity, and the general one prevailing among his brethren and the whole confraternity. And what could answer in such occasion the active puking bleeding and salivating heroes to this immortal piece of veracity? If one cannot guess, it cannot be the same concerning the questions and natural interrogation, one must infer that could make a disobedient sectary in the occasion to his efficacious generous visitor, and expert lives dispensator, if availing himself of the instruction; and one may presume that it should be thus and in the following expression: I am afflicted of complicated miseries, and you have



been sent for and are here; now for the purpose of helping my distress (belonging to the regular society exclusively authorized to alleviate human infirmities) I do not pretend to contest the legality of your privilege; but before I submit myself to make use of your remedies, you must first cast your eyes on this unfeigned fragment and instructive revelation, given by one of the most enlightened sage of the confraternity; and having seriously cogitated on its contain, you may now answer me if you pretend to be more illuminated, capacious and perspicacious to know the nature of my disease, and consequently apply suitable remedies, than he has positively asserted that he was himself, and with him the generality of his brethren. Therefore relying on the veracity of the undisguised competent and notable personage, concerning the prevailing general ignorance of the physical confraternity, and if your wish is not to have me take you for a blind, conceited, jactator, or to tell more, for a frantic, barefaced impostor; can you vouch for sagacity, that you have more, know more and can do more, than all the rest of your craft, which the sincere member, who, conscious of the want of penetration, and who sincere on the matter, has been obliged to confess their incapacity and ignorance concerning the cause of human maladies; and if you are obliged like him to declare that you are not more perspicacious than the generality of your brethren, tell me if I should not by you thought to be an imprudent, or to tell the truth, a stupid and a blind delirious being, to give myself up, body and property; to serve the first thing to your experiment, and the second to pay deathful torment and blunders. And for the purpose to be like the dogs, do without assistance puked; with the only difference, that the quadruped brute animal, which does not brag of his being scientific to effectuate his vomiting, or upwards purging ejection, like the human learned



race, has not recourse to poison. And with this primary enervating operation, cardinal expedient of the physical quadre partition, tell me if endowed of the least portion of common sense, and likewise if friend of my own frame, I must be so stupidly placid as to suffer it, and to be mercilessly deprived of my vital liquor, the corner stone of life in living creature; or to be more plain, must I give my consent to undergo your barbarous bleeding operation, which being sincere concerning the expedient, one must look upon it as mere artificial scheme of the craft, and which has no other properties, without speaking of its detrimental ones, but to terrify the sectaries. But on this matter also, relying on the sentiment of some competent and sincere member of your craft, one is authorized to hold the bleeding process as the most atrocious and human depopulating invention that ever could come out of their frantic brain, But to prevent the being suspected of partiality or exaggeration for the purpose, also in this occasion one may have recourse to competent judges, and give their opinion on the blessings of the bleeding exploit.\*

---

\* Doctor J. Reid's, of the Linsbury Dispensary, Report of Diseases, from the month of June, to the one of July, 1803, from the London Magazine of the time.

"The Reporter has this last month been impressed more deeply than ever he was before, with the fatal folly of bleeding. A person, who at a very advanced period of life, was sinking under the combined operation of age and intemperance, was advised, on account of a difficulty of breathing, to experience frequent or extravagant evacuation from the arm, which of course in a very short time put a period to his terrestrial existence. If the employment of the lancet were abolished altogether, it would save annually a greater number of lives than in any year the sword has ever destroyed."

And that in the age of human devastation and prolific destruction, there is no gloss on the assertion. But notwithstanding that those who have received the bleeding bliss, ought to have added the advocate, unable to recover their loss, forever debilitated, and in their infancy and prime of life exhibiting



the picture of caducity, are but phantom of living beings upon earth, void of any faculties, unfit for labour or any manly action, and become by the favour of the bleeding scheme, perfect enervated population.

"Medical men consider themselves, and are generally regarded by others, as insignificant and inefficient, unless they are doing something, that is either performing some painful operation, or administering some powerful remedies; whereas the fact is, that in no inconsiderable portion of cases, the best thing that can be done is to let the patient alone."

But if we should follow such refractory advice, what chance should we have to make pay for our beneficent prowess, and to acquire by them immense riches & great properties—indispensable support to our moderate lives and dignities?—Therefore the puking, lulling, bleeding & salivating schemes, are our exclusive cherished medical tetrarchy, or the four ruling winds of our methodical physical compass and stirring expedient—that for any cases in the view to make us preponderent—to evince our skill, great resources and unbounded talent—by us terrific and dastard means are employed to make us significant—also being assisted by such instructive and irrefutable document of the bleeding dispensation, and enlightened by it, could not the unsubmissive and untractable patient tell likewise to his legally graduated and duly invested of illimited power of disposing at random of human lives and properties, for lethiferous service and excrutiation—Now must I blindly believe in your capacity and the beneficency of your remedies, when I receive such warning, giving the certitude that you have in your power to relieve me, as well as the generality of mankind, but expedient only relying on the competent assertion of your brethren, which if forbidden should save more lives annually, than universal war can destroy in one year? Then being plain, not taking you to be the predilected scholar of nature, and to possess more wisdom than the rest of your craft, consequently you must not be surprised if you find me unwilling



to become your placid victim, and to expose myself to have my situation worse by it, after having received the bliss of your maniacal operation. Then if such is the fatal lot that have the human species in this world, that to prevent their miseries, help their distresses, and preserve their lives, they forcibly evince to be inferior in knowledge than visibly are the most irrational creature, and in this occurrence certain of being more injured by your art and mortiferous remedies, than have chance to be benefited. Therefore resigned to the unsearchable Divine will, and the one of a perspicacious universal Beholder, who knows the complication and magnitude of human infirmities, and could have their destitution of wisdom amended, if it was the Heavenly intent. Then without trying to pry into the cause of human ignorance, one must be but submissive to the supernatural doom; and with it following the friendly wise advice of your brother, contained in the following predicable and instructive lines:—"Whereas the fact is, that in no inconsiderable portion of cases, the best thing that can be done is to let the patient alone."—Then in this occurrence, availing myself of the beneficent admonition, and yourself by it also advised of the best thing that can be done, is for you to keep your remedies, and myself desire you to be left alone. Such is the natural impression one must infer, that ought to make on the mind of common sense, and upon all those who have not their eyes fascinated by the presumptuous assertion of a fictitious science, when those ingenious declarations are given by candid and illustrious members of the craft; themselves divulging the general sincerity and predominant capacity of those who emphatically boast of their superlative knowledge, and of the beneficency of their remedies and expedients. Then the plausibleness of the truth must help those who can appreciate it to determine of the legal right that the illuminated professors of such destructive and human



depredating science have to bestow on others the denomination of quack and impostor. But if what has been quoted is not sufficient to make conclusion on the matter, one may have recourse to some others, and also give the sentimental scrutiny of the regular medical art, as given by one of the most resplendant luminaries, and famous potentates, capacious methodical practitioner, of modern age.

Vanhelmont, celebrated physician of the Low Countries, in the sixteenth century, his private confession or revelation from his life :

“ In order to become proficient in knowledge  
 “ of the art of physic, with the greatest eagerness I  
 “ perused all the ancient and modern authors that I  
 “ could find, with the greatest sedulous attention. I  
 “ studied their doctrine and precept, but result of  
 “ my study and reward of my pain, to my great dis-  
 “ appointment I found at last that I knew nothing,  
 “ and that those revealed physical pandect or in-  
 “ structive production, were all but voluminous mass  
 “ of insignificant absurdity, as inconsistent in their  
 “ principles, as ridiculous and barbarous in their  
 “ practice ; and that the idolized Grecian father of  
 “ the art, taken for the most bright gem and patron  
 “ of physic, who as such was immortalized, deified,  
 “ and my mind not influenced by the still living blind  
 “ superstition, found that the system of his doctrine  
 “ and aphorism, for incoherence or extravagancy,  
 “ ought to have been celebrated but as master-piece  
 “ of imbecility or madness, and as such should be a  
 “ disgrace, if it had been done by the effect of  
 “ the conception of an old woman in a fever ; and  
 “ consequently ought to be exploded by common rea-  
 “ son, and for cruelty abhorred even to make use of  
 “ on their enemies, by the most ferocious barbarian  
 “ hordes of the earth.\* Thus tired out with search

---

\* In Greek language, the name of Hippocrates is the one of an horse, and the Herculan rival may be called the Grecian horse doctor.



“ after search, I discovered the science of medicine  
 “ to be all deceit ; then in a sorrowful heart, I be-  
 “ came persuaded, that the art of healing was every  
 “ where but a mere imposture, originally set on foot  
 “ by the Greek, for filthy lucre’s sake.”

What an enormous blasphemy ! The sublime art of healing a mere imposture, set on foot for filthy lucre’s sake ! But who can controvert such scandalizing assertion, when given by a polar star of the venerable science ? Then one must ask to those who have to decide the question, if the last information is of tenor to authorize the modern followers of the fictitious knowledge, to boast of it, and to bestow on any others but themselves the title of quack or impostor ? But without having recourse to any other document to support the right claims that modern equitable methodical physical members have to bestow on themselves the honourable name of quack and impostor, to have the question determined, if one is obliged to have mentioned in this circumstance the effect of the practice of an exprobrated healing orthodoxy, it is for the purpose of enabling those who have faith in it, and apply to it, to be informed of the species of remedies that they must expect to receive ; and with respect to their efficacy make the comparison between the one that they formerly have received from a fictitious and fraudulent art, and the vernacular genuine one of the Heavenly universal Healer, eminently manifested in His terrestrial creation. Although to inform of the provident goodness, and the immense resources of the common Benefactor, what has been said already in the first part of this composition ought to be sufficient to inform of the paternal Head, and miraculous celestial capacity, obviously manifested in the inartificial, indigenuous or earthly offspring. But if not to convert and convince incurable disbelievers of their wonderful efficacy, it must be for the purpose of having also those whose distress and perilous



situation live in the necessity to make application, be informed of their prodigious virtues, when punctually attended, and by that make the difference of a methodical science and a rustical one, which not having recourse to extraneous metallic substance; and if the novation and initiation in nature's mysteries, by the pious worshipper of the wise Author of all Creation, deserve to be termed of quackism and imposture. But as the voluminous glossary or lexicon containing the human manifold maladies is too complicated to give long comment upon them; therefore in this occurrence, a succinct narrative of the most prevalent ones is the only one that can be expected concerning the particular efficacy of the irregular remedies created in the intention of serving to alleviate human pain and manifold infirmities. And on that head, always original in means, sentiment and assertion, and contrary to regular methodical ones, for what concerns the doctrine, creed and general human belief, an intended short existence. Contrary to that, must be revealed, that man's life is long, but to preserve it the art is short and extensive in detrimental learning, initiated in nature's occult expedient, created for the purpose, it is what an irregular and exprobrated experience has acquired the conviction of. But to succeed to prolong life and eradicate diseases from those who are affected of them, it is not enough to deliver efficacious remedies, and to do what the case requires, but the afflicted and their attendants must be attentive, punctual, and every prescription minutely paid attention to, in order to receive benefit, and by it be convinced, that the wise Creator of human species has not created the race, in the intention of being destituted of help and suffer upon earth without assistance. Then to prove it must be said, that in case of fever, the fundamental stone of human diseases, in their first stage, if attended properly, relating what the Heavenly specifics can do and have done, experience must



give the positive information, that by the making use of them, the affected of fever in general of the sudden species, or short duration, instantly are out of danger, and the same day restored to their usual state of health. This is not what the man has done, but the solicitous universal Benefactor's productions can do in general, and which by regular licensed brood is termed quack remedies, and who themselves in those cases to be sufficiently informed of the efficacy of expedients that are in possession of the methodical species, one may refer to the assertion of the candid appraiser of his brethren's capacity: \* "Can any one behold without scorn such drones of physicians, that after the space of so many hundred years' experience and practice of their predecessors, not a single medicine has been detected, that has the least force directly to prevent, to oppose, resist and expel, a continued fever."

To authorize the learned craft to bestow on the efficacious remedies of the Heavenly Assuager the name of quackery, such is the knowledge that those privileged members have in their possession, and their efficient febrifuges, to denominate the one of the solicitous Author of all productions, of imposture. In fever cases, which, to confirm the truth, continuing to relate the home specifics' wonderful efficacy in scarlet ones, intermitting ones, agues, pleurisy, acute, malignant, putrid, spotted, typhus, bilious, &c. the same day taken, the same day should prove and has proved sufficient to extirpate the internal burning flame out of its thirsty frame, quench it, and in an hour diminish twenty pulsation. Then in fever in general, this speedy operation is the one which by a legal and methodical art deserve the dignifying appellation of quackery and imposture, to which one must mention, that although not applying the same day, those cases are not insurable

---

\* J. Hervey, or the Britannic philosophical blasting star.



ler not susceptible of cure, which depend upon the length of time, and power of the disease; but grounded on a consummated experience, one may vouch, that for those cases, as for any others, that the Celestial wisdom evinces forcibly a beneficent capacity. But by the tenor of the revelation, denoting always to be the diametrical reverse of the privileged methodical art, one may presume, that if such information was given to the regular craft, so offensive to the prerogative of its capacious and generous members, themselves exasperated at the perfidious novation, for what concerns the beneficent effects that can produce the terrestrial indigenous production, their answer on the matter should be, that the man has never been able to do any such thing with the vernacular or home-born offsprings, which the efficacious hydragytrum or quicksilver, physical palladium, cannot do, and that none but impostors can pretend to do it. As in every occasion imposture is apt to part with her qualities, not offended at her generosity, one cannot, in one sense, dispute the accuracy of the assertion, if telling the man has not done such thing. Because not being like the regular science which can attribute to herself her deathful prowess; what good is performed with the Creator's labour, with impious, presumptuous, illegal art by it, cannot but be attributed to the wisdom and exhaustless fountain of universal benevolence. And consequently the man who cannot do any thing of himself, initiated in the intention of vernacular creation, and assisted by such irresistible power, can succeed in snatching, in all feverous cases of the aforesaid and mentioned species, those placid beings; or the obedient and patient sectaries out of the efficacious deathful hands of a regular knowledge; and to prove it, if what has been done should be disbelieved and contested, to save the trouble of inquest, the man who according to the legal deathful knowledge is a quack by prac-



tice, and can do nothing, with his vulgar resources wanting to have the truth corroborated, and his imposture authentically detected, concerning what he attests that the Creator's goodness can operate for the purpose to take survey of the heavenly Dispensator's benefaction in fever cases, can challenge the most inveterated disbeliever existing in the world, that by the inspection also the inspectors should have the opportunity to be fully informed of what a rustical science can do in the multiplicity of fevers, pleurisy, &c. and that without bleeding, puking, lulling, the pains by stupifying the intellectual faculties, and draining the bodily ones by the regular salivating scheme. But what is said in the occasion is for the only sake of enabling those who should be affected of any of those mentioned fevers, for which a regular art should bestow upon them its pure exclusive bliss, and to receive them if they should not spend more in one day than the amount of the books destined to perform generous and good action. Then instructed by experience, they may calculate the number of days they should spend in torment, under the subserviency of the clemical, methodical craft; and that to receive either death or unavoidable everlasting enervation. But if those considerations in those cases are not sufficient to demonstrate the little value set on nature's speedy beneficency, we must continue to give the result of the Heavenly expedient in some other cases, and as one of the most baneful and depopulating species, must be mentioned the consumptive disorders. But for the moment without giving the full information that one may have of the cause of the predominant disease, for which provisionally one may say, that like others it may be ascribed to human modern propensity of making use of injurious aliment, &c. and their ignorance of proper means to rectify their hurtful tendency, by preventing their vital liquor or blood to be wasted, by their depraved palates, and



