

Formula of prescriptions : and various instructions, for the service and guidance of those who have applied, are applying, or shall apply, to the enemy to human diseases: to which is prefixed, a vindication, concerning the dietical abstinence, detecting the dangerous tendency of several articles ... in which are included tobacco, salt and salted food, spirituous liquors, all sorts of spices, and coffee / By Sylvan, enemy to human diseases.

Contributors

Sylvan, pseud.
Plinth, Octavius.
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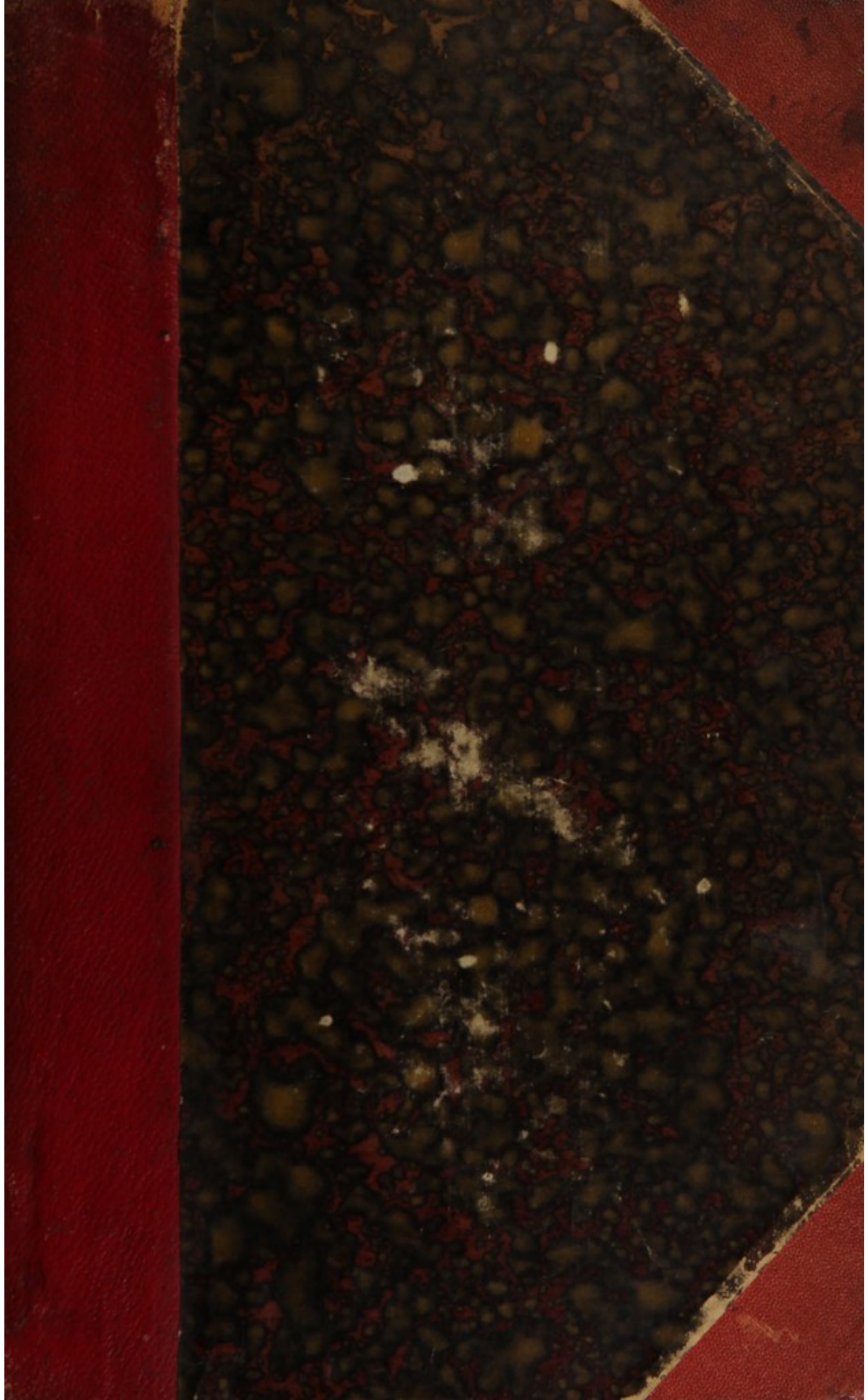
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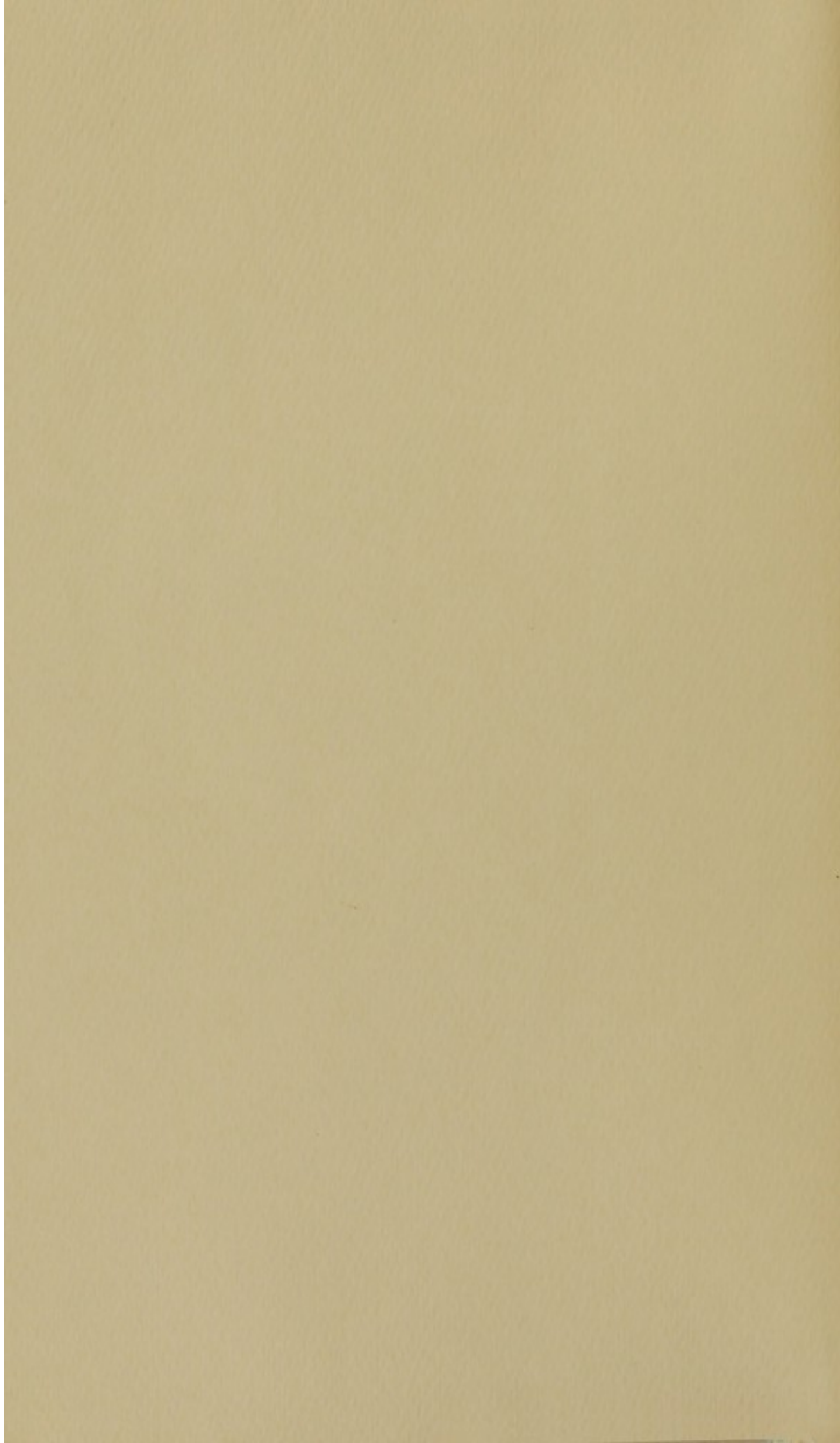


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ANNEX
Section, Medicine, Domestic

No. *55464*



FORMULA OF PRESCRIPTIONS,
AND VARIOUS
INSTRUCTIONS,
FOR THE SERVICE AND GUIDANCE OF THOSE WHO
HAVE APPLIED, ARE APPLYING, OR SHALL
APPLY, TO THE

Enemy to Human Diseases :

TO WHICH IS PREFIXED,

A VINDICATION,

CONCERNING

The Dietical Abstinence,

DETECTING

THE DANGEROUS TENDENCY OF SEVERAL ARTI-
CLES FORBIDDEN AS PERNICIOUS TO THE HU-
MAN BODY—IN WHICH ARE INCLUDED TO-
BACCO, SALT AND SALTED FOOD, SPIR-
ITUOUS LIQUORS, ALL SORTS OF
SPICES, AND COFFEE.

—:~::~~::~~:—
BY *SYLVAN*, ENEMY TO HUMAN DISEASES.
—:~::~~::~~:—

☞ PRICE invariably, 40 cents. Any addition put to it, upon whatever pretence or allegation it may be, the deed must be considered as the one of avarice, or fraudulent deception—as well as any copies sold without the rose colored stamp, following the Preambulatory Introduction. The applicants are supplied with Prescriptions at the price of 4 cents ; and the indigent receive them gratis.

—:~::~~::~~:—
*As life and health are invaluable treasures,
By the All-wise left to the care of his creatures;
To have them eager of self-preservation,
What's implanted in brutes, is for man an injunction.*

—:~::~~::~~:—
H. MANN, PRINTER, PROVIDENCE,

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1813.

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DISTRICT OF RHODE-ISLAND, to wit:

(L. S.) BE IT REMEMBERED, that on the twenty-ninth day of December, A. D. one thousand eight hundred and twelve, and in the thirty-seventh year of the Independence of the United States of America, SYLVAN, ENEMY TO HUMAN DISEASES, now residing in said District, has deposited in this office, the title of a book, the right whereof he claims as author and proprietor, in the words following, viz.

“FORMULA of PRESCRIPTIONS, and various Instructions, for the service and guidance of those who have applied, are applying, or shall apply to the *Enemy to Human Diseases*: To which is prefixed a Vindication concerning the Dietical Abstinence, detecting the dangerous tendency of several articles forbidden as pernicious to the human body—in which are included Tobacco, Salt and Salted Food, Spirituous Liquors, all sorts of Spices, and Coffee.—By SYLVAN, ENEMY TO HUMAN DISEASES.”

In conformity to the act of Congress of the United States, entitled, “An act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books to the Authors and Proprietors of such copies, during the time therein mentioned;” and also to an act, entitled, “An act supplementary to an act, entitled, an act for the encouragement of learning, by securing the copies of Maps, Charts, and Books to the Authors and Proprietors of such copies, during the time therein mentioned,” and extending the benefits thereof to the arts of Designing, Engraving, and Etching, Historical and other prints.”


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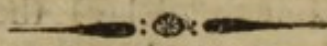
HAVING yielded to urgency, the haste with which this opuscle of prescription has been obliged to be wrote, as few months only have been employed to terminate its writing and also its impression, notwithstanding the importance of the matter treated in such an unworthy canvass, which should have required long time to be investigated, and the reflection well digested before published; therefore, the want of time necessary to survey the impression of this delineation, must unavoidably have contributed to its imperfection. Having been occupied with an unparralelled numerous attendance, and assailed by incurable legions of suffering beings, the multiplied mistakes owed to such a painful attendance, cannot have but produced innumerable faults, which would require at least a catalogue of errata to point them out, if they were not too considerable to be enumerated and cited all separately; then, in these occurrences, one must make use of premonition, in order candidly to inform of the truth, and for the purpose of preventing raving cen-

4

sure from trying to feast on a work done without any pretension or idea of attaining a scientific perfection—its Author utterly void of the conceit or wish of deserving an honorable mention, titles and elevated distinction, in either the physical or poetical Parnassus. It becomes necessary beforehand to make such a confession, concerning this unimportant epitome, and declare its not being intended to sustain the view of a rigid scrutinization; and that it is done only for the purpose of being perused by the eyes of affliction, anxious of relief, which must make some allowance for the defectibility of the work, and its numerous imperfections—help the meaning, if the subject not well explained, and excuse all the phraseological faults of the composition, in consideration of the intention, and of the imperious necessity compelling in this occurrence, as first duty, to serve the sacred cause of the suffering humanity.



PREAMBULATORY INTRODUCTION.



IF it must be declared, as a thing incontestable and known, that the success of remedies mostly depends on the exactitude of their right application—also, although it must be acknowledged, that to succeed therewith, first requires the method of making use of them to be particularly and intelligibly explained to those, who, for themselves or others, have the charge of their attendance; care and attention being requisite in those circumstances to prevent any mistake, it must be acknowledged, that time is necessary to give those urgent instructions, in regard to making use of the most simple means.

But in the present circumstance, experience has for a long time past constantly demonstrated the difficulty of succeeding, through want of time, or the defect of memory in those who are to receive the prescriptions the dangerous consequences attending any mistakes, and the impossibility of preventing them by repeated explanations, when having to prescribe for an incalculable number of applicants, and that in a very short space of time. If the fatigue resulting from such a painful occupation must not be related here, as worthy of any consideration, what does deserve it, at this moment, is the inevitable consequences of mistakes and blunders occasioned by the making use of remedies, which, instead of proving of beneficial tendency, may operate contrary to expectation, and prove to be of a detrimental nature. Therefore, in this juncture, to prevent in future the numerous mistakes caused by the want of time and memory, and to prevent any one from laying blame on remedies, which unsuccessfulness, after a close investigation, might be found in their utter erroneous application—then

to obviate the numerous difficulties arising from verbal prescriptions, and as hand-writing has been found insufficient from various causes, other assistance must be looked for, and typographical aid must be made use of; notwithstanding such an indispensable determination may induce some person to ask, why it has not been applied sooner?

To such a question (obliged to answer those who could not but be surprised at the delay) the first reason is, and must be found in the scrupulous resolution of having the disinterested distribution free from any expense whatever. But this moment having experienced too long the dangerous result of verbal instructions, and the difficulty of making those who receive them remember their directions—the consequent mistakes, and the number of them made daily, compel to deviate from this principle, notwithstanding the regret it may give to have the expense of the printed prescriptions paid by the applicants, inconsiderable as it may be thought.

And it must be declared, on this occasion, that the indigent and needy, and those of low circumstances, making themselves known, will be free from it; but this measure, by the impartial, will be acknowledged to be indispensable, to prevent error and omission. Also, these necessary expedients may be exposed to censure, as a deviation from the gratuitous distribution, and give opportunity for malevolent wishes, wanting occasion to argue of lucrous pursuit, and give vent by disguised motives to vilify the urgency of being obliged to have recourse to the means of giving printed instructions. If this must be the case, it proves that nothing can escape the malicious sting of cavelling spite and calumny; notwithstanding that long time might refute all those arguments tending to prove the disinterested principle of help offered to human misery. But in this instance, if unequivocal and authentic demonstration for a long time cannot be sufficient to persuade of the disinterested motives, which have guided the individual in his pursuit of offering assistance to the afflicted, he is obliged to have recourse to premonition, in regard to what hereafter may be said by interesting beings, constantly watching for occasion to indulge themselves in giving vent to their satirical dispositions; therefore, taking this occasion to

have them detected before hand, and to confute them, one must make a general confession of the unalterable principle inducing to try to give assistance to the suffering human species. And in this occurrence, if it cannot be prevented to have asserted, that *fortune* will be the but-end of the proceeding; also these seducing means have been neglected till now, not to say despised. In opposition to that assertion, unregretted wealth has been lavished on the unertaking. And this must be sufficient evidence, that such a prosperous conclusion for others will be the only end of the present labour. But as fortune in these interested days is the prevalent idol of all wishes and pursuits, one cannot declare himself entirely free from the common worship; and to conclude and give chance to have it asserted, it is and has been evident and clearly demonstrated, that the former properties of the one, who is aiming at making a fortune, have been employed to the help of the afflicted; and which then being their natural patrimony, what is extant may be considered as their own, and unquestionably serving for their relief. Therefore, it cannot be denied in future, that if a fortune is to be made, or is making, it will be the general and sacred one of the afflicted, and will be an unalienable one, serving entirely to their relief.

By this authentic and solemn declaration, one may see that it is not without foundation, that malice is suspicious of a lucrous view and intention, and its assertion cannot be taxed with absurd improbability. But as the way of disposing of the favours of the worshipped deity widely differs from the common rule, and is not intended to serve to satiate pride and its fancy, and by pompous exhibition to be consumed on the fantastical altar of vanity; it becomes necessary to give a brief narration of this diametrical deviation from the general mode. And this appearing strange and extraordinary, the detection of it will serve to explain the various peremptory reasons opposing unlicensed knowledge of reprobated nozological orthodoxy from having any pretensions to the legitimated fees, which cheerfully and gratefully are offered and received by the regular, liberal, superlative, scientific and competent member, life's invigorator, and of its prolongation, beneficent promoter of their equitable rewards for their trouble and general suc-

ness, forming no claim or pretension, and become competitor with those who unequivocally and palpably evince their equity by the modest value fixed to their salutiferous expedients, and the unappreciable advantage received by their sectaries wilfully causing their generous oblations.

Hence must be revealed the numerous reasons why such natural and equitable offerings are rejected and retracted by rustical physical doctrine. Upon that head one must not be ashamed to declare, that the principal cause may be ascribed to a confession of incompetency, and as having been deprived unfortunately of methodical instruction; and also of knowledge and power like those regularly graduated and trained in the science of enviable and efficient remedies; by the assistance of which those honourably licenciated of the *healing art*, and privileged wise, obtain certain triumph over human infinite misery and incalculable infirmities. Hence, deprived of their essential means and sure resources, it must not be a matter susceptible of exciting surprise, if incapacity and ignorance despotically do not fix an extravagant value, and at pleasure raise the tariff of the fatal consequence of its multiplied blunders. And if, instead of lamenting upon them, and the result of inability being paid for largely, it should predaciously bereave the miserable suffering unmercifully in their urgent properties, if not in their alimentary sustenance; and candidly to disclose the use of the depredating extortion, would be for the purpose of satiating either inordinate gluttony, insolent pride, or ostentatious vanity, glutted with the spoils of the widows and orphans, ferociously ride over the surviving relations of the destroyed human victim of an erroneous knowledge, in regard to the one of preservation.

Being on this chapter, one cannot deny that there exists between human and other creatures a wide difference. This truth is conspicuously displayed by comparing the *human* with other creatures, which may be easily seen and undeniably acknowledged in the deficient success of curing their diseases or preventing their infirmities. Such a disproportion existing, leading to a number of dismal reflections, and the blindness being general in human nature, in regard to the penetration of irrational animals, one cannot but be surprised to see, that notwithstanding such obvious defi-

ciency, presumption or infatuation existing in human nature, they pretend to offer to others what their own sagacious genius cannot find to make use of for themselves.— Therefore in this instance it must be mentioned and asserted openly and sincerely, revealing one's own insufficiency must suffice to lessen the surprise why no means of compensation, which might have been exposed to be taxed of fraudulent extortion, and as serving to compensate fictitious service. Upon such a chapter, it becomes necessary to extend the consistent reason why candid incompetency, confessing its own insignificant merit, must, on the occasion of trying to give uncertain relief to others, continue to reject, not to say sovereignly abhor, the only word of reward; and these in the fulfilling the sacred debt imposed upon humane and unflinced hearts; but sedulously on this occasion scrutinizing the legitimate titles and effectual expediants which are left in the power of ignorance to check the confusion of human maladies. Upon that score experience and practice both leave it incontestable, and beyond the power of denial, that to efficiently triumph over the chaos of diseases, modern refined knowledge has adopted exclusively, and has for charging horse, a prevalent, specific ingredient, which by its ponderous virtue can forcibly make felt its salutiferous operations, which are regularly and methodically under the tutelary protection of the sputative purifying salivation. Of the effectual result of the essential process, we have to give a succinct narrative, and relate the marvellous success.

To cut short on the salivating process, one may say, that the awful slabbering apparatus successfully terminated, if the favoured passive devotee is robust enough in his constitution to have gone through the miraculous process without any mortal impediment, through their revivifying purification, lank and emaciated, as if having experienced the excarnificating instrument, the well-termed patient evinces his having received the effectual introduction and incorporation of the mercurial god, by both gums and mouth, and also in their sockets a few staggering teeth, if not effectually left toothless. Add to these blessings, and as a specimen of a perspicuous identification to the mercurial divinity, the purest votaries one must say become assimilated to

the subterraneous efficacious metallic specifick, then unable to be exposed to the tickling air, without sensible nipping emotion, and likewise running the danger of evaporation. But being infinite in its operation, as well as in its future benediction, the ponderous salivarious catholicon being too prolifick in its incalculable dispensations, if unable to give the full enumeration of them all, at least the following must not be reduced to oblivion, and pass unnoticed, as one of its memorable fruits and productions, which to the favoured sectary give the complete assimilation to a barometer; and that in return, and to retaliate their generous oblation, and that in their own frame and internal constitution; such an useful instrument being at their disposition, then they are enabled to others to deliver enviable prediction, and of the weather prognosticate the ultimate variation. Though such are in part, and without dissimulation, the most commendable effects and useful donations of the prevalent exclusive specifick of diseases, the god of redemption of the metallic spirit, and promoter of salivation; if the experience there generated, by the favour of these metallic miraculous antidotes, could dispense with relating its wonderful effect and subsequent dispensation, undisguised sincerity scruples not to have them in part disclosed, and then refer to equity. When ignorance has no other remedy at its disposal for the purpose of alleviating human misery, aware of its deficiency of knowledge, means and experience, what could then authorise the want of capacity, to arbitrarily set an enormous value on this frantic mode of martyrization; and more so in pretending to give alleviation, if associating to this metallic Proteus juice, the extracted one of the narcotic vegetable, going under the name of poppy, also, like its volatile partner, to the liberal distributor it gives the facility of having its dress multiplied and varied to infinity. Investigating also the effects of this secondary pretended specifick, it is an incontestable truth, that this similar cameleon panacea has no other virtue than to benumb the whole frame, and to lull and momentarily give ease to the access, which may be compared to the sleep of the lion, and its furious awakening instantaneously; the pain having ceased without the cause having been destroyed; then, after the examination of the effect operated

by the narcotic extraction, variously mixed, temporary relief is the only production operated by the intimate partner of the prevalent pharmaceutic metallic god, whose most notorious effect in the human body, equal in virtue to the promoter of prolific spectoration, is to operate an efficient stupefaction. And this is the prevalent second engine employed in the pursuit of conquering human diseases. But as their inexpugnable stubbornness makes void the attack of those pharmaceutic bellipotent arms, and ignorance in the attempt being made sensible of its incompetency, does not dissemble the result of its aggravating remedies. What then could give it pretension to make the miserable victims of blunders and blindness pay, and deprive themselves of their property, to compensate for their torment, if not death, without any consideration? Having detected the pernicious effects of the two prevalent specifics employed by ignorance to assuage pain, or extirpate diseases, obviously proving by experience their being of a detrimental nature in human bodies, then what other expedient could authorize the claiming any fee, reward or compensation? Could it be the phlebotomical scheme? Upon that head, it is of old notoriety, that this expedient is one of the principal and prevalent ones that is practised to expel diseases and repair human bodies.— Then is the recompense more legitimated, by indiscriminately and implacably extirpating out of the bodies of the credulous, passive sectaries, their fluxus juice, blood, or vital essence. Also, such a reverend denomination might be thought of an hyperbolical nature, as an indication of respect, and an idea of the preciousness of the substance. It must not be forgotten, that the narration is made by the inert knowledge, and rusticity continually denoting its not having been regularly instructed in physiological matter; and consequently by incompetent instructors, informing methodically of the insignificancy of the liquid, and scientifically apprising of its perpetual, permanent, multiplying reproduction.

Deprived of such a precious assistance and essential instruction, unpenetrating intellect, contrary to the supereminent, prolific knowledge, may be induced to think, if having no other professor but their natural instinct, that in living creatures, the blood must be for them the soul of their ex-

istence, and the primitive, material corner-stone, and indispensable foundation of life. Although such a belief must be considered as an heterodoxical one, and as contrasting with the creed of regular doctrine, which accurate and methodical principle must diametrically be opposed to one of rusticity. But in this conjuncture, endowed with the faculty of reflection, it may appear strange to the studious observer, that in cases of a morbid redundancy, torpidity or filthiness of blood, men are not, like other creatures, instructed by nature to purify the vital mass by salutary expedients, instead of thrusting it out of the body and by repeated reduction exposing it to a debilitated state. As the admirer of the perfection of nature cannot but find an ostensible contrast in the deficiency of human knowledge; every thing being undeniably under the special inspection and regulation of an uncontrollable power, every thing must be regulated by the supreme will. Hence one must infer, that both the miseries of human nature, and the way to repair them, are known by the Great Ruler of all things; and one is obliged to yield to such a belief, by the beholding the extraordinary disproportion of sagacity undeniably evinced by the infinite species of other creatures. To be persuaded of this truth, it being continually and generally demonstrated, one has but to observe, that the brute animals, without any study, in any part of the world, admirably find, without making any mistake, each species of them, what has been predisposed for their own use, in both food and other productions intended for their benefit. Which salutiferous effect, received by them, evinces that in the terrestrial universal dispensatory, nothing has been forgotten by the great and good Author of all things for the general good of his creatures;—to which one must add, mankind excepted, if they believe themselves obliged to explore the subterraneous regions, in order to extract from the bowels of the earth their most superlative and beneficent specifick.