to be kept in a salubrious state. As this knowledge is the peculiar one of irregular practice, and that the remedies delivered are calculated to the purpose; therefore what must be said concerning the consumptive maladies is, that if those who make application have not waited to the last moment to make it, and until their lungs and vital faculties are entirely destroyed, and their strength exhausted, in which case, one must inform, that all the precious resources of nature could not repair the dead; but if taken in time, one must inform, that experience authorizes to assert, that very few if any of the consumptive diseases, punctually attended to, should prove to be of a mortal nature, to which one must add, in the support of the truth, that by the efficacy of the provident dispensary, in the said cases, although in a desperate condition, many have recovered after given over, and their having received the mortal doom of the successful mortiferous art and remedies. Then those who apply for those disorders for such case as for all others, coming nearly exhausted to be rescued from certain death, must determine if their properties like their bodies can be much impaired by spending the enormous sum that is fixed to their relief, for the sake to do good. Leaving them to determine, we have to make the same question to those affected of inflammation of the kidneys, ditto of the bladder, and to cut short on the matter, all those who are subject to stranguary, or suppression of urine, gravel, stone, &c. But with respect to the multiplicity of those disorders, contrast always of the regular art, in making division and subdivision of their nature, on that score, and in general in all cases, making the candid revelation of having no time to spare. Therefore, if one must spend it, it must not be to find out technical names, like regular art, who must give something for money, but in giving proper and efficacious remedies; and authorized by ex-



perience, one is compelled to assert, that in obstruction of water, the provident Heavenly capacity is manifest in giving speedy relief to the afflicted. Although to inform in those cases of the unbounded wisdom and goodness of the Author of all things, one might cite innumerable instances, to confirm the truth, but only to give a specimen of it, one must relate, that one afflicted human mortal, of those difficulties reduced to the necessity for a year or two, to have evacuated the superfluity of liquid out of the body, to have recourse to the capacity and inventive genius of the methodical art, and wanting to try the illogical and rustical one, by the making use of it, in two hours the passage, which by a privileged science and perspicacity was foretold to be intercepted forever, was all free from incumbrance, and restored to a fluent natural evacuation. But in that occurrence, as in all others, having neglected to take attestation of the Heavenly Healer's capacity, to obtain for Him customers and encomiums, according to modern age, common method of making a profitable trade. But like those experienced possessors of precious knowledge, not being this moment supported by such creditable document, to make believe in the provident wisdom; therefore, to save the trouble of enquiry on the matter, as what has been done can still be done, in the same cases, what is said to those who are affected of those diseases, is for the purpose to inform them, to succeed in their relief of what has provided the universal Benefactor, and if the receiving speedy proof of His beneficency in such manner is by them worth to part with the considerable sum destined to promote the circulation of truth, detecting fraud, and informing of the Divine resources existing upon earth, to alleviate human manifold miseries. But for the purpose to more inform of it, we must continue our declaration, and the next disease in which the Paternal heed may be related,



now is, in the continued discharge of the stomach, bowels, &c. or what by the regular prolifical science of words is termed cholera morbus. But to be brief on the chapter, and to give a concise idea of what can do the illiterate and rustical learning, or the Omniscient can do and has done in those cases, one is induced for the purpose to mention one of a singular species, and which is as follows: Methodical wise sincerity terming their passive zealots, of the well deserving name of patients, and illegal learning and practice of the one of afflicted, the observation now must be made to prevent surprise, if avoiding the making use of the same methodical name of patient, given to their sectaries; but returning to our subject, one of those sectaries of the logical race or patient, after six days of continued discharge in said cholera morbus, which the regular brood could not stop, nearly then exhausted by it and the violence of the disease, and more so by the effectual deathful remedies, or the holy viaticum peculiar to the privileged craft, and the celestial mercurial salivating divinity, or the metallic patron of the rapacious furacious and modern righteous, Then to terminate the account of the cholera morbus disease, as usual one of the hygieia microphant, or the health goddess' privileged minister, not being sufficient to regularly dismiss the true believers out of the world, therefore as usual in all occasions, three legal, notable, clemical, methodical comfortables were called, and had unanimously and sagaciously prognosticated the terrestrial end of their pious sectary, and that the next night should be the one of his quitting it, and visiting the acheron, or to be more plain, that his eyes should not be opened to see the light of another day. Then after the deathful doom was pronounced, the capacious corporeal divines withdrawing, proud one may suppose of their perspicacity and glorious prowess, and in the persua-



son of their infallibility of prediction; then the doomed patient of the veracious brood informed of the propitious presage that his corporeal prelate had given of his nigh earthly catastrophe, but not altogether reconciled to his impending fate, then to try if it could not be postponed, for a while the unresigned to quit the earthly habitation was advised to apply to the professor of the irregular rustical practice, having no other chance left the application was made. But without relating the effect of it, one must only say, that the next day morning one of the privileged scientific tutulary race, not doubting but that his sagacious predilection and the general one of his experienced brethren was fulfilled. Therefore to be convinced of it, in a cautious manner opening the door of the expected departed for the other world, but seeing one individual in the front room, the face covered of white substance, or soap, busily engaged in shaving himself, then the prudent nosological sapient, or medical sage, in a confidential tone interrogating the said shaving being; Is he dead? The same instantly answering, No, he is not dead; but none of your fault, for you have done your best for it! No, I am not dead, thank God, and the remedies of the long \*\*\* But thunderstruck by the answer, and the unexpected apparition of the living ghost, the brave methodical champion went off without making any other question.

Then in cholera morbus, or any other diseases of the like species, if not waiting until grasped by death, such is the perfidious trick, that a rustical capacity having in hand the resources of the quackish nature, can play on the methodical physical fges to have evinced that their art is as solid and perfect as the accuracy of their satirical knowledge or mortiferous prediction. Then having no predominant fancy for quitting this material existence in the hands of the regular members of the physical craft,



after having received their dismissing sacraments and deathful doom, they delivered up to death, may like the shaving material phantom, try if a lie cannot by them also be given to the regular death prognosticator; and if to live after their mortal decreetory by the help and resources of nature is not worth to spend the great sum that the books require, intended to do good to themselves and others, in informing them of the truths of methodical lethiferous capacity, in all cases of human maladies. But leaving them to decide the matter, we have to continue to put in evidence the effect of the remedies of the vulgar contempered nature and her vernacular production, to enable those who are in want of relief, to determine if there is prospect for them to receive more benefit from those vulgar resources than they have had from the mercurial factitious art. We have then to mention the cramp in the stomach, and all other cases similar to the disorder, as cholic, iliac passion, or the twisting of the guts, and all diseases baffling the methodical capacity. But to inform of the one of the genuine remedies of the universal Healer by long experience of them, one must assert, that for the relief of the distressed of those diseases, as violent as they may be, efficacious and speedy means are afforded by the heavenly pharmacy, and in the support of the assertion, one might cite many instances which could serve to corroborate the truth; but as what has been done can still be done any time, one must only say that in those cases making application the same day taken, the same hour relieve, and the next day as well as before, and those who wait longer than that time; also one must affirm, that if not waiting until death, that none of those cases can prove to be of a mortal tendency, and that they can be alleviated in the proportion of the length of time that they have been taken, and effectually eradicated, which in certainty can be effectuated without puke, and being



lulled and stupified, bled and also salivated. And without being debilitated afterwards, quickly restored to their former state of health, and enabled to attend their usual employment. Then the rescued from death and torment may determine if the expenses laid out to perform generous and useful action for them is not a profitable speculation. To give the same chances to some others, then we must mention on other cases, in which the considerable sum of the books could prove to be as advantageous as in bowel disorders; and for the purpose, we must speak of diseases in which the skin is tinged of noxious hue, as in the jaundice, yellow fever or plague, &c. this last one that has made such devastation in latter age, and for which the scientific methodical skill is predicable, and remarkable for continual funeral festival. But for such case as well as for others, being original, one must assert that none can be mortal if applying before putrefaction can take place; and that contrary to that, the same day taken, the same day cured, if not the same hour; to which one must add, that it is not by the art of the man who delivers successful remedies for the purpose, but that it is done by the solicitous supply of common fathers' granary replenished of productions indicating that the Author of them has not the intention to have mankind perish by the scourge, when their efficacy is such as to snatch out of the hands of death the infected of the pestilence, in general, although very nigh the moment of their dissolution. But to have more proofs of the divine wisdom and bounty for the relief of mankind, we must now cite the disorder occurred by the bite of poisonous animals, mad dogs, vipers, rattlesnakes, scorpions, &c. For what concerns the bite of the mad domestic animal, it cannot be denied that mankind meeting with such accident, cannot terminate their existence by a more distressing and lamentable catastrophe, when to prevent it, the privileged



methodical physical knowledge by experience have proved for such cases as well as for others, to be destituted of efficacious remedies, except the one of smothering their sectaries; but contrary to that must be revealed that the one who by the wise mortiferous craft is termed quack knowledge, having the one of preventing mankind from perishing by this most fatal end, must declare, that by pious cast if it is an unpardonable crime to do it and have done it, it is the one of the Creator of the species, and that it cannot be committed without having recourse to His genuine efficient antidote, which the provident Bestower has repleted the human mortal region, in the intention to prevent them from losing their lives by hydrophobia, or the most deplorable accident that can befall the human race, when destitute of remedies. Therefore the gift of the success is the one of the universal Contriver, and the specific that does is the one coming from His quackism, pharmacy which virtue is such as to prevent mankind from being no more exposed to sinister consequences by the bite of the mad creature, than they should be if they had received the one of a lamb, if a lamb could bite but his food. In the support of the truth, one might relate what experience has done in those cases, but as what has been done can still be done by the help of the ametheodical Author of vernacular offsprings, one is obliged to have in those cases the pious referred to judge of what can be done. By their virtue, if they have faith in the heavenly wisdom and bounty, and to give them another specimen of their efficacy, we have to speak of the bite of poisonous animal pestiferous tongues, in which are not included the ones of mankind, but only the serpent ones or rattlesnake, which in some measure might be synonomous; also scorpion, which for the intimated with the perfidious nature of both, must deem those of men in many respects to be the most fatal bites for the race upon earth; and



For what concerns the supposed danger occurred by the bite of those venomous, poisonous, horific animals, the one who neither fear sting, teeth, dart of viper, snake, scorpion or human tongues, is authorized to assert that few minutes taken in the origin, can prove sufficient with the divine Healer's specific, to extirpate the poison issued from the baneful creatures, which the reverse the wounds caused by human tongues are the only ones, it seems, that are of an incurable nature and helpless. But for what concerns the heavenly capacity in cases of the most direful reptile bites, to have a convincing proof of it, one must say, that it had been obvious in those who waited to the last moment to apply for relief, and when they had no other prospect but a certain death in the hands of the privileged legal knowledge, and found immediate help, life and health, by the assistance of the omnific antidote, which by the expert death promoters is termed quackish practice. Then in this occurrence one is reduced to the imperious necessity of detecting the deed of a mortiferous science, when the ignorant professor of it scruples not to insult and ridicule the divine efficacy and universal wisdom of created remedies by the provident Author of all things, and what is said this moment in their behalf, is for the purpose of vindicating the Creator's paternal bounty, and enable those who receive the advantage of the genuine heavenly Healer's beneficency, to determine if they are worth to be compensated by good action, after they have rewarded in a generous manner, blunder, ignorance, torture before death. And now to have some other decide which side they can give the preference to offer indemnification, we have to mention some other cases occurred by accident, and as such must be mentioned the ones caused by the parching element, or fire; and on that score also must be revealed, that for burnt cases the heavenly compassion is manifest in speedily giving relief to the distressed by the effects of the de-



destroying element, and to prove it without having recourse to give information of the assistance given in numerous instances to the distressed, by the exquisite virtues of the Supreme Author of universal benevolence. But to be brief on the matter, by various extraordinary occurrences, or a strange destiny, having been left in the peremptory circumstance of being instructed by one's framing experience, concerning the effect of remedies, necessary to the most prevalent cases, by an inconceivable fatality, having been affected of the various diseases, to which the present human weak nature is susceptible to be affected, and with respect to the burning accident, also, not having been spared. Then to give an instructive specimen of the heavenly pain-affuaging specifics in those accidents; for the purpose, one is obliged to relate one personal case, which is, that night and day constantly and differently obliged to be occupied for human miseries concern, by an uncommon incident being left one night destituted of the enlightening element; but to prevent the losing such precious nocturnal time as the one is for mental work, when darkness displays her silent veil over the earthly region, therefore to receive the assistance in that occasion of a fictitious light, having had no chance offered but the one of making use of the pyrotechnical inflaming substance, or to be more plain, the pulverised powder, modern active agent of human destruction, which in that occurrence has given a forcible proof of its destroying efficacy, by its general inflammation. But now to give the recital of the havock or damage caused to the frame by the tremendous conflagrating event, is not an easy matter to describe, but may be easily supposed when informed, that the quantity of the human destructive sulphurous substance, without being able to ascertain exactly, but was not less than from a quarter to an half pound of it. Then out of the dazzling blaze that



its inflammation occurred, one must tell not to have been burnt but nigh roasted, head, hands, &c. and left without hair, eye-brows, &c. and by that the most excruciating pain that can be suffered by mankind, and the expectation that blindness should be the least consequence that would produce the accident.

Such is the condition that has been in, the one whose anxiety is in all time to be useful, and make profitable to mankind a time which for them is destined to their repose; but now to give a plausible proof of the universal Healer's goodness and capacity of specifics for those accidents, must be said, that having been prepared as usual to deliver the same morning to a multitude of afflicted, the pledge of the Divine compassion for human miseries, and consequently having been supplied with proper remedies for the circumstance, by them alleviated in a moment of pain. To prove it, the same accident, notwithstanding its unexplainable severity, in the same manner, and at the usual hour, the alleviating charitable distribution was made, and to give likewise information in those misfortunes of the speedy efficacy of the provident Healer's remedies, must be said, that although in the hottest season that it took place, and impeded by numerous difficulties, of aggravating tendency, ten or eleven days had proved sufficient to clear off the mask of the face, or thick scab that covered it, and the hands and upper parts of the body, although in terrible condition, in three weeks time had new skin grown, and were restored to their former state, and the whole was performed without any ostensible trace left but the ones that could be necessary to convince incredulous and captious sceptics of the species of profit and fortune, that is received in giving assistance to human distress. And to conclude on the wonders that the celestial bounty can perform in those accidents to alleviate human pain, without in the sup-



port of the truth relating numerous instances, one must say, that this very moment one may give an evidence of it, of a convincing nature, in the case of an individual who had the misfortune of falling in an ardent abyfs or furnace, of flaming coal pit, and after having received the blessed assistance of the regular physical art for those cases, reduced after eight days of agony and assiduous attendance, to a complete state of impotency and death; in such baleful situation, having tried what the quackish remedies could do to save the individual, or to ameliorate his hellish anguish; to give the result of the vulgar trial, must be said, that after three or four weeks, the same man, with his roasted legs and feet, has come to pay a visit from some distance, and to thank his quack alleviator and life preserver. Such is in burnt accidents, by the heavenly dispensation, the assistance that can be given to cure them, contrary to a regular art, by a mystical celestial professor, and what can induce to give him the denomination of quackery and imposture; to which one must ask to those who are alleviated of infernal pain, and rescued from certain death, if they can grudge paying those signalized services with good and generous actions. To question some others afflicted of distress on the matter, we have to mention some other accidents and sores caused by natural or forced causes. On that head, again one may relate, the experience acquired at one's framing expense, and have again more evinced the particular profit belonging to the alleviating pursuit, and for the purpose one is obliged to mention a circumstance, which took place in searching and exploring the earthly bowels, or the internal kingdom of the nourishing mother of living creatures; so that by the consequence of the exploration, unaware of the cause, but soon feeling its painful effect in the right hand middle finger, which caused it to swell to an enormous size, and the hand afterwards. Thus



after some time of having a great pain and distress, always checked by the almighty, wise and omniscient remedies, created to assuage anguish, the point of the said finger burst open and thrust out a lump of flesh, the whole part of the end of the said finger, in which was concealed the original cause of the pain and tumefaction or swelling, which was a small piece of glass that got into the flesh, in the making earthly incursion. But not wanting to entertain of personal cases, what is said in the occasion is for the purpose of informing in wounds, sores, &c. of the paternal solicitude of the prescient Contriver, His having created efficacious remedies, to save mankind from the danger of those accidents. This one having taken place in the hottest season of the year, and notwithstanding the poison that glasses are to the flesh, and the magnitude of the effect, one month has proved sufficient to be healed up, and entirely cured of the said accident, and likewise although little time to spare to have a proper attendance. The information also must serve to intimate those of the afflicted making application, of the species of gain that their solicitous alleviator has by their attendance, and to have a just idea of the bliss received in the pursuit, for what concerns this last mentioned accident, they must represent to themselves in what situation must have been the one who notwithstanding his distress, and urgent want of rest and assistance, to give it to the diseased, has exposed himself to the most fatal consequences. Then they must infer of what must have been suffered in the time, if knowing that in continual pain without intermission, for a consecutive month, several hundreds of afflicted were attended every day & that all the labour and the necessary was performed only with a single hand and the left one, and that the body could not be moved, without experiencing new anguish by the motion. Thus owing to the alleviating pursuit, seldom if ever free from being



in want of attendance, in giving help to others, those who receive it, when exposed to suffer so much for their own sake, and forced to neglect one's body's distress, to relieve their own; then they who receive it must determine if they ought to regret to compensate the service and relief that they receive, with some generous actions. Then in order to enable those who are affected of sores distress, to judge of the divine efficacy of the universal Healer's remedies, if what has been said is not sufficient to persuade of their infinite virtues, before quitting the sores chapter, one may add to what has been said, a case which may serve also confirming the truth, to inform in those difficulties of the species of rustical amputation; and for the purpose must be related the case of an individual, who after ten of years that he had the misfortune of having one his feet frozen, and ever since troubled with acute pain and swelling in the same foot, notwithstanding that in the intention of being eradicated, his having for the purpose applied in different times to the most dexterous and capacious of the physical, methodical and surgical human benign art. But result of his repeated application, having only cleared his purse of metallical substance, if not his foot of the matter cause of his distress, and on the contrary increased with his expenses. At last out of patience, and officiously advised by his tender human body benefactor to apply to a speedy remedier, which should operate a certain cure, that is to say, to have his foot cut off. Tired of suffering and spending to no purpose but the one of emaciating his frame and properties, to fatten the bodies of his corporeal divines; then yielding to the advice of his clerical tutelary comforting angel, and determined to make use of his efficacious expedient; and to put an end to his pain, and to his expensive troublesome member. Then in the intention of putting his project into execution, the next morning, the said tired



being took his departure for one regular, special and privileged human carcase excarnating establishment, or as impious profanes call them bloody monument of human sacrifice and slaughter—but we must let captious detractors denominate those beneficent refuges as they please; so that in one of them, to get rid of his sore, the brave and obedient victim was lashed down snug, and before the event took place, or the beneficent operation was performed, the inquisitive patient took the notion to ask to his dexterous operator, what place he intended to sever the limb affected from his body; and on his being informed of the place intended to be separated from him, the disobedient patient made the objection, that for a sore foot he would not consent to have part of his leg cut off.—“It cannot be done otherwise by a regular art.”—I do not care about your regularity, replied the rebel, and I won’t have my leg cut off, nor my foot, and you must let me go.—“No, you shall not go; you are prepared for the salutary operation that must save your life, and you must submit to it.” Then the timorous and contumacious victim, afraid of the loss against his will, began to holla, shriek, scream, to lament, cry out murder, and for assistance, as loud as his lungs could permit, until the whole resort of the blessed beings, living in the hospitable dwelling of benefaction, came all in an uproar and confusion. Then the benign operator and his attendants were obliged to loose their rebellious and untractable sectary, who glad of his narrow escape, thinking that also he should be left at liberty to quit as soon as he could a place where he was more afraid than hurt; but when he presented himself to make his escape, with his two sticks or upholder companions, at the threshold of the temple of human happiness, from whence he had no trouble to come in, finding the door shut for him; surprised at the new obstacle, and of his being hindered by a polite gate-keeper,



who kindly, with forcible demonstration, informed him that it was in vain for him to pretend to go out of the beneficent house he was in, without having obtained the special consent from his compassionate liberal amputator. Much concerned by the new obstacles, but eager to leave the splendid palace of human felicity he was in, or the hideous receptacle of human calamities and distress; for the purpose obliged to go back to supplicate his officious and generous expert amputator, who not acceding to the wish of his perturbing rebel, answered him, in a sympathizing tone, thus: "What do you want?" To go out! "I cannot comply to your request. You came here to have your leg cut off, and for that you have given me more trouble than if I had done the work. I am to have twenty dollars for that, and I am still willing to do the business for you, and you shall go afterwards, if you chuse." But not willing to obtain his release at such rate, the dejected but unshaken obstinate determined not to leave any fragment of his limbs in the luxurious habitation he was in. To see if he could have better chance, applied to all those he was recommended to go, to get out of prison, and spent all the day in that predicament, being of them the object of their sport, laugh and general derision, until 8 o'clock in the evening, when the jested individual, out of patience of being so long scoffed and detained, went to one of the superiors of the benevolent resort, and seriously told him the situation that he was in, and his having been kept all day, for his not acceding to have his leg cut off. Then a permission was at last granted to him, to go back with his two legs, and to make use of it the individual was very anxious, and notwithstanding the impediment of his limbs, was unwilling to wait the assistance of a vehicle, to be conveyed to his own habitation, as he came, and which for the moment to succeed to reach, he had but for help and



companions, and to uphold his body, his two staves, for swift courfers, which enabled him to perform his journey in two hours, instead of a quarter of one for any other. But glad of his narrow escape, and of having returned as he went, with his troublesome limb; to try if there were no better remedies than the ones that he would no more consent to make use of, then the disgusted of methodical expedient at last determined to follow the advice that had been given to him, of applying to rustical ones. And the said individual, without mentioning the sad circumstance of his leg, made his application to the illogical practice, and obliged to give the answer that was given by the illegal practitioner, on the amputating case; it was—that the foot was bad, but nothing to compare to the generality of those who for sore cases make application, and are always helped. Therefore, without boasting language, the individual was recommended to pay strict attention to the prescription, and that he should not lose his time. Glad of the declaration, and that there were no instruments and cutting to apprehend, the man not kept but few minutes to receive comfort, instead of half a day to force him to be amputated, went off much pleased of his application. But soon after his departure came another individual of his acquaintance, making application for himself, and who gave the full account of the whole event that took place the day before, concerning the projected amputation. Then the same quack, after having been particularly informed of this juggling scheme of methodical art, to make gain, incredible in its nature; but to inform of what quackery can do in such case, and of the usual method of the quack amputation, the same man who did give the narrative of what took place concerning the saved leg, having finished the narration of the predicable event, before some auditors, evidence the same man then was desired to take them for witnesses of what was to be declared by



the quack, concerning the future fate of the leg, doomed by scientific physical capacity to be incurable, and as such deserving to be cut off, to save the body, and rescue it from pain and death; the said individual was desired at his return home likewise to take half a dozen or a dozen of his neighbours, then with them proceed to the owner of the saved leg, and to him tell that the quack whom he had applied for relief of his leg, has declared before numerous witnesses, that his imposture must be publicly proclaimed, if he does not enable the same man who was condemned to have his leg cut off, in six days to walk without crutches, and in three weeks time to have his leg and foot as sound as ever was, and with it, after the time expired, that he must go to shew it to his furious amputator, and k\*\*\* him with it, and inform him of what quackery can do in his case to save legs, and what regular craft does to destroy them. Then to make the quack keep his word, and have evinced the physical capacity and noted humanity, the same individual, free from pain, and also of his shaking difficulty, and without any wooden companion, the same man came to give thanks to his disinterested leg and foot preserver, the sixth day, and before the three weeks were expired, went also to pay a visit to his determinate, skilful, intrepid operator; and to convince him of the life, strength and agility that were left in his foot, and as the injunction was given him, whether the same individual did k\*\*\* his officious benefactor with it, is what one has not been positively informed of, but only that the effect of the quack remedies produced some confusion and rumour among the blessed of the happy resort, and reflected light on the regular art, at the sight of the doomed of incurability. But what is said in the occasion, to inform of illogical art expedient to save amputation, may serve to have manifest the exquisite resources by the supreme Fountain of all good, replenishing the region



of the human ignorant wretched species, and also must serve to elucidate the right that a craft only remarkable for its nescience of the heavenly offspring mysteries, has to boast of compassionating sentiments, and bestow the name of impostor on those who have the knowledge of the Creator's production, and with their assistance preserve human frames and limbs from amputation. Then those who receive the confidence, and who can receive such benefit as the one of being preserved from amputation, may be enabled to conclude, if it is better for them to spend a sum so considerable as the one of the books, to keep their flesh and bones, and perform generous actions, to compensate those services they can receive, than to give twenty dollars to be amputated, lose part of their bodies, and have fragments of them buried, while themselves still alive upon earth. But being on the distressed and impotent limbs chapter, we have to speak of some other cases, as the rheumatism, the gout, palsy, and all the analogous diseases, for which the professors of the regular art have an incredible profusion of names, and riches of words, and a complete destitution or poverty of remedies. Then one must say again in the occasion, as in all others, to be the absolute reverse of the prolifical art of technical denomination, and reveal, that for all those cases one has but one name to give or definition of the cause which produces the effect, which is found in the repletion of humour in human body, and the consequence of want of knowledge of proper detergent to operate the evacuation. Such is the laconical theory or illogical sentiments that rustical etiologist can give of the original cause of human diseases in general, and particularly of the gout, rheumatism, palsy, &c. to which one must reveal, that if the brief definition, making no distinction of cases, evinces great poverty of denomination, one must declare, that also contrary to the methodical logic



- and copious logomachy or words profusion, for those cases, the one who may be termed of quack for his laconical definition and simple lexicography, for what concerns effectual remedies, evincing in those diseases the heavenly capacity, if their speedy virtues had been before worth attention, they should have proved, that if deficient in multiplied names for the disorders, that there is no deficiency in expedients, and in their divine efficacy. Also to prove it, one might cite numerous instances in the behalf of the truth; but to give only a simple specimen of the goodness of the Creator for those cases, must be said, that the certitude of the beneficent operation of His specific must be such, and so quickly felt, that in many instances of rheumatism, gout, palsy, and such like diseases, it has been said before witnesses to those who made application, after several weeks, some months, of their limbs impotency—Before an hour shall be expired, you shall stretch your limbs, walk freely and leave your crutches here, and shall not want to make use of them any more;—to which one must add, that the prediction never failed to be fulfilled, and the distressed relieved in making use on the spot, of the alleviating charitable distribution specific virtues, or of the means of the all-wise and solicitous Author of nature's universal benevolence. And to this speedy efficacy of remedies, one must add, that giving the instruction received by one's framing experience, one must inform the unaware, that no diseases whatever, as the one of rheumatism, terminating afterwards in the palsy affection, is more susceptible of being received after effectual cure as this one mentioned, and that in different manner, which time and circumstance do not permit for the moment to fully explain, but provisionally, as informed by personal experience, must be said, that one of the most effectual causes that can affect any one of rheumatism diseases, must be detected the sleeping on pub-



lie feather beds, or beds in general, into which an immense number of unhealthy beings have left pledge by their sweat of the noxious heat of their impure bodies and diseased ones. Consequently the said bed must be considered as a sponge, concealing accumulation of infinite diseases, all of a contagious tendency, of which the rheumatism is the unavoidable one, and to have the truth corroborated, continually engaged in sedulous observation, intimating with the result of this one made also at the expense of one's framing experience, notwithstanding many times having been afflicted of the same disease by other cause, one must reveal not to have been able yet to sleep upon those contaminated seat intended for repose, without afterwards having been the most violently affected of painful rheumatism, impotency of the part, to which must be added, to have the disorder eradicated, and confirm the truth of nature's dilatory relief for those who expose themselves to danger, and are obliged to make too repeated application to her resources. In confirmation of the truth, for what concerns the rheumatism complaint, must be said, that in one month, sometimes more, one was not so much benefited with the same remedies as those who make use of them; for the first time can be in one single hour, the revelation must serve to inform those who are affected of either gout, rheumatism, &c. that they must not in those diseases, no more than in great many others, expect an everlasting cure when exposed daily to receive from other diseased beings, unaware of it, what must again generate the same diseases in them, and more so when obliged to have continual intercourse with the human civilized race, as much now corrupted in bodies as they are in mind, and when exhibiting upon earth nothing else but the dismal picture of a general infirmary of invalids and manifold valetudinarians, or to tell the truth, a perambulent mad-house, and intoxicated one, in which each individual is more occupied to create



maladies in them, than anxious to have them cured. To those who have no delight in their pain, miseries and death, obliged to give warning of the danger resulting for them, if not avoiding what can promote diseases in their bodies. As it cannot be done without writing, they must acknowledge if the advice of the truth which can be useful to them and others, if the sum they spend for the purpose, and also of receiving relief to their distress, is an immoderate one. But to make the same question to others afflicted, we have to mention some other diseases, also liable to be much affected by the influence of unsalubrious air, and as such must be cited the disorders whose cause lies in the head, as insanity, and the epilepsy, or falling sickness; and this moment having but little time allowed to finish this writing, compels to mention these two cases in the same time. And to justify this want of regularity of making no symmetrical distinction between those diseases, for the purpose of giving the reason why one is induced to associate the falling sickness and lunacy, giving for the purpose the information received by assiduous study of the two diseases, one is obliged to declare to have found great analogy in the affected of epilepsy and insanity, notwithstanding that the last one is not subject to paroxysm as the former, and that the disease is a permanent one. But as those who are affected of the epilepsy are deprived instantaneously of their intellectual faculties, if not operating in the same manner, the consequence must induce to conclude, that the two diseases are of an analogous nature, and to prove it if one cannot make this instant long dissertation, one may only cite one case that can serve to elucidate the truth of the assertion, and also evince in those affections the ineffable and predicable capacity of the physical methodical art. Then for the purpose, one is obliged to mention the case of an individual of the female species, who for three years was afflicted of the most



violent epileptic disorder, to which always succeeded convulsion; and now to have confirmed the analogy of the two diseases of insanity and epilepsy, one must add that also the afflicted being afterwards was in a complete insanity, and then recovered her sense; alternately by fits, convulsion, insanity and rational faculties, and was all day long and night in this situation and distress, constantly passing from one to another. But on such strange case one must inform also how was operated the transition, which, more extraordinary than the case, was thus effectuated by spell of sneezing, before or previous to each affection, which the last one afforded momentary rational faculties to the most afflicted mortal, like if it had been extended for her to behold the magnitude of her horrible situation, which also so new in its nature, attracted to contemplate it the legions of the tutelary terrestrial angels of the place, or the beneficent skilful and potent diseases Herculean destroyers, health restorers, & long life bestowers! who surprised at what they saw, and amazed by the oddness of the case, gaping, wondering, aghast & finally acknowledging they never saw nor heard of any of the like complicated disorders. But to have them effectually eradicated, all concluded for puking, bleeding, and the anodyne catapodium or opium lulling pills, and with that the liquid silver one, or the purifying salivating god mercury, adding to such efficacious specific the infallible modish forcible purging ingredient, or the lenifying arsenic one; so that for three years running the puking, bleeding, salivating, lulling and arsenic purging, and that in a copious manner were the physical bliss bestowed on the methodically and clinically attended individual, to which was added the cauterising the head, and the sapient attender at last having found that the blood in the drained being did not generate contrary to the methodical creed of sanguinification, so speedily as the doctrine assert, then after having exhausted the juice of the frame,