To account for such incoherent disproportion and notorious deficiency of human resources, in finding out what one must presume had been intended for them, and cogitating on the notorious disparity of perception with regard to human and other animals, one cannot help thinking that it is an evident contrast in the universal harmony. And if none

are able to explain the cause of human defection, beholding its conspicuous effects, one is obliged to infer, that an insuperable hand prevents the opening of human knowledge, and disentangling the devious mind of man from the state of darkness, into which it is undeniably sunk, and condemned to remain, if it is not in their power to overcome such an uncontrollable resolution and sovereign decision. Hence one must believe, that this lamentable, universal ignorance is implicitly the order and result of undeniable, supernal determination.

If no exception is made to the execution of such a potent decree, and ignorance prevails, every one being conscious of his own defects, how could it be a matter of surprise, if no compensation is added to fictitious aid? Candidly speaking, and having no interest in dissembling the truth, one cannot help admiring the superiority of the instinct of irrational animals over the boasted learning of man, and envying their self-independency and innate impulsion, with regard to their health and preservation. To alleviate or assuage their pains, if one may assert their being subject to any, and that one cannot hesitate in believing, must be the effect of an independent instruction, which does free them from being obliged to apply to each other for the express purpose of revealing their infirmities, to have their diseases eradicated, and receive an assistance from those who in the same situation have not got the sagacity to find out for themselves.

Such ridiculous blindness on one side, and presumption on the other, nothing what happens under heaven being the effect of contingency, this want of perception, cannot be ascribed to mankind as the effect of chance—and minds not infected with absurd materialism, will be persuaded that every thing is constantly subordinated and inspected by the percipient and universal SUPERVISOR; and both the omnipresence and omniscience of the Supreme Beholder not being doubted, one cannot question his being accurately acquainted with human prolific misery, and also with the defective and delusive resources, and want of knowledge to dispel their manifold maladies.

Sincere in such a persuasion, one must infer, that if no amelioration is offered and adopted, to enable mankind to

succeed in preventing or eradicating their diseases, one cannot but repeat, that it must be the absolute effect of an uncontrollable power. Undisguised minds, impressed with such natural sentiments, may mention them to augment the multiplied ponderous and solvable reasons why no reward, of any description, voluntarily or arbitrarily can be set on the assistance offered to mankind in their pains and distress, which might expose to be taxed with deception, and as imposing upon distress and credulity for fallacious service and assistance.

Such general detection, in this juncture, ought to be a sufficient and clear vindication, if neither fees nor emolument can be received, and are exploded, in the trial to relieve human infirmities—deviating from the general principle of rapaciously receiving alimony, and that for uncertain and equivocal success, in the attempt to assuage pain and dispel misery. Feeding upon them, should not one deserve the honourable title and glorious epithet, and receive the denomination, for such notorious conduct, of the ardent, rapacious friend of human diseases? It must be owned that this designation is not a very flattering one. Then, to justify the accuracy of the appellation by venial pursuit, and by an inept art of a very gratifying nature, one may depose, that only the dread of deserving such a degrading distinction, and of being suspected of making human misery a profitable and continual object of speculation, and not to be accused of enjoying delectation at their increase, then the apprehension of being suspected of finding enjoyment and gratification in distress should be sufficient to extirpate any lucrous temptation of receiving compensation in the trial of giving relief to multiplied human diseases and prolific infirmities, and to impart the sensation which must be unavoidably felt at the reflection of being obliged and constrained to live upon the sole and nett product of a fictitious art; and that to afford the indispensable wants of life, the aliments necessary to its sustenance being the result of deception, in all times being offered to the body before their introduction; the only reflection that they should be illegitimately gained, and consequently iniquitous, if not rejected by necessity, this sad reflection at least would serve to moisten those foods and di-

lated therewith by the most abundant bitter tears, if consent could be given to their introduction.

Being confident that the fruits of their iniquity are obtained by privileged means, and that such a subsistence should be considered as extorted booty, they had bereft of their alimentary pittance, and forced to hard labour, and reduced to starvation, numerous distressed families, victims of a fatal credulity; and, to continue the sad narration of the dismal picture which the thoughts of their wretchedness would continually exhibit before grieved eyes, the affecting spectacle of those unfortunate human beings condemned to drudging labour for the purpose of maintaining themselves and families; their painful and degrading situation, constantly present to the mind, would unavoidably reproach, as being the insensible abettor and principal cause of such a mournful exhibition. If the view of such scenes, peculiar to civilized society, is common, and generally looked upon as being the natural order of things, by one who cannot behold it without sorrowful impression, it must not appear strange, if, fearing to increase the gloomy picture, scruples are manifested, denoting the wish to have in it no participation. Also the view of the miserable assemblage of rags and patched garments, intended (and imperfectly serving) to cover fatigued and starving bodies, extenuated with all the "variety of wretchedness;"—which should be a cause of constant reproach to a luxuriously covered one, and should sternly represent to its possessor, that its superior dress and superfluous bodily ornament, serving to cover its own frame, have prevented others from covering their infirmities.

Fearing such an accusation, it must not be a matter of surprise, if no compensation can be accepted for bodily ornament, which could only serve to make a show and external appearance, while the internal one, full of remorse, and ashamed of its extorted fleece, would shudder at its iniquitous usurpation. Then, rather than wear an approbrious dress, exposing to continual reproaches, it must be confessed, that one ought to prefer wearing rags one's self to compelling others to cover their bodies with tatters.

Surveying the residue of the consistent and imperious motives, and the list of the numerous wants which could

authorise to make a charge in the pursuit of trying to alleviate human pains and misery, household furniture may be argued as one of an indispensable nature. Then we have to examine such indispensable urgency, and whether they are of a tenor to excuse and authorise retribution. But closely scrutinizing the wants of those moveables, generally asserted to be articles of absolute necessity, one will find most of them of an ideal nature, and only ornaments of vanity, encumbering its abode with innumerable superfluities. But seriously examining those luxurious household toys, without being dazzled by the brilliancy of their appearance, those curious productions seem to be more intended to make a show, and please the eyes by sumptuous exhibition, than to be made use of. But to those who have no eyes to feed by ostentatious view, those luxurious monuments could be of no other use than to serve as pieces of remembrance, and an explicit memento, continually informing that the author of those productions, and the ill-fated beings who have been employed in their execution, have had their constitution, if not their existence, destroyed by their painful labour; and were reduced by sweat of blood to earn a livelihood, and with a trifling salary to support themselves and progeny, and purchase the most inferior alimental subsistence. Rather than to be exposed to have the view of objects which continually contribute to make such mournful reflections, better to do without having a numerous collection of tokens of fancy, and sumptuous house decorations, in this occurrence, when they could not be acquired but by imposing on the credulity of the multitude, and for fictitious services deprive suffering beings of the fruits of their works, and even of their beds and furniture, and unmercifully reduce needy wretches to sleep upon hardness, in order that the merciless themselves may be buried alive in softness.

If the want of furniture, after this detection, cannot be, for a rustical contemning fancy, and all its appendages, motives to raise contribution, and bereave others of their moveables, in order for himself to make accumulation of those luxurious tokens of vanity, what other want could authorise to do it? Would it be for the express purpose of keeping in close confinement idle beasts, and to have them in a state of rea-

diness, one wanting to give both the limbs and body an effectual nullity, by making use of those animal quadrupeds, in imitation of those departed human beings, who are carried off to their original element, and the prepared digesting crucible of dissolution, and consequently in the dandling situation all its similarity and perfection of impotent automatons, with artificial motion exhibit the appearance, and give the full representation? Then in those gliding boxes one has in sole activity, and that gives sign of life, but the visual sense of perceptibility. With it, in the parading exertion, one may have the sight and honourable inspection, and the commendable chance of viewing the innumerable and tattered phalanx of walking indigence; and, by inordinate insulting sumptuosity, make a striking contrast between adversity, then tired of rest, and of living in abundance, one can lament the starving weariness in want of subsistence. ;—and should the bridled beasts, loaded with dignity, at random repulsing hindrance to their celerity, be of a skittish and unrulable inclination, of their ambulating master to make known the distinction, and of their robust limbs also give the impression, scruple not, in their astray and hasty circumgirations, with the foot-walkers and their own of making intermixture; which effectual result, promoting casualy, likewise of the flourishing traffic can add to the prosperity.

But not being in want, and not wishing to perform perambulance with such help and beneficial assistance, one may reluct then to be assimilated to parrots prating in cages, and be suspended in a lanthorn, whose inside one may say cannot be for useful light, deserving the attention, and to guide, govern and attract, by its glaring emission, then enshrined and suspended in the eminent situation, one may look on one's self, and choose the denomination, either of automaton birds, or a match-light in a pharos by the assimilation. But wishing to have no similitude with those useful conspicuous monuments of light, to perform ambulent exertion, one must prefer to apply to the two already and inoffensive coursers, instruments received from nature for the purpose of making use of them, and give them always the preference, sooner than to be dandled and honourably rocked, and for that purpose nourish lazy animals, promot-

ers of human starvation. Then having no inclination to directly or indirectly furnish them, and that in pretending to give them relief, and with their usurped fees keep idle luxurious beasts, and with them in triumphal perambulation, ride over and maim the multitude of crawling infancy, hobbling infirmity, or any one in surprise, unable in time to clear the passage for the impetuous perambulating exertion; and wishing not also to be exposed to experience the same fate, which in many instances the starting beasts have offered to their tender masters.

What other pretext then could authorize to lay a value either on the real or fictitious service offered to diseased humanity? Should it be answered, that compensation in civilized society is allowable and necessary to obtain the indispensable and alimentary wants of life, their necessity cannot be denied. But in closely examining their nature, might they not be diminished, if frugality could rule them, instead of a refined sumptuous intemperance, raving after luxurious productions, in order to satiate an irascible gluttony, and by privileged victual monopoly create a scarcity, and in the midst of plenty seeing others starve, and manifesting to have been born for the express purpose of digesting aliment, and offer to the universal Provider the hideous image of surfeit, and view of glutted rapacity?

But without giving chance to the afflicted to think that their compensation will serve and only give them the satisfaction of contributing to the banquet of prodigality, it may be answered, that even instead of alimentary superfluity, the subsistence were reduced to a strict frugality, those indispensable substances must be obtained by some means or other.

The solidity of this argument cannot be denied, nor that living creatures stand in need of food to repair the waste of the body, serve to its augmentation. Food then for men, as well as for other creatures, by the universal supplier, appears to have been intended for each species to serve as nutriment; therefore those indispensable supports of life not being denied, they are inducements to make some digression, with regard to the natural way of their being acquired by each species of living creatures. It is of all evidence, and too obvious to be contested, that irrational animals, ei-

their carnivorous or graminivorous, have but to hunt for their food, and that it requires no preparation; but with regard to men it is not the case. There is nothing which serves for their maintenance, in general, but requires preparation, either in culture, improvement or dress, previous to being introduced into the body; and to facilitate them, it is incontestable that men, by their peculiar structure, evince the having received the manual instruments in order to till, cultivate, and give the last perfection to the surface of the terrestrial element; then every one incontestably indicating to have received those useful members for the express purpose, in their urgent necessity, of co-operating by their labour in raising articles indispensably necessary to the preservation of their existence. Such a pursuit in all classes of animals, and the following of it, must be considered as the fulfilling of the wise Maker's intention. Hence whatever excuse or pretext one can make to bereave the owner of his products, or whatever he has raised by his active industry, and extracted out of the ground, enhanced by fatigue, and moistened by the sweat of his brow, it must be considered as an infraction of the law of the wise Author of all things, and also as notorious guilt and trespass before his omnipresent tribunal. On this occasion, it must not excite surprise, if, conscious of the offence which the bereaving of the fruits of honest labour could give to the principal Achiever of terrestrial productions, no value is set which would only deprive the possessors of what they have received from the Universal Supplier, as the reward of their pain and industry.

Without extending the detection of the numerous reasons which peremptorily compel them to persist in their reluctance to receive any reward for the uncertain assistance offered to multitudes of afflicted in quest of relief; their nature, one may presume, must be susceptible of diminishing the astonishment which disinterestedness may have created, on candidly revealing that if a favourable issue in the pursuit of trying to alleviate human misery cannot always correspond to the wish; the unsuccessfulness of the attempt can only be ascribed to the deficiency of knowledge, and the purblind state of ignorance, into which mankind are incontestably sunk, and from which it is evident they are un-

able to disentangle themselves. Viewing such deficiency, the studious observer of nature cannot account for the contrast exhibited by man, when compared to the surprising sagacity that is obviously and palpably found to exist even in the most abject irrational creatures. Hence, obliged to acknowledge a superiority of penetration in them, man, it seems, is reduced or condemned to yield to this supereminent sagacity, to apply for instruction to those dumb masters, and to corroborate the assertion, as degrading as it might appear, and humiliating to the terrestrial intended supreme creature. It is beyond the power of deniagation, that the most sapient of the specie scruple not to acknowledge, that the most precious and predominant expedients that are applied by a regular method of obtaining human health and restoration, are due to sedulous observers of the natural knowledge conspicuously found in the brute creation. Then, not afraid of making a breach in their elevated and dignified knowledge, those most eminent corporeal rectifiers, as fruits of their luminous researches, have enriched and augmented human science with the lenifying specific vomiting; their ingenious capacity and laudable sincerity reveal openly, to have taken their lessons and instructions from the canine species; or, making use of the vulgar expression, the domestic animal, termed *dog*. Then by its example and useful lesson, man has been instructed and enjoys the advantage of puking; and by this ingenious method issuing undigested feces, and to effectuate their expellation, they have efficaciously their intestines cleansed, and body purified. Also to this valuable expedient, for which they are indebted to bestial quadruped instruction, must be added that the refrigerative clystering specific is due to the ærial aligerous creature, called the bird *Ibis*, though some have pretended that such an useful laxative instruction was received from the bird *Stork*. If these two eminent discoveries and significant specifics to both volatile, terrestrial, and quadruped, men are obliged for their admirable introduction, one must not forget to relate with these two methodical expedients, upwardly and downwardly, effectually scouring the gastrical region or chest, that the most ineffable and most commendable and practical phlebotomical, physical, pancreatic expedients owe the honour of their mi-

fical discovery, and incalculable and indeterminable blessing, to the amphibious and stupendous animal known by the name of *Hippopotamus*.—Then the three elements, air, earth and water, have each an animal, that undeniably can claim their right and share, and have contributed to human physical instruction: And to the last one is due the salutiferous venesection performed by the regular life promoters, and nimble performers of exsanguification. But not pretending to developé the least of the numerous obligations which man must have to various animals, from which they have received knowledge and specifical expedients, upon that chapter it may be argued that the mercurial one, the most valuable generally made use of, does not owe its incomparable discovery, and of late ages prevalent corporeal introduction, to the lesson received by man from the dumb beasts. On that point, one must be equitable, if, not wishing to bereave Cæsar of what belongs to Cæsar, and not deny that the modish metallic ingredient, the *materia prima medicæ*, and preeminent article in prevalence, employed as such in regular physical pharmacy is not due to brute creatures. Then the priority which the silver liquidity has obtained over terrestrial specificks being found in the subterraneous and most internal earthly regions, the use of its corporeal introduction then cannot be the result of lessons given to man by irrational animals. But this exception of the miraculous specifick does not destroy the accuracy of the assertion, and only may serve to confirm and strengthen the argument of human undeniable ignorance; notwithstanding that if one publicly was to venture such an offending assertion, vilifying the pretended refined knowledge of the generous distributor of metallic liquidity, one might presume that the sincerity might incense and exasperate the sagacious brain, and the venerable dignity of the most supreme, sapientipotent, learned and successful corporeal repairers; but if this disrespect and irreverence in regard to the general science, and enormous profundity of sight of the dispenser of long life require vindication, to effectually persuade and make lucid the insignificancy and want of physical knowledge, as some of them more sincere might be conscious of their own defection; we have but

to relate their opinion thereon, and extract some explicit and unequivocal fragments, susceptible of giving a precise idea of what themselves think of their exquisite learning and penetrating sagacity. Upon that score, a candid member, one may suppose forfeiting his vow, has made a sincere confession, and that in the behalf, one may infer, of the inerrable and respectable sacred corporation.—Then of this notorious indiscreet, veridical and eminent ignorant, such are the expression, which plainly of his brethren divulging the eminence in ignorance.

“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.*

But if we do not confess it, we know how to cover it, and then we apply indiscriminately to the terrifying phlebotomical expedient and all its awful apparatus, and do not hesitate to leave our sectarians void of blood. Our infinite penetration cannot account for the cause of their diseases, but can be positive in asserting the supererogatory recreation of the blood; and also to speedily effectuate our patients' restoration, indistinctly, from the most tender infancy to the highest state of decrepitude, to impress the mind and convince the multitude of our infinite art and aptitude, the liquid silver is employed as effectual means of rectitude, and artfully distributed at discretion to justify the metallic commutation, with the only difference of place of introduction; one being in the pocket and the other in the bowel region. But after this authentic and solemn declaration of undiscerning ignorance, disclosed by one of the most preponderant and sapient of the regular physical art, how can any one be surprised, if a compensation by an incompetent illogical is not prefixed to his heterogenous practice? while not scrupling publicly to argue of his deficiency, and his having no pretence or intention of being compared or being in competition, and his deficient learning put in parallel with the bright light of the most luminous, either ancient or modern Herculean veterans, always victorious, and of diseases Vulturous destroyers. To be enabled to con-

quer as those nozological martial heroes authorized to reap the fruit of their conquests, not having in possession as privileged and patrimonial inheritance to be guided in the noble career, rusticity not being governed by the useful dial of a cauculus of science and ocean of instructions; with the assistance of those enormous instructive possessions if the most sincere confederate health-dispensator, in a fit of indiscretion to his reverential brethren of the penetrating art and science, to his illustrious society authentically acknowledge his utter ignorance of the cause of human diseases, then what must say rusticity, having no political interest in disguising the truth, of its incompetency. But the disclosing of it must serve to vindicate the multiplied reasons why no fee or reward and profitable emolument, by a conventional tariff, are not exacted to compensate its devastating blunders. But as nothing can be done for nothing, to the honour of civilization this should leave incontestable, that its characteristical prerogative and peculiar distinction must be found in the advantage of protecting and legally exchanging common properties, and also reciprocally in the fixing judiciously an intrinsic value mutually upon whatever is done for each other; then, this happy state of existence continually does exhibit the lively picture of barter, exaction, and metallic compensation.—Hence, ask, give and receive, is a general motto, and idolized metal, real or figurative, is a general conciliator. But in this occurrence, deviating from the common rule of traffic, lucrous employment insuring prosperous and comfortable life, we have but to terminate the justifiable and innumerable reasons why rusticity has and forever will insist on exploding immunities for which it has not been authorized nor regularly licensed, and duly invested, with the regular lucrificable privilege; but after what has been said for the express purpose of diminishing the surprise that has and still may produce the disinterested practice, if still the method, to the eyes of civilized human society, is yet thought to be a novelty, one may conclude by the irrefragable answer, that this strange practice is only known but to unpolished beings, and to make lucid the veracity of the assertion, one may have recourse to some travelling relation, and refer to them to decide the question: Only for the purpose of hav-

ing recourse to the manner and practice of some uncivilized nations, one cannot deny, that among those classes of wild men, the barbarian Hottentots are computed and designed as occupying the first rank, and as belonging to the first rate of wild creatures;—then from those who have visited them, one may borrow the disinterested citation, serving to inform of the mode of recompense which they generally receive for their pains and solicitous attendance, in trying to give relief to their own species—and these are their genuine words and expressions:

“In every Kraall there is a physician, and the large ones have two, who have some skill in botany, surgery and medicine; they are chosen out of the sages of each Kraall, and appointed to watch over the health of the inhabitants. This they perform without a fee or reward—the honour of the employment being judged a sufficient recompense for their trouble.”—*Extract from the Voyages and Travels of Smart, Goldsmith and Johnson, vol. 4, page 26.*

“*The honour of the employment being judged a sufficient recompense for their trouble*”—Hence one may infer, that among those illiterate barbarians the heart is the sanctuary of both honour and sensibility; and on those occasions is the only mover which peremptorily directs and guides their attempts in trying to assuage pain, and give relief to their suffering fellow-creatures; then itself only wanting reward, finds it, and thinks to be fully compensated in the success of the undertaking. The specious quotation fully and incontrovertibly informing of the disinterested principles existing among those wild races, are of a nature to make known their particular mode of being compensated for their paying attention in trying to give assistance to their own species. It would be useless to have recourse to other relations of the same kind, which could only serve to corroborate that such disinterested method, which is to be found among barbarians, is solely peculiar to unrefined population. But contrary to these maxims, generously and scrupulously observed by uncivilized hordes, and instead of performing the part of a tutelary comforter, by the assiduous attention and eager wishes to give relief to pains, giving vent to the impulse of nature; if, in order to indulge an insatiable metallic rapacity, those wild inhabitants, elec-

ted for the purpose of giving help to their own afflicted race, and by their own people should they not be thought to degrade their honourable employment by the setting an arbitrary value to their trouble and attendance; and could not their visit and presence augment distress, by putting in the mind of affliction to have in readiness the prefixed immunity, serving to compensate the trouble taken to diminish their pain, and also to engross it? Should not those venal sages be exposed, and suspected or taxed of employing fraudulent means in the view of protracting the recovery of their patients, and by their deed to have claim to unbounded extortion?—and should not such a reflection to the distressed be more of a detrimental than of an amending nature, when the afflicted, thinking that they are only attended for the sake of gain, by interested beings, strangers to compassion, inured to their trade, and to inspect affliction with obdurate hearts, and insensible ears, have to receive in them, and that without the least sensation, the repeating echo and accent of pain and lamentation? But being the reverse, and not considered as objects of detestation, those benevolent and wilderness benefactors by their people receive not such imputation, and for their care, pain and paternal assistance, blessed by them, enjoy respect and reverence, and are not exposed for their trouble and solicitous attention to be ridiculed, despised, calumniated, and become matter of derision, of envy and wickedness, constantly receive the malicious aspersion brooked by them, loaded with vexation, also as the presence of misery to any dwelling is a prostitution, expelled in order to have the open field for a vast habitation, and for a place of resort, more commodious to receive a too great application.

But without dwelling any longer on the gratuitous subject and distribution, and without having recourse to any other quotation in order to try to diminish the surprise caused by the disinterested employment, if it must be acknowledged to be natural to uncivilized specie on that score, congenial to those wild African inhabitants, it must not appear strange if a rustical Sarmatian is found to have a similarity in his disinterested mode of pursuit with that of those uncivilized races; then having imparted some of the most preponderant reasons which insuperably oppose the laying

value on acquitting the sacred debt and duty imposed upon mankind by nature, after such authentical declaration, its contents must serve to inform, that whoever should try hereafter by contemptible offer to make a breach to the gratuitous practice, to prevent the trial, or making infringement to it, every one must be apprised that their generous proposition shall be considered as ridiculous affectation, or the contemptible impulse of presumptuous ostentation. And this occurrence also of mental infirmities for a specific antidote, one may here transcribe the following lines, and that with the sincere invitation made to every one, of impressing their minds with their purport and meaning :

In the house of charity,

Freely opened to the helpless humanity ;

Pride must not think that benevolent action

Can be paid with a degrading compensation.

The tenor of these words one should think being susceptible of preventing any one in future from making any attempt to break this inviolable covenant, this repeated publicity is intended to prevent any one from alledging ignorance ; therefore, notwithstanding this forced injunction, the deviating from its principle being hereafter considered to be more calculated to mortify than any other purpose, than for those who through contempt, one must presume, pay no regard to these requests, must receive the warning, that their application being considered to have the view to vilify what they pretend to be in want of, they must not be surprised that it shall be refused to them. Convinced that it is not to be employed for real use, their infringement of the common rule being supposed not to be guided by liberal intention, but only the suggestion of ill will and evident malevolence ; then, if impelled by malice in their ungenerous action, beforehand, they must be apprised with the impression which they must expect to produce on the mind of the one who has not and is not, and in any time shall not, either be deterred or intimidated by malicious suggestions. Deserving but contempt, then, in any time and circumstances, the object either deserving hatred or derision, will not be guided and ruled by the power and influence of hope, fear, or self-consideration ; therefore, in this occurrence also, the following lines may be annexed here :

Vain haughtiness!

Yes, in this humble residence,
Venture not to stop, as thou hast no patience;
Also, raging spite, genius malevolent,
Shame may attend your atrocious resentment.