wanting also to have the last one of the head, then for the purpose, that part of the placid creature not having much left, neither in her head or any other part of her body, but to have some issued out of the head of the methodical patient, it was put near the fire as could bear, and then the veins of the temples were opened, and the head squeezed as hard as the being could endure; thus was the innocent means that have been made use of by the regular art; but by the little fluid that could come out, it had manifested, that the hand of methodical heroes to make the human body liquidous, have not a talisman or the magical power ascribed to the Pegassus horse foot, from which by stroke of it, a clear fountain spouted out. But also to make the blessed individual receive the benign caustic grace in its plenitude, having found the skin of the head too thick to have them diffused; it was cut open, and the scull made bare, then the bones scraped, and the linifying caustical ingredient applied on the part. But notwithstanding all this forcible expedient, made use of by the most capacious and learned of the physical methodical art, due to the strength and youth of the obedient patient, not having succeeded after three years of such beneficent attendance to have dismissed as usual the legally tormented and tortured object out of the world. Therefore, now we have to mention what the quackish opinion was of such case, and what was predicted that could be done to deserve the name of impostor; then like the eminent contemplators, nosological sages, having been invited to see the strangely afflicted of complicated diseases, and to be brief on the subject, and give the exact answer of the question made to the professor of the quackish practice, and his sentiments concerning the distressed individual and her baneful situation, the opinion was, that notwithstanding the multiplicity of the cases, by the undertaking to expel them, if not entirely eradicated, that four and



twenty hours ought to prove sufficient to check the diseases, and three or four days have them completely extirpated out of the notable patient or victim. But without other digression one must affirm, that by the trial, the prediction had been fulfilled, and in the fixed time the afflicted of insanity, epilepsy, convulsion fits, and by regular art excruciated, emaciated, squeezed, mutilated, for three constant years, in less than a week, by a vulgar one, free from torment and diseases, was restored to peace, health and sound reason and sanity. Such is the irregular exploits that nature's vernacular productions can enable to perform, to deserve to have bestowed on their virtues, by the regular, salivating, bleeding and puking art, the name of quack remedies and imposture. But although to more completely inform in those cases, of the heavenly Healer's wisdom, evinced in the divine efficacy of His remedies, one might in their behalf cite other diseases of the same species. But still more complicated and difficult, in which the terrestrial supplier of beneficency, has been obviously manifested, a hint of what has been done by such help, is only to inform those who apply for those disorders, that if taken in their origin, by the experience acquired, that few hours must be sufficient, if properly attended, to restore the insane to their intellectual faculties. Likewise must be said, that after long while standing, as the generality of those beings are so unwilling to submit themselves to the use of remedies, and the having been always too much engaged to attend those cases, prevents from being able to give a positive answer of the success that could be obtained on long standing cases. But for what concerns the epilepsy, based on innumerable instances of success obtained, one is authorized to assert, that very few if any of those cases, if properly attended, and have perseverance in the application, could prove their being of an incurable species, notwithstanding that one must



observe, that it cannot be done without difficulty, when having become habit in the body, and subject to periodical time, hard to break off, and more so when those who are subject to paroxysms of the disease, are easily affected, and so liable to have their access by the breathing only a contaminated air; serving to corroborate the assertion that has been given, concerning the influence of unsalubrious vapour, and to the eyes of the observer it cannot be more obvious, than in those disorders when generally so suddenly affected of their diseases, wherever they are exposed to breathe the vicious effluvium of a resort of people; which must serve to confirm the accuracy of the persuasion that one must have, that the effluvium issued out of human bodies is of a pernicious tendency, and proved in those epileptic diseases, when immediately affecting in breathing the tender part, or the one where does reside the cause of the diseases, indicating the injury it causes to it, by instantly giving a paroxysm or fit of the disorder, and which must induce to compare the effluvium proceeding from the reunion of human mortal beings, by the sensation it operates in the head of the affected, to the one of electricity, or to a spark of fire reaching some pyrotechnical substance or gunpowder, and suddenly consuming the mass.—Then to inform more completely of the dangerous consequences to which are exposed those who breathe the impure air evaporated from the human species; thus if the complication of this subject does not for the present permit to make long disquisition upon it, provisionally one must give a general warning to those who are afflicted of diseases of the head and epilepsy, of the danger to which they expose themselves, if not avoiding the breathing confined air, and the one of resort of many individuals in general, and in order to inform of the pernicious effect that the breathing the air of diseased mortals does produce in general, and upon



every body; to prove it, being this instant an obvious evidence of the truth, after having been so considerably injured by the having been constantly exposed to the air of cancerous disorders, now extremely affected by them; but as related already, by the efficacy of remedies made use of until the present time, having succeeded to dispel the baneful diseases, which for long while have made and still continue to sprout out on many parts of the body. But with respect to the last affection and most dangerous one, as related before, having felt in the internal part of the head, and in its cavities, indicative symptoms and certain ones, that the direful disorder was working in those impenetrable parts, and notwithstanding the extreme difficulty to make use of effectual means to succeed to check the increasing disease seated in the invisible regions of the head, having at last succeeded in some measure. But to continue to inform of the effect, and also of the concomitant consequences of breathing contagion, so generally instructed, once more one is obliged to cite one's self for specious proofs of the truth, and repeat, that by the having made use of the necessary expedients, for the purpose of diverting the cancerous infection that was breathed and breeding in the membranes of the head, their accumulation was such, and the effect of the means employed so powerful, that the removing of the recess, as mentioned already, has paralyzed one half of the head, and that the stroke was so formidable as to affect the intellectual faculties, by a continual scotomny or swimming and roaring in the head, and beside that had contracted all the muscles of the side affected, and caused a complete impotency of motion, crisped in a manner the tunicle of the eye, or the skin that covers the one affected; also sloped the function of the optique nerve, swelled the same eye, and kept it open without motion, and made it exuberant. Thus completely the stroke having nulli-



fied the nervous system of that part of the face, it had also with it impeded the organ of speaking, and the sense of hearing, of sight, and operated an enormous disfiguration, by the having twisted the muscles and the mouth, numbed the flesh, stretched the skin, and for inflexibility was comparable to a piece of dried leather ; and likewise to have demonstrated that one had made no mistake in believing that a cancerous affection was the cause of it, and seated in the internal part of the head, by the means employed to dispel the disorder, palpable specimen of it was brought externally by the nose and ear, of a convincing nature. But if the narration of the operation produced by the may be temporary means employed to prevent the sinister consequences of the woful diseases, is not in the intention of occupying any one of personal concern, this moment the narration must be deemed indispensable, to intimate with the danger of the influence of breathing a contaminated air, and must serve also to give the certitude, that if not suddenly affected by the consequence, the head and its cavities indicate to be a receptacle, into which remain an immense accumulation of noxious humours, received by the intercourse with human diseased bodies ; and in the support of the assertion, as effect of the repletion, one must be enabled to account or attribute the cause of human face decrepitude, sooner evinced in that part than in any other, eyes disorders and blindness, deafness, craziness, &c. due to the connexion and general ramification existing in this chief part of human body, by which the pores, capilaris or small veins, become filled up with morbid substance, the blood draining in those parts afterwards, living humours producing shrivels or hideous wrinkles, increasing successively with the years, & on the human face displaying a dismal caducity. The experiment instructing of the fact, the relating of it this moment also is in the intention to have confirmed and acknowledged the dilatory



help that must expect those who expose themselves to receive diseases by imprudence, or by exposing themselves to the contagious influence of the air of diseased beings. This declaration likewise is to inform of the truth of the expedient of nature's slow efficacy, when having to relate, that after almost three months of the paralytic stroke of the face, one is obliged to declare not to be yet entirely eradicated of the affection, when having begun this writing with the origin of it, and continued it, although being so much affected in sense and faculties, and which work by all appearance shall be terminated before the complete cure shall be effected, speaking only of the external one; which shall not be much more than three months, usual time that has been employed before to finish other writings as well as this, and having done this in such critical situation, must prevent to be surpris'd at its defects, and must serve to inform of the chance that one has to give correct composition, beside many other difficulties to contend with, not of a less hindering tendency. But by the baleful personal experience acquired concerning the effect produced by the having breathed the impure air, and contagious one, of diseased human beings, the relating also of the pernicious result must serve to instruct those who conceit their being in a propitious state of health, real or erroneous with respect to the injury that they can receive from the sickly ones, that they must compare themselves to an empty vessel, ready to be filled up with any substance; or to give a more explicit idea of their situation, they must compare their bodies based on personal consummated experience, to a rich piece of ground, put in a good order, and in which seeds of any sorts can get roots, thrive better and quicker than if they were sowed on unsuitable and barren land. And consequently, they who receive the information, must not be surpris'd if the generality of mankind, also unaware of the truth of their



morbific situation by it, and their being repleted with seeds of various maladies, evince not to be so liable sometimes of being suddenly affected by the diseases of others. But to confirm the fact, likewise giving the result of experience of one's frame and the observation also made on others, one is obliged to tell that all sorts of diseases that until now have been received by attending the diseased afflicted of them, they generally have made more rapid progress in twenty-four hours, than they should have done upon any other unhealthy individual in one month, and may be one year; and that if effectual means had not been made use of to check them, one soon should have been destroyed by their malignancy. Then the little impression that sometimes contagious diseases make upon some individuals, must serve to demonstrate the accuracy of the comparison that can be made of human disordered bodies, and ground infected of growing weeds, smothering each other, and leaving no chance to any other to take roots and make a transcendant appearance. But before quitting the chapter of the damage received by the breathing unsalubrious air, and the having the cavities of the head, and passages of the respiration, obstructed by an accumulated morbid vapour, for the unavoidable consequence, giving on that also the result of study, one is authorized to ascribe to the accumulation, all the disorders of the eyes, head, catarrh, &c. But for what concerns the visual sense, or the one of sight, to mention what has been done and what can be done, to deserve from the regular legal methodical scientific of the light of their art, mortal enemies of human ocular sense, or skilful bestowers of blindness, the name of quack and impostor. Then by thousands one might cite cases in which to prevent the affliction, the heavenly paternal goodness and wisdom had been eminently manifested, by success obtained by the miraculous efficacy of the universal Creator of bene-



sufficient remedies. Although in this occurrence one might mention some notable instances, to have evinced the great capacity for expelling the diseases of modern oculists, if the multitude of blind population existing upon earth, is not sufficient to inform of the skill for blindness of the duly graduated licensed member of the privileged art; but to promote cecity, one must reveal the infallible expedients employed by the expert professors, and the marvellous prowess performed by their vivifying dulcifying vitriol colyrium, sugar lead, &c. To instruct of their exquisite quality, to succeed to bestow on the eyes a permanent obscurity, one must say, that many individuals after their use, and beside for sore eyes, having received the bliss of bleeding, puking, salivating, &c. for months and some for years, effects of the benediction, and for peculiar bliss having exchanged their sight dimness, for one of stone blindness, and unable to discern the most bulky and ostensible objects; but at last, tired of the methodical art, and of its regularity, and of their sight opacity, not wishing forever to see nature in full obscurity, the sectaries inconstant applied to rusticity, to again have the capacity of beholding the firmament in its full clarity. But to be brief in the narration of what effect for them had been the heavenly dispensation, one must tell, that in one week's time they have exchanged their cecity for a bright perspicacity, and to be clear, as their sight got afterwards, one must tell, that with their naked eyes they could distinguish the most distant as well as nigh minute objects. But without spending time in informing of the universal Benefactor's wisdom's creation, conspicuous for preserving human sight, to have a specimen of His paternal heed; for the purpose, authorized by experience, one must tell, that for cases of eyes, if applying when first affected, beside effectual means of preservation, out of one million of diseases, not one



should prove fatal, or to be of a blind tendency. But for the diseases of eyes, as well as for the generality of others, as those who make application wait to the last moment and until all is wasted, in which circumstance one must be candid in telling the truth, and assert, that the Father of nature affords to the needy remedies to repair damages, but none to create anew, what has been once destroyed, which is mostly the situation of those who apply for relief of blindness, and especially after the having experienced the effect of the beneficent regular art of cutting and burning, &c. One may easily infer of the injury caused to the sense of sight by violent expedients and acrimonious humours, also where this last long assailing the sense, if reflecting on the complicated and fragile contrivance of the tender organ, and its complicated and minute symmetry, and the frailty of the optic nerve, so apt to be impaired in its motion. Therefore cogitating on this minute economy of the visual sense, and the common blind dispensation of the regular physical art, principally for what concerns the eyes, for the advantage of mankind, the professor of it ought to follow the advice of the modern brethren of the bleeding practice's sincere antagonist:—"Whereas the fact is, that in no inconsiderable portion of cases, the best thing that could be done is to let the patient alone." Surely those who are afflicted of sore eyes should do better to let them alone, rather than to apply to regular art, to have them burnt with vitriol, or the sight destroyed with sugar lead, and be operated with cutting knives, probe, &c. and become stone blind afterwards.

But before leaving the circumscribed information of the solicitous attention of the Creator of all things, for alleviation of human miseries, although for the cases having already mentioned the Divine solicitude of the heavenly Dispensator for the help of females in labour; to inform the hapless and



helpless female sex of the Creator's compassion, one might cite multiplied circumstances, in the support of the truth, to inform them of the Divine benevolence, as if one should relate, that due to the provident source of bounty, by the expedient of the Divine dispensary, some females had been delivered without difficulty of dead children, although for more than a month in them deprived of life; others of enormous false conceptions, reduced to the last stage of existence, and great numbers, subject to the most difficult and perilous labour, delivered without any, by the Divine assistance bestowed on the terrestrial genuine specifics; others, to prove the little difficulty that they experienced in their labour, quit their beds afterwards to eat their suppers, as usual, with the rest of the family. To those circumstances one might mention many others of a more extraordinary nature, which only could prove, not for the distributor to obtain eulogy, but to give thanks and glory to the wise celestial Author of female beneficency. But instead of having this ill-fated sex generally receive the heavenly blessing in their labour, and return homage to the solicitous Author of the dispensation, and entreat Him to enlighten mankind with the knowledge of His wisdom; contrary to that, if one had to relate, that a species of human beings find delight in beholding the distress of females in labour, and their sympathizing hearts also in hearing the groans of torment of the most afflicted part of human species, in their reproduction; and not to be deprived of their enjoyment, if one had to mention, that to prevent those unfortunate creatures from receiving the benefit that the Heavenly Alleviator can bestow upon them in their travail, by His wise creation, to force them to be excruciated in their travails, if a league was made for the purpose, or an effectual conspiracy combined, by legal, methodical, notable and special pain, torment and



death prodigal dispensators; but if such enormous barbarity as the one of hindering those miserable beings, in hard labour, from receiving the advantage that the Creator and pain Assuager can afford to their situation, should have taken place, or still be done, or hereafter should be done, and fascinated by prejudice and habit, if those females believing not to be able to be delivered without the presence of woman's labour, of laborious salutary angels, and should want to be attended by them, and if those compassionating beings, reciprocally bound, should refuse to go where those females should wish, to make use of the same vulgar remedies which they had seen some other distressed females assuaged, and being by their use rescued from distress and death, and without any inconvenience, milk, fever, &c. speedily restored to usual health. But to prevent such hateful novation to take place, if a coalition was made, and this humane resolution taken, which rather leave females perish, than to suffer them to make use of what the lethiferous art term quack remedies. Then the tenour of the agreement, if it was real, forcibly should give room to conclude, that those compassionating beings are born to torment and distress the human race—although with the look, shape and human face—and that upon earth those beings may be nothing less than what they are taken for, and what they may appear to be. Then could it be denied, that any one is justified in making such conclusion, if seeing such profligate convention made, and observed against the relief of those female ill-fated beings, specially destined by the Creator to preserve human species upon earth, and instead of their being advised to have recourse to all means that can tend to their amelioration, ferociously prohibited to them, and atrociously constrained, for their difficulties in bringing forth, to have recourse to those who have to help their distress, miscarriage, hard labours, and deliver them of their



travail, obliged in the occasion to make use of the regular technical expression, or the Grecian one givento their barbarous instruments employed to have the females delivered in difficult travail, then must be cited, their benign diaphtra, or the horrid tool contrived to enlarge the womb, and also the racking embryothlastes instrument, or the one serving to break the bones of children in every direction, and afterwards the hamulus, or the expeditive one, serving to extract out after killing of the children from the womb ; so that mangled and torn to pieces, and by shattered limbs and lifeless fragments, hooked to the world, to serve as food to the verminous population. Such are the blessed means and alleviating resources that the despotical physical art can make use of to help females in difficult labour, and which by their sovereign protectors are allowed to make use of sooner than to apply to genuine resources prohibited to them, by which virtues the Divine Healer can demonstrate His solicitous beneficency, in dispelling their distress, preserving their progeny, and soon restore them to their former state of health. But to justify their merciless method and expedient of slaying in the womb, and extracting afterwards, children with hooks to the world, as the privileged methodical children slayers avail themselves of the sacred writing, to persuade credulous females that for them to be delivered without pain and danger is acting against the scriptures, intimating, as they say, that females shall bring forth with difficulty. Upon such serious matter, if none without guilty impiety can trifle with the awful word ; therefore, without deviating from the respect due to them, may be said, but bound as mankind obviously demonstrate to be upon earth, to insuperably live ignorant, suffer and die, how can any one pretend to clearly understand the true meaning of the expression of the sacred book, when within itself is mentioned to be a sealed one, and as such al-



so acknowledged by the most pious and revered, of  
 the mysterious expressions contained in it? There-  
 fore if not competent to interpret the real meaning  
 of the words of God, one is obliged this moment  
 to profane them, to have evinced the wanton prostitu-  
 tion that is made of them by artful contrivers, to serve  
 the rapacious & barbarous interest of crafty schemes,  
 and it must be done for the purpose, without spend-  
 ing long time in disquisition, to open the eyes of  
 females, fascinated by insidious prostitutes them-  
 selves of the Holy Writ, pretending that females  
 should act contrary to the Creator's intention, if ap-  
 plying in their distressed labour wherever they may  
 have the hope to obtain relief, and by that save their  
 lives and the one of their offspring. To prove  
 the notorious inconsistency and blasphemy of this  
 interpretation of the divine writing, one must ask  
 to the deceived females, if by the doctrine that they  
 are followers of, they are recommended to destroy  
 themselves and progeny. Then answering in the  
 negative, and obliged to urge that they cannot do  
 it without committing enormous crime, and trans-  
 gression of their own Maker's command, and His  
 sacred writings, hence how could He be offended  
 and females commit trespasses, by the applying where  
 they have the certitude to be alleviated of their  
 distressed labour, and by that save their own lives  
 and the one of their progeny; and more so, when  
 the sentiment of self-preservation is the dictate of  
 nature, implanted in all living creatures, and the  
 one of preserving progeny the innated eagerness  
 evinced forcibly even by the most ferocious animal  
 of the earthly creation? Then without demonstrat-  
 ing to have less feeling for their offsprings than the  
 most irrational and sanguinary animals, how could  
 females explode or not seek for the help that can  
 save themselves and their own generation? To this  
 may be added, that if the implicit supreme will was  
 to have females in labour suffer and perish them-



selves and offspring, how should efficacious means have been found out by the one who has in all instances proved by their beneficent efficacy, that the Creator of the human race has not created the female sex for the express purpose to be in their reproduction the most miserable and distressed creatures of the earth? But without extending the disquisition that could serve to obviously detect of the artifice, and inform of the insincerity of those who avail themselves of the contents of the sacred pages to persuade weak minds that there is infraction in females in applying for help in their labour; to have the stratagem more glaring, being in that situation, then the same females may likewise avail themselves of their guardian angels' assertion, by telling them according to your belief females in travail cannot seek for the relief of their pangs, without deviating from the will of God, manifested in the venerable pages; then religious and capacious expounders of the Divine will, availing yourselves of such supreme authority, one must trust you must acknowledge that those who give relief to those females' distress in labour, must be deemed as much guilty, if not more, than must be considered those suffering creatures committing the transgression. Then if obliged to answer in the affirmative, have not females good chance afterwards in their turn to question their officious and pious true believers in the holy scriptures, and the competent interpreter of Divine intention concerning themselves, the one they have, and the motive of their coming to them in urging that they come to give them assistance? For if they cannot, according to the pretended faith of the methodical physical divine casuists, be effectually alleviated in their distressed labour, without those who give it to them themselves committing transgression, and the bestowers without consequently to be more guilty than they are conscious of the truth, and coming in the intention to give assistance to fe-



males in travail, they may say, how can you expose yourself to become a disobedient and infractor of the will of God? When according to His will, as you assert, females without help are condemned to bring forth in pain and agony their progeny to the world. Enabled to make such question to their officious and scrupulous corporeal divine, the same distressed females, also, to be completely instructed by the competent expounders, and have more explanation of the sacred pages, they may interrogate them concerning the species of female that can commit transgression in applying for relief in labour, and those that must experience pains and torment in their reproduction; by the consistent reason they may say that it is an undeniable truth, that all barbarian females are delivered without any material pain, and dangers to prove the truth, they may tell to their religious defenders, and advocates of women distressing labour, and that those uncivilized mortals, females without any difficulty and inconveniences, in general after their having without regular attender brought forth, go to the first spring or rivulet, and wash themselves, without any accident, or to be exposed to any injurious consequences. If this truth is too much known to be contraverted, that females Tartarian in every part of the world bring forth in the same manner, the civilized ones may ask to the pious partisans of their excruciation, and scrupulous opponents of their alleviation, initiated as they are in the mysterious meanings of the passage of the sacred book, if those females commit transgression in being delivered without pain and danger? Females in labour may insist on their religious hinderers and objectors of their relief, to give solution of the matter, and may add also the question to their Godly observers of the holy scriptures, convinced as they are that there is no help for females in travail, why do they go to them, pledging themselves that they have the power to do it, and



for the purpose giving them to assuage their pains, in general their pretended efficacious specific, which in fact is nothing but the lulling catholicon, or the laudanum essence of stupefaction, and for such eminent service make enormous charge to the distressed in labour, to those charitable and faithful observers of the Divine writ? Beside they may tell relying on the interpretation that you give to the word of God, that females must have painful and perilous labour; consequently all means that they can make use of, must be for them more detrimental than beneficial: then in this axiom not contesting the fact, you must acknowledge yourselves, and with you all the brethren belonging to your methodical physical confraternity, to be the special instruments in the hands of God, destined to distress, aggravate and torture females in labour: and these females, from your assertion that they act against the scriptures in having the belief that they can alter the Supreme doom and be alleviated, are authorized to look upon those who confirm the truth by the torment that they effectually bestow upon them, to be nothing else but incarnated malevolent genies, in human shape intended upon earth to punish mankind, and consequently females in labour: this is the conclusion and reply that the generality of female sex can make and give to their methodical officious attenders, when pretending that their pangs and agony are the fulfilment of the sacred authority, and when hindering them to apply where they have the certitude to be effectually alleviated. Thence by females in labour the hinderers of them to be alleviated, and the compellers to have them delivered by martyrdom, and exposed to lose their lives and the one of their progeny, must be considered by females in travail as destined instrument tormentor, or flagrant deceivers and barefaced impostor, and may be both by the consistent reason that they go to females in labour, in asserting that they come to give them help,



which according to their pretended creed is against the scriptures, and that contrary to that, the mutilating excruciating the mother and offspring, is the bliss they generally bestow, and that for those services, they are despotically bereft of their properties for aggravating and also lethiferous service; hence such is the candid answer and conclusion that females in travail can make and give to the sincere religious advocate of their pangs, when to prevent them from being rescued of them, hypocritically they are availing themselves of the holy words.

This digression was this moment necessary, for the purpose of having elucidated in a clear manner, with regard to females in labour, the pious sincerity of belief in the sacred pages of those whose righteousness and humanity pretend that the females in labour are rebellious against the Divine prediction in seeking for preservation of themselves and progeny. Then the appraisers of modern virtues may determine which side the guilt, trespasses and iniquity can be found, and those who deserve the names of quack and impostor. Also the information of the Divine efficacy of the indigeneous heavenly Healer's remedies was indispensable to be given to those who receive them, to enable them to decide, if after their having been tortured and emaciated in purse and body, by the bestowers of fictitious expedients, on the being prevented from receiving the mortiferous dispensation of a privileged art, they may determine if the condition made to their restoration to life and health of doing good to others, must be deemed by them to be of an unreasonable species, and to conclude on the matter, referring to the decision of the judicious, likewise one must submit to it the following question, namely, if the having continued a pursuit until now, in which one has received but contagion, calumny and stigmas, and exhausted in it life and property in doing good, and in the view also of acquiring ex-



perience concerning the cause of human maladies, and their proper remedies, and this moment having succeeded in the attempt, and by laborious work, sedulous observation, having acquired an unprecedented knowledge concerning the cause of human diseases, their various affection, propagation, and the one of their aggravation; then they who are taken for special umpire now must judge if this immense knowledge must be totally buried with the individual, when at the expense of his life and estate he has acquired it? Inferring of their negative answer, thus by the permanent and extensive practice having acquired the conviction of the destructive effect of the barbarous regular art bleeding, they must decide if must be kept unknown the not having been able to help so much in a month those who had experienced this prevalent expedient of the methodical physic scheme, than others in one day. Then without a general advice, must one leave those unaware victims, of the havock caused to human population, and the enormous injuries which those who submit to it experience in leaving themselves to be deprived of their vital liquor? Also instructed so severely by bodily instructions, concerning the danger resulting from the breathing a foetid, morbidic or contaminated air, and the one of a resort of people, without giving warning of the consequence, must one keep to one's self the experience acquired of the pernicious effect that is unavoidable to meet with the diseased beings intercourse? Likewise by innumerable instances of the most convincing nature, must be kept secret a multitude of victims and young infants having had chance to inspect the manifold miseries implanted into them, with the modish or hellish vaccinating process, which by its disastrous consequences may be compared to a Pandora's box, or to a modern Moloch divinity, and worse indeed by its result, for by the bloody tophet sacrifices, children lost their lives, and by the vaccinating ones they



are left upon earth to live in torment and infirmities, and be a burden to the world, and to themselves and in a lingering state they seem to remain alive only for the purpose of propagating the multiplied infections that have been introduced in their deformed bodies, and to convince of the solidity of the assertion of the nosological virus blifs, or the vaccinating diseases creating virtues, one must relate the predominant ones that the sedulous survey of them has found to be bestowed on the young inhabitants by this patent invention, must be said, the generally viciating the blood, and afterwards giving samples of the effect, by prevalent cutaneous diseases, such as cankerous, scrophulous, scabious, leprous infection, others have been found consummated by hectic or flow fever. These are the most general gifts of the vaccine dispensation that have been found profusely diffused on the innocent victims of the invented fashionable scourge. Then by the practice and examination having acquired the full conviction of the enormous damage caused to the human species by the vaccinating scheme, then without information of the cause of their diseased children to the parents, must one continue to give them remedies and leave them to be blindly infected by all sorts of diseases, and leave them ignorant that as proof of the celestial bounty for those cases, known by the name of small-pox, &c. none can be so easily, effectually and speedily eradicated out of human system, and that one day proves being sufficient to expel the contagion, without leaving any trace whatever of its having visited the frame of the infected. Then to give such essential warning to those of mankind anxious to preserve their progeny, and also not have them be replenished of diseases, introduced into their bodies, and by them linger and perish afterwards, the judicious must determine to give beneficent instruction to those who make application for the cure of manifold diseases,



if the giving them advice of the cause that has created them, and of what they must avoid in future to preserve themselves from the same maladies, must not be deemed of an absolute necessity, and acknowledging the urgency of intimating mankind at large with the cause of their miseries, the perniciousness for them of making use of the remedies generally employed by a privileged craft; and how could those detections and other information be given without many printed writings, and when printed, how could they circulate and be useful and be perused by any, when experience has informed that the indifference for life in latter time is such with mankind, and the blind subserviency for an excruciating and deathful art, and when its formidable influence, has reached such degree of power, and so far extended its despotical dominion, that nothing to subvert it can succeed but miracles, performed by the universal heavenly Master, and who also can succeed to open the eyes of the living race of human species, when so inveterately besotted and fascinated by their rulers, and when so unwilling to know the degree of subjection they generally live all in, and the martyrdom they commonly experience from their physical despots, and likewise without a supernatural help now identified with their manifold infirmities, denoting to be satisfied with them, exploding any means of amelioration; how can any one succeed to persuade mankind that their distress is not natural to them, and that to have them alleviated, the wise Creator of the race has not intended to have them recourse to exotic productions, & to fictitious ones, & give them the preference over the natural ones? And that for the purpose He has replenished the earth with specific; how then could any one dare to tell the truth of the detrimental tendency of those foreign articles, and succeed to be heard in the age of universal traffic and speculation, and when the same articles offer chance to make great gains upon them?



Then the making use of vernacular ones, injurious to the general commerce, must increase the number of enemies and opponents of the circulating work, when detecting the perniciousness of the dear objects of gain, and to those numerous adversaries the informers of the obstacle to succeed in the attempt, add the reluctance of pride to become agent of the circulation, which is a shame for her fervent sectaries. On that score, it cannot be denied, that pride and good actions are always of an incompatible nature, which must serve to diminish the surprise, if the pride zealots are averse to promote the vulgar circulation, and to instruct of the motives of their admittance to the new benefaction. But for what concerns the worship of pride, seriously cogitating on the present state of wretchedness of mankind, and especially of those who pretend to be superior to any other species in faith and religious principles, and urge their being the strict observers of a religion which one of the peculiar characteristics is humility, charity and equity, absolute reverse in practice if not in assertion, of the doctrines; and for what concerns pride, the observers cannot help testifying their surprise, that a monster like the one of pride has universal altars among the followers of the most humble doctrine, and has established her despotical power with believers in holy writ, which consequence must authorize to conclude, that in the age of sincerity, the reverse of the declaration must be believed, without being exposed to make mistake of the truth. But for what concerns the pride sectaries, one is justified in doing for them what can tend to humble them, when the trespasses of the proud are so notoriously odious to the sovereign Legislator and universal Dispensator of injunction, so plainly manifested in the following explicit words.—Job, chap. xi.

“Cast abroad the rage of thy wrath, and behold  
“every one that is proud, and abase him.



“ Look on every one that is proud, and bring him low, and tread down the wicked in their place.”