Then indifference to what may be said or done against its pursuit, an incorruptible disinterestedness being the particular mark and distinguishing characteristic sign always guiding benevolence, may it be the effectual test by which impostures can soon be discovered, as well as the typographical counterfeiting of this work, stamped with the underneath rose color; and may such a lovely one, and its endearing flower, become one day, giving its name to successive time, of them also may it be the emblematical omen and distinguishable mark of felicity and unalterable happiness to future ages.

On the Nature of the Soul

Yes in this sense the soul is immortal

It is not to be understood in a physical

Also, regarding the immortality of the

It is not to be understood in a physical

This induction to what may be said of the soul

is purely an intellectual immortality, inasmuch as it is

not a part and distinguishes itself from the

body by its nature, and it is the essential part of

the soul, and it is the essential part of the

intellect, and it is the essential part of the

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ness to future ages



WHOEVER are left in the necessity of seeking for relief, either for themselves or others, if anxious to obtain it, must impress on their minds, that the best and most precious of remedies may lose their virtues, and the advantages that could be expected of them, if not carefully and punctually attended to. Therefore, the strictest attention must be paid to the subsequent advice and indispensable prescriptions :

First of all.—The phials, which are intended to receive the liquid, must be as nearly as possible of a size fit to contain the quantity that is to be received, which generally may be computed at 4 ounces for women, and 6 ounces for men, and according to the age of children, 1 and 2 ounces. The phials must be as clean as possible, and the cork also, if not new, without their being impregnated with any strange smell. Those who have the liquid must be cautious to have it corked tight, and not suffer the liquid to be opened and smelt by any person. The doing of it puts it into a fermentation, then decomposes it, and in a short time renders it unfit to be introduced into the human body ; and exposes those who do it, and those who make use of it also with the same pernicious consequences.

Observations concerning the name of the liquid.—It has been generally the rule in all times with those who wish to distinguish their discoveries from others, to make themselves famous by fantastical names. The one of Ar-

canum, with various additions, has been employed on those occasions to inform the world of both the occultness and deepness of the invention. Having no pretensions to such celebrity, nor wishing to puzzle the mind by a series of mysterious names; yet on this occasion, obliged to prevent mistakes with regard to the expectation that those who apply for the liquid have, concerning any thing termed by the name of medicine, their idea being generally, that they are to operate and be distinguished, and must be felt potentially by their laxative virtue: But as the liquid delivered cannot so forcibly act in convulsing the abdomen, and lacerating vehemently the intestines, and effectually producing the excremental expellation; then this liquid, not being susceptible of operating in such a strenuous and powerful manner, and to produce such wonders; to prevent any disappointment thereunto, and the expectation of having the bowels left in a complete state of emptiness by the making use of the liquid—another name therefore, than the one *medicine* ought to be made use of. And in this juncture, those who apply being in want, and wishing to obtain their corporeal rectification, this might induce to have the liquid termed by the name of *Rectifying Spirit*. Notwithstanding, if habit hereafter leads to employ the name of *medicine*, as a customary one, although its little analogy to them, this digression may be useful to prevent any laxative disappointment.

Method of keeping the Liquid.—As we cannot repeat too strongly and too often, that its peculiar virtue depends on its freshness and purity; upon such an essential point, one cannot be too particular in making use of all means in order to succeed in keeping of the spirit in its original purity as long as possible. Hence, to succeed in it, first, it must be observed, that it must be kept out of doors in the fresh air, if not in hard freezing time. If frozen, it becomes unfit for use, and also of a very hurtful nature. Those who have the convenience may immerse the phial (to keep longer) in a bucket of water in a well; and those who have not that convenience, may have recourse to pump-water for that purpose; and renew the water several times in a day. By observing

strictly this method, the rectifying spirit may continue good in summer, and may be made use of with safety, 24 hours; in winter, 48 hours; and in moderate weather, 36 hours. But in all seasons, *following the prescription*, the sooner it is made use of the better.

Mixture of the Liquid.—Its indispensable nature requiring a quantity of water to be mixed with it, it remains now to indicate the most suitable kind, which cannot prove to be of a detrimental tendency, in regard to the benefit expected to be received from the liquid. On that score, to all rational and thinking beings, it is of no use to observe, that, by its peculiar quality, water has the greatest influence upon the system of those, who, in order to quench their thirst, introduce it into their bodies. Intended to be endowed with understandings superior to those of any other creature, the human species should differ from the most abject animals, if, regardless of their own preservation, they would differ from them in their choice, when they so sagaciously evince their penetration, in a judgment manifesting their scruple of quenching their thirst with unpotulent drink; therefore, in this instance, not more scrupulous and minute than those irrational beings prove to be, and when the body, by various causes, demonstrates its urgent want of repair, one cannot be too particular in investigating before hand, the natural and peculiar qualities of the numerous sorts of the watery element, which ought to be preferred and must have recourse to. In this occurrence, the sense of the devotee to the solicitous work of nature, and the paternal contrivance of the Universal Benefactor, cannot be undetermined in the choice, when considerately and rationally they are impressed with those sentiments, and fully persuaded of the perfectability existing in the sublime work of the Creator; sensible of the exquisite and incontestable preparation and vivifying quality which the watery element, by the divine wisdom, is replete with, in the celestial regions, and that before its blessed and indispensable descension on the terrestrial hemisphere; then, in this conjuncture, respect and gratitude, in making use of rational faculties, in acknowledging the goodness of the principal Universal Mover, one must yield to

the supernatural salubrious quality of the descending element. And not to recommend the use of this liquid manna, would indicate utter blindness; and to apologize for it and undertake to vindicate this choice, would frantically give insult to common sense, and offence to the bountiful wisdom of the Great Author of all things.

Notwithstanding that this prevalent religious partiality may on some occasions have afforded ground to inconsideration, malignant intention, or interested views, eager for an opportunity to ridicule and give vent to their spiteful dispositions, in contemning the choice; but, for the common good, not deterred by the consequence, one may continue in prescribing the nutritive aqueous element, even if it still gives chance to frantic scoffers to laugh at this preference given to the first principle predisposed by the universal Creator for the benefit of his terrestrial children. And if it should be considered strange, that it is recommended instead of the subterraneous underfluxus water, which sort, to be candid, and not palliate the truth, generally, notwithstanding its offensive crudity, in populous towns, and particularly those situated upon low and salinous ground, is extracted, vitiated out of the earthly bowels, and after having filtrated and run through multiplied excrementious garnery, and incorporated with its nefarious nature, palpable sample, which unequivocally it had been betokened and scented with, in its way demonstrating the offensiveness of its heterogeneous, impure and unpalatable quality. Hence, in this circumstance, one may continue to invite those who have it in their power to make choice of such a liquid descending element. After deducing the imperious reasons that must determine the choice, and engage every one to whom it is recommended, to be cautious not to vilify this essential principle of existence, and that to do it is depreciating the work, the solicitous paternal care, and an insult to the most sublime performances and indispensable celestial productions. Therefore, upon such a precious essence, wantonly to trifle upon it, and that for the purpose of ridiculing an individual, by frivolous denomination, is to vilify one of the greatest phænomena, and the most beneficial in nature to living beings, and by

which so visibly the paternal heed and affection of the supreme Author of all things for his general family is so conspicuously manifested and fully displayed; then by an insignificant appellation to deviate from the respect which this descending liquid ought to inspire in the mind of rational creatures, must be considered as an undeniable transgression against the gratitude due to the universal Dispensator, and as insulting this general Benefactor; by the deed, vilifying his work and wisdom, is prostituting his productions and every one must be conscious of the blasphemy of such gross transgressions, regard to gratitude, and to vindicate a notorious impiety for the advantage received from this admirable predisposed vegetable element. In this occurrence, the pious admirers of this chief spring and directing mover of this universal action will abstain from depressing its intended effect, and being partaker of its beneficence, will not be guilty of vilifying the precious water described by insidious and contemptuous designation. But notwithstanding what may still be said to elucidate the infinite and sublime virtue which the celestial water is endowed with, and make every one prefer on every occasion, to any other, such an essential promoter of vegetation; all which could but serve to pay homage to the first principal achiever of universal perfection; it must not be omitted to observe, that this natural veneration should not induce any one to be unconscious with regard to the offensive qualities that it may acquire, after having been poured on the earthly region, upon which every thing is submitted to the implicit recreating unavoidable law of nature, for the purpose of leaving nothing at rest, incorruptible and everlasting; therefore, this pure sentiment of veneration, which rational, well-impulsed minds can entertain for this celestial principle, must not lead them blindly to make use of it after its indicating to have contracted, by too long standing or other causes, an offensive smell, which soon must take place in warm weather, if not kept in an earthen vessel. In this occurrence, although by the supreme preparation the rectified element cannot be too much commended, nor the use of it too strictly observed and advised, those who are destitute of it, or have not got it in its potent

state, must have recourse to the best water they can obtain, which must be the purest and softest, as spring, river and all sorts of running water; also, brook, if not impregnated with offensive smell. Pump and well water, if not soft, must be avoided as much as possible, on account of their insalubrious virtue and natural crudity. Consequently, on any occasion when water is prescribed, one cannot but advise to endeavour to comply with these rules. It must be also remembered, once for all, that all sorts of those waters must on any occasion be boiled, and not made use of before cooled sufficiently to drink, before making the mixture.

Time in which the rectifying spirit must be made use of.—Although each afflicted ought to receive verbally, or those who make the application for them, the mode of taking the remedy, the great variety of cases and circumstances in case of forgetfulness compels to make a brief survey concerning the time of taking the remedy, to which may be referred those who apply.

Chronical disorders with those who are not confined by the severity of their disorders.—In those cases, under which are reckoned rheumatism, gout, gravel, epileptic fits or falling sickness, attacks of palsey, or any such like complaints, when the strength of bodily faculties are not too much impaired to prevent exertion, some might be recommended in the morning, before taking the liquid potion prescribed, as riding, &c. It must be observed, that the stomach must be empty of food, and chiefly of animal one. The morning fasting is the most desirable to begin, the stomach being the most empty at such hours; but those who by their situation at the time of receiving the liquid, cannot but begin in the evening, must abstain from supper and animal food for dinner, except boiled beef, veal, and fowl, fresh boiled; but all vegetables are more preferable—all sorts of which may be made use of at any time. Taking the portion must be three hours after eating any thing; and no food can be made use of two hours afterwards, according to the order of diet. In summer time, (to have the liquid sooner finished to prevent its being spoiled) it may be made use of two hours before dinner, having the precaution to take a very

light breakfast, and not eat any dinner until two hours after; and before supper in the evening, as recommended; always recollecting, that it must be taken three times in one day; and not omitting to take a portion before breakfast.

Proportion of the water which must indispensably be made use of and added to the liquid, in Complaints of the Lungs.—For males of a good constitution, three table spoonfulls to a quart of water; in a weak situation they may take two table spoonfulls to a pint of water.—If women in a weakly state find this quantity too much for their constitutions, they may put a table spoonfull and a half to a pint of water. Children, according to their age—a tea spoonfull for the youngest, in half of a small wine glass of water; a child of one year, two teaspoonfulls to a wine glass—and above that age, half a table spoonfull to a wine glass and a half of water, and one table spoonfull with the same proportion of water, always regulated by the age and strength.

Common drink for Consumption of the Lungs.—Take a bit of Liquorice stick of the weight of a quarter dollar, add forty grains of Indian corn, and one table spoonfull of honey, and boil the whole two hours slowly, in a quart of water; if warm weather, make half the quantity in the same proportions. Renew it and make it fresh every day, observing always the aforesaid proportions. This must be made use of as common drink, a small tumbler occasionally.

Other drink instead of Medicine.—Take a pint of new milk, boil it, take a quarter of a sweet orange, squeeze it in the milk while boiling, to make a whey of it; then strain it, take the peel of the quarter of the sweet orange, cut it fine, add with it a little bit of stick liquorice the weight of a twelve cent piece, add a table spoonful of honey, boil the whole half an hour slowly, and take the drink morning and evening, two days in a week. If the person cannot drink the whole preparation in one day, prepare half the quantity, observing the proportion.

Other drink.—Take a gill of new milk, boil it, then take two gills of water, one table spoonful of honey, a little bit of stick liquorice of the weight of a quarter of a

dollar, boil the whole an hour, in two pints of water, and drink one half in the morning, and in the evening the other half, when the medicine is out. If the person cannot drink all in one day, make the half, observing the same proportions.

Other drink, if dry.—Take a sweet apple, or any other fruit prescribed which may be in season, cut it fine, add one table spoonful of honey, boil the whole slowly in one quart of water an hour; take a small tumbler occasionally of this preparation; renew it every day.—If the whole cannot be drank, make the half, observing the same instructions.

Advice respecting Diet and Regimen.—If the breast and lungs of the person are much affected, riding hard must be avoided, although the taking of the fresh air is highly recommended, in pure mild weather; the windows of the room where the person resides must be opened in the middle of the day, and kept open a few hours. The use of sour and acid things must be avoided. In breast and lung affections, a vegetable diet and fresh food must be made use of, as veal, chickens, hens, beef boiled with vegetables, and the broth may be made use of, as well as the vegetables so prepared. Nothing raw, as sallad, or any thing in which there is vinegar, must be made use of. In those disorders, or any other, tobacco must not be used in any way, as chewing, smoking or snuffing; salt food either meat or fish, cheese, pickles and such like; spirituous liquors, coffee, or any thing burnt as a substitute, or spices of any description.

Drink that can be made use of.—If the person wishes to have wine, it must be used very sparingly, and must be of the sweet and old kind. Souchong tea, not strong, may be drank, with boiled milk added to it.

General caution.—Those who have begun the taking of the liquid, from that day must abstain from making use of any other remedy whatever. A deviation from this rule will expose to dangerous consequences.

Indicative marks by which the inward liquid may be known to be unfit for use.—As the body, sooner than the eyes, can quick find it out, being introduced into it, it soon gives warning of the liquid having been spoiled,

making any one worse, and producing squeamishes and a faintish sensation, increasing the pain of those who have some, in any part of the body, and operating paroxisms or fits, if subject to epilepsy, asthma, spasms, &c. One must then infer, that the instructions with regard to keeping the liquid have not been punctually observed, either by the phial or the cork not being cleansed, the liquid smelled at, or kept in rooms, in contaminated air. As to the liquid for the eyes, if they had not been able to distinguish that the liquid was no more fit for them, they soon feel it by being smarted more than usual, and inflamed afterwards.

General Advice.—In complaints of the eyes or any other, in making their application, those who are subject to cough, have weak lungs, or complaints of the breast, must not forget to mention it, and have it specified on the label annexed to the phial.

Washing of the Eyes.—To this precious organ of our senses, the least mistake, carelessness or forgetfulness may be followed by the most pernicious consequences; therefore, the greatest attention must be paid to the subsequent instructions. No other water but the softest and purest of rain-water must be used; or in case of absolute scarcity, soft spring or running water. It must be boiled in an earthen vessel, and made use of milk warm. If the person can make use of the snuff, and is using it, it must be done half an hour previous to the bathing or soaking of the eyes. The eye-water must be mixed as follows, viz. half a tea-spoonful of the eye-water to one table spoonful of water; put into either an eye glass or a small wine glass, which must be filled in the same proportion; then hold the full vessel to the eye; let the whole ball of the eye bathe in this 15 minutes; then throw out the mixture, rinse the glass, and go on with the same process for the other eye if it requires it.—This may be repeated once if the eyes can bear it. The eyes may be bathed in this way, morning, noon and evening. Those who want it when no poultices are set or given, may put a wet linen cloth, four or five double, of the two proportioned mixed waters for the eyes, at night, or as prescribed verbally.

Ophthalmia, or Poullice to be applied to the Eyes.—

The greatest attention must be paid to this instruction, informing of the particulars that must be observed on the occasion. The whole quantity given, which is generally to be divided into two or three portions, according to verbal instruction, must be put into a clean new earthen cup; to moisten it, according to the quantity, half a table spoonful of the eye water must be added. The cup must then be covered and laid on the warmest ashes, without smoke nigh, and stewed slowly half an hour, or until soft; then linen cloths that have not been impregnated with soap must be prepared. If both eyes require poullices on them, to prevent the slipping out of the ingredients, the linen may be sewed part round another double; one must serve to tie round the head, to keep fast the poullice on the eyes. The part that covers the poullice must be wet with the same water preparation that serves to wash the eyes. The poullice must be put on at night, if it is prescribed, and generally kept on ten hours.—When taken off, the eyes must be washed, and follow the washing instruction.

Blisters.—If any are prescribed, observe the following instruction, viz.—Take the ingredient to make the blister with, put it in a clean earthen cup; add according to the quantity, two, three or four table spoonfuls of sharp vinegar; cover the vessel, put it on a slow fire, without uncovering, half or three quarters of an hour; have a cloth of thin linen doubled to put the ingredients in; spread them to cover the place; tie it close; wet a flannel rag with vinegar to put over all; keep it on according to directions you have received—women twelve hours, men fifteen; then take off the plaster, cover the place warm with only clean linen; let the blisters raise before cutting of them; after done raising, dress them like other blisters, except the making use of salve or sweet oil. When wanting to heal them, apply for the necessaries.

Cephalartic, or head-ache Smuff.—The powder must be used in a sparing manner, and with caution, in order not to contract the habit of it. For complaints of the eyes, previous to the bathing process, two or three pin-

ches must be taken after one another; it must be snuffed easy, not much at a time, and not have it reach the vellicating part or the middle one of the nose, which must be kept running fifteen minutes, or as long as the running operates. After the blowing of it, two or three pinches more may be taken, and then begin the washing process. In an head-ache, it must be used in the same manner. Precaution must be taken not to touch the eyes or rub them with the fingers that have touched the snuff. Silk and linen washed with soap, and cotton cloth, must not touch the eyes, or be used on any occasion.

Odontalgia, or Tooth Ache ingredient, for ear-ache, head-ache, or for whatsoever it may be directed to be mastigated or chewed.—If it is prescribed for the benefit of the eyes, or head-ache, it must be observed as follows: According to the strength of the person, one, two or three pinches, if there is no affection of the lungs or breath, may be used after one another; take the ingredients in the mouth; after mastigated or chewed, keep the mouth close shut, without swallowing or spitting; when the mouth is full, the whole of the ingredients and spittle must be thrown out, and new pinches must be taken successively, following the same process; after finished, the mouth must be rinsed several times with some new milk. For the tooth-ache, the ingredient must be made use of in the same manner, with the only difference, that after being mastigated or chewed, it must be laid on the part that is affected, and kept on it until the mouth is full of spittle; then throw it out, and continue until the pain has subsided, and rinse the mouth also with the milk as above.

Most essential attention that must be paid after having received the phials, if the liquid they contain is received a little hot, or even lukewarm.—They must be uncorked as soon as arrived at the house, and be left so until cold, and then corked, and follow the rules and instructions.—If the phials are carried any distance, they must be opened on the road every half hour or hour, and corked afterwards, without smelling of them. But, received cold or warm, carried nigh or far off, the phials must

be always opened for a moment before they are set in the place where they are to remain.

Preparation for drink, if prescribed.—Take a lime, lemon or sour orange, cut it in two, squeeze it in a pitcher, add to it a table spoonful either of honey or molasses; pour a quart of boiling water over it; let it be near the fire for half an hour without boiling; and drink of it morning and evening, on an empty stomach, and eat nothing after for two hours. The skin cut fine must be added every third time in a fever. Take this drink alternately with the liquid, but not sooner than one hour and an half alter the time you take the liquid.

Through the day, when dry.—Take a table spoonful of currant jelly, add either a table spoonful of honey or molasses, (the first must be preferred on all occasions) and pour a quart of boiling water over it; leave it near the fire without boiling, half an hour, and drink of it milk-warm occasionally.

Other drink.—Take an apple, (or according to the season what may be recommended) sometimes sweet, sometimes sour; cut it fine; add a table spoonful of honey or molasses, and a quart of boiling water; leave the pitcher near the fire; drink occasionally.

General advice.—In any complaints, the use of tobacco is forbidden, as being of a dangerous tendency. For those of the eyes it cannot be too strongly reprobated, as being of the most aggravating nature—and with it must be avoided, the being in company or in any place where the least smoke or scent of the fumigated herb remain or can be smelled; also, the scent of the dried plant in any way may be injurious; as well as any thing pungent and strong (as the smell of onions, &c.) The same precaution must be observed by those who labour under breast and lung affections, or those who have weakness in those parts as well as in the eyes.

Directions to those who first take the medicine with their feet in water.—The water, if possible, must be rain water; it must be boiled; chewing and snuffing must be made use of half an hour previous to taking the medicine; then rinse the mouth with milk, and begin drinking, and finish while the feet are in the water. Males in epi-

leptic disorders, may keep their feet an hour or an hour and a half in the water, according to their strength. Women, from three quarters to one hour, according to their strength also; and children the same. If this is done in the evening, the person must go without supper; and in the morning, without breakfast. The quantity of times that the proceeding must be repeated in a week, must be received verbally; but if forgetting, according to the strength of the person, three or four times a week; but to those who have the bathing prescribed, every time they take the liquid, morning or evening. Those who do not bathe their feet, must make use of bodily exercise, before and after, if their strength will admit of it, to bring on perspiration. Riding hard in the morning, while taking the medicine, may be of service, but it must be in waggons or carts, or some carriage without springs; and that must be done by those who have neither breast or lung affections, and if verbally prescribed.

Rules for those who are confined to their beds by either pleurisy, fever, or any disorder of a similar nature.—In those cases, if the person is in a low state, and takes no kind of food, the liquid may be made use of occasionally all day; and if food is required, it must be of a vegetable kind, and the drink recommended must be drunk alternately, and never sooner than one hour and a half after taking the medicine.

Intermitting fever, or fever and ague.—The afflicted being acquainted with the hour in which the access or fit comes upon them, must have the precaution to abstain from any food for four or five hours before the fixed time, and begin the drinking of the liquid copiously, according to their strength, one hour previous to the time they presume the fit will come upon them, and not discontinue drinking until the fit is over. Intermixing with the drink is recommended verbally.

Women in labour.—Previous to their being in that situation, for a few weeks, they must quit taking the liquid, but if they choose to make use of it in their labour, thinking to be near the epoch, they must apply every other day, or oftener if recommended, and have the liquid kept, with the precaution recommended, in their house,

in order to make use of it when wanted; and the manner of making use of it in those cases must be as follows: They must not begin the drinking of it until they have the most certain symptoms of being in labour, and each time they feel pain coming upon them, they must drink, and not discontinue drinking until the labour is over. Application to receive a fresh supply of the liquid for two weeks afterwards, must be made, or they will expose themselves to dangerous consequences. As soon as their strength permits, they must leave the bed, without any regard to the general mode of keeping it. They may make use of food if their appetites crave, taking the like but of a vegetable kind, and in a sparing manner. If the weather is cold, they must not expose themselves to it too soon; if mild, they must not be afraid of it. On the second or third day, if they continue making application, and punctually attend to the directions, they must not be surprised if no milk fever takes place, nor must they expect to have any on those occasions.

Women applying after having tried by every other means to get delivered.—In those cases if external applications are deemed necessary, they must be observed and made use of as follows: Take the ingredients delivered for the purpose, put them in an earthen vessel, add to them the quantity of vinegar prescribed verbally, cover it and steep them on a slow fire, half or three quarters of an hour; put them in a double linen cloth prepared for the purpose, and apply to the part prescribed; lay a flannel cloth over them, wet with warm vinegar; keep the poultice on the part until delivered.

For the new born Infant.—Some of the liquid which the mother is taking must be given to the infant as soon as born; the mixture must be as follows: A tea spoonful to one or two table spoonfuls of water; and repeat it two or three times a day, or any time when the child is crying, and on any occasion. No woman suckling a child must take inward remedies, without giving some to the child, according to the age; and the child must be kept from the breast not less than an hour before or afterwards. In case the mother has not milk enough, or none at all, and the child in want of nourishment, boil a little water

and honey together; then boil some new milk; after boiled, mix it with the water and honey, half and half, and feed the child with it.—Sometimes boil a potatoe soft, mash it up, dilute with new milk, and boil with a little honey, and feed the child with it; make it thin. Pap made of Indian meal may be used in the same manner: The use of any other grain in flour must be avoided.

For the bathing or washing of any part that is prescribed.—If it is to bathe the foot and as high as the calf of the leg, take the necessary quantity of the softest kind of water, which must be boiled first; put one pint of new milk into the water after boiling. For any other part whatsoever, always prepare in the proportion of one pint of milk to a gallon of water; and keep the part affected in the water half or three quarters of an hour; repeat the bathing once or twice a day. If cider is ordered instead of milk, or alternately, it must be used in the same manner, and observing the same proportions.

Other Bathing.—According to the season, take a handful

throw it in a quart of boiling water, leave it covered for half an hour, simmering in an earthen vessel, and pour the decoction in a gallon of water that has been boiled; keep the part affected bathing the same length of time as with milk; and for any other part of the body for which the bathing is recommended, observe the same manner and proportions.