This is not ambiguous, and is the genuine language and sentiments concerning the proud, of the Most High; and what more plausible information can have mankind of the abhorrence of their own Maker for pride, and in the age of it, when the worship is the exclusive one, what better proofs can give mankind of their notorious transgression and disbelief in the accuracy of the holy words, irrefragably demonstrating their utter destitution of faith in them, and obviously evincing their general propensity for pride? To prove the fact, it is an undeniable truth, displayed to the eyes of the spectator, that the inhabitants of this planet, and especially the pretended followers of the gospel, but end of all pursuit is to acquire immense riches, by the assistance of which they wish to be enabled to make a sumptuous appearance in the world, and by that outshine their neighbours, endeavour to be superior to them in all respects, and afterwards despise their mean exhibition, and likewise the one of the humble and the needy, low people, and scoff at their poverty. This propensity being the common one of the righteous species, what better proof can be given that the modern time is the one of pride worshippers, and not the one of faith in Divine sacred words of God, so plainly instructing mankind of the detestation of the Author of injunction for pride? Notwithstanding their emphatical faith in the writing of the Most High, by their actions the observer of them is obliged to confess, that at no period of time less was demonstrated, more urged and less practised, which may induce the appraisers of the prevalent sincerity, to call this age the one of duplicity, in which every one's most serious employment is to conceal the truth, and in that by various ways, and to be enabled to succeed to hide the reality from being known, for what concerns the deformity of



heart and mind, by the tongue's fair words and expression, are profusely and artfully uttered; and for what concerns also the deformities of body, to dazzle the sight and hide imperfections, glittering finery and ornaments are the common instruments made use of to cloak of human bodies the heterogeneous shape, in which the one of the most deformed by nature pride finds the most fervent zealots; but in that not susceptible of being affected by the contagion of human minds, and with regard to pride, one must confess if not being one of her followers, to be the one of Job's injunction, and be a violent antagonist of her powerful sectaries, and by that strictly follow the supreme command, and to have in their fulfilment a particular satisfaction in humbling pride, when opportunity is offered, and to have pleasure also in mortifying haughtiness, when the occasion occurs; but to terminate the reflection that these two modish monsters can suggest, the beholder of their prevalency must be at a loss to explain the cause of those propensities, in modern human species, and what can induce them to be proud of themselves, one may question them, if it is while alive the being affected of manifold infirmities, and to be the receptacle of verminous population, be devoured by them before, and after death and consummation not to become the lofty bulk of a nut shell of dust; if the being the most ignorant, miserable, deformed and ferocious creature of the earth, can give the race claim to pride, one cannot deny, that the present living human species have title to be proud of themselves. But to return to our subject, concerning the objection that may be made in regard to the circulation of the truth, by the medium of the appliers, may be alleged poverty, which must be prevented from making application. On that score, also, giving the result of study and long practice, one must declare, that in general what is termed poverty, like the opulent cast,



having their share of pride, to explode vulgar means, and besides reduced to the most degrading labour and drudgery occupation, to get a trifling pecuniary compensation, by the difficulty they have to obtain the metallic substance, or its images, filthy digested rags, and by their trouble judging of its value and of the good they may receive from it; therefore, like the generality of mankind, reluctant what is of an easy getting, to apply to what is of a difficult one, and believing that what costs nothing must be good for nothing, then the unwealthy class, and with them the needy ones, fascinated by the prevailing maxim and general custom, for the relief of their distress, scruple not to apply, like the richest species, to the most noted and dearest excruciators of the mortiferous art, and scorn the one of nature and of an humble tendency. But as nothing can be found by mankind without inconveniences, to this one may be answered, if forever the individual can exist in lavishing his life and properties to give relief to the generality of the distressed, without any support in the pursuit, and contrary to that, having the major part of the human species for implacable enemies, and even among those who have received the most important services, and beside when living in the age of metallic rapacity, in which nothing is sacred, to obtain the vile substance, some more vile, rapacious individuals may have not hesitated to have defrauded their disinterested alleviator of the resources which had served to their alleviation and the one of others. But unwilling to believe in iniquities, when so generally and artfully masked by pious words and doctrine, none would suppose that such instances could be found; then to persuade the incredulous admirers of modern age justice and perfection, and to convince of its perversity, one must wait until a circumstance occur of an individual who should reward his benefactor and preserver of life, assuager



of pain and impotency, and a bestower of health and rescuer of poverty, and one must wait until that time, and when one shall be enabled to mention, that to pay all this service, the same individual should not hesitate to bereave his benefactor of his honour and his properties, and the one of the distressed, and to forge in his head claims for the purpose of succeeding in his fraudulent schemes, and to make believe in his veracity, and in the falsehood of his charitable benefactor, scruple not to swear before God and man, and also on His sacred words, of the equity of his pretension, and by the purjuring oath, and with a venomous tongue, try to effectuate an incurable wound into the honour of his bestower of multiplied benefaction, and without shame and remorse to consummate his profligacy, pour a poisonous and bitter gall into the same wound that his atrocious mouth, agent of a profligate heart, has created in his name. Then if such instance one day should take place, or should be related as having taken place, then may be the believers in modern virtues and probity, changing their opinion, should conclude of the age frightful pererfility, and more so if one was enabled to add, that to complete the monstrous debaseness, the same diabolical individual was protected and zealously supported and defended by friends of good action, vomited, one should infer, for this occasion, out of the hellish region, and that at their head a Tyror, not novice in case of deception, by the diffending of them, to acquire great gain and extensive reputation, or a nescious, audacious, bare-faced ignorant, wanting to become significant, & to surpass with his aspic tongue all the expert veterans, and be taken for an intrepid Achilles, in exprobatng virtues, and defending monstrous iniquities, and with the arm of calumny for crime to obtain indemnities for the purpose, before having reached the age virile. having quitted his tattered frock juvenile; and to inform the amazed



vexed at his audacity, that for it and his precocious dexterity in the defaming skill, he was the favourite darling and the predilected pupil of the devil! And inured by him to defend trespasses and all sorts of iniquitous actions, and for them succeed to obtain compensation was upon earth the faithful agent in his legal profession of his wise professor, or hellish centaur Chiron, and of him by his exploits denote to be the symbolical representation to protect, defend in his incarnation a depredacious monster, disgorged out of the Tartarus or Phlegethon, to disgrace human race by vile and infamous actions!!

But to succeed for them to obtain reward and equitable compensation endowed of an aspic tongue, to operate defamation, to be helped in the attempt by suitable authority, at the head of the champion consanguinity, advised by the satanical scholar to evince integrity by granting food for the fresh water shark voracity, and quench his thirst infallibility! Therefore to succeed must be snatched the balsamic cup out of the hands of charity; but notwithstanding that in this occasion one cannot vouch one's self of being infallible in matter of prediction for what concerns this incredible condemnation, as may appear its improbable ratification, one must confess to have the presentiment that what is cited as a fiction, one day shall be mentioned as truth confirmation, and that by intrigue and for human relief, a general detestation an hellish stripling tender feeling for one of his kin or nigh relation's welfare, and his own benefaction, making use of all means and exertions to make pay tribute to his virtues, and also laudable action, the alleviating dispensary, or charitable distribution, may be one day by a grateful population constrained and left in the option to expose iniquitous trespasses to bestow compensation; or for a more commodious and suitable habitation, to give relief to distress, inhabit a convenient dungeon; but before the event takes place, whether it has been already



nigh to be a real truth, or shall become a real one, is what time may serve to inform ; but being on the chapter of the charitable residence, on that score, to inform of the support and assistance given in the age of life anxiety to the pursuit of relieving human infirmity, and to convince of it, notwithstanding to pay high price to have dispensed benevolent service, and for that have a suitable and convenient edifice for public accommodation, generally obliged to lay out expenses and make new addition, but every where expelled, after having been tormented, insulted, in them, as the resort of affliction—must have open field for vast habitation—and that distress to covered ones is a prostitution—therefore moving, rambling, spending without any aid and protection—such is, has been and in all probability must be the true situation—of the alleviating charitable dispensation.—But what is said this moment is to have the confidant of the truth determine what must be its future end, if so notoriously destituted of support upon earth, when still empowered of doing the good that in vain any one should try to receive any where else, and when ignorance and a mortiferous art live in splendour at the expense of credulous victims, generously paying their excruciation and death. Contrary to them, giving relief to their incurable victim, and in the practice spending health and properties, and receiving scoff, insult, stigmas and all sorts of contagion, nigh to fall the victim of human diseases, in the curing of them, one must ask to the judicious, when having no support in being enabled to do the good to mankind that they cannot receive any where else, persisting in the pursuit, what should be the future situation of the one deprived of bodily faculties, health and also of pecuniary resources, exposed to be blind, after having cured immense numbers of blindness, likewise be crippled, after having made innumerable limbs strait, and impotent and lame walk, de-



voured by sores, cancers and ulcers, &c. after having prevented multitudes of the afflicted of them from perishing of their diseases, and this moment, after already having been threatened to fall the prey of those human miseries received in the pursuit; but now again nigh restored, if exposing more to new dangers, it must be for the only purpose of doing good for evil, and as one cannot succeed without giving a general information, convinced that by explicit advice one can be more useful in preventing human diseases than in curing of them. Therefore, before relinquishing a pursuit, in which experience has informed, that one cannot resist long without perishing, what time is left must be spent in trying to the last to be useful, in giving to those who are desirous to know the cause of their diseases, the result of the experience acquired in the practice of curing, and inspecting the manifold human miseries, and inform of their contagious influence; but those who are intimated with the resolution may reply, this new measure taken to make succeed the circulation of the printed writings, shall give opportunity to make belief that it has been taken in the intention of making fortune? Not surprised by the observation, if this new means and condition may give chance to interested intention to urge of wish of making fortune, when it was so positively asserted before, and when for number of years those who applied had not one cent to pay in their application. But to demonstrate the improbability and stupidity of the assertion, as what has been said may not be sufficient to convince of the real truth, in this age of fortune pursuit, the general stimulus and idol of all worship, and when every one judges of the inclination of others by their own. Not having much time to spare now, to have more evinced the absurdity of the report, for the last time one may investigate the usual motives of the fortune makers, and on that head it is an incontrovertible



fact, that the first impulse that guides the fortune zealots is the hope of living in pageantry, pomp, and die in sumptuous magnificence, and also to have their bodies covered with glittering ornaments. Another object in view of the fortune pursuers is to have luxurious table and full of rarity, luscious foods and multiplied dishes. If such are the general intentions of the fortune makers, and the use that make of their owns commonly those who have succeeded to have acquired great riches, then what use could make of fortune the one who has the greatest abhorrence for worldly exhibition, show and splendour, and should prefer (partial to solitude) the most dreary wild desert, than to live in the most splendid, magnificent court, and with respect to aliment, likewise the utter reverse of others, make use of nothing but what is of the vegetable species, and that without any addition to them, and with this make use of none but those that are the fruit of the work of his own hands, and who for dwelling should prefer the one of the most humble thatched house or hut, to the most magnificent palace. Then one must ask to the fortune makers, if they had the same inclination if they should be so greedy, and would worry themselves so much as they do to make gain, and if they should suppose every one's having the intention of making the same fortune? But contrary to the making profit, and to have wish of making fortune, having squandered for many years life and properties, in giving relief to the distressed. But if for the one who has an unconquerable aversion for vanity and sumptuous exhibition, wealth is but trash, what must be considered as precious riches is health, and notwithstanding the high value that any one is bound to set upon it, having lavished also this most precious riches for the human good, and before the being totally exhausted of this most useful property, although the new danger it shall ex-



pose and the certitude of the loss again of this invaluable treasure, to the last wanting to be useful to human affliction. Those who are determined to become assistants to perform an uncommon duty, must represent to themselves what must be suffered to succeed by the one who so much and repeatedly has been victim of his devotion and compassion for the suffering humanity, when warned by a continual experience, he has the full certitude that he cannot have intercourse with diseased beings and the greatest part of mankind, without exposing himself afterwards to the most detrimental consequences. But if life in modern age, by the bliss it does bestow, cannot be considered a precious possession by the owner, as may be said when having to behold but the universal picture of human miseries displayed upon earth, and have to experience but the schemes of fraud and iniquities; if such are the most notorious excitement that can give in modern age love of life, if they are not by the wise deemed to be of an enticing nature. But what must be looked upon to be more precious, is the not being left upon earth without health, in pain and miseries, and exposed to become the object of sport, laugh and derision of the wicked and proud, and by them to be scorned and mocked at, by the being infected of diseases, after the having cured the one of others. If the prospect is not an enticing one, for the sake of doing good by telling the truth, and having it circulated, exposing one's self again to the danger of one day being left destituted of help and affected of human maladies, and slowly perish by their magnitude. But not deterred by the prospect, those who are the cause of the sacrifice must judge if the one they make themselves to be alleviated, and their lives preserved from being terminated by a disastrous end; and if by the condition of doing good, the sum they spend for it is comparable to the dangers to which exposes himself the one who has the wish and power to be-



come their benefactor, and has the only desire to succeed in being likewise the one of all the human well-wishers. But to terminate the discussion of the enormous sum that those who have anxiety for the relief of their pain and life, must spend for the only purpose of giving information to others by the circulation of the truth, an incontestable one is, that in this happy modern age, nothing can be done for nothing is the common motto, and consequently none ought to believe, that the alleviating dispensary is excepted from the maxim, and is free from expense, having supported them always, and still willing to support them. But if those who make application should be obliged to do it, could the sum that the appliers now pay for the books be sufficient, if it was only employed to pay the necessary expenses of the alleviating pursuit, if having a limited number of afflicted, and to be enabled to do them justice, and stand the labour, then pity of those inveterated causes of as many as could be attended to do them good, and that for the six months of the summer season, then could the sum received prove sufficient, if it was employed to defray the bare expenses, when for house rent only having very nigh three hundred dollars to pay, and without mentioning a multitude of other expenses, for fire also hundred and fifty dollars, when wood bought at a moderate price, and added to that, the expense of being obliged to move every year from some distant part, surpassing any one's belief, and when obliged, as always was and is the case, to have houses fixed for the necessary accommodation of a number of people, then could the said amount of the books paid by each afflicted, be sufficient to pay all this expense, if it was only given to pay those indispensable expenses? But contrary to that, it is given after having been laid out by the one who has no other object in view but to perform his last incumbent duty of trying to do good for evil, by giving necessary information, and by telling



the truth. But in modern time, when life is valued at such little rate as to make regret such enormous sum as the one for its preservation, of spending seven or eight cents per day, to perform liberal action; instead of that, if the said sum was to pay some new expenses, to cleanse some dirty garments or clothes, to repair or cleanse every day the fragments necessary to cover and hide human miseries, for the purpose, would the scourers be satisfied with this great sum required to pay the expenses of the printed books? But to cleanse the filth of their bodies, wishing nothing from them but to perform generous actions, and to induce them, willing to continue to alone support all the necessary expenses, and receive for them contagious diseases, and by them again be exposed to perish victims of the pursuance. If these considerations are not sufficient to persuade indifference and stimulate selfishness to perform strictly the condition of their admittance, and if their hearts do not excite to cheerfully perform the condition of their relief, it is a convincing proof that they have for shrine corrupted bodies and incurable ones, for which all the remedies of nature and the heavenly paternal beneficency cannot prevent the unavoidable mortification. But notwithstanding all this sacrifice, made for the purpose of receiving the help of the afflicted, to be enabled to fulfil the last obligation of giving the result of experience in the doing of it; but as one cannot expect to prevent captiousness from urging in the world, that the measure is taken in the intention of making fortune, then in spite of what can be said and evinced, if one must be suspected of panting after riches, may be one shall not be accused of selfishness, and of wanting to make fortune alone by the printed writings, and to prevent this assertion, for the purpose, this moment one must make the authentic declaration to all those who also are wishing to make fortune by the same printed works, that the chance is offered to all printers, booksellers, specu-



lators or any friends of gain, and of having the truth circulated. Then to authorize them to do it, hereby is given to them the privilege to print, or have printed for their own account, publish and sell for themselves or for any one this present writing, and the two others before published, without being exposed to any hindrance, giving them by the present the full assurance, that instead of persecution they shall receive thanks and approbation, but only desiring the publishers to be moderate in their gain, and by useful corrections of the works, which time has not allowed to make, to diminish their imperfections.