Poultices.—As this must be ruled by the various seasons,

cut fine, stewed in milk; to a pint of the ingredients add one gill of new milk; the earthen vessel must be covered, and put on a slow fire, until soft; then it must be thickened with Indian meal, and put between two linen cloths, and applied to the part affected; renew the poultice two or three times a day; in summer, the oftener the better; but in any other season the poultice must

not be kept on more than eight hours. If instead of milk, cider or vinegar is recommended to stew the poultice in, one must not put more than is necessary, to prevent the juice from running out; and apply in the same manner, and keep it the same length of time on the part affected, as the milk one; if ground mustard is also recommended, it must be mixed after having the ingredients stewed, and taking the vessel from the fire.

Diet for other complaints.—It must vary according to the situation of the afflicted. In a fever, no meat kind must be made use of; and vegetables boiled without salt must be preferred. But if the afflicted, in getting a little better, cannot do without meat, it must be boiled with vegetables, and of a fresh kind; pork, lamb and mutton must be excepted. If not of a costive habit, fresh fish may be used, but only boiled; and salt and fresh butter may be used but in a sparing manner; also any sort of wine mixed with water, Madeira excepted, as being of too strong a nature, and too often adulterated by mixtures. Souchong tea may be used, but not strong. All sorts of ripe fruits and vegetables may be used. For common drink, weak new malt liquor may be used, and cider and water; porter and ale must be avoided. And as articles of a hurtful and dangerous tendency, and which are forbidden, are the following ones, viz. The use of tobacco in any way, snuffing, chewing or smoking; salt food of any kind, salted pork, beef, fish and cheese; also, pickles, or any thing of the like kind, spirituous liquors, spices of any sort, and coffee.

But in prohibiting the use of those dear objects of habit, sportive recreation and cherished relish, before the submitting to such severe abstinence, one may presume, that those addicted to their use, will not consent to deprive themselves of those articles considered as alimentary sustenance and specific recreation, without provisionally receiving an explicit information concerning the injury which those staple commodities, thought necessary to life, salinous foods, &c. are to the human body. On that score, without any view but the interest of the afflicted, obliged to seek after relief, labouring and trying to find the end of their miseries, one is obliged to point

but to them the various articles which so much have contributed, if not entirely created, their pain and diseases. Then, availing one's self of the instruction received by sedulous researches on their cause and aggravation, as fruits of experience, one must try to satisfy their anxiety concerning the tendency that those articles prohibited have upon the human system; but beforehand one cannot deny that such a serious undertaking and such an extensive subject, requiring multiplied explanation to mature them, and fully detect the pernicious tendency of those articles, one ought to have more than a few nocturnal hours to lay down the result of studious observation, if none must be allowed to repair by rest the fatigue of the day, and of a harrassed life by the afflicted attendants; nevertheless, as it becomes indispensable to give a brief narrative of the most preponderant reasons compelling to advise the abstinence of the prohibited articles, and as it may be alledged, that it is not enough to condemn, but to persuade of the legitimacy of our motive, we must deduce the reason of the why to those it does concern. Then, in this juncture, notwithstanding the magnitude of the task, and the little time to perform it, one must yield to necessity; therefore, in the list of proscription, *tobacco*, being computed as the most offensive, and notorious one, we have to proceed to the detection of the tendency of this celebrated, fashionable herb. Upon that head, it is obvious to the beholders of its use, that incomparable in its prevalency, they must admire the ingenious industry or the pious fervency of its constant worshippers; having found out to denote their commendable reverence, or to multiply their recreative enjoyment, and receive the bliss of their idolized patron, a mode and rite of triplicating permanent libation; mentioning the illustrious members of the herb ruling triarchy; for one must be counted the predicable sternutatory, or the continued pulverized idol, strenuous nostril communion; and as partner of the salutiferous exertion, must be reckoned the herbous sputative mastigation; and to complete the trifarious plant despotic government, must be added its efficacious combustion, or the sportive holocaust sacrifice of the nutigerous fumigation. Then, snuffing, chewing;

and smoking, being the popular names of the modes by which the muniferous plant is acknowledged to deliver its prodigious dispensation, we have to try to disclose the tenor of those infinite virtues, and their nature, and the bliss which the reverated herb can bestow upon its steady and ardent zealots. To be enabled to assert them, first, we have to relate the nature of the plant; without losing time in its scrutinization, as it has been left uncontested, that the plant must be looked upon as one of the most potent, pungent and narcotic, of the first rate; from hence we have to proceed, and take this incontrovertible truth for the basis of our investigation, and examine the effect which these two principles found existing in the plant may have unavoidably upon human animal economy. Concerning the nostril introduction of the pulverized plant, in consulting the pious devotees in regard to the motives which are the cause of their strenuous and constant ejaculation, if any answer can be received, the most consistent one, (if example is not given as being the only cause of the habit) both head and eyes affection are the pretext of the snuffing practice. In order to be enabled to demonstrate the true believers in the specific virtue of the pulverized herb, and convince them of their delusion, we have to investigate the intended purpose of the organ of smelling. Upon that score, without studious researches, one can be easily informed, that this conspicuous organical contrivance, by its evincible multiplied ramifications, and intimated essential connection with the various parts of the head, eyes, &c. it is obvious, that wise nature has intended the organ of the nose for the purpose of serving as an indispensable diverticulum to the eyes, by which their superfluous moisture can be issued, and with it the serousity and humour of the head. If the accuracy of the truth cannot be contested, this citation of it must serve to make lucid the effectual tendency of the pulverized herb; first contesting any benefit received from the snuffing habit, by those addicted to the snuffing use, its injury must be incontestable; and that continually filling up the passage intended to serve as a conduit to the humorous evacuation, and the repelling of them, impeding those urgent function accumulation of hu-

mour in the head, must be the natural effect operated by the snuffing practice. Then we have to proceed to the unavoidable consequences resulting from the impediment and revulsion; if obliged to be brief on such a consequent chapter, to elucidate the truth and the danger of the habit, to operate the obstruction of humour, it must be said, that the powder moistened with it, and acquiring a conglutinated nature, what then must be the consequence is what we have succinctly to examine. If it cannot be contested, that the conspicuous organ of smelling has been intended to evacuate the humour of the head, the mixture of them with the powder making a mortar like of the herb, it cannot be denied that obstruction must ensue, and the humour intercepted and prevented from reaching their destination; then we have to examine what part can be affected by the aqueous humour retrogradation, the snuffed powder being generally vehemently dispatched to the head, and reaching the cranium, which is incontestable, that it must reach the cavities of the head, leading to the tabernacle of human understanding, situated in those uppermost parts of the frame. The watery humour serving to the powder infusion, we have to survey the most probable tendency that such a noxious infusion must operate upon the intellectual faculties; and to be accurately intimated with the influence that such an heterogenous mixture has on the mental faculties, we have but to refer to the peculiar nature and qualities concealed in the herb, as a notorious pungent and consequently of a corroding and acute tendency. If such transcendant qualities natural to the plant, are not sufficient to convince of the danger of its continual habit, to inform of its perniciousness, availing one's self of the experience acquired by sedulous examination, and on the customaries to the practice, one must be authorized to assert, that the injury caused to the intellectual faculties is incalculable, impairing them, and destroying totally the power of memory. Then, to be enabled to have an idea of the injuries which the snuffing mode can have also on the visual sense, it must be mentioned, that in order to keep those precious organs of sight free from noxiousness, or superabounding moisture, wise nature visibly indicates to have for the

purpose created, and admirably contrived, two considerable passages communicating to the nostrils, and emptying under the termed *midelos turpianum*; and that to effect the necessary discharge of the eyes, it cannot be denied, that this discharge must be impeded by the steady snuffing habit, and to infer of the damage that the revulsion of the matter, returning after having received the impression of the pungent powder, to serve to its infusion, it cannot be difficult to demonstrate, that such obnoxious juice must prove a great injury to the most precious and useful visual sense, and its tender spring movers and optic nerves.

To succinctly enumerate the damage caused to the sense of sight, it must be evident, that the snuffed powder obstructing the passage, must operate congestion of matter in the eyes, and easily may be asserted the consequence resulting from the accumulation, and the acuteness of the pungent herb, which undeniably cannot but have a very offensive if not a destroying tendency, with regard to the sense of sight, and with regard to the intellectual faculties. Making use of no other demonstration than both the pungent and narcotic nature of the plant, experience authorises to positively assert, that on those addicted to the practice of the habit of snuffing, impairing and stupifying their mental faculties, in them destroys the power of memory; and also with regard to the sense of smelling one must say, that its pungency, by the useless habit, has no other operation than the enervating the villicating fibrillæ of the olfactory nerves.—Then blunted and impotent, they are no more susceptible of receiving their intended sensation, and consequently operate sneezing; to which must be added the destroying the sense of smelling, which is also one of the blisses bestowed on the devotee of the snuffing pulverized herb. And to mention the influence the habit has generally upon the organ of speaking—the impediment it operates to its power—the echo and sonorifick accent, without any other detection, can easily be heard and appreciated in the voice and pronunciation of the snuffing votaries. To these incalculable blessings, one might also add the one that the beloved powder does bestow upon the lungs, by its inevitably

descending from the head to the wind-pipe, and constantly visiting the bronchiæ or pulmonary region. To determine the ineffable effect it can operate on those tender parts, we have but to refer to the potent pungency of the herb; and then ulceration of both breast and lungs must be the forerunner and principal cause of a seated and destructive consumption.

Leaving the prolifick dispensation bequeathed on its constant zealots, by the marvellous pulverized herb, we have to proceed to the one that it may munificently offer to its steady and permanent mastigators. On that head, of the second ingenious means employed by the pious devotees; in order, one may assert, to become the favoured partakers of the grace of the muniferous plant, but with regard to the mastigating habit to be intimated with the plausible reasons which have induced those addicted to assimilate themselves to herbevorous animals, if not sincere enough to confess the truth, and own that the only irresistable power of fashion or the seducing example, had the first and only hand in their being originally enlisted under the herb mastigating banners; questioned on the motive of their permanent and primitive mastigating sacrifice, the answer of the fervent herb devourer is, the preventing tooth-ache, gum-ache, ear-ache, &c.; others, to vindicate their partiality, and the inseparable attachment they have for their doniferous patron, would argue its preventing the scurvy, preserving the teeth, and also promoting spectoration; and by such beneficent assistance have expelled the watery humour out of the stomach. But to make void the pretended solidity of those assertions, one must repeat, that the most efficacious specific will lose its virtues by successive application; therefore, without losing time to evince the truth of this assertion, in this instance we have but to have recourse to experience; and if one can assert, that those who are the most addicted to the habit of chewing the herb, are less free from having pain in their teeth than any others, (experience answering in the negative) then one may contest, that the chewing of the herb is made use of as a tooth-ache preventative, and that it possesses any of the specifick qualities ascribed to it; and in regard to the antiscorbu-

tick so liberally attributed to the mastigated plant, to demonstrate the delusion, we have but to refer and examine the state of the gums of the steady herb mastigator; and as the result of a strict inspection, one may assert, (by the tumorous situation of their gums repleted with scorbutick affections easily corroborates the fact) that the dried herb mastigated has none of the anti-scorbutick virtues which its advocates and consuming zealots may be pleased to urge, in order to justify the depraved fancy of their noxious habit; but after sedulous examination, if one cannot assert, that the modish leaves are endowed and can be made use of as efficient tooth-ache and scorbutick preventatives, one may argue of the contrary virtues of the herb, and that the use due to its pungency has the one of attracting and of settling the humour in the gums; and also, its corroding nature has the power, and does effectuate the dismantling the teeth in their sockets, and gradually wearing them out by bereaving them of their most essential enamel. Enabled by studious examination to give the result of experience, acquired concerning the baneful effects of the chewing practice, one cannot hesitate, in regard to its operation in the mouth, to assert its being an effectual tooth-destroyer, and of scorbutick infection also the most efficient promoter.

But without dwelling any longer on the fictitious virtues of the herb, and each pretext, tooth-ache, and anti-scorbutic qualities, asserted to justify the hideous mastigating habit, we have also to survey the consequent benefit which its insatiable sectaries receive, with regard to expectorating evacuation; and for this purpose, we must first try to assert the particular use and service of saliva or spittle in living creatures. Although such an important subject should lead to make infinite dissertation, without trying to dive into this bottomless pit of conjecture, obliged to be succinct in the dissertation concerning this aqueous juice, by making use only of the rational faculties implanted in human species, one has the palpable and full demonstration, that the first and principal use of saliva or spittle in the body, is to assist the mastigating of the food; from which one must infer, that the aliments are skillfully predisposed and impregnated with a dissol-

ving principle, susceptible to ease and promote the digestion. Beside the essential office of the spittle to maintain the animal existence, its economy evincing the general wisdom of the first author of all things, it cannot be denied, (nothing existing for vain purpose) that the salivary juice serves to moisten the tongue, and render its motion more voluble and easy, and by a continual and fresh supply, prevents or pacifies thirst, and consequently helps and co-operates the sensation of taste. Such are in part the intended uses of spittle in human bodies, authorising to conclude for its preciousness, its being undeniably endowed with a dissoluble quality, which by an indispensable ferment, effectuates and terminates the digestion. If such are the undeniable virtues and implicit use of saliva in the human body, we have to question the indefatigable mastigating sputators, concerning the solving motives which continually induce them so easily to part with a juice, so notoriously and obviously essential to the animal functions. On that topic, as the answer is common, and generally the same as the one given by the ardent zealots of the triplicated mode of the herbous worship, and modern ruling triarchy; and that the religious sacrificer of the fumifarious fragrant holocaust of the inflamed plant, have the same pretext to vindicate their combusting sacrifice; and that by the assistance of fire they pretend to expel water, or the pituitous humour, out of the stomach, we have to examine the solid basis upon which lays their concluding assertion. On that score, obliged to be brief with those who of a gross habit and corpulency might answer, that repleted with the indigestible and greasy substance of their immoderated luscious diet, the practice of the ignified herb in those instances is to prevent (one may say) indigestion or suffocation, the inflamed tube to them has proved its beneficial tendency; having no time in such instances, to contest with those Herculean aliment digestors, concerning for them, the consequent benefits which they could assert to receive from the fumifarious expectorating habit; but in this juncture having only to deal with those who, seeking for the end of their miseries, or the assuaging their pains, making no god of their belly to justify the necessity of a fan-

ciful habit, wanting to be acquainted with the flagitious author of their diseases, and the enemy of their life, not wishing themselves, by destructive practice, to be the most mortal enemy of their existence, and shorten it. If no benefit can be proved to be received from the spectorating practice, that can induce them to continue in it, we have to relate the offensive one which the herb promoter of spectoration can effectuate on the system of its partial lovers. First, the body deprived and constantly drained of saliva, must produce the reverse of its intended use; consequently impede the digestion, by the want of its proper emollient and dissolvant, and unavoidably create a continual thirst; and the blood left dry and void of any nutritive inseparable serum, then destitute of fresh supply, the fluxious sole of life cannot but be affected, and hindered to execute its circulating function. Then left in a state of impotency, and destitute of nutrition, one may easily account for the enervated and debilitated situation of most of those who are addicted to the expectorating evacuation. Then, the whole frame impaired, hectic fever must ensue, and its concomitant consequences, viz. inanition, and the system extenuated, phthisis or consumption must soon take place; and to add to these, if it was contested, notwithstanding the giving the result of solicitous examination, that the inordinate spectoration could not operate in such offensive manner, we must ask what could do it more than the pungent juice of the herb, and its being constantly introduced into the stomach by the fumigating or mastigating mode? As it is incontestable, that the saliva or the spittle in the mouth must be mixed with the juice of the plant, and by different ways swallowed down, both the liquids and solids being impregnated before their introduction into the stomach and are constantly mixed with the pungent juice; then, relying on the corroding qualities of it, what can more effectually create lungs and breast affections? If such are the prevailing results of the mastigating and spectorating habit, we have to relate the incalculable one of the fumigating mode, when having to mention, that with respect to spectoration, one has a double share of the unbounded blessings which the liberal herb diffuses on its fervent

worshippers; who, to enjoy the unlimitable favors of the idolized leaves by both voluptuous fumigation and succulent gustation, for this purpose, the ingenious and fervent devotees have invented and admirably contrived an economical flamifarious torch, whose elegant form and natural simplicity deserve in all respects its unparalleled celebrity—giving a luscious juice, and that without the help of the molars. Then such a virtue must give the palm to the matchless segars; when of frankincense making a free distribution on the assembly assisting to the fumivomus celebration.

But, on that head, as we have to inform the unaware beholders of the fashionable fumigation, of the nature of the blessings which are bestowed on them, and to which they have full participation; for that purpose, we have to candidly intimate them with the nature and tendency of the fume evaporation. Upon that score we have also to relate, that if the pungency and narcotical virtue of the herb is left incontestable, it must be asserted, that the action of fire makes it deliver with more power, those acrimonious and inherent principles, distinguishing the pungent plant. Then, the consequence of its effluvia must inevitably expose those present at the nubiferus celebration, to receive, and that gratuitously, and at discretion, the plenary gift of various diseases, besides the grace of stupefaction. To cut short with the conflagrating leaves' natural dispensation—the acrid fume first impairing the sense of sight, the passive unadvised beholder has also, through its penetrating acrimony, the faculty, by the indispensable inspiration, to find the way of proceeding to the lungs; then irritating those tender parts, potent coughs must ensue; both asthmatical lungs and various breast affections; and the primitive gifts producing phthisis or the destructive consumption. By this undeniable specimen of the plant fumigating production, one is advised, that it is not enough to have the precaution to abstain from the fumifarious recreation: those who are anxious of recovery, and desirous of health, must also have the caution to avoid, as they would plague and contagion, the pernicious company of those mouth inflamed torch-

bearers, effectual promoters of destruction, only comparable to Vesuvius, which of their fulminant bowels void nothing but calamitous ignition, bituminous principle, calx and baneful infection.

But notwithstanding this candid narrative of the peculiar virtues and dismal effects which the use of this celebrated vegetable does produce, free from prevention and partiality in their detection, one must assert, that their relation is only the result of solicitous researches, and based on the experience acquired by continued sedulous investigation, concerning the effect of the smoking habit. But as we may say, if this relation is suspected of being of an hyperbolic nature, in order to vindicate the assertions concerning the offensive product, arising from the various use of the pungent herb, to have evinced its virulent tendency, we have but to refer to the natural juice which can be extracted by chemical analysis from the plant; and upon that head we have to quote, that by the authentic analyzation of the herb, experience has proved to demonstration, that only a drop of chemical oil of tobacco, being put on the tongue of a cat, in an instant produces violent convulsions and death itself in a minute. If such is the benign effect which the extracted juice does produce on the brute creature, one must ask to the insatiable herb devourers, snuffers and smokers, what must be the one that the permanent use of the plant does produce upon the human system, and on the addicted to the use of such a detrimental vegetable? To attenuate this palpable truth, and try to diminish the impression which the true citation ought to produce on the mind of those addicted to the depraved habit, should any one answer, that the human tongue has no similarity to the tender one of the lionic domestic race, and consequently cannot be susceptible of experiencing such a quick and effectual sensation as the one stated to take place on the tongue of the same beast—on that score, one cannot deny, that if one must make a difference between the cat's frame and human structure, with regard to the sensation of the tongue, one must assert, that there is a great similarity by the impression which the herbous oil does operate on the human system, its having been tried as a

tooth-ache specific; and by acting in a similar manner with the cat's as with the human tongue, the oil catholicon has demonstrated its peculiar and innumerable virtues, by creating great sickness, vomiting, convulsions; to which must add death, if some efficacious antidote speedily had not been applied in time.

By this document, extracted from the records of the plant production, and incontestable in its accuracy, we have to resume and declare the unavoidable blessings which are received by the intrepid, fervent and constant mastigators of the herb, which they fully and palpably themselves evince, generally by their lank and emaciated frame and conspicuous breast, and strength extenuation, terminating their mastigating career by consumption; and to be prevented also of making use of exaggeration concerning the smoking member of the plant ruling triarchy, to convince of the impartiality, and also unhyperbolic narrations, concerning the danger and fatal consequence of the smoking habit; to be justified in our view, we have but to borrow the genuine relation of one notorious human carcase's indefatigable excarnificator, and orculous expounder: "Borrheus, in a letter to Bartholine, mentions a person, who, through excess of smoking, had dried his brain to that degree, that after his death, there was nothing found in the head but a little black lump, consisting of mere membranes."* And those are the particular products of the smoking habit; on which, one must ask of its ardent sectators, if any thing can be added to this citation, or admonition, which can be more instructive than this hint of the salutiferous vegetable dispensation.?

If obliged to circumscribe the necessary detection, concerning the infinite reason, which, guided by the only interest of the afflicted, consequently, if constrained to forbid to them the making use of the plant, what has been said to demonstrate the pernicious effects resulting from the making use of it, in any way, (this assertion of its offensive effects being grounded on the experience acquired by a sedulous examination) one may be justified in severely recommending the abstinence of the various

* *Chamber's Dictionary,*

uses of the herb, after the foregoing quotation, authentically corroborating and persuading of what has been asserted with respect to the mortal effect and influence which the pungent nefarious vegetable has on human various senses. Resuming briefly those effects before leaving the renowned herb, one may be authorised in ascertaining and concluding, for the hurtfulness of its habit effectually impairing the intellectual faculties, and both smelling and visual sense, therefore active destroyer of senses and reason, promoter of diseases and of consumptive contagion, the baneful herb as applied by human propensity, may be termed in their hands, one of the most potent instruments upon earth, and active creator of their pain and destruction. On such a gloomy chapter, in this instance deploring the detrimental effects of the prevailing practice, to demonstrate its offensive tendency, if obliged to put a stop to the inexhaustible reflection which the triplicated use of the plant, snuffing, chewing and smoking, could suggest, concerning the last combusting one, and such angelical recreation, one cannot help making this one, which is, that for pastime and sportive exertion,—if men upon earth manifest to have irresistible passion—for assimilating their head, and give to it of a gammon the complexion,—by the deed denoting innated propense for flagration and making of their mouths ardent furnaces of combustion, and those flamiferous ignevomious, indicating insuperable predilection, one must ask them what peculiar emblem and characteristical distinction must also have furies and hellish phalanx of infernal region, closing the sorrowful detection of the devastating effects caused to the human race, by the prevailing use of the venific herb.

To those who are seeking after relief, or to repair the damage caused to their system by the destructive habit, may the contents of the narrative of the plant tendency reprove them forever of its use, and serve also to open the eyes of the inconsiderated, with regard to the danger they expose themselves and others, by their pernicious practice, its creating disorders on them, shortening their days; they must remind, that by the perfidious habit they are the active promoters of diseases on themselves and their

intimates or relatives, and too often the cause of their pains and miseries.

In the hope that this admonition will be of service to those addicted to the use of the plant, and to the unadvised beholders, we have to proceed to another article, likewise included in the dietical abstinence; and the next is the use of *salt food*, preserved by any means, as smoaked or pickled, flesh and vegetable; fish and salted meat of any description.—Also, on these articles to justify the cause of this severe prohibition, we have to give the detection of their pernicious tendency. Upon such a serious and important chapter, also obliged to circumscribe the investigation, and fully examine the nature of those articles thought of being an inoffensive one, and indispensably intended for the human use; in this occurrence, having to controvert the general opinion with respect to human general ideas of alimentary subsistence; the nature of the disquisition ought to lead provisionally to make a succinct digression concerning the species of food which implicitly have been intended for the human use, and if they have been absolutely created for the express purpose of being assimilated to animal carnivorous and merciless devourers; but in this circumstance, as the agitating such a perplexing question is not the present one to investigate and to conclude upon, therefore, leaving this intrincating dilemma, prolific in conjecture, not having for the moment to examine if there is existing a conspicuous incoherency fully evinced in the beholding the asserted sovereign of the terrestrial creatures; in order to maintain their existence upon earth, left in the imperious necessity of predaciously contending with the most ferocious of animals, and dispute to them the means of ferocity, and as having the superiority slaying, and bereave those ravenous creatures of the harmless one of their carnal alimentary substance; or in order more easily to satiate an avaricious appetite, by the slaughter of beasts, in their facile immolation, for the purpose, propagate and keep nurseries of them, and of the most hideous, filthy, disgusting and monstrous creatures, that can be found among the living ones of the earthly creation, palpably evincing an innated propensity for noxious and fetid

cloacas, banqueting on excrementuous substance, to the eyes of the human judicious commentator, and assertors of their high destiny, if there is no disproportion in respect to their mode of procuring for themselves alimentary sustenance, and the elevated future state, the precepts of mercifulness which are enjoined on them to have claim to an happy futurity, if there is no inconsistency in their commandments and the beast massacrations, is what we do not pretend to decide, nor to contest, that Cloacinia's darlings and natural offspring have not been intended to serve to mankind's edacious and vulturous appetite; and also to satisfy it, that other various beasts have not been created as the one of the lactifical creature, placidly supplying with milk those who are anxiously and gratefully waiting for the moment to devour its flesh, according to human carnivorous doctrine. If there is no incoherency in the deed, and not the least barbarity, is what we do not pretend in this instance to dispute, no more than the inalienable and equitable privilege and power that mankind have upon beasts, which authorise them in cutting the throats of the meek animals whose beneficent fleece had preserved their nudated, deformed and debilitated frame, from being exposed to the weather's inclemency. If there is no contrast and barbarity in the deed, and that unavoidably in order to support their existence, mankind have no other means, than taking the one of other creatures, and feasting and surfeiting upon the flesh of the lamb, and of existing by massacre of the beasts and destruction of the doves, and the airy harmonious inhabitants, leaving this dismal picture, and without proceeding to the disquisition of the natural food intended to support human life, and the infinite disparity of thought in concluding, that mankind have been absolutely procreated to share upon earth the fate and bloody pittance of carnivorous beasts, and consequently be assimilated to the vulturous and leonine species; also, such an enormous disproportion and dissimilitude disgracing the superior animals of the earth, would induce making some reflection on this glaring inconsistency, which in different ages has excited the surprise and perplexed the judgment of various living sages. In this circumstance, leaving the dedalean to be

disentangled by the present or future human wisdom, our object not being to determine the species of food by nature designed for the human race, but the flesh of beasts being the chief substance to which they have recourse, in order to preserve their existence; it must be then incontestible, that it is by the nutritive juice that can be extracted from them, that they have to depend upon to repair the waste of the body, augment the frame and have their life preserved, which is obvious to all eyes, that without an equivalent and new supply, living creatures should be soon liable to destruction. In this hypothesis, and if this argument is too palpable to be controverted, it remains to determine if the preserved animals, by the assistance of salt, are susceptible in that estate of supplying the frame with its urgent wants, and can diffuse the nutritive juice indispensable to human life. To be assisted to decide this important question, and receive instruction thereon, we have first to refer to the dictate of an uncontrollable and competent instructor, whose lessons and intentions are generally displayed and visibly manifested in his own works. Upon that head, applying to the unerrable professor, it is of all notoriety, that wise and restless nature gives to human species the full intimation of her imperious order, finding permanently principles of recreation in destroyed animal and vegetable substances soon after death; therefore, making no exceptions to such an unalterable law, carnal lifeless bodies are soon claimed by the renovating productor, to give materials and effectually serve to various productions. If these are incontrovertible truths, and if every production upon the terrestrial hemisphere is indelibly submitted to this invariable decree, availing one's self of this palpable instruction, we have to take it for basis and conclude, that the human expedients with regard to their carnal salinous substance, must be considered as a notorious infringement on the natural order and intention of nature, and natural preservation; but on that score, if human industry, not guided to follow the advice of such a competent instructor, contemning and scorning the lessons received from such inerrable source, by their means can elude and retard the fixed time intended to carnal dissolution; and also in due time to re-

turn to the active hands of the generating master; we have to examine the consequence of the transgression, and the advantages which they receive from their partiality for salinous preservation. To be accurately intimated with them, we have to review the destination of foods. Upon that chapter, as it is an incontrovertible truth, that living creatures preserve their existence by the nutritive principle, which their various aliments are endowed with, we have therefore briefly to scrutinize what specie of one the salinous substance made use of as victuals, can afford to the body, and to the support of life, and if effectually it can be preserved by them. Upon that head, as it is acknowledged that those salinous carnal substances are prevented from falling into putrefaction by the salt active principle, and its powerful impregnation, hence delivered up to its nature the fleshy substance loses its natural juice, to receive the one of its potent invader, and consequently becomes completely assimilated to the nature of its active domination; then, in that estate, we have to infer of the species of nutrition, which those carnal substances can afford to the indispensable support of life, by their salt incorporation. To decide such an important question, its nature ought to lead to investigate the one of the pretended flesh protector, and examine if its active principles are susceptible and endowed with nutritive juice, primary fundamental essence of life. Upon that head, to receive an unequivocal and negative answer, one ought but to refer and consult even the most inert penetration, which would conclude, that the drying and promoting thirst quality of the salt active principle, cannot but produce the reverse, into the body as the one of the nutritive juice, which life peremptorily requires, in order to be protracted; and if the salt itself then cannot be argued of possessing such essential properties as the one wanted and is intended, the carnal substances being incorporated to the salt nature, what must be the specie of nutrition which they can diffuse to the body, is what we have scrupulously to examine; and for the purpose, we have to proceed to the particular destination of foods.

Upon that head, and notwithstanding with regard to human natural economy, that it may be objected, that

none without having been graduated and received license for the purpose, can be positive and pretend to be accurately acquainted with the permanent phenomenon, taken place in their own frame; but in this juncture, deviating from the common rule, led only by the reflecting faculties implanted in the human brain, one may be authorized to believe, that in the animal function, with respect to both the process of digestion and chylification, the latter must be computed as its being the admirable result of a sagacious secretion, taking place in the digesting aliments; and in order to have a precise idea of the nature of this wonderful separation, one has but to refer to the wisdom of the principal author of the work, and from hence conclude, that relying on such an infinite and inappreciable sagacity, likewise universally displayed in the alimentary secretion, nothing but what is pure, salubrious, refrigerative, and also nutritive, is separated out of the mass of the digesting aliments; and that it is for the express purpose of being converted into chyle, with respect to this astonishing process, and the ultimate destination, and the pretended assimilation which the office that the secreted matter could lead to. On such an extensive and intrincating chapter, for the moment obliged to have recourse to the means of reticence, and pass over the asserted illustrious purpose given to the prolific chylefaction, and that as declared by competent deciders and lynx-eyed physiologists, inerrable and corporeal etiologists, and perspicacious splanchnologists, sedulous anatomists, and upon the whole, to be plain and intelligible, the illuminated human carcasses' viscerous intrepid investigators, and that as fruit of their active and successful exploration, passing silent the essential declaration those gestrical wise have made to the world, concerning the chyle vital juice assimilation, what is said for the moment, and on that score, is only to have evinced if the salinous food, by their nature, are endowed of the nutritive principle, susceptible of being secreted and consequently fit to serve of substance as the one required to compound the pretended and effectual chylifactive transubstantiation.—To be enabled to give conclusion on the subject of the salted car-

nal aliment, as it is left incontestible, that those fleshy substances owe their artificial preservation to the salt active principle, which power, influence and incorporation has prevented them in their destined time to be putrified, and of returning to dissolution; hence those substances assimilated to the nature of their potent dominator, then must be considered as a mere passive agent of its virtue, which incontestable truth must compel and help to appreciate the one of salt food, and also of their preponderant preserver.

To have some instructive document on the subject, it ought provisionally lead to make succinct examination concerning the time that salt by mankind had been introduced among them, and added to their food, and in their dietical regimen, computed by them as one of the first articles of an indispensable necessity. To receive light on the subject with respect to the primitive introduction of salt among men, as none of their histories could satisfactorily give positive information concerning the precise time, which the salt substance has despotically established in the civilized class its universal empire, and that the certain epoch of it is lost in the earliest ages of the remotest antiquity; therefore, in this instance left to make conjecture on the obscure matter, we have to infer, that on many occasions, mankind proving to be governed and influenced in their various use, by the example and the predilection which irrational creatures indicate to have for some earthly production; then, in this occurrence, considering the extreme fondness which some of the quadruped species unaccountably evince to have for the salt active principle, one may be induced in the belief, that it is to those unintelligent instructors, and to their instructive examples, that the human race have to find the primitive origin of the salt introduction; and if the competency of the teacher is of a tenor to justify the salt victuals addition, and its prevalent use among men, one may observe, that by the following the example of the beasts, if the argument is made use of as a solvable vindication for the use of salt, one may object, that in studiously examining the species of creatures evincing their partiality for the salt active principle, it may be related, that none of them but

those not deviating from their nature, and belonging to the graminivorous specie demonstrate to have the extreme fondness of the salt substance, and that it seems to be peculiar to their nature; therefore, to justify the use of salt with respect to the human race, the natural specie which they belong to ought to be decided by themselves, and determine whether they belong to the herbivorous or carnivorous kind; also surveying and referring to their dietical aliments, and their nature, the question must remain an insolvable one, in considering, that of the three elements, beasts and the vegetable productions by them are made use of, and yet insufficient to satiate their insatiable appetite, and also prevent the popular class from penury of sustenance, famine, and starving death.

But, to settle the natural specie which mankind belong to, it may be alledged, that it can be easily ascertained, and that by their feeding upon carnal and vegetable substances, they may be acknowledged as belonging to the two carnivorous and graminivorous specie, and consequently that they can be authorised in making use of salt; not pretending to contest to them the legitimate right they have to the saporific substance, and their seasoning their victuals with it, but we have to question them concerning the natural effect which they pretend the salt does produce in the body, either of men or animals, because in any occasion, a reason must be given for the making use of a thing previously introduced into the body; and that one must be certain if those herbivorous beasts were consulted, and desired to give their reason why they denote to have such a surprising love for salt, if they had the faculty to answer the question, relying on their innated, undeniable and evincive instinct, one may infer, that they would inform the questioner, that for them the salt substance has an efficacious property, and is endowed of specifical qualities, and beneficent to their system, and to the one of animals solely living upon herbous productions. But assimilating themselves to those graminivorous creatures, living upon those genuine terrestrial products, widely differing in the preparation of their foods, and complication, adding constantly the salt substance to them, which, notwithstanding their partiality

for it, the irrational quadruped would soon be disgusted and explode the object of their predilection, by its continual use, less scrupulous and inconstant than those graminivorous creatures, perpetually amalgamating their foods with the salt substance. What can be the pretext mankind can have, and what benefit can they receive from their refined soporific addition, is what we have succinctly to examine and question them upon; and if they can argue of having the same knowledge and natural instinct, notoriously demonstrated to exist and guide those herbivorous quadrupeds, only beasts fond of salt, to vindicate their astonishing constancy in making use of the same substance, but fatally the reverse of them as the human conspicuous deficiency of beneficial innated instruction is too manifest, plausible and lamentable to dwell too long upon to have it lucid, and that the consequences of their defect, may also be found in their devotion to salt use. What can be added upon this dismal chapter can serve but to corroborate the accurate assertion of human unpenetration, concerning what they apply for foods and other purposes; but concerning the one of salt, to persuade of this necessary addition to the foods, one must ask to its devoted patrons, what service or office it does perform in the body, and what are the most prevailing qualities they attribute to their saporific substance; but as the absorbing properties of this primary principle are too notorious to require commentation, and that its particular virtue can be determined in extricating the juice of fleshy substance, and despotically assimilating them to its nature. Upon that score, and for the purpose to receive solvable instruction concerning the necessity of the salt ingredient, and its useful addition to the food, it is of all evidence, that nothing of what is introduced into human bodies, either carnal or vegetable substances, is void of a peculiar salt, inherent to the nature of the species they belong to; which must authorise to conclude, that the adding a strange one to the food, must operate a powerful accumulation of salinous substances in the human body; consequences which must lead to make the following questions: Which is this to prevent the incumbrance of those various sorts, either natural or added to the ali-

ments? What means or active antagonist, as effectual detergent, have human capacity in their power to expel those superabounding superfluities?

But on the chapter of efficacious and detersive expedients, notwithstanding what an infatuated arrogance and sophistry could argue, as human incapacity and destitution of knowledge is too obvious, and too manifest to be related, and that nothing by them can be pointed out to effectually deterge and prevent their system from being impaired by the redundant influence of the ponderant absorbing ingredient, its continued addition to the food must unavoidably contribute to operate an offensive repletion of salt substance into the human body, having nothing to indicate that is employed in order to evacuate it; and to confirm the veracity of this assertion, and the influence of salt impregnation, one may cite, that even pure water within the vessel that serves to contain it, either to boil or remain stagnating, leaves after it palpable traces of a petrescent nature; obvious consequences, which must lead to make the positive assertion, that the repeated and inordinate use of the salt ingredient, added to the human food, must prove to them and their existence of being, notwithstanding the antiquity of its use, of a most hurtful and pernicious tendency. And for the moment, without investigating and detecting the incalculable and undeterminable consequences, which might be attributed to the salt habit, and by human want of knowledge, of a proper detergent to check the repletion of the salt, their favoured saporific ingredient, what is said in this instance, with regard to the peculiar absorbing properties, of the pungent principle, is to detect them and to decide if they are susceptible of diffusing any nutrition into the human body. On that point, notwithstanding this incomplete delineation of the particular nature of the salt substances, what is said must be sufficient to authorise in the belief, that the reverse of nutrition must be the effects and products of the salt principle, forcibly exudating the juice of fleshy substance; and to have them assimilated to its dominating nature.

If this peculiar power of the principle is too specious to be contested, and that it has the one to make exsu-

icious carnal substance, or any one wherever it has any access, one may conclude, that its ruling tendency must operate in the like manner in the food of human bodies; and if the salt privileges are incontestably to protract the dissolution of substances, acting in this sense, in the aliments retarding their digestion, impeding its action, and impairing the digesting process, hindrance must then take place in the digesting essential function. Considering the salt addition to the human foods, and for their chief aliment making use of salt carnal substances, leaving the incalculable consequences of the absorbing principle, with regard to digestion, and absolutely refusing to the fleshy substances under its influence, and by the means of their fictitious preservation, to beneficially diffuse nutrition to the human frame, and consequently be of a tenor to participate, and serve to the augmentation of it, or by necessary restitution prevent the waste of the body, which without its receiving a new and fresh supply soon would be exposed and liable to destruction; therefore, and in this juncture, to vindicate the dietical prohibition of salinous aliments, contesting to them to be endowed and have the power of diffusing to the system any restorative and vivifying principles, undeniably proved to be indispensable to the support of life, and the preservation of existence; then, finding in those noxious substances nothing but what may be accounted contrary and pernicious to health and life, if no useful qualities can be proved to exist in the carnal salted substances, and their unrulable dominating salt partner, we have briefly to examine and relate the offensive effect and natural tendency of the salinous common victuals.

But as to fully investigate such an extensive and serious matter, would lead to make longer dissertation than this unimportant canvass can allow; then to be short, contesting to the fabricated salt enemy to nutritive principles, to have any one in its nature, and consequently to be unable to bestow any on the carnal substance, its peculiar and most notorious virtues being to exclude the one of the fleshy substances, and bereave them of their juices, into which one may be authorized to assert, that does reside the fleshy nutrition, then the merit of the salt

principle and virtue, may be computed apparently to its retarding the fleshy dissolution, and by its potent influence on them to the eyes' offer fictitious salubrity, without imparting virtue; and to have the assertion confirmed and acknowledged as a veridical one, for the purpose, making use of experience acquired by sedulous examination, one is authorized to assert, that if the salted carnal substances are void by the salt impregnation of diffusing nutritive principles into the human body, they must be considered as the reverse, and as being susceptible of absorbing the one of other foods, and consequently must be looked upon as a most effective nutritive destroyer, and their office must be the only one of loading the stomach, without any essential service, and of diffusing nutrition to the system, and consequently must be looked upon as an unprofitable task, to be performed by the digesting action; and that notwithstanding an enormous mass of salt food introduced into the human body, the system must be considered as being in a complete state of starvation; from which one may infer and find the cause of debilitation, commonly found with those whose chief diet is salt food, and their lingering enervation, and all their concomitant consequences, added to this. With respect to the salubrious tendency and effect of those salt aliments, one is authorised to relate, that by them putrefaction in disguise is effectually introduced into the human body, which afterwards displays its incalculable and prolifical products, by infinite series of complaints, diseases, and manifold miseries; namely, generating various putrid fevers, without excepting the contagious baneful yellow one and its congenial pestilence; to this muniferous dispensation must be added the innumerable cutaneous eruptions and their nigh relatives, including leprosy, and its multiplied congeniality known and popularly designated and termed by the name of titters, ring-worms, salt-rheum, scrophulous humor, and the epidermis ulcerous affections; likewise, blood dissolution and scorbutic infection; added to the litany of the bliss of the absorbing aliment, that consolidating and petrifying the humourous substance into the human body, and by that preventing their evacuation, then by such effects one may have ground to infer of th

primitive cause of nephritic disorders, and obstruction of the water in the bladder, generating stone, gravel, &c. causing stranguary, diabetes, &c. and thus are delineated part of the manifold prolific offspring of the salt substance, and the carnal salinous preservation, and which may be found and exemplified among those partial for the foods, and wherever their diet prevails. And to give justice to the accuracy of the assertion, with regard to the corruption which the infected salted fleshy carcasses can diffuse into the human body, and to be convinced of the truth, one has but to take notice of the putrid, fetid and offensive scent issuing out of them in their respective place and noxious wooden receptacle; which pernicious and disgusting odour must be computed to be more predominant and dangerous in warm seasons; as well as the use of those foods evincing their offensiveness, and the one they must be to the system by their fetid evaporation. If nothing but putridity can be issued from them, one must ask, what better warning or more instructive lesson, or admonition, can the human race receive, from the dangers resulting for them in applying to those unsalubrious mortified foods; for the purpose of supporting their life? If the consequence of their incautiousness on those occasions, may be ascribed as one fundamental cause of their diseases, one may be justified in declaring, that to the use of salinous substances is due, part of human diseases and epidemical contagion, and the wasting of the frames of those who by unaccountable propensity evince on this occasion, the one of feeding on the remains of carnal infection; therefore, one may be excusable and justified, persuaded of such baneful effects, if those noxious fleshy substances are pointed out and detected to the eyes of those who are seeking after relief, as being one of the most effectual promoters of their pains and complicated miseries.

And as to the fabricated salt substance, to which the salinous fleshy ones owe their artificial preservation, as the fatal consequences, and the complicated magnitude of its hurtfulness, would involve a long and extensive disquisition, we are obliged for the moment to postpone the full investigation of a subject, whose importance would

lead to infinite dissertation, to be enabled to appreciate and conclude on the nature and tendency of this primary ingredient, added to the human food. But what has been said concerning the salt principle must be found indispensable, to evince its inherent property, and the one that it does bestow by its addition to carnal and various substances; therefore, obliged to close the reflection and investigation of such an extensive subject, one must terminate it by inviting those who are seeking for health and relief, to strictly conform themselves to the recommended abstinence, and consider the use of salt food as a deceitful preservation, and that without any distinction, as being for them one of the most active agents introduced into their body, that can bequeath and protract pains and various maladies; and impress their minds, that if life is to be supported by alimentary sustenance, it cannot be effectually done and succeeded with, and health preserved, but by having constantly recourse to fresh and salubrious substances, and that of both the solid and liquid species.

Therefore, quitting the solid article, and being on the one of liquidity, we have to proceed also to the vindication of those which by their nature have been included in the dietical abstinence; and as such offensive ones must be cited the ardent spirituous liquors which must be and are reckoned as deserving to hold the first rank in the catalogue of tools of human destruction, and for the specie the most degrading one of stupefaction. On such a prolific chapter, to fully demonstrate the hurtfulness that those combusting liquidity and pre-eminent chief principles of intoxication can be to the system, and consequently to the operation which those who stand in need of remedies, and are seeking after them, for the purpose of finding the end of their complaints and afflictions, for those afflicted, the evincing the detrimental tendency of those ignifying and inflammable spirits, require but little comment to have the truth elucidated, and the abstinence vindicated. Therefore, upon a point so palpably evident to be correctly intimated with the internal operation that must take place into the human body, caused by the in-

roduction and effect of those combusting liquors, one has but to refer to the hideous mental revolution, and for human specie degrading picture, exhibited by the effect of intoxication, and the peculiar one of spirituous liquor, and from hence one may easily infer of their convulsing the system, and consequently of their pernicious use and offensive tendency, in being introduced into the human body. Therefore, on any occasion, the abstinence of those ignifying and combusting drinks cannot be too strongly forbidden; and more so, their abstinence must be strictly observed, when the system impaired by diseases is compelled to seek for assistance. Then, in this instance, without extending the vindicating reflection which the convulsing liquid reason and human specie destroyer, could lead to and suggest, to vindicate the plausible reason of their abstinence; although to justify it, common sense should require very little explanation concerning the deplorable effects of the distilled spirits' monstrous introduction among mankind.

One cannot quit the horrid chapter without interrogating concerning the pretext alledged to the use of those liquid human disgracing instrument and promoter of destruction; but among the futile reasons that may be given for the making use of such a conflagrating liquidity, if the quenching of thirst is argued, the succeeding thereof in those occasions may be compared to their having recourse for the purpose, to a tantalous beverage, calculated to increase drought and thirst of those who inconsiderately have recourse to such flagitious drink. In thirst occasions, the applying to those virulent liquidities, by the expedient of the deluded, and means of success, it may be comparable to those who in order to stop the progress of conflagration, should imagine to succeed by pouring oil on the flame of the combusting element. Concerning the detrimental use of various things, if reasons are given, but with respect to those liquids of infernality, as no excuse can be given proving their necessity, and the benefit that mankind can receive from their use, being the reverse by the damage and hurtfulness bestowed on human specie, taking their source from an infamous fabrication, prolific and increasing misery and ag-

gravating their wretched and lamentable condition, the practice and consequences resulting from distilled liquor, which liquid seems more intended for the use of furious inhabitants of the demoniacal regions, than for the human one; therefore, without further dissertation, concerning this deplorable article, we have to continue our investigation, and proceed to another article, also indicated in the dietical abstinence.

And next to this, as deserving to be included in the reprobated list, is mentioned the various spices or the inseparable saporific consociates of the salt human predicted substance; and also, as its illustrious commendably coadjutors, we have to scrutinize the natural tendency of those culinary additions, and ingredients, which, according to the followers of the saporific regular Apicus doctrine of cookery, and palatable orthodoxy, those supplements or by his descending sectators intended and computed to be essential to the art of cooking aliments, and as adding to the science of palatable perfection, then we have to survey the effect and the nature of those cherished ingredients, and extraneous commodities. On the topic of their origin, altho' the seasoning ingredient, like their autocratical salt partner, can argue of being of antique origin, and also as immersed in as much obscurity as the first principle effectual participator to human palatable enjoyment; without contesting to those Asiatic productions the claim they have to a venerable antiquity, to be intimated with the one they may have to usefulness, in this juncture we have to investigate their nature and the inherent qualities and peculiar dispensation that their use is susceptible to offer to the human body; but to be brief on such an extensive matter, without making the full enumeration and particular distinction of those gustative vegetable productions, and their refined addition to human foods, we have only to relate, that incontrovertibly they are generally and must be noted as belonging to the most pungent terrestrial productions, and consequently must be computed as being of a heating and stimulating nature; and if such are the predominant virtues of those staple commodities, it remains to decide

if their mixture to the human aliments can be proved to participate in affording nutrition to their bodies.

This first question must be made, because substantial reasons must be given to vindicate the necessary use of those modish and runafter victuals necessity; but without losing time to make demonstrable, that those various Asiatic productions by their natures are unfit to afford any nutrition, indispensable to the support of life, if the accuracy of the assertion cannot be denied, one must conclude, that the use of those commodities as no purpose and void of beneficial tendency. But after sedulous examination, tending to ascertain the motives of the strange amalgamation of those foreign ingredients to the foods, if no advantage can be argued and asserted, we have to examine and try to detect the most prevailing injury which those dear objects perfecting human palatable relish, can diffuse in their system.

And on that topic to receive satisfactory instruction, and to be enabled to give irrefutable conclusion concerning the offensive effect resulting from the use of those mangled ingredients to the aliments, if their inalimental nature is too obvious to be contested, their peculiar one may be easily found and determined by the tongue and the palate soon being acquainted with their virulent pungency; and if such are the most notable qualities and productive sensations which the spice ingredients can operate, on being put into the mouth, one must ask, what then must be the effect that they are susceptible to promote into the human body? If before their entrance into it they begin by giving such instructive warning of their refrigerating nature, parching the passage before their introduction to the stomach, what must be the consequence resulting from inconsiderately admitting foods impregnated with those pungent and ignifying substances, is what seems to be very easy to determine. In this juncture, as one is perfectly acquainted that nothing beneficial by those addicted to the continual use of those calorific ingredients, is argued and for the purpose employed for checking and extenuating the dangerous effects that are caused by the burning substances; therefore, in this instance, conscious of the deficiency, one may be autho-

rised in asserting, that endowed of heating qualities, those prevailing ingredients into the human body cannot have other effect but the inflaming the mass of the blood, and producing a pernicious effervescence into the vital liquidity, and of stimulating its motion and forcibly increasing the pulsation. Hence one may have document serving to ascribe for the cause of ardent and multiplied fevers; and their origin must be attributed in part to the exotic ingredients, and saporific seasoning aliments, chief engines of corporeal combustion.