By this declaration and authorization, given to the generality of those who should have the hope to make profit by the said writings, this public allowance must serve to demonstrate the usual veracity of interested asserters, concerning the great gain that one may expect from printed writings, and that contumely and detraction are as voracious in urging that the printed writings are calculated to serve the views of covetousness, as the one who writes them deserves the name of impostor. But before quitting the chapter of imposture, as the name of impostor is the one which one must have for designation from the enemies of the truth and the friends of human miseries, and the furious opponents of their relief; determined to continue to deserve their exprobatation by trying to be useful, to distress and detect their fraud, and consequently have no other distinction but the one of impostor, it must induce to have some more explanations with the judicious, concerning the real meaning of impostor, for according to the unblemished denominator's interpretation, must be an individual, who, guided by blind ambition and personal interest, makes false revelation, to deceive mankind and make believe of his being divinely inspired. If such is the true meaning of the name of impostor, which have deserved all those who have made their appearance as false prophets in this world; with



respect to ambition, if having the one, if not hindered by the general interest of mankind, and the obligation to which every one is bound to be useful upon earth, following one's inclination, if the having the ambition to be relieved from the world and the presence of human beings, and prefer to live in the most wild and remote forest, must be deemed ambition, and deserves the name of impostor, one cannot deny to deserve it, and for what concerns also the revelation made which can have bestowed the title of impostor, if making the one to mankind, availing one's self of the professor's sincere declaration of the ignorance of the craft, that they are deceived by it, and pay with their lives and properties the deathful blunders of those whose prosperity and riches are the one of human miseries. If the telling of those truths deserves the name of impostor, one cannot deny that it cannot be better applied. But without extending the detection of the numerous titles that one may have to deserve the name of impostor, as the literal sense of the name also does mean an individual deserving the detestation of the supreme Being, beholder of human actions; one must have the belief, likewise, that the same individual cannot be found to be in possession of knowledge superior to the rest of mankind, and especially to the one of his equitable denominators. If such is the natural conclusion that are induced to make those who want to judge of those who deserve the surname of impostor, that they cannot evince to be in possession of knowledge which cannot be acquired without the consent and help of the Dispensator of wisdom, and by Him if the initiation of His mysterious production is supposed to be bestowed on the most virtuous of the human race, how does it happen, the righteous denominators so obviously manifest their destitution of a supernatural instruction, and that they obviously evince to have is a mortiferous one? And the one who by them is urged to be a flagrant imposition for a



number of years consequitively and authentically by innumerable instances, not only has relieved human distress, but also has proved that their maladies could be prevented and their lives protracted beyond their expectation; and to do the same thing when the most antique records have not transmitted to posterity that any human being by ocular demonstration has proved before the truth of the instruction, and to take survey of this authentical fact, practice having challenged the living race, then the judicious have to decide if the knowledge deserve the name of imposture, and the one in possession of the unprecedented knowledge, must be an obnoxious object to the universal eyes of the Dispensator of wisdom, in an initiator in the occult virtues of His terrestrial creation. But making use of their rational understanding to survey the most conspicuous object offered to their eyes, and the one that ought to be the most interesting one for mankind. It is an undeniable truth that the earthly region is replenished with infinite mysterious productions, and that of all animals, mankind is the only one void of sagacity to make proper selection, and be benefitted by the production of the terrestrial granary.

Contrary to human deficiency of penetration, the studious observers of the brutes' sagacity, cannot behold the power of their instinct without shedding tears for human disparity, and attribute the wonderful sagacity of the dumb beast to a supernatural influence, and the ignorance of men to their being deprived of their heavenly help and to have deserved the Father of the world's disaffection. If to such cause producing such lamentable effect, must be ascribed human want of capacity to enjoy the resources of nature, intended for their alleviation, one must ask to the judicious to which one they can attribute the knowledge of a being initiated in nature's complicated mysteries, and for whom the whole surface of this earthly body has no productions whose intention is unknown in respect to properties to the same indi-



vidual; and if the initiation into such impenetrable mysteries for any other, indicate that the same individual has deserved and encountered the perspicacious inspectors of the world's exprobatation; and if such an extensive and precious knowledge is not deemed by them to be the bare effect of contingency, then those who answer in the negative are obliged to infer that the one who has such a favour is not so obnoxious to the perspicacious Bestower of wisdom, as he is to his raging antagonists and liberal exprobatators and denominators of the name of impostor. Then the same uninfluenced deciders must question the virtuous denominators, differing in opinion with them, and urging that the instruction can be acquired by application and study, why themselves and likewise with them none of the physical regular confraternity have from the earliest antiquity to this day, ever manifested to have had the least knowledge of the earthly riches for the relief of mankind, concealed in the terrestrial kingdom. Then the same judicious interrogators may question the religious true believers concerning the constant glaring ignorance of nature's indigenous resources of those who pretend to be the sublime terrestrial healers, generally and constantly destituted of supernatural capacity for their profession, to make use of natural production, and the reverse of this, they must give reasons why the one argued of miscreants is a complete adept in their divine qualities, and with them obtaining miraculous success. Hence the pious believers have the alternative to conclude by denying the universal ubiquity of the heavenly Inspector, or either believe, if they profess to believe, in His partiality for infidels, and that they are better appraisers of human actions and virtues than He is. But if those righteous are unwilling openly to make such confession, and if they rather conclude that the being intimated in the Creator's earthly mysteries, is a knowledge that can be acquired by chance; then according to their



faith, mankind not being under the inspection of the  
 Omnipresence of their Maker, and for future judge  
 must have nothing to dread of His severity for their  
 trespasses, if they keep to themselves the secret of the  
 one that they have committed. But on such serious  
 matter to finally have evinced the true piety and  
 faith of the sincere exprobaters in the wisdom of the  
 earthly production, for the real believers it is ob-  
 vious that the surface of the earth, in its vegetative  
 season, brings forth various productions, equally  
 endowed of different virtues, indicating the implicit  
 intention of the Creator to have them employed for  
 different purposes, and permanently Inspector of their  
 use, this uncontrollable Divine will as He please may  
 nullify their efficacy of His creation, or increase  
 when He pleases to do it. Hence if without impie-  
 ty rational beings must believe that every thing under  
 heaven is subordinated to a supreme observation, the  
 one who makes selections in the earthly dispensary,  
 if not authorized by the perspicacious proprietor,  
 must find great disappointment in their use, and have  
 them destitute of virtues; and if by their efficacious  
 effects the same productions manifest their being en-  
 dowed of eminent qualities, it must be a convincing  
 proof that the selector has obtained the assent, and  
 has also the help of the Bestower of healing virtues,  
 and likewise it is not for Him an opprobrious object.  
 If such is the conclusion that can give the sincere  
 believers in the ubiquity and justice of the Sovereign  
 Judge of human actions, how can the captious ex-  
 probators urge that by continual success the authen-  
 tically demonstrating the exquisite beneficency of  
 production of the Creator of the world, the one who  
 does it is an obnoxious impostor? But the upright  
 denominators themselves, living in a complete state  
 of ignorance and miseries, and death being the reward  
 for their virtues, it ought to persuade them that the  
 one by which they are replenished with are not of the  
 species which satisfy the human heart undeceivable



scrutineer'; but the scrupulous and zealous condemner of others' faults, taking a microscope to perceive them, and finding in themselves but virtues and perfection, and in seeing them so much concerned about the salvation of others, ought to be a proof of their charitable intention, when so much neglecting to make provision for their own. Thus it is with the generality of mankind, and malicious detractors in particular, that blind with respect to the enormity of their trespasses, what is tolerated in themselves is found monstrous crime in their neighbours. But without dwelling on the matter, the sedulous observers of latter age perfection, taking a brief survey of the present situation of mankind upon earth, cannot explain the cause of their complicated calamities, without attributing such notorious effect to a supernatural cause, and to the one that mankind have brought upon themselves the Supreme wrath, and are living under their own Maker, the Sovereign of the world's disaffection. But as such belief by false zeal and blind superstition is deemed an unorthodoxical faith, and that for those furious pious the complication of human maladies is intended to serve for the expiation of their trespasses. But in this juncture, notwithstanding the magnitude of the subject, and the little time afforded to make disquisition, we have briefly to examine if there is no delusion in such belief, and in having the opinion that by their own Maker, the human species are kept in a continual state of distress and misery, and also in an insuperable darkness of knowledge of expedient to alleviate their multiplied infirmities, and by the exhibiting the most deplorable picture of wretchedness and ignorance of all living creatures upon earth, and that according to some pious belief, for the purpose of expiating their transgressions. But to adhere to such sentiment should have the one that the Creator of the human race has created them for the only purpose of committing crimes, and has also repleted them with various miseries, to atone for them; and that He has



pleasure in beholding the bottomless abyfs of infirmities, into which are living the human species. One must have fuch fentiment of the univerfal Beholder, if believing that the prefent iniquities that are committed by men upon earth, ferve to their abfolution, when fo eafily they could be prevented from the committing of them, if they were only endowed of the fame fagacity that evince the moft abject animals of the earth, in making ufe of what is beneficent and intended for them, and in rejecting what is detrimental to their fystem ; for to the bad choice of their food, and their diftitution of knowledge of expedients to repair their damages, muft be attributed the caufe of human maladies ; and to their general ftate maladies muft likewise be attributed their iniquitous ftudy of the prefent human nature, acquiring the full conviction, that diforders of bodies imply diforders of minds, and that if the generality of mankind had in their poffeffion the bleffing of health, they fhould be in want of very little elfe, and fhould be models of perfection in minds and bodies, and angels living upon earth ; befides to the multiplicity of human wants, and to have them fatisfied, is due the moft part of their iniquity. Therefore, without infulting the exhauftlefs fource of juftice and bounty, pious believers in them cannot agree, that the complication of human miferies are intended to be the expiation of their trefpaffes. Likewise, the belief fhould prove to be of a dangerous tendency to propagate them, by the reafon, that thofe who commit crimes, thinking to be abfolved of them by their miferies, they may think alfo to be authorized to commit as many fins as their wants can admit. But without extending the digreffion, to prove the complicated ftate of darknefs in which are buried the inhabitants of this planet, in regard to the caufes of their difeafes of minds and bodies, and their ignorance of effectual remedies ; but making ufe of their rational faculties, to examine and cogitate on the prefent hu-



man wretched state of existence, the observers and admirers of the universal harmony displayed in the immensity of this visible world, and beholding the conspicuous contrast exhibited by the inhabitants of this desolate planet, result of the meditation for the cogitators, the whole nature at large must be found conspiring to inform them, that by their miserable state, the human species are upon earth living under their Creator's disaffection, and as such are deprived of His beneficent influence. They are obliged to make such conclusion, when sedulously reflecting on the detrimental one, suggesting mankind in latter age to make use of the most direful articles, effectual generators of their pains and miseries. To account for their unnatural propensity, the observers are obliged to conclude, that it is due to an invisible impulsion, and as one of the most noted instruments of their pain, miseries and destruction, must be mentioned again, the idolized herb known by the name of tobacco, the most cursed plant, and destructive of human species, than all the scourges by which they are subject to be visited and destroyed. Then if it was not by the insuperable power of a destructive influence, should any human being find delight in assimilating themselves to graminivorous beasts or grass eaters, and with the only difference, that in regard to that one, no animal of any species can be found making use of it, and should prefer to die, if they had no other food. And also without attributing the depravity to a flagitious influence, could any of those intended to be rational beings have the extravagant habit of continually filling up their nostrils with the pulverized weed, and by the schemes disfigure, besmear their face with soot, and impede their sense and organical faculties with it, and likewise if it was not by such malignant influence, should mankind delight in making of their mouth a burning furnace, or an altar of holocaust, of the burning herb, and by the fumigation, or the plant's firing destruction, imitate



the furious hellish inhabitants' sport, or angels of infernal regions; and also if it was not, one must say, by the effect of a malevolent influence, and to please her monstrous fancy, should the inhabitants of this planet so seriously and laboriously occupy themselves in infecting their ground with a weed exploded by the generality of beasts, and which men cannot urge to have found any other virtues in but the one of their propagating diseases in them, and promoting death? Although warned and conscious of the truth, if it was not by the fatality of the said mortiferous influence, should the human beings occupy themselves in importing and transporting those noxious leaves which for them have no other value but creating maladies in them, and destruction? And if mankind the destroying prolific plant, for the moment to convince of its deathful virtues does not permit to extend the reflection that its general modish use can suggest, to prove more the power of the flagitious influence, we have to mention some other articles, equally injurious to the human body, and as such must be mentioned the use of salted foods; notwithstanding what has been said already in the former writing, if unable for want of time to make long observations on the subject, what must be said on it is only to have more evinced, the visible power of a misguiding influence, and without attributing the human propensity to her irresistible impulsion, how could any one explain the cause of their palate's depravity of taste, and that when so hard to please and so punctilious or capricious of external niceness, and so servile idolizers of eyes fancy, and are so careless and inclined to introduce into their bodies corrupted substances, and stinking carcasses, which even their nose cannot bear the mephitic smell, and by their noxiousness likewise they should scruple to have their feet tread upon. But less nice for the inside than the outside, what can prove more the mischievous power of an invisible wicked influence, than the salinous aliment's use, when the great-



est parts of them are known to be the impure fragments of the most horrid and squalid beast, or the most nasty, filthy creature of the earth. Moreover one must be most surprised at their eating of the loathful beast, salted or fresh, and attribute the cause to the malignant influence in those who urge their being the sincere believers and strict followers of the holy writ, and to have their sincerity evinced and their obedience corroborated, one has but to refer to the following passage of the sacred pages.—Isaiah ch. lxx.

“A people that provoke me to anger continually to  
“my face \*\*\*\* which eat swine’s flesh, and broth of  
“abomination is in their vessels.”

Then one may be justified in the belief of a flagitious influence, in making use for food of those mephitic mire amphibious Leviathan, and also Cloacinas, or the goddess of nastiness, excremental offspring and monsters, when so obnoxious to the sovereign authority; but regardless for the declaration, glutting their bellies with the monstrous beast, more than any thing that could be said, it proves the religious belief and punctuality of the modern followers of the heavenly injunction, and must serve to diminish the surprise to see their bodies infected of miseries, when nourishing it with infection. But to have their scrupulous exactness and faith more corroborated, one may also mention the use of ardent spirits, and likewise obliged to be succinct, and circumscribe the reflection and digression that the modern hellish nectar chapter should require to make, what is said is only in the intention to demonstrate the irresistible power of a malicious influence, and to have another proof of the modern faith of the scrupulous, virtuous, pious followers of the heavenly dogmas and holy pages; and as such, what is more proper than the mentioning the satanical cordial? In regard to the injuries that the firing liquid must be to the soul and body, and consequently if there was any such thing as belief in future responsibility for earthly trespasses,



who should be more deserving punishment, and evince their apprehension, than those who encourage and promote the fabrication of a liquor immersing equally souls and bodies in a torrent of crimes and iniquities, and presenting to the universal Beholder, Creator of the human race, an ebriose population, having for solace satanical orgies, and by them as degenerated in mind as deformed in their bodies, sunk in drunkenness and stupefaction, and exhibiting to the lynx-eyed of the world the loathsome hideous picture of the most degraded and depraved animal of the terrestrial creation? Then if the contributing directly or indirectly to the fabrication of the fatal spirit, and the being effectual abettors of the trespasses committed by it, is not deemed by modern scrupulous moralists and austere casuists, as susceptible of punishment, one must be at a loss what can be sinful cases for them. But referring also in the occasion to a less unequivocal authority, of which latter age pious devouts pretend to be the sincere believers and defenders of the doctrine; one may then avail one's self of the plain instruction.—Isaiah, chap. v.