On this important and interesting chapter, having to contend and controvert the general opinion, with respect to the inoffensiveness that those stimulating spice substances are thought to be by those accustomed to their use, to persuade them of the damage and prejudicial qualities and tendency that those staple commodities are, with regard to their health and life: to impress their minds with the conviction of the correctness of the assertion, also, such a serious matter should require longer dissertation, which the present moment does not allow. But wishing to fully elucidate the truth, and based on experience intimate with observation concerning the damage which those prevailing commodities are able to effect on the human race, not expecting to generally succeed in the persuasion, but to the inveterated disbelievers of the hurtfulness of those ingredients, their advocates, patrons and the zealous promoters of their consumption, in order to convince themselves of the innocent virtues concealed in their patronized vegetables, and their lenifying qualities—to receive palpable proofs and satisfactory information, one may invite them to make on their own frame an unequivocal experiment of those innocent and indispensable commodities; and as, in the precious list, pepper must be computed as one of the most prevailing articles, added continually to the human food, if according to their kitchen logic the pulverized grains in the spice orthodoxy is deemed to be of an inoffensive and mild nature, into the body, then they must believe that their sympathetical pulverized grains must prove to be the same, and act in the like manner on the superficial surface of their frame. Then, to have themselves confirmed in the persuasion,

they must make an external application, and that on any part of their bodies, renew it, and permanently put a compound plaster of the benign and sedative object, relish of their palates; but without waiting to receive their conclusion, and the result of their experiment, one may be authorized to assert, that the anodyne pulverized grains poultice, remaining long in the same place, would soon give omen to the tryer of its vulnific scorching virtue and corrosive properties, and that by excruciating pain, and afterwards effectual exulceration.

Such are the most natural vulnerating effects which those pungent spices, and the primary one termed pepper, can produce on the human body, by the experiment of their external application; and if the human epidermis cannot long, without experiencing torment, and afterwards vulnification scarification on their naked fleece, bear the seasoning powder; and the mouth scorched and blistered; to what better argument should one have recourse to convince of the hurtful tendency of those substances; and what can prove that they do not act in the like manner in the body, by burning the intestines and combusting the animal economy and convulsing its fluxious mass, and then creating incalculable pains and misery? Also, like the preceding article's seasoning partner the absorbing salt, and its artificial preserved fleshy substance, this one by its nature and its infinite detrimental consequences, should give materials to make multiplied dissertations. What has been said in the behalf of the predominant Asiatic grains and spice various substances, is only to justify the imperious reasons which have compelled to include those perfidious commodities in the dietical abstinence, and to intimate those who are seeking after relief, and desirous to be acquainted with the cause of their diseases, and prefer to be free from pain, rather than to give to themselves the enjoyment of gratifying a depraved palate, by the making use of those pernicious ingredients.

Upon the spice chapter and seeds of human diseases, having said what is the result of experience, and what the time and circumstance can admit, we have to proceed to another article, whose general use and enormous

consumption can be computed as being the most despotic sovereign of the asserted indispensable commodities, from which substance modern refined palates and industry have found means of extracting a delicious nectar, and enticing promoter of their exquisite enjoyments. Upon that topic, without other explanation, one might presume, that the Arabic berries and seeds are the ones in question. By this precious production, the latter human race having augmented their dietical enjoyment, we have to investigate this new addition to them, and the nature of their favorite beverage; but as to completely appreciate the efficacious properties of the celebrated beans, and the noted Ambrosia, and the delicious liquor extracted from them, and which so eminently does effectually contribute to human modern happiness and palatable luxury, to explain the exclusive right which those Arabic grains must have in various senses to modern happy state of existence, as to be enabled to give a full detection of those new additions to palate felicity, we are to have recourse to competent judges and sagacious instructors; therefore, in this occurrence, we are compelled to consult and be governed by the unerrable genius of those graduated and illuminated professors and patterns, competently intimating with the prolific qualities of the savorous liquor; and as the infinite number of those useful instructors correspond to their inappreciable eminence and penetration, we are therefore in this juncture to apply to one of the most illustrious and capacious of them all, whose competence and importance cannot be disputed by the perusal of his reverated and multiplied titles:

*“ Treatise concerning the properties of Coffee, by
 “ Benjamin Mosely, M. D. Physician to his royal high-
 “ ness the Duke of York and his household; to his royal
 “ highness the Duke of Clarence and his household; to
 “ his Majesty’s royal military hospital at Chelsea;
 “ Member of the royal College of Physicians of London;”*
 so forth, so forth, and so forth.

Therefore, for fear of going astray in the perquisition concerning the transcendant qualities of the modern nectar, taking these nozological sapientists for a guiding mentor, or instructive glistening phasis, we have to quote

from this illustrious personage, and relate the innumerable hygiastical advantages, which, according to the infallible sagacity of this zealous instructor, the modern delectable dietical beverage, profusely and generally does diffuse on its constant sectators :

“ The extraordinary influence that coffee, judiciously prepared, imparts to the stomach, from its tonic and invigorating qualities, is strongly exemplified by the immediate effect produced on taking it when the stomach is overloaded with food, or nauseated with surfeit, or debilitated by intemperance. ”

Then, tutelary angel of gluttony, making use of his own experience, the doctoral professor proclaims himself, by his salutary drink, to be the solicitous protector of ebriosity, and recommends the use of this supreme drink as an efficacious menstruum, and as being proper for surfeit, and benign indigestion preserver. Then, by the advice of his specific beverage, declaring himself the protecting champion of guzzlers, for them and the Epicurian sectaries, denoting to have a natural interest for the members' welfare of the glorious congregation, they must be bound to return thanks for the advice, and the sensibility so solicitously manifested by their illustrious gormandizing patron. Leaving this matter to be settled by the glorious sect, no gloss, one may believe, can be necessary to evince the infinite penetrating sagacity of the illustrious benefactor, occupied of means fit to repair the danger of gluttony, and of indigestion the baneful consequences. But as the surfeitous ambrosial supreme specific, according to the instructive logic of its celebrated promoter, is not only intended for the service of the overloaded guts, and the gormandizing sect's dispensation, we have to continue to give the full narrative of the wonderful prowess of the marvellous drink :

“ To constitutionally weak stomachs, it affords a pleasing sensation ; it accelerates the process of digestion,* corrects crudities, and removes aholia and flatulencies. Besides its effect in keeping up the harmony of the gastric powers, it diffuses a genial warmth that cherishes

* *What the process of digestion in the body is, we do not clearly understand.*

“the animal spirits, and takes away the listlessness and languor which so greatly embitter the hours of nervous people, after any deviation to excess, fatigue or irregularity.”

Guts irregularity! The paunch regulator by this quotation continually denotes the tender part it takes to the banqueting excesses and its heroes' preservation. Without adding any other reflection to the hint that the guardian angel gives of its patronage to surfeiting; we have to make some remarks on his sincere parenthesis, which deserve an encomium, with regard to his veracity conspicuously displayed in the following line, namely: “What the process of digestion in the body is, we do not clearly understand:” Yes, but if we do not clearly understand it, we do not scruple to take the knowledge we have thereof for the principal base and fundamental corner-stone of our exuberant and permanent sanguification; and from hence we do not hesitate to leave our passive credulous sectators void of blood; and to conquer their hæmophobus* disposition, and to evince of our veracious one, we are not left in want of plausible arguments to demonstrate the perpetual and effectual blood procreation. But on that head, without extending the infinite reflection which the candid sincerity exemplified in the veridical language of this illustrious brother organ of the profound, privileged knowledge of his methodical regular society, could suggest, for the moment, as we have to peruse and make quotation on his precious production, concerning the incalculable virtues which the dignified phenix adept has found, that the precious bean charcoal decoction can diffuse into the human body; relying on the undeceivable assertion of the admirer and promoter of the exquisite liquor, its destination and specific virtue not being confined to the only benefit and use of Herculean edacity, and various intemperance of liquids and solids insatiable consumption, we have to cite, besides also the most consequent and potential properties of the torrifed grains, and relate the matchlessness of their dietical juice:

* *Afraid of being bled.*

“From the warmth and efficacy of coffee in attenuating the viscid fluids, and increasing the vigor of the circulation, it has been used with great success in the fluor albus, in the dropsy, and in worm complaints; and in those camatose, anasaruous, and such other diseases as arise from unwholesome food, want of exercise, weak fibres, and obstructed perspiration.”

By this specimen, containing part of the legend of the manifold virtues diffused munificently on the frame of the devout of the nigrified liquor, one might be induced in the belief, that the narration contains the whole abstraction and mass of the inappreciable qualities of the parched seeds and its liquorous extraction; but on that score, one must be intimated, that this specific quotation, informing of the particular virtue of the roasted beans, is only the preluding hint of those incomparable properties found in the Arabic beans' parched and pulverised infused liquor. Therefore, for the moment, making no observation with respect to their prolific curing virtue, as accurately declared by their zealous patrons and defenders, we have to continue the relation of the illustrious instuctor, concerning the miraculous effect of his idolized grains:

“In vertigo, lethargy, catarrh, and all disorders of the head, from obstruction in the capillaries, long experience has proved it to be a powerful medicine; and in certain cases of apoplexy it has been found serviceable, even when given in clysters, where it has not been convenient to convey its effects by the stomach.”

To receive the grace of the parched beans decoction, and increase the number of its proselytes, the solicitous and capacious pedagogue, for the purpose of converting them to the blackened beans refined infusion, zealously and ingeniously informs, to seduce the unconverted, that they have at their disposal many ways and orifices of becoming participators of his salutiferous dulcifying liquid benediction; but as the incomparable drink, according to the experience of its capacious patron, has no bound to its manifold properties, and that they are not so circumscribed as to only operate the cure of those insignificant diseases as these related, before the making any re-

marks and encomiums on such wonderful virtues, we have to continue their recitation, and go on in the quotation of such an unexemplified liquid's precious qualities; notwithstanding, to mention them all, as described by the devoted patron of the black liquor, that it would oblige to transcribe here the full contents of his lofty catalogue; therefore, in this juncture, we must observe that we only can cite the most transcendant and specific virtue of his cherished beverage;

“From the stimulant and detergent properties of coffee, it is used in all obstructions of the viscera; it assists the secretions, powerfully promotes the menses, and mitigates the pains attendant on the sparing discharge of that evacuation.”

After such salutary information, one may presume that the feminine human gender must all have been converted to the black faith's liquidity; and what a torrent of thanks given, and unbounded gratitude, ought those female specie have returned to the beneficent author of the instruction, for his detecting such an efficacious lenifying specific and effectual menagogue!

“Those who are imprudently addicted to intemperance, find coffee a benign restorer and bracer of the stomach, for that nausea, weakness, and disorderly condition, which is brought on by drinking bad fermented liquors, and new rum, to excess.”

Inappreciable protector of all classes and surfeiting conditions, forgetting none by this salutary advice, one has again confirmed the natural sensibility and solicitous consideration which the tender instructor constantly denotes to have for his general family, and the heroes of intemperance; but laudable in his benevolent intention, one has to conclude, that stimulated in his actions, they have for base and rule, the evangelical precept and dogma, which is, to do by others as we would be done by. But continuing the citation of the incomparable effect of his favored specific beverage:

“Coffee, having the admirable property of promoting perspiration, it allays thirst, and checks preternatural heat.”

Precious sudorific, beneficent, refrigerative ; what an assemblage of valuable virtues, the nigrified beans decoction can diffuse on their constant zealous sippers !

“ A dish of strong coffee, without milk or sugar, taken frequently in the paroxysm of an asthma, abates the fit, and I have often known it to remove the fit entirely. ”

Yes, *entirely* ; as surprising as it may appear to the amazed and astonished ; by the contents of this relation, which none ought to disbelieve in the accuracy of the genuine source which it is sprouted from, and every one must bonafide rely on the natural veracity of this nozological grandee of the first rate ; therefore, on this occasion, the asthmatical afflicted specie is also in duty bound to return thanks, and glorify the name and memory of their beneficent instructor, and commend without any restriction the anti-asthmatical virtue of the Arabic torrified beans, and glut themselves with the salutiferous juice. But as the giving a free respiration to the phthisical and short breathed, is not the last property ascribed to the lucrificable roasted gems, by their competent ecomiast, we have to continue the recital of their predicable and memorable prowess :

“ Prepared strong and clear, it becomes a highly nutritious and balsamic diet, proper in hectic, pulmonic and all complaints, and is a great restorative to constitutions emaciated by the gout, and other chronical disorders. ”

Like the prodigious virtue of his idolized albulus liquidity, it is clear, lucid and unequivocal, that the torrified beans decoction is an efficacious ambrosia, and the infallible universal tincture of its venerable and predicable patron ; and that it possesses such innumerable and hygiastical qualities, and is endowed with such corporeal rectifying virtues, that the whole extent of the voluminous nozological glossary, glorious trophies of modern and antique logodœlists,* must not be deemed sufficient to detail the multiplied virtue of the black juice antidote, which, according to the sapient theory & practical know-

* *Inventors of physical words.*

ledge, pearl of his remedies, none can be put in parallel, with respect to the supreme bliss which his charcoaled beans nectarian decoction can diffuse on its partial devotees. In this juncture, relying on such competent declaration, one must conclude, that free from pain and disease, the pious drinkers and sippers of the incomparable scorched beans, grand elixir of life, must indisputably and infallibly enjoy unperturbated health, unexemplified everlasting days, and most memorable longevity. Therefore, on that scope to have the truth corroborated, evinced and give the plausible conviction of the prodigious sagacity of the illustrious patron, and of the black drink the strenuous demagogue, we have diligently and scrupulously to proceed to the full investigation of those nozological glorious beans, asserted human diseases effectual destroyer; and that only after their having been broiled, and undergoing the refrigerative parching and rarefying process; and which by the consistent reason those famous Arabic indigene grains have but very little affinity to themselves, after having gone through the charcoal process and assimilation; and it is in such a virgin condition and bewitching state, that we have to scrutinize and try to appreciate those infinite and declared medicinal virtues, which, according to the regular logic and capacious penetration of the competent patron, the torrified and nigrified geminous grains bountifully receive from the muniferous conflagrating element, which in the occasion relying on the veracity of the eminent professor's assertion must create wonder and extacy, in considering the condescension of the virulent element, for the berry stones and their astonishing prerogative, which are, after their having been bereaved by the torrifying process of the vegetable qualities inherent to their nature, miraculously afterward, the favoured beans by the element are endowed with those innumerable and specific properties, by the assistance of which no human diseases can resist to the efficacious and potential effects; but in order to be fully intimated with the tenor of their irresistible magnitude, as not being initiated in the specie of the marvelous medicinal endowment, which the ignified element does diffuse on the vegetable precious stones, we have to

look upon them and treat them after their having sustained the torrifying process, as being assimilated to charcoal substances; and in such an enticing condition, as partaker of such a nutritive one and distributor of their inherent and beneficial virtue. And what are the precious principles which impartially can be found in the extinguished brand's fuel, and which they can diffuse into the human body, in this occurrence, is what we have to try to investigate, and have evinced. But with respect to the charcoaled bean ones, as none of the minute analizers, after their having sustained the torrifying process, have published the result of their sedulous analization, and consequently inform of the eminent principles and precious qualities existing in the parched celebrated grains, by this notorious, and which might be said political deficiency, we are obliged to make no distinction between the venerated roasted grains, and the essential ingredient which is indispensably employed as a third principle, compounding the powder of fulmination, and consequently containing no other known properties, but the one serving to the fulminant powder composition, calculated for the benign purpose of launching at a distance incendiary death, and effectual combustion. Such are then the predominant qualities that one is obliged to infer that can diffuse into the human body the charcoal drink seed assimilation; notwithstanding the refined emphatical logic of the black liquor exultation, and the one of its most illustrious patron and promoter; whose eminent sagacity is conspicuously evinced on the occasion, by his asserting that his idolized beans, by the fire action, lose their vegetable offensive vustus, for the purpose of acquiring innumerable specifical ones, which give them indisputable claim to be looked upon and made use of as the most infallible beneficial catholicon that can enter into the human body; and all those supreme qualities intelligibly enumerated by the venerable and corporeal repairer, methodical wise, are solely due to the ignifying element, and the renowned charcoal beans assimilation, by the plausible reason, that the sapientipotent physical Trismegistus, notwithstanding his unexemplified idolization for the Arabian vegetive production, the consistent pat-

son authentically has acknowledged the grains of the berry to be most notorious for their offensive and poisonous tendency, and which assertion may be for its accuracy appreciated in the following lines, viz.

“ There is scarcely any vegetable infusion or decoction whose effects differ from its gross origin, more than that of which we are speaking. Coffee, taken in substance, causes oppression at the stomach, heat, nausea and indigestion.—Consequently, a continual use of a decoction of it, in which quantity of its substance is contained, beside being disgusting to the palate, must tend to produce the same indisposition. ”

By this candid detection of the inherent virtue which the renowned specific beans are repleted with, and the confession made of it by the most zealous protector and promoter of their succulent decoction, one must ask, from his instructive information with respect to the virtue of his precious grains, by what operation could they give better warning of their poisonous, dead-doing and flagitious nature? But according to their capacious defender's assertion, it is only in their gross natural state that they are endowed of such offensive and destructive qualities, and by their sustaining the charcoal process, the veracious instructor of wonders asserts, that the flagrant element beneficence is unexemplified on the occasion of its changing those pernicious properties for the most precious and efficacious ones; and that the nigri-fied grains after having gone through their complete charcoal transformation, the proteus beans must be looked upon as pharmaseutic pearls, and most efficacious medicinal jewels.

“ The intention of torrefaction is not only to make it deliver those principles, and make them soluble in water, but to give it a property it does not possess in the natural state of the berry. ”

It is clear and unequivocal, the benign charcoaling process of the beans does bestow upon them those infinite medicinal properties which they did not possess in their natural state. What a judicious and deserving eulogy the eminently dignified Arabic beans patron gives to the muniferous effect produced upon them by the

conflagrating element, for its particular distinction and condescending protection giving to the geminated grains and horn stones, miraculously endowing in the parching projection those salubrious seeds with incomparable physical properties, auspiciously exchanged for their venific, predominant and natural virtues; but to confirm the tenor of the donation, and the unparralelled veracity of the accurate capacious professor, make lucid the glorious metamorphosis taking place in the roasting occasion of the idolized, patronized, marvellous beans; to make palpable the wonderful result of the torrifying operation, we have to relate the various anodyne substances, into which, by the special protection of the flamifarious element, in order afterwards to be enabled to legally proceed to the full examination of the specie of miracles, which the corporeal, sympathetical, pulverized charcoal grain can perform on the human body; to be governed on the occasion, although one must confess to be destitute of the authentical information of the nice chemical analizers, whose discretion or political reasons have prevented to make public the lenified substances into which the roasted egregious grains evince to be partakers of; but without spending time in commending the prudent political discretion of the scientific analizer, we have to try to repair their perspicacious and interested deficiency. Notwithstanding that correct information cannot generally be had or given concerning the quantity and diversity of substances, that the torrified beans evince to possess after their roasting process, altogether the result depending upon the degree of roasting of those dietical commodities; therefore, without final computation, we have to relate the most predominant principle and substances which can indisputably be found in the glorious and charcoaled beans. Upon that head, we have to say, that the parching element, which, according to the physical, sapient logic bountifully does endow those Arabian seeds with such incalculable and extensive specifical properties, which by their multiplicity we are unable to give the full enumeration of their miraculous virtues, in order to diffuse them, the flagrant element provisionally destroying in those favoured grains what little vegetable properties, which one may

add poisonous ones, what are then the ones that are diffused upon them, and that they are in possession of, is what we have briefly to relate; and upon that chapter we are compelled to say, that by the roasting process and torrification, partaker of the nature of the brand fuel extinguished substance, potash, lime, iron, sulphurous, resinous, favilous, bitumenous, and to cut short, nothing but earthly calx and cinder; and with it what is natural and peculiar and found in charcoal and what indispensable to the benign composition of the fulminating powder of explosion; but to those precious materials, existing and to be found in the nigrified roasted seeds, we have to add, as liquidity, its empyreumatic oil, which subtilty, virulency, lethifarious and offensive nature, cannot be compared to any one that could be extracted out of the extensive kingdom of the vegetable productions; then such are described in part the most prevailing ingredients and substances which the miraculously protected parched grains evince to have received by their beneficial charcoal assimilation, and those precious asserted virtues which cannot be developed but by the fire benediction.—Hence, now having those lenifying materials, upon the prolific virtues of which we are to find the incomparable pharmaceutic phenomenon operated on human bodies, then we cannot be at a loss to panegyricize the human health promoter, glorify his universal tincture; which undoubtedly must give him the surname of life's tutelary guardian, and of diseases the exterminating angel. Then, of this dietical illustrious mandator, having the gordian knot of his anodyne ingredient, we may proceed to the investigation of the miraculous benefit by his numerous proselytes received from the use of his patronized, specific, restorative, charcoal, elixir, and the infallible promoter of health and of endless and incomparable longevity. But as the prolific qualities of his nectar catholicon, are too multiplied for being all enumerated, we have only to mention the most predominant of its notorious wonders, and on that scope:

“From the warmth and efficacy of coffee, in attenuating the viscid fluids, and increasing the vigor of the

circulation, it has been used with great success in the
 "fluor albus, in the dropsy, and in worm complaints."

From the warmth of drink: on that assertion, one cannot contest the veracity of the venerable, dignified didactic patron, and yield to the truth of the heat of his cherished beverage, and that the primary principle compounding the pulverized substance of combustion, cannot make a refrigerative drink, which decoction one must allow is susceptible of increasing vehemently the vigor of the blood circulation. But by this declaration, the competent professor, authentically acknowledging that his predilected liquids does belong to the calorific specie, he consequently makes the tacit avow of its being of a very heating nature, which particular one induces to make the remark, that according to irregular and rustical doctrine, what promotes heat in the body is the very cause to which must be attributed the diseases in females; which on this occasion to be explained, making use of the attic, technic, methodic word of physic, by the competent dialectic was termed leucorrhœa, but having recourse to the expression employed by the modern successor and emulator of the Latin physical glory, we have like them to design the disorder by fluor albus; but as vulgar in the practical and physical pursuit, to be understood by those whom the disorder does concern, we have to have to make use of the popular name of whites; having no pretensions to imitate of the illustrious scientific purist the physical, classical and athletical knowledge thereof, illiterate experience to support its assertion, in this occurrence, is authorised to assert, that whatever tends to promote heat in the body, and stimulate the system, instead of proving beneficial to the disorders in females, termed whites, the reverse is operated, and their situation aggravated by the heating remedies. Such is the opinion of reprobated learning, with respect to the stimulant and calorific remedies which the eminent professor acknowledges to exist into his specific beverage, and which for the purpose zealously recommends the use of to female specie, in order to put a stop to their enervating flooding diseases; and that with the specific virtue of the black juice universal antidote, being on the topic of its universal qualities, by

the last one attributed to it, concerning the dropsical complaint, one cannot but admire those omnivolent properties, and the various riches of expedient of the black tincture's patron, when asserting that the various ingredient, essential to the component powder of human expugnation, can also act in their body, and in the like manner extirpate out the enormous aqueous mass of the ascitics, or dropsical, and consequently dissipating the watery obstruction by the marvellous effect of the black seeds juice decoction, evacuating the impure one and then by vehement showers, effectuate afterwards a beneficent draught; then the favorite black liquor of the patron on the hydropsical operating such a wonder, it is not without foundation, that the drink it may deserve the title of the most omnivolent catholicon; and as to the vermifugeous properties that the capacious instructor judiciously attributes to his specific liquor, one cannot controvert his assertion, that the merit of a drink, which compounded of the virulent bitumen substances, as the charcoal beans evince to possess, it cannot deny, that their infusion introduced into the human body may prove to be fatal, and cause sensible damage among the verminous population; then, not contesting to the nigrified drink encomiast, the stimulating qualities which his patronized beverage is potentially repleted with, which, according to the logic of diseases, the venerable veteran asserts, that its idolized liquor must be looked upon as a detergent one, and that it is endowed with peculiar stimulating virtues; if this is the case, how does he make them answer in febrifugeous cases is what no one can be enabled to determine, if not initiated in the miraculous power entrusted to the hands of the potent human rectifier.

“ In continued and remitting fevers, in hot climates, it frequently happens at the period when bark is indicated, that the stomach cannot retain it * * * * *

“ And here, as well as in many cases of intermittent, when every other mode of administering bark has proved abortive, coffee has been found an agreeable and a successful vehicle.’ ’

Yes, and strong and clear ; And it is clear, coffee has the admirable property of extirpating the most stubborn and inveterate fever that the human race can be assailed by ; but for the purpose we must bona fide take the word & drink of the sovereign veracious defender, and believe in the signalized patron of the drink of wonder ; and to be effectually irradiated, all the febrifuged population relying upon the solicitous attention and virtue of the horn charcoal drink patron, have but to apply to it in their paroxysms, and drown themselves with copious potions of the marvellous decoction of the roasted beans efficacious antifebrifuge. *Yes, strong and clear*, and without either *milk or sugar*, it is incontrovertible the super-eminent febrifugeous properties of coffee must forever expulse the use of any other remedies, and have the priority over any other antidote febrifuge, and obtain the first rank in the nozological catalogue of the methodical prescriptions of sovereign and infallible remedies ; and in order to confirm its glorious and successful exploits, and the invariable opinion of its intrepid and consistent patron, we have but in the occasion to make another quotation of the patronized beverage advice and solid opinion.

“ If it be demanded, what general description of people should abstain from the use of coffee, as it seems with some people to be necessary for the rightly understanding of its virtues, to have something said against it, I must answer that I know of none.—*
 “ Individuals possessing peculiar nervous sensibility, and such as are subject to feverish irritability, should abstain from all stimulating liquors, therefore, from coffee. ”

Yes, even strong and clear, and as limpid as the doctrine of its competent patron, whose consistence must be remarkable on the occasion, when complacency consenting to deviate from his dietical precepts, and from the exquisite and general efficacious virtue which steadily

* *When by the use of the ineffable ambrosia, its gluttoned sectators have to receive the inexhaustless bliss of being preserved from bad indigestion consequences, bowels surfeited, and intoxication, beside the being effectually cured of any kind of disorder, not to say preserved from any one which the human frame is liable to.*

maintains, that his charcoal catholicon is incomparably endowed with ; in this quotation, acknowledging that his specific universal joyful liquor might prove to be of an offensive tendency to—"Individuals possessing peculiar nervous sensibility, and such as are subject to feverish irritability."—Yes, but if we cannot contest the veracity of the assertion, by such a condendency we must confess to be at a loss and undetermined which one of the dietical and aphoristical instructions of the sagacious and invariable professor, we have to give the preference, and rely upon in this occurrence. After having eloquently and strongly recommended in febrifuged cases, to have fever extirpated, to only have recourse in those occasions to the parched beans decoction, and be drowned in the universal black tincture, but to have confirmed the assertion of the competent professor, notwithstanding that we have already mentioned the contents of his instructive prescription, in order to make more ostensible the solidity of his steady logic, we have to repeat again his words and expressions :

“In continued and remitting fevers, in hot climates ;
 “and here, as well as in many cases of intermittent,
 “when every other mode of administering bark has pro-
 “ved abortive, coffee has been found an agreeable and
 “successful vehicle.”

Yes, and when it was *strong and clear*, and that in hot climates the salubrious bean charcoal decoction is a superlative febrifuge, and the matchless antagonist, by the beneficent virtue of which all sorts of fever can be effectually extirpated ; but if wishing to believe in the natural accuracy and pyretic properties of the renowned roasted beans in hot climates, in which one we must ask “individuals possessing peculiar nervous sensibility, and such as are subject to feverish irritability,” should abstain from all sorts of stimulating liquor, and therefore from coffee, is what the perspicacious instructor and patron demagogue of the charcoal juice has forgot to inform his respectful sectaries, or those he wished to have converted to increase the number of his proselytes and the devotees of the faith of the immaculated fiery fragment and charcoal liquid communion. Having then made this

omission, and to give any explanation concerning the obscurity of this matter, it remains a problem very easy to resolve, and one must infer from his silence, that the assertion of the offensive nervous peculiar fever creating virtue, which the wise patron ascribes to be natural to his renowned specific beverage, is but illusory, and by him only feigned to exist in his salutiferous drink, for the purpose of quelling the rancorous passion and envy of the enemy of the efficacious black nectar juice, and its fragrant scurilous detractors; therefore, notwithstanding the little incoherency of the assertion of its most celebrated patron, and promoting demagogue, not influenced by his contradicted logic and assertion concerning the febrifuge specific properties, which the incomparable beverage in those occasions diffuses on its devouts, unshakable in the faith of the delectable and specific drink, and its innumerable properties, any one wishing to have a hint of their multiplicity, has but to open the voluminous vocabularies, and the various nosological records, explaining its riches, in the manifold wealth of human infinite diseases; and then in the precious glossary, in the first page of the mystical books, indiscriminately among the multitude of the corporeal productions, persuade one's self, that they have a tutelary guardian and effectual destroyer, and that in the exquisite saturentia of the parched Arabian grains and their quotidian decoction; but as to convert infidels to the precious drink, and persuade them of its beneficent effects, to vindicate their tenacious incredulity, they may object to controvert its virtue, that the most specific remedy being employed without occasion, loses its efficacy, by the plausible and incontrovertible assertion, that the body of mankind by experience demonstrate of being susceptible of accustoming itself to any thing, and any use, even the most offensive one; which soon without operation having contracted the habit of them, prove afterwards unable of making a sensible impression on the system; and to be supported in the assertion, we have but to rely on the one, and the experience of illustrious Argus of his arts, and refer to his argument and decision, have confirmed what we have alleged by the very words, and the ones spouted out from

the august mouth of the oraculous pedagogue. But in this occasion, to have it authentically declared for the purpose, we are obliged to make a new quotation, and abstraction of the unappreciable and commendable treatise of his lustral liquid, and the specifical virtues of this universal drink :

“The diseases generally brought on by a continual course of excessive doses of opium, are either loss of appetite, stupor, debility, loss of memory, melancholy, palsy, or dropsy.”

This declaration, candidly made by a veracious judge, must be computed to be plausible and irrefutable; even the most predilected and supreme modern general specific, which by its prevalency in the hands of its liberal distributor, is argued by its infinite service and wonderful exploits infallible efficacy, giving it claim to be looked upon as one, if not to say the first and most bright medical ornaments that does constitute the profuse riches of the present pharmaseutic dispensary; then if the continued and repeated use of this sovereign anodyne, relying on the accuracy of the competent appreciator and his consummated experience thereon, informing that the benign substance, instead of curing diseases, give the full conviction of its creating a multitude of others, and that solely by its efficacious virtues; but to attenuate this indiscreet revelation of the notorious corporeal prelate, which cannot but reflect disgrace on this specifical cream of remedies, the valorous avenger of the saporific vegetable juice virtues, and the liberal paragorist distributor, offended of the detection, and to prevent the effect of its impression, may alledge that its contents only means the “excessive doses” of the incomparable human pains soother, and effectual anguish alleviator; therefore, we have to continue to give the genuine residue of the narration of the notorious effect of this modern primary specific, and that as asserted impartially by the veracious detector :

“And frequently the consequences of the necessary and temporary use of common doses of laudanum are nausea, languor, dizziness of the head, cold sweats, head-ache, hysterics and tremor.”

One cannot deny that this last declaration requires to be more explicit to understand its real meaning, seeing detracted "the necessary and temporary use of common laudanum," and the grand multipotent and efficacious engine, permanently employed by the capacious, licensed, methodical belligerous pains and diseases, the effectual human pain destroyer ought to be more intelligible, when with all its incomparable virtues, the common product resulting from the only urgent use of this anodyne substance, as the competent informer relates; that the palliating specific is notorious by its prolifical diseases creating virtues and that caused by repeated application. If such are the inevitable consequences resulting from continued application to remedies, relying upon his veteran experience, we have corroborated by his own decision, that the best of remedies; as we have asserted, lose their virtue after several applications; therefore, by the capacious instructor, strengthening himself the conviction of the truth, we have to ask, recommending dogmatically the making use of his patronized charcoal drink as a dietical daily beverage, what specie of bliss it can diffuse in the body of its constant votaries? But, as in this occurrence, having no instruction to be governed, as the one given by the sincere detector of the opium dispensation, we then are left to our own judgment; therefore, before proceeding to the scrutinization of the superlative qualities which the illustrious nosological primary satrapa so largely and pertinently asserts to exist in his protected torrifed beans, and rarrifying decoction, we cannot leave off the papaver consolidated juice, and the poppy diseases generating qualities, as asserted by the venerable supreme casuist, and judge of remedies, without making some final remarks on the consistent and invariable opinion of the eminent lolling juice capacious detector. Well intimated with the offensive soporifical properties of this grand diseases generating product, one might be induced in the belief, that he was adverse to its use and the most inveterated and implacable enemy to the poppy juice extracted substance; but on that scope, we are obliged to give warning not to judge the poppy juice and properties with too much precipitation; therefore, in

this juncture, in order to give a new sample of the steady wisdom of the dignified physical sage, we are to abstract of his acientifical literary production, néw document, concerning the innumerable miracles which can only be performed by the assistance and use of his patronized roasted grain decoction :

Page 28. " There are but few people who are not informed of its utility for the head-ache. * * * * Coffee is the only medicine that gives relief. Opiates are sometimes used, but coffee has an advantage that opium does not possess ; it may be taken in all conditions of the stomach ;* as it dissipates those congestions and obstructions that are frequently the cause of the disease, and which opium is known to increase when its temporary relief is past. "

Incomparably versed in the merit and product of physical expedient, it is clear and palpable, the opinion of the hygiastical pontiff on this occasion was, that the distinguishable and peculiar properties of the sedative poppy were to be an effectual creator of diseases and in other instances, as relying on his experience and assertion, and this one, it has the property of increasing the disorder, after the temporary relief is past.

Page 33. " Various have been the attempts of physicians and chemists to correct their favorite opium ; * * * * but their preparations have neither meliorated the simple juice of the vegetable, as the great Sydenham asserts ; nor have they taken away those properties to which its prejudicial effects are attributed. "

More plausible and irrecusable testimony of the indelible potential virtue of the anodyne predilected specific and vegetable extraction ; but being on the topic that gives the recital of the fits of sincerity of the venerable, clinical, methodical, physical oracle, we must continue to give proof of his invariable consistency ; as it must be clear and expected that by such authentic confession, one has ground to believe, that the great successor of the great Sydenham, like him was the most declared antag-

* *And when it is ready, by a frugal regimen, to burst open and bring forth and cut copious fragments of temperance and abstemious sobriety.*

onist and depresser of the luller and effectual creator of human diseases. Therefore, to be strengthened in this expectation, we have again to abstract another consistent narration of the invariable principles and solid opinion of this illustrious patron of veracity :

Page 35. “ If the *sylphium** was held in veneration, stamped on coins and hung up in temples ; if the *mal-low* was dignified with the name of sacred ; if a statue was erected to the *lettuce* ; what honors are not due to the *POPPY*,† whose pure and unadulterated juice possesses power to relax the whole force of animal spasm ; to arrest the determination of the fluids and vital energy on particular parts, which often tends to the sudden dissolution of the frame ; to relieve corporeal pain by tranquillity, and mental affection by sleep: ‡ These are the unrivaled virtues of the poppy, so highly distinguished by the creator, and whose excellence no human praise can reach. ”

Yes ; but if their language and expression are insufficient to glorify the narcotic juice of the hypnotic vegetable, their conception may be less deficient to find out the substantial reason why, according to the nosological veteran tactical knowledge, they have no word at their disposal suitable to the purpose of magnifying the plant ; by the efficacious assistance of which, and cardinal prolific virtue, their diseases are generally increased, after lulled or fictitiously relieved. Beside, relying on the genuine confession of the competent instructor, the prospect is, the incalculable creation of other disorders ; then such are the transcendent qualities, according to the practice and long experience of the charcoal dring patron, which render the consolidated poppy juice extraction, precious to mankind, and makes them unable by adequate com-

* *Benzoin.*

† “ Whose peculiar virtue and its essence opium is known to increase diseases when their temporary relief are past ; beside continued course of doses creating either loss of appetite, stupor, debility, loss of memory, melancholy, falsy or dropsy ; and the consequences of the necessary and temporary use of common doses of laudanum are nausea, languor, dizziness of the head, cold sweats, head-ache, hysterics and tremor. ”

‡ Comparable to the one of the lyon and it's furious awakening.

mendation to exalt and give a proper degree of eulogy to the saporific vegetable contrast and opponent to the active parched beans decoction. But by its most ardent determined promoter, the exhilarating antagonist, charcoal drink and vanquisher of the numbing vegetable, by its tender patron having obtained an excessive degree of superiority of virtue over its stupifying adversary, by this exalted priority, which one must infer is due to the experience of the able physical tactician, then by such a notorious preference given to the charcoal ambrosia, we are left in the necessity to find out, in this instance, also, the gordian knot of his foresight brain and extricating intention. Therefore, to explain or resolve this problem, and disentangle one's self from this intricacy, one may draw the conclusion, if not fertile to explain enigma, that if opium, according to the logic of the illustrious sapient of his art, after his having given the full explicit detection of its being an effectual protractor and creator of diseases, and in this axiom, the charcoal liquidous decoction by its superior excellency obtaining an enormous superiority over the prolific hypnotic substance, it must be owed to its peculiar and signalized nosopoctical* qualities; to get out of this perplexing dilemma, such is the only conclusion that one can give, and which the eager and fulminant patron of the parched bean nectarians, does induce to have concerning the means of his unperceivable intention; therefore, in this juncture, like the competent perspicacious encomiast of the black cheerful liquor, based on the experience acquired, we have to try to have evinced his incomparable penetration, in so ardently patronizing and promoting the universal use of the torrifed beans and juice catholicon, in order, afterwards, to have manifest, that it was not without substantial reason from their protector, if the famous lucrificable grains by the eminent Hygiea,† prime minister, have obtained a remarkable preference over the narcotic adversary, the lulling and stupifying substance.

Therefore, in this occurrence, we have first to proceed to the use of the liquid into the human body; upon that

* *Creating diseases.*

† *Goddess of Health, and daughter of Æsculapius.*

head, it is a matter of irrefutable authenticity, that solids and liquids are indispensable to maintain terrestrial creatures existence. It must be owned, also, that the liquids by their nature are intended and applied for the purpose and urgency which the digesting action does require; and that their essential office is to mollify the aliment, deglutinate them, and help the concoction; beside assisting the dissolving operation. The service of liquids is obviously demonstrated by the service they are to quell thirst; but in this occasion, without trying to fully investigate the perplexing obscurity and complicated process of the digesting action, to be brief on the subject, and on the part that the liquid performs to it; it is notorious, that beside the urgent service which the liquidities are in the body, to assist the diluting of the foods, one must conclude also, that their destination in living creatures economy must undoubtedly serve as an essential vehicle or conveying serum, inherent to the animal fluxious juice, and consequently that such destined employment is in order to facilitate the permanent action of the vital flame. Then if such is the compendious office and ultimate destination of liquids in living creatures natural system, one must argue, that to answer such a purpose, the choice by them must be attended with caution, if only impulsed by the innated sentiment of self-preservation. Then, guided by their own self interest, they must have recourse, to satisfy their wants, to cooling and innoxious species of drinks, when they are destined and implicitly have to serve as essential, refrigerative and vivifying substances, destined to become the intimate partner, protector and companion of the vital liquidity. This indispensable office being the most probable of the use of drink, hence, to set a judicious value on the exalted roasted bean beverage, and appreciate the judgment and foresight of its most fiery encomiast, it must be determined, in the charcoal liquidity is susceptible of acting in this manner, altho diametrically differing of doctrine, but according to his own and the sanguification orthodoxy, and of affording a suitable nutrition to his converted sectaries; and if his nigrified ambrosia can vivify and cohabit with their fluxious juice, and potentially be assimilated to their

vital spirit, not being initiated in the mystagogue miraculous power, one cannot but give negative conclusion on the matter of his roasted beans and of their being empowered with the one of diffusing nutrition; and to inform of it also what has been said already, for those who are not influenced by their own partiality to the drink, and the one of the insidious assertion to its furious advocates, what has been detected ought to be sufficient, elucidating the truth, to demonstrate the captiousness of arguments, and their incoherency, employed for the use and purpose of persuading of the innoxious and precious multiplied medicinal virtues of the celebrated parched beans liquidous extraction.

But to terminate our disquisition on the subject, and have the fallacy of the encomiast evinced; maintaining the assertion, that the Arabic grains in their natural substance contain no principle but what could be proved of being of the most pernicious and poisonous tendency, and unfit for the use of any living creature; to be supported in the assertion, and have it corroborated by competent judges, if not duly empowered with the privilege of scientific affirmation, although one might rely in the occasion, and avail one's self of the candid confession of various and capacious professors; in the occurrence, to be accurately informed by irrefragable decision of the peculiar virtues of the celebrated grains, if in many instances mankind have sincerely acknowledged the obligation they have had to diverse species of the brute creation; in this instance, if not relying on one's penetration, one may consult those sagacious masters, and the most abject creatures, in the choice of their food, and assert, if one has any example to cite, that among the infinite series of animal specie, either volatile or terrestrial inhabitants, to vindicate the use of the Arabian beans, one has plausibly to answer, if any one can be related as having predilected those grains and made use of them as aliments, and their common foods; on that score, as none could be pointed out and related, one may refer to such impartial decision, and infer of their preponderant and offensive qualities, which make them rejected by the whole mass of irrational creatures; and to have the assertion more corroborated, and the dan-

er of their use more evinced, if any of those irrational beasts were left in the most complete state of starvation, and had nothing to satiate their appetite but those, by mankind, idolized beans, their hunger could not prevail upon them and excite them to make use of a food, which noxious nature had not been intended for the use of any living creature. If sensible of their own deficiency with respect to sagacity and penetration, consult the animal instinct, what a better advice could the human race receive concerning the offensive qualities of those grains, the dear object of their purchase and potent predilection, when they are so palpably and generally exploded by the plurality of the brute creation! Notwithstanding what might be proved to support the assertion of the detrimental nature of those seeds, reduced in this occurrence, to have recourse to the impartial decision of the irrational creatures, and refer to their innate instinct, to decide of the hurtful tendency of such an aliment, what more satisfactory answer and convincing argument could we make use of, in order to persuade of the dangerous, poisonous and indigestible nature of those unparralleled promoted horn beans, which even the potent organ of the Ostrish could not digest the nefarious substances!

But as the general rejection of those beans by the brutes, (their instructive lesson intimating mankind of their pernicious qualities) has been of no service to prevent their fatal use; and that their most devoted encomiast, and the one particularly we take as model of the unexemplified enthusiasts and indefatigable admirer, or (effrœnate) patron, promoter of the bewitching grains, who has despised the admonition given by the dumb beasts, to nullify the reason of their adversion, argued, that to repair the want of beneficent properties, and destroy those insipid and offensive ones, natural and inherent to those patronized grains, as related already, his exhaustless genius has declared that by the miraculous assistance of the flamifarious element, those noxious qualities are completely diverted and exchanged for benign and most inappreciable medicinal virtues; and which afterward, the rarifying decoction of the sympathetical powder and the salutiferous

juice can claim, by its eminent service, the illustrious denomination of the universal tincture :

“ We are indebted to the virtue we derive from coffee, “ to the total derangement of its natural state, by the process it undergoes in roasting from the fire. ”

But as this total derangement is too manifest to again comment upon it, it cannot be denied, that the escaped fragments of conflagration are obliged to part by the parching process with their phacodes complexion,* for the seducing ebony one, exhibiting the enticing shape and charcoal assimilation : and it is in the pulverized pyrotechnical substance, and the one of brontology, that we have finally to conclude of the pancratical virtue, which the auspicious charcoal nectar can diffuse on its constant sectators ; and for the purpose, we have but to refer to the inexhaustible assertion of the panegyrist promoter of the rarifying decoction, whose unrivalled judgement, to set a true value on its virtue as given, and infinite and notable superiority to the juice extracted from his black favorite beans, and gives it a notorious preference over the stupefying lulling and saporific vegetable substance ; but to vindicate his partiality and the inducing motive of his choice, having only related the nosopoetical exploits of the poppy’s consolidated juice, to appreciate or unriddle the view of his boundless penetration, like the numbing flower, endowed but with sluggish intellectual faculties, to interpret the meaning of his intention, and have the sense of his intrincating enigma, we are obliged to conclude, that by the sagacious professor, if the black grains and its charcoal decoction by him deserve to have the palm of an eminent superiority over the hypnotic juice, by him detected and descryed as an effectual disease generator, it must be due to those nosopoetical qualities, that the Arabian parched beans and juice have deserved the priority and particular distinction of their ardent promoter and patron.

Therefore, in this instance, having no other means in our power to resolve the perplexing problem of the illustrious professor, taking its contents for a guide, we have to proceed to the final detection of the incompara-

* *Lentil, or corpse colour.*

ble sagacity of the soot juice patron, and evince the specie of bliss that his multiplied converted followers receive by their pious devotion and belief in the black faith drink and diurnal libation. On that score again we have to relate the pulpous and exquisite nutritive juice, that can be found in those parched beans, after their having auspiciously gone through the torrifying process, and their offering the seducing picture of a charcoal assimilation.

Upon that head, one must say, and not be tired to repeat it, that those physical sparkling gems evince to be (even if the sincerity gives offence again to their idolizers and lucrifical patrons) that their compounds evince only to be an heterogeneous assemblage of noxious substances, viz. lime, iron, sulphurous, resinous, bitumenous, favelous—and again, to cut short on the matter, but earthly calx and cinderation. Those are the most predominant and unappreciable principles by which we have to judge the penetration of the drink's intrepid commentator and zealous promoter; in adding to this prospicious component, the empyreumatic oil, and the volatile and etherial principle, which the minute patron and particular instructor solicitously informs his converts and zealous sippers and methodical followers, to be attentive in the rites of their roasting operation, and not to let imprudently those pearls of their relish, exposed naked to the ravishing air, and consequently run the danger of being bereaved by it of their precious and inappreciable omnivalent virgin properties.

Therefore, to obviate their running such chance, the perspicacious patron advises his followers to keep those elapsing jewels into a close confinement, in order to have the whole mass of their principles introduced into the human body. Hence such are the most transcendent and inappreciable polypharmacial ingredients and materials which we have to depend upon and make use of, in order to detect the supernatural foresight of the zealous promoter of the Arabian grand elixir, and its incredible prowess and memorable exploits and peculiar nosopoetical production. To evince the truth of the assertion, notwithstanding that already we have mentioned the underneath passage, as one notable and palpable docu-

ment of the incomparable sagacity and wisdom developed by the zealous promoter of the essential drink, but as now presuming to have found out his intention, denoted by the means of his expedient, we must transcribe again the contents of his sagacious declaration.

“From the warmth and efficacy of coffee in attenuating the viscid fluid, and increasing the vigor of the circulation, it has been used with great success in fluor albus, in dropsy, &c.”

Then to elucidate the charcoal drink patron's refined penetration, with respect to the diseases creating virtue which we are left in the necessity to positively attribute to the superlative beverage, this opinion being the only one that can be perceived, and that offers probability, to account of the unrulable expressions made use of in order to convert infidels to the black liquor truth and orthodoxy, this sentiment of reversed qualities, that must be found in it, by its use, being the only one by which we must be governed, and our subsequent investigation, to demonstrate if we are justifiable in our decision, for the purpose of making use of experience concerning the remarkable assertions, contained in the above cited paragraph, we have to relate, that those of the female specie who have been found the most partial and addicted to the use of the specific drink, are those who have been observed to be the most affected with those disorders termed whites; therefore, on that scope, with regard to accuracy of nosopoetical virtue, for those diseases, one is obliged to give credit to the accurate assertion of the candid instructor, when in a contrary sense interpreting the contents of his declaration, which must be acknowledged, and the merit of the charcoal drink decoction, with regard to whites, its creating property. And concerning the dropsical diseases, also, if only referring to the absorbing and ponderous principle existing in the parched beans substance, one cannot refuse to their juice of being susceptible of stagnating the enormous and aqueous fluidity into the human body, which consequence must prove to be the original cause of the stupendous watery accumulation, from which derives the name and birth of the dropsical

disorder; then, concerning the bloated frame, it must be owned, that it is not also without foundation, that the efficacious beverage, in contrary sense taking the declaration of the reverated veridical personage, and if we assert, that the eminent drink evinces its eminency in the promotion of dropsical complaints; and with regard to the febrifuging virtues that are so consistently and pertinently ascertained to exist in the omnific decoction, to be confirmed in the opinion, that the only reverse must be believed concerning the febrifuge quality ascribed by the illustrious patron of the drink, one has but to have recourse to the same words and expressions that we have just mentioned, namely, as follows:

“From the warmth and efficacy of coffee * * * * *
“increasing the vigor of the circulation.”

In this hypothesis, the nectarian charcoal liquid must be computed as a virulent calorific; and relying on the very words of its patron, the charcoal essence is the most stimulating liquid that can be introduced into the human body, when so suddenly, by its potential effects stirring up the mass of the blood, and vehemently increasing its velocity; then one must ask, what can be more proper to create and increase the fever of those who apply to the parched beans decoction? Therefore, to have a just idea of the effectual merit of the roasted beans and drink as fever promoter, one cannot deny that it is not without solid foundation, if the cheerful drink is looked upon and detected as the most efficacious fever procreator. Without commending the correctness of the nosopoetical virtue that can be attributed to the exhilarating liquor, which could serve to illustrate the sagacity of its promoter, we have to continue the detection of the marvellous drink:

“In vertigo, catarrh, and all disorders of the head
“* * * * * long experience has proved coffee also to be
“a powerful medicine.”