“Wo unto them that are mighty to drink wine, and  
“men of strength to mingle strong drink.”\*

From the tenor of the divine execration for ebriosity, and the use of the modern predilected cordial, although the general propensity for those hellish spirits, must serve to inform of the state of complicated darkness in which are living the modern human race, with respect to their diseases of minds and of bodies, and their knowledge of efficacious remedies, when the corporeal and spiritual healers find no fault nor crimes in their destitution—and by their noted condescendence for their fabrication—must confirm in the opinion of a perverting impulsion—and that the virtuous, sobrious, legiferous in their laws emanation for what concerns the iniquitous, liquidous pro-

\* As grog.



duction—are upon earth the passive agents or representation—and of Belzebub the faithful sectaries, evinced in the dispensation—for whom nothing is deemed worthy the patronization—but what can promote human calamity and destruction. Also to be confirmed in the belief of immaterial ruling destructive intelligencies upon earth, is not their power specious in fearing the human race's depraved palates, and in burning their mouths with various ingredients or spices, and their guts and blood afterwards. Likewise, to be strengthened in the opinion, can it be denied, that idolized roasted beans or coffee, and their foot drink, more destructive to health than any one of late termed poisons is their charcoal essence, a visible proof of the power of an insuperable influence? Being obliged to terminate and abbreviate the detection of the destroying article of human health, and effectual promoters of their distress and maladies, their general propensity for those destructive articles, and their inveterated aversion for preserving means, must be a glaring proof of the inhabitants of this world being guided by a flagitious impulsion, and could it be denied, when having the unnatural fancy of preferring the being entangled in a labyrinth of complicated miseries, and have with them distressed and short lives, to long and healthy ones, and also in the having fancy for their pain and the one of others, and to see their corpses and mangled carcases? This must be a convincing proof of the predominant power of the cursed malevolent intelligencies, proving men that they must persecute all those who should have the boldness to compassionate their miseries, and having the power, dare to alleviate them. Therefore the one who has the knowledge must keep it secret, or be prepared to suffer martyrdom from the modern human race, for which nothing but instruments of their destruction, and infernal inventions, deserve to be admired and promoted, and consequently what can tend to diminish the mortal funeral diurnal festival,



by them must be deemed crime capital and exprobat-  
 ed, as encroachments made to the long standing lib-  
 itinas prosperity, and also must be for the flagitious  
 influence, protector of the propagation of human  
 death, an execrable attempt made to the right of the  
 methodical ministers of the funeral divinity. There-  
 fore to serve their interest and pecuniary immunities,  
 to promote and extend human infirmities, a continual  
 exportation and importation of articles exotic made  
 imporetic—are the present tactics—of physical art  
 characteristic—and with them is of the theoretic—the  
 legal trade and traffic.—Therefore the present civiliz-  
 ed race's most serious occupation—is to barter and  
 make profitable speculation—and effectuate the laud-  
 able circulation—of all sorts of poison, and for them  
 such is the use and blifs of peace and free navigation.  
 Then if at the endearing word of peace, the human  
 well-wishers' hearts are transported, elated and feel  
 an exhilarating sensation—how soon their joy must be  
 exchanged for deep consternation—reflecting on the  
 use made of this blifs in latter age, and when repre-  
 senting to themselves the drudgery, irksome labour  
 and the miserable and degrading existence of the nau-  
 tical inhabitants, their being so closely confined and  
 infected in receptacles of noxious, fermenting pro-  
 duction—operating in conjunction—diffusing an offen-  
 sive vapour and confusion—of contaminated air, and  
 with that having for especial aliment foetid and cor-  
 rupted carcasses. Such is the particular living of  
 the ill-fated beings floating on the salted tempestuous  
 element, which beside in constant dread of the four  
 one; consequently are exposed every minute to be  
 swallowed up in their respective wooden swimming  
 coffins, and reciprocally be buried in an instant in  
 the immense alternate level and hilly liquid field, and  
 have come upon earth to have their material remains  
 serve as food to the aquatic voracious creatures.  
 Thence cogitating on the hard and perilous lives of  
 those who have their frail habitations situated between



water and the sky, the desirous of seeing human quietness and happiness, instructed that the most part of those ill-fated beings, perishing by nautical sinister disaster, and mostly have for graves the same element which had served them to convey to their own fellow-mortals foreign productions, to create or increase their distress and miseries. Therefore the enemies of human calamities, far from rejoicing at peace in enthusiasm, find in the blessed event also subject for grief and affliction. Then for what concerns peace in modern time, beholding its tendency, the friends of humanity are induced to make the reflection concerning its allegorical representation; on that score imitating the philargills antic attic, or the Greek avaricious, covetous and rapacious delusion and fondness of gain. Having represented peace in a statue, holding in her lap Plutus the god of riches, and the Romans more wise, with the horn of plenty, full of luxurious vegetative production. For what alteration the latter age can make in their peace allegory, is to put in the horn of plenty the various poisonous articles, objects of their endearing fumous herberous intoxicating sport and depraved palate, creators of their pain, manifold maladies, and promoter of immatured death, namely consumptive and also enervated degeneracy; and as such likewise spices, coffee, and as addition to their allegorical representation, put a scroll in the hand of their statue, on which wrote as peculiar dispensation of modern bliss of peace, usury, monopoly, penury, bankruptcy, poisonous articles in plenty, as well as human maladies, to promote their introduction of plague and yellow pelf, sinking ship-wrecking, &c. and by the pest, scourge, general human desolative and devastation! Therefore instead of thanksgiving returned to the Author of beneficent dispensation, the sincere human well-wishers in their grief fervently must supplicate the Supreme Majesty to deliver the inhabitants of this planet from the fatal influence, director of their



actions, in making bad use of peace, and grant them salutary one, instructing them to make use of the bliss of peace by promoting their happiness, diminishing their afflictions and manifold miseries and adversities, and for the purpose inform them in efficacious means; and may they be guided by a good impulsion to follow their own Maker's intention, and be satisfied of their own land and soil production, spend their time free from vexation, in improvement, and in ornamenting, propagating and repleting of fragrant beautiful flowers and fragrant ones, the intended to decorate holy terrestrial carpet of the Most High. Also may the earthly regions and the desolate lands be purified from the squalid beast, or the most filthy monster of the earthly creation! And may the perplexed, tormented inhabitants of this ill-fated planet, no more occupied of the care of their beast than they are of themselves, be enabled to live without the assistance of any beasts, and be solely occupied in agricultural employment, and for their own recreation and personal wants promoting universal plenty, be forced with it to perform generous and charitable action. Then abhorring covetousness, selfishness and avarice, the general stimulants, may they be replaced by liberality, and by that the holy prediction be fulfilled, enabling the living human race reciprocally to tell to each other (to travellers and visitors) provide neither gold nor silver nor copper in your purses; and may they be impulsed that they are intended to live to do good, and that lives are their first riches, and the preservation of their health the first knowledge, and that they ought to wish to acquire to preserve it, and free their pain and maladies. To succeed and with it of protracting their lives, may the exhaustless fountain of wisdom and light dispel the darkness prevailing on this gloomy globe, enlighten the minds of its inhabitants concerning the detrimental use they make of articles to shorten their days, and give them absolute reluctance and detestation for their frantic destructive



invention, the one of bleeding mankind, and also to have their progeny infected by the most pestiferous seed and monstrous vaccination; and to have them delivered of their new invented execrable scourge, may the Creator of the race interpose with His authority to prevent the total annihilation of the inhabitants of this planet, by impulsing them concerning the contagious and mortal tendency of the horrid vaccinating expedient. Also in the land of the desolate may the irresistible power of the Universal Ruler extirpate the wretched brood, and all the insatiable ravenous human blood-suckers; ostentiferous creatures finding refuge and breeding in bushes ground, and with them the physick excruciating shocks, not quenched with the torrent of human blood, immolated to his ravening thirst, and when unable to spill it any more, sucking his own, may such Minotaur of human blood, by his last bloody deed, open the eyes of the inhabitants of Rush's tophet valley, concerning the enormous barbarity of the bleeding sacrifice; and may they be severely soon forbidden and punished by a retaliatory law. Having mercy on the miserable situation of the inhabitants of this planet, and continual distress, may the heavenly Healer effectually deliver their lands from the poisonous and venomous monster snakes and scorpions; and for the purpose, may, as the holy pages predict, "the seed of the woman soon bruise the serpent's head," and forever may it be crushed to death, and mankind find their lives by it. And for the purpose may also soon be fulfilled the holy propitious prediction, and the one promising to accomplish it make His descent upon earth.—Hosea chap. xiii.

"I will ransom them from the power of the grave,  
 "I will redeem them from death. O death, I will be  
 "thy plague, O grave, I will be thy destruction."

May this fulfilment of this heavenly oracle, at the supplication of the Redeemer, soon take place; and for the purpose, may a particular species of beings



be appointed by the one living on high; and by Him may they be instructed and empowered of knowledge, intrusted of the Holy Spirit to purify the human mind and bodies of filth and contagion, and the earth purged of the four monstrous beasts, original cause of her distressed inhabitants and their baneful devastation. And to perform a labour of such magnitude, may on this planet be selected, illuminated and exchanged, darkness for light, the deprived of it, and intend sons of ch\*\*\*\*y, se\*\*\*\*y, mi\*\*\*\*th, and good ac\*\*\*n; become reintegrated in their predecessors' eminent function, like them become the paternal benefactors of human species, and in the land of the desolate may the depressed depreciated descendants of an august race be restored to their predecessors' noble function and privileges. And may they be impulsed with the magnitude of their illustrious predestination, and soon proceed to the laying down the first corner stone of the second temple of human reformation. May it become for its solidity exist to everlasting ages and become the sanctuary of eternal peace, justice and harmony, and the shield of distress, and may they become the effectual extirpators of human miseries, pride and oppression, fraud and extortion, and effectually heal the good of their grief, the meek of their fear, and deprive the wicked of their power; and forever may the intended sons of bright day extirpate the one of obscurity, excruciation, curse and death. By their beneficent influence, may fraud and iniquity disappear, poverty and anger be unknown, and the generality of the living race, levelled in fortune, have no other but the one of their strength, general personal beauty, health and virtues; no more cheat, and duplicity disappear. And the intention of taking the first opportunity to take advantage of each other's circumstances be no more the only motives of their common intercourse. Contrary to their ancestors' general propensity, may one day the righteous human race having for especial rulers but



pattern of equity, no more corrupted by the example of their chiefs to use fraud, pride, rapine and ferocity, have communication with each other but in the intention of usefulness and benevolent advice ; no more entangling each other in finding snares, and also reciprocally in perplexing litigation or ruinous fraud ; may the successive living human species, free from either, be delivered generally of unprovidential, to crime partial tribunal infernal.

“Which justify the wicked for reward, and take away the righteousness of the righteous from him.”  
—Isaiah, chap. 5.

No more guided by the lust of gain, the one of power, dominion and pride, by the elected righteous and luminous elects of the Most High, protecting the weak and persecuting the wicked by them, may the inhabitants of this planet be rescued from the influence and yoke of the ambitious, rapacious and ferocious beings ; and taking from them their barbarous power, may they perish in the chain in which so long they had kept the human species, and by their effectual extirpation may the present age of exclusive gold-worship finish & be removed by the reality of the golden age, and to operate change upon earth, or to receive various benefaction, it is obvious to the eyes of the sedulous examiner, that the number four is a peculiar one, and to have the truth corroborated, as such must be cited the four seasons of the year—the four elements—the four cardinal points of the compass, or major winds, &c. But for what concerns the unpropitious number four, as such must be observed the four disastrous scourges, namely, plague, war, famine and inundation, and the four notorious destructive beasts of the earth, mentioned in the holy pages, are four noisy and depredacious ones. But with respect to the particular tendency of each of the principal winds, it is a specious truth, that the North one, fetching with itself frigidity and weather inclemency, chills to death the frail inhabitants of this



planet ; and the boisterous Westerly wind, by its tempestuous nature, frightens them and also drowns them, by its merciless diffusion ; but contrary to these two furious antagonists, the South one blasts the earthly human habitation, and suffocates by its inordinate heat living creatures. But what then the studiers of nature must tell or remark with regard to the Eastern wind or invisible element, can it be denied, that it makes its appearance as a moderate reprover of its raging companion the fury, and seems to diffuse on the human mortal region the bliss of a solicitous benefactor, dispelling the nebulous gloom and havoc of its intemperate adversaries, and pouring the balm of comfort in the human mind, and actually succeed to make their eyes without impediment enjoy the pure, serene, resplendant and magnificent scenery exhibited in the ethereal vault and in the celestial region. Oh ! what a significative and prospeious information must the pacifying and refrigerating oriental part give in respect to its preciousness to the hapless inhabitants of this planet. Therefore may all the human beings of this globe living in the Eastern part, supplicate the throne of the heavenly Beholder, that the East they inhabit be one day the glorious East, so favourably predicted in the sacred pages, and may the spot, and the one from whence already a beneficent number four has been emanated, be the intended one from which one day shall be proclaimed the end of human miseries, confusion and desolation, and serve also to their restoration of happiness and universal independence, and to the total subversion of the hellish malevolent influence, and her active agency, all the infamous opponents, and their vile satellite subservients, enemies of human welfare. To succeed, may Co\*\*\*\*a, or the dove synonymous and symbolical representation of the Holy Spirit, become the first place of its restoration, and by its purifying grace, may the human well-wishers spend their lives without torment and tribulation and de-



cripitude and infirmities, and unalterably after having enjoyed a temporal terrestrial paradise, free from pang and agony, in the time intended by nature leave their material habitation, to ascend the immortal and spiritual one, and to give thanks to the gorgeous bountiful Author of their past and successive felicity, and from the resplendant court of Jehovah may the blessed behold the good they had done in their lives, by having contributed to establish AN EVERLASTING PEACE ON EARTH, AND A FOREVER GOOD WILL TOWARDS MEN.



WZ070 5985<sub>co</sub> 1815 c.1



Continuation of the Confidential Communication

Sylvan

Providence: 1815

National Library of Medicine

Bethesda, MD 20894

CONDITION ON RECEIPT:

The volume was never bound. The front and back leaves were very dirty. They were torn and had losses from the edges. The text block was stab sewn. All sewing was missing, and the two folio gatherings were all loose. The volume was never trimmed. Most of the pages were dirty, discolored, acidic, and foxed. Some pages had a few small tears, particularly at the edges. The sewing holes had torn through the fold in some gatherings. The exterior leaves were marked with graphite pencil and colored crayons. The blue crayon was soluble in water. The volume was housed in an acidic, discolored envelope.

TREATMENT PROVIDED:

The pH was recorded before and after treatment: before 3.0, after 7.0. The volume was collated. The inks were tested for solubility. The head, tail, and pages were dry cleaned where necessary; the pages were washed and then buffered (deacidified) with magnesium bicarbonate solution. Tears were mended and folds guarded where necessary with Japanese kozo paper and wheat starch paste. The title page and last page were lined with Japanese kozo paper and starch paste. The volume was sewn on linen tapes with linen thread. Handmade paper endsheets with linen hinges were attached. The volume was case bound in handmade paper. The volume was titled using a gold stamped leather label.

Northeast Document Conservation Center

July 2001

DW/MPB