Powerful medicine, but to increase those diseases after their temporary relief is past; and as in those cases, to relate part of the diseases creating qualities, that can be attributed to the juice of those resplendent adamantine Arabian grains, one may assert, that in respect to scotomy; cephalic disorders, or the generality of the

complaints of the head, to evince the truth, making use of the experience acquired by a sedulous investigation, one is authorised to assert, that the most habituated and partial to the use of the exalted decoction, have deserved to be the most noticed by the transcendant share they manifested to have of various head-ache disorders, and also of those described by chronical names, as asthma, dropsy, hysteric, gout, rheumatism and epileptic fits; for which latter the ineffable drink has the most power creating virtue, which in those occasions one has had opportunity to acknowledge. The effectual influence of the charcoal grain principles, and the benign product of the asserted preciousness existing in the quintessential empyreumatic oil, its volatibility in the frame, with its ethereal companion, which lenitive nature is obviously demonstrated in the active part they have, and which can be easily discovered by the bliss they diffuse, and the excruciating pain they procure in the various parts of the body, to those making a regular and repeated dietical quotidian of the modish charcoal liquidity, as the dear object of their palate predilection, and the one of their tender affection; but obliged in consideration and from the multitude of miracles of the like specie which the delectable rarifying liquor operates on the human body, and the want of time not permitting to give the full detection, we are obliged to close the inspection concerning the nosopoetical virtue that can be impartially and plausibly attributed to the fetiferous semiculated grains, as being too prolifical to be fully enumerated; consequently, we are also prevented to relate the essential benefit which the crammed stomach of the corpulous banqueting paestrial heroes can receive from the surfeiting alkahest.

With respect to indigestion, like the solicitous patron of intemperance, not being supported by long experience in specific, to obviate the orgies consequences, we leave the matter of the exhilarating liquor as decided by the competent patron; but if we are obliged to refer to the competency of the protector of the champions of surfeiting, to determine of the merit of their gastrical menstruum, and discontinue to give the complete detection of its peculiar diseases increasing and generating quality, one ought

to acknowledge, that what might be said could serve to add new laurels to the lofty and everlasting crown which the unexemplified penetrating sagacity of the dignified patron gives him claim to, as a judicious compensation for his inappreciable service, and the usefulness of his instructive wisdom, and the benefit it has rendered to the human race, by his having so successfully participated, by his advice, to augment the bulk of their palatable and dietical enjoyments, and that with the help of the preciousness of his scientific productions, which for sagacity and penetration, deserve in the modern learned prodigy to occupy the first rank. But if the genius and foresight of the famous drink promoter is too conspicuous, and his precious treatise too complicated and too extensive to prolong the detection, and the infinite virtue existing in the charcoal drink not being contested, one is obliged to acknowledge, that the supreme patron has forgot to mention one of its most interesting virtues, and has passed silent the cosmetical* qualities that can be judiciously ascribed to the idolized charcoal quintessential liquor, promoter of beauty ; and upon that head, it must be a matter of great importance to the female specie, and which accuracy can be easily determined, if only reflecting on the ultimate destination of liquid introduced into the human body. Therefore, to have this point decided, and the glorious promoter of the roasted Arabian beans and pulchritude illustrated by the fair sex, he has contributed and created with the use of his ambrosia, we have to proceed to the intention and destination of drink in the animal economy.

Therefore, without pretending to the privileged sublimity of the physiological physical science, one may venture to say, that the office of liquid in living creatures is applied for the purpose of satisfying, after having helped the digesting process to supply the blood of its liquidous want, or essential serum, by which the vital fluid or the oil of life, with its vehicle, is admirably distributed in every part of the frame ; and without great knowledge, one must infer, that the parts that are visited permanently by the vital spirit or blood, must be for the express purpose

* *Liquid whitening the skin tending to promote beauty.*

of vivifying the carnal region, and prevent them from inevitable decay, which soon could take place, if the vital spirit was drove out of its estate.

If this brief narrative of the office of the liquid in human bodies is too obvious to be controverted, without saying any more on the tenor and magnitude of such a phenomenon, what is said in this juncture is merely to determine, if the charcoal essence, given to the blood as conveying vehicle, and its infinite companion, and as such distributed in every part of the frame, cannot leave demonstrable trace on them of its soot influence; and as the contrary cannot be proved, this digression is only to evince, beside the innumerable nosopoetical virtues of the illustrious drink, and make palpable the visible influence that it may have on its fervent devotees, with respect to their cutaneous adornment, and the florid complexion that it may bestow on its converts, by its being spread in every part of the animal system; and if a sedulous examination and an extensive experience cannot be sufficient to persuade of the concomitant consequences resulting from the heterogenous assimilation of the charcoal liquid with the blood, and the result of such incongruous cohabitation, we have if better testimony is requested, to desire the incredulous to refer and investigate the corporeal surface and fairnes of skin of the charcoal drink the passionated diurnal lovers.

Therefore, to conclude and be plain on the subject, such bliss being one of the peculiar beauty dispensing qualities of the terrestrial modern God ambrosia, we have been obliged to inform the female kind of this new addition they acquire by the use of the renowned black tincture, and give warning to those partial to the charcoal juice palatable enjoyment, that if not averse to have their skin bring forth samples on its superficies of the lively colour, and the one of the parched beans decoction, and wishing to attract and become objects of admiration, and by it of examining the enticing advantage of a seducing chesnut complexion; they cannot have recourse to a better and more efficacious expedient than the one of the celebrated charcoal syrups, as being, beside, the most effectual promoter of lank frame, exuberant wrinkles, and over them

the deep orange colour illumination. Therefore, sensible of this truth, and led by their gratitude towards the zealous author to whom they have such multiplied obligations, and the addition they have made to their beauty, one must expect, that aware of them, the female specie, and that in every part of the world, will demonstrate their respect and dutiful reverence, and consequently will join in order to have an imperishable monument and numerous altars erected to the cosmical fair sex's hero, and to their beneficent Albion physical aurora borealis; and also to have constantly present to their eyes, the endearing likeness of their wise patron, and the one of the snow skin infatuated bequeather; hence, of the same colour and substance of the dear objects roasted grains of his predilection, those whom he has with his juice so eminently adorned with its enticing liquor, conscious of the palpable and visible advantage which they have received, with respect to health and florid blooming rosy complexion, the multiplied Venuses and Hebes created by the specific virtue of the modern charcoal ambrosia, will have undoubtedly a statue cast for the express purpose of representing and perpetuating the dear memory and features of the parched beans and drink's most intrepid and beneficial patron. Henceforth, one must expect that this august image, for the grateful female specie, will be the idolized Penate or cherished household God, crowned and bedecked with garlands of roses, and as such will be a dear token of remembrancy.

But in order to have such a laudable mark of gratitude given to the indefatigable promoter of female fairness and beauty, put into execution, if what has been said is not sufficient or plain enough described and understood, to decide the whole mass of the female population, and provoke them on this occasion to give vent to their affectionate thanks and make a volcano of frankincense of the roasted auspicious beans, in honor and for the inappreciable obligation and personal adornment by them acquired, and only due to the use of the beautifying charcoal nectar drink, and for the paternal instruction of the corporeal promoter and patron of female perfection; therefore, the female race, if not sufficiently informed, and if

wanting to have more intelligibly summed up the mass of their infinite obligation towards their tender benefactor, and the one who has so completely, by the assistance of his charcoal drink, contributed to have the fairness of the female sex so eminently propagated, and so explicitly demonstrated, and impressed on the surface of their epidermis, they must know, and that to abbreviate the prolific prowess of the fashionable liquor, that they must consider the scorched beans and their fashionable decoction, daily introduced into their body, as having been one of the most active agents that has caused their pain and created their miseries, & the total derangement of their system; & that if the two sexes of the unexperienced and numerous victims, suffering by the consequence of their credulity & belief of this fallacious pedagogue & in this Machiavalian propagator, with respect to his patronized grain liquor, although it had been signalized to the two human species, as being for the generality of a most hurtful and flagitious nature, one is compelled to inform the female one, that for their system, the noxious liquor proves to be of a still more hurtful and dangerous tendency.

To satisfy them concerning the accuracy of the assertion, and succinctly give them the plausible reason why the famous drink must be computed more perfidious to female than male; the reason must be due to the potent stimulating qualities existing in the fashionable liquor. And on that head, as it must be said, that causes will always produce their effect, the one of charcoal drink, if the fire is apparently extinct from the beans, the heat and influence of the element still existing in the parched grains, is speciously manifested by its forcible sensation, and by violently increasing the blood motion, and inflaming the vital spirit, and consequently effectually operating the overthrow of the corporeal harmony. If such operation is common to the two sexes, it must be said, that such fatal effect is more sensible and prejudicial to the female specie, by the consistent reason, that experience has informed, that the stimulating and heating nature of the liquid is susceptible in females of forwarding their menses or monthly time, and puts them in a state of irregularity and permanent evacuation, degenerating to con-

tinual flooding, whites, &c. added to which, the astringency and acrimony of the torrified beans and beverage acting in a different sense, has proved its injury in a contrary manner, by causing total suppression of the monthly period.

Such are, based on experience, the most prevailing results, for females, of the charcoal drink, and the consequences for them of the two extremes; the former, in them, terminating in pain and emaciation, by a debilitated state, hectic fever, lingering situation, and unavoidable consumption; then to relate the natural product of suppression in females; if one can rely on the experience of a sedulous examination, dropsy must be reckoned as one of its natural effects, and with it torture and pain, in the various parts of the body, besides the infinity of chronic disorders, hysterics, nervous affection, epileptic fits, most violent and distressful head-ache, often terminating by hypochondary delirium and insanity.

Then such are in part and delineated the incalculable bliss profusely bestowed on females by the delectable use of the potent stimulating charcoal drink, and which miraculous parched beans unparalleled virtues, by competent and zealous instructor, are pretended to be by the conflagrating element conspicuously endowed with inappreciable medicinal properties: First, in this circumstance, to detail them all must be asserted, that it is by the very roasting process, and the charcoal assimilation that those parched grains notoriously offensive in their natural substance, must be acknowledged as their having acquired a new degree and power of offensiveness, and that their pernicious drink and its baneful consequences no human expression can describe.

Then compelled on that score to make new revelation concerning the danger of their use, disinterested view ought to think to be free from being suspected of partiality and exaggerated relation, when it is only the result of experienced and solicitous examination; therefore, guided by such motive and general interest, one must candidly continue to intimate to the female specie, that if the fashionable drink is proved to have offensive tendency on each sex, it must be asserted, that for the

female one, the use of the drink is still attended with more fatal and pernicious consequences. Then to fulfil the commanded duty imposed upon human specie, by nature, one must continue to inform the female sex of the imminent danger they expose themselves to, by the making use of the dangerous beverage; and for this purpose we have to represent to them, the peremptory obligations which, by the Creator, are incontestably to be fulfilled upon earth by women; destined to reproduce and preserve their own specie; it must be consequently expressly enjoined on them to employ all means that can lay in their power; to prevent their own progeny from being exposed to pain and degeneracy; and for that aim avoid scrupulously what could tend and act against their essential fecundity. If such impulsion and natural pursuit is the one that can be found among the multitude of the irrational creatures, it must be acknowledged as a dictate and innate injunction of wise nature; in this hypothesis; it must be revealed to those who are destined to preserve the human specie upon earth, that they must consider the liquid, which unaccountable cause and fatality has introduced as an inoffensive dietical drink, and it must be revealed to them, and its stimulating and peculiar properties are of a tenor susceptible to prevent female fecundity, and also the regularity of their menses or monthly evacuation, and expose them to the danger of abortion; and in their pregnancy, of reaching their usual term destined to complete the matured generation, and with it in their labor, the perfidious liquid creating impediment, must be considered as cause of pain and excruciation; therefore, victims of their own imprudence or beneficial information, the unaware mothers, partial to the drink, must accuse themselves of their having been the passive instrument of their misery, and the one of the pain of their degenerated and dolorous progeny.

Imparting the result of experience, and not guided by controversial sentiment, with respect to the general use of the modish drink; not pretending to reprove or operate a general reformation, of the liquor, what is said in

this juncture, is only for the purpose of informing those who, desirous of enjoying health, rely upon sincerity, in order to be friendly intimated with the cause of their pain and diseases, and the means that could prevent their protraction; then, for the only service of those who are desirous to have a life free from pain, and are willing to abstain themselves from the use of chimerical wants, effectual creator of misery, one must conclude the detection of the mortal effects resulting from the use of the prevailing liquor, by asserting, that in the article of the infinite series containing the dietical human fertile invention, in the fatal catalogue, none can be computed in its use, as being of a more hurtful, perfidious and destructive tendency, with respect to the human system, and particularly to the one of the female specie, than the liquid that can be extracted from the torrifed and nefarious beans.

Therefore, regardless of this advice, henceforth, the undaunted victims, of their partiality for the charcoal juice, holding the fatal cup in their own hands, may consider its contents, and the noxious liquid, destined to please their depraved palate, and say to themselves, despising the advice of nature, implanting in every creature a sentiment of self-preservation: Wilfully, I am the active agent and instrument of my future pain and misery, and also by the noxious drink, I shall be the cause of my short existence, and complicated affliction; to which I must add, that my example to my family and progeny, being followed hereafter, it will concur to their multiplied distress and unavoidable degeneracy.

Obliged to stop the lamentable enumeration of the sinister consequences resulting from the general use of this dear object of human predilection, and which in many respects has contributed to increase their deplorable situation, cogitating on the depravity of such an unpotulent drink, how can any one explain the cause of this conspicuous disproportion of natural sagacity, obviously displayed to the eyes of studious observers, and that by the most abject and the generality of irrational creatures; but if the nature of this opuscle or canvass does not permit long reflection, to investigate the magnitude of such an extensive subject as the picture exhibited on the sur-

face of the earth, it may be said, that the studier of nature and of the universal harmony, can easily distinguish the incoherent and striking contrast existing between mankind, and the multitude of irrational creatures, with respect of the natural skill they generally indicate in the choice of their intended foods.

To confirm the truth of their superiority, having delineated and denounced to those who are wanting of information, concerning the certain cause of their misery, the offensiveness of various articles of human predilection, now to make more sensible the diametrical difference of human specie, in respect to the selection of irrational creatures, in their respective choice of terrestrial productions, we have but to relate, that those multiplied classes of the brute creation are generally stimulated by a sentiment of self-preservation, and that none can be discovered as following the example in their aliments of other beasts, and that any one can be cited as having once deviated from their own intended foods; then, on that score, one cannot deny, that their scruples evidently differ from the natural inclination, demonstrated by human specie; but as none of the articles detected and stigmatized on account of their offensiveness, are predilected by any kind of the brute creation, one may infer, when so incautiously they are daily used, of man's want of sagacity and indifference to self-interest, notwithstanding their emphatical pretensions to refinement and universal knowledge; but with regard to this most important and useful one, by the manifold and multiplied kinds of human misery, without the assistance of other arguments, it ought to persuade mankind of their own insufficiency and defectibility, when so sensibly it must be felt by them, if only beholding the generality of those irrational creatures, (although having no pretence to supreme scientific learning) in every clime, and in every part of the world where they may be transported to.—For those unlearned creatures nature is alike, and they themselves give the full demonstration of a bountiful wisdom, by the finding themselves profusely supplied in the exhaustless and universal dispensary, which infinite and beneficent production to each specie offer particular substan-

ces, and the predisposed one suitable to their palates, and peculiar to quell their wants, protect and prolong their existance.

By such universal munificency, and the discernment to find it, the impartial beholder is compelled to confess in his admiration, that for the beast only, the terrestrial surface represents a permanent table repleted with various reviving and emergent products, destined for the general use, and the express benefit of living creatures; but it must be acknowledged also, that the promiscuousness of the terrestrial fruits requires judgment, in every kind of creature, to find out their own assigned lot and portion; but as no mistake can be asserted to be made by any class of animals in the taking their own part, and the one that does suit their system, the utter reverse of such supernatural judgment, to confirm it, having delineated the one made by the specie who pretends to reason and universal supremacy, uppermost learning and in all respects a general superiority, by reflecting on the cause of such a notorious deficiency, one is forced to conclude, that if to thinking beings, nature must be considered as an open book, witnessing the first animal's deficiency in making beneficent selections, in the universal store, and instead of that having recourse to the most prejudicial and destructive productions for them, which fatal effects demonstrate to be the reverse of the one operated on the system of the illiterate brute creatures, notwithstanding that one must yield to the argument that nature displayed is an open book, but in its most useful and interesting part, for living creatures, mankind, comparatively to the knowledge of other animals, manifesting a notorious deficiency of instruction, and to be deprived of suitable faculties of understanding to interpret the meaning of the mysterious volume, and its occult language, then contrary to that defectiveness, legible for irrational creatures evincing to be endowed of a peculiar understanding; for such a purpose, one is obliged to confess, that if the book of nature is visibly open to the eyes and judgment of all sorts of animals upon earth, the human race, one must conclude, seems to be the only one that is not admitted or instructed to read in it; and to

corroborate the assertion, and have confirmed the beast's superiority of discernment, and the human deficiency of penetration in finding out the part allotted to them in the vast repository, and have it more sensible, in this occurrence, if one cannot continue to extend the multiplied proofs that could concur to make more plausible this human defection, what has been said, can but tend to elucidate the preponderating judgment of the generality of irrational creatures over the intended supreme one; and may authorize to think that such a constant and undeniable disproportion of sagacity cannot be attributed to the work of chance.

Therefore, reflecting on the sublime and supernatural instinct indicated to be innated in the most abject creatures, concerning the astonishing and good choice they make of their foods, or other various productions beneficial to their existence, beholding the truth and conscious of their deficiency, the judicious part of mankind cannot but grieve at its fatal consequence, although unable to explain the cause of such a noted defectibility, and to extricate themselves from such distressing want of instruction; but if the human specie by experience manifest not to be enabled to surmount such insuperable obstacle, and to meliorate their want of penetration, if they cannot pry into such an impenetrable mystery, at least, they are left in possession of their suitable & reasonable faculties, by the assistance of which they ought to be obliged to acknowledge, that if the irrational creatures undeniably demonstrates to be endowed of superiour judgment and penetration, fit to find out their destined part, promiscuously dispersed in the extensive vegetable kingdom, it must be due to the effect of an absolute will, and by the consequence of an indelible and sublime impulsion presiding over the extensive nature and instructive living creatures, in the means to find out their intended foods, and the one to prevent them from pains, diseases, and to protract their limited existence.

If such is the solution which the seeing those brute creatures making use of intelligent faculties, that candidness can give, with respect to the incomprehensible discernment incontestably found to exist in all the brute

creation, it must compel to infer, that such a discernable instinct cannot but be the natural effect of a beneficial impulsion inspiring the brute creatures with the general sentiment of self preservation, then, by the same reason, in beholding the detrimental propensity of human taste, & the gross misapplication they make in the choice of their foods, the evident disparity of judgment denoting to exist in the selection of the terrestrial productions, by men the baneful result of the erroneous predilection of these irrational beings, if nothing can be argued as the bare effect of contingency, then so obviously evincing the being destitute of the beneficent influence so palpably guiding the beasts in their incomparable sagacity, and if it cannot be asserted to be the work of chance, by the same reason, one cannot have the same idea with regard to the one directing human selection, and it must be attributed to a malignant impulsion, in considering the irresistible partiality which visibly they indicate to have for every thing that can tend to create pains in them, increase their misery, and accelerate the end of their days.

To prove it, having already related the offensive articles so injurious to their system, and even acknowledged by themselves, recapitulating only their pernicious effects and use, without attributing to the power of a malignant impulsion, should mankind be so seriously occupied in the raising the fatal plant going under the name of *tobacco*, and with it repleting the ground of such a noxious herb, which cultivation cannot but promote human wants, distress and starvation, in making use of it, one is obliged to confess, that if it was not by the power of an evil influence, should any human being be found filling up their nostrills with the pulverized herb, which besides its disgusting effects has the one of destroying all senses, stupefying the intellectual faculties, and impeding the essential passage serving to their respiration; and with it, if it was not, one must be allowed to say, by the power of the same influence, should any one belonging to the rational specie be found assimilating themselves to the phytiverous animals, or grass eaters, and keep in their mouth constantly pungent leaves, which noxious to the same and expectorating result has only the one of bereaving the

frame of its nutritive juice, and to emaciate the system
 and create weakness and incalculable diseases, promote
 and forward deaths; also, if it was not by this unaccount-
 able influence, should any one of the human specie be ci-
 ted as denoting fancy, to have recourse for sportful en-
 joyment, to imitate and give themselves the symbolical
 representation of the infernal phalanx, and the emblem
 given to the hellish divinities, by their fumefarious ex-
 ertion, with a tedefarious orifice, or mouth torch-bearer,
 by the burning plant vomiting fire, smoke & infection, & to
 similar terrestrial fury destroying themselves & others, and
 with their tartarian recreation, covering the surface of the
 earth with valetudinarians, contagious diseases, corpses, &
 with all means of multiplying afflictions; then if it was not
 due to the power of malevolent influence, should a plant so
 useless to mankind, and so pernicious in its tendency,
 be cultivated and tolerated upon earth; and also to yield
 to the power of an evil influence, with regard to the foods
 made use of by mankind, should they not be averse to
 apply and make use of the most filthy animal existing in
 the earthly creation, being so particular with respect to
 their external decoration, how can such nicety not extend
 its power to the internal part, and before introducing any
 thing into it, concerning the filthy flesh of the beast, how
 does it come, that its partial lovers are not put in mind,
 that such a carnal substance is but the one of the quin-
 tessential and excremental production? If self-preserva-
 tion is the common sentiment found existing in all living
 creatures, without ascribing the reverse to the influence of
 an evil impulsion, beside the making use of the loathsome
 beast after its massacrations, how can one account for the
 preserving of them, and introducing into the body, infec-
 ted carcasses, which putrified aliment and mephytical
 scent, so forcibly beforehand can give warning of their
 noxiousness and contagious tendency; then, if like oth-
 er creatures, mankind was guided by the natural senti-
 ment of self-preservation, contemning those unalimenta-
 ry and fetid foods, one must say, that they could not by
 any consideration be prevailed upon to introduce in their
 bodies, those stinking carnal substances; and to support
 their life, they would make use of no other but those

which suavity and balsamic freshness; beforehand, also, in making use of them, should intimate of the benefit they can be to the system and to their life-preservation; on that point, acting in a contrary manner, one is forced to ascribe the cause of the detrimental propense to an evil suggestion, prompting mankind in the use of ailments, which repugnant nature ought to intimate, that they shall be the exhaustless source, generating diseases, pain and corporeal infection.

But on that score; and to support the assertion that a malignant influence must preside and direct human choice in applying to so many instruments, effectual creators of misery, although the other articles included in the dietical abstinence, by their palpable and offensive natures, should prove the probability of the influence of a fatal impulsion, a new dissertation upon their noxious tendency could contribute to justify the accuracy of the opinion, if not forced for the present, in consideration of the circumscribed limits of this canvass, to abbreviate their full investigation. But what has been said with respect to the offensive tendency of those other articles, must be of service to confirm, that in this modern age of prolific and palatable enjoyment, mankind demonstrate to be, in the making use of them, the absolute reverse of their being stimulated by the natural sentiment of self preservation, by so notoriously manifesting an irresistible propensity for whatever can tend to increase their complicated distress, and forward the end of their days; but, to have a little more corroborated the justifiable assertion, that a malignant influence seems visibly to participate in human calamity, although what has been said with respect to their foods might be of some weight in affording proofs, that it is not without foundation, that one is led to assert, that the human race undeniably denotes to be destitute of that beneficent influence, which so conspicuously is evinced to guide the multitude of irrational creatures, in regard to the choice of their foods, and other (for them) efficacious productions; then, such a striking deficiency existing in mankind, without being suspected of frivolous supposition, one may then attribute it to an evil impulsion, when so completely indicating so little concern

for self-preservation, and when it is the chief mover, ruler and anxiety of the most abject creatures. But upon that head, and to add some materials to the multiplied proofs that can serve to convince, that in many respects mankind demonstrate to be the complete reverse of all sorts of animals, besides their manifesting to be so concerning self-preservation, it is notorious, that the most ferocious of all creatures manifest to have a sentiment of regard and gratitude for their guardian benefactor, notwithstanding their keeping them in close confinement. And upon the point of gratitude, one cannot deny, also, in many instances, mankind to be the utter reverse of all sort of irrational creatures, on that scope, when so many examples may be given, relying on the ancient and modern records, of the ungrateful treatment which the most generous and zealous and true devotees to the human good, have been rewarded for their service; and being upon the one that ought to be the most interesting and precious that mankind can receive from their own specie, obliged to relate the facts, and without dissimulation, detect the truth due to unaccountable causes, it is an irrefragable matter, that upon earth, mankind must be computed as the most afflicted of all creatures, and that in making a strict examination of the source from which issues the torrent of their afflictions, the principal cause may be ascribed to the infinity of their diseases, and the want of efficacious means either to prevent them, or relieve their poignancy; but notwithstanding what a fictitious and interested science could argue on the matter, experience convinces by demonstration, that the human race in every part of this globe, overloaded with pain and misery, exhibits the mournful picture of wretched beings, sinking under the insupportable burden of disorders, torments and desolation, and to that, may be added, with little assistance and palliation; and in the impartial and profuse distribution, every one having an equal share in such a fatal lot, hence one ought to expect, that every one bound by the same essential interest, whatever could tend or make appearance that could prevent distress, the short life, or long infirmities, ought to be, one must infer, by

the mass of the afflicted, a matter deserving notice by the general suffering community; and also one must believe, that in the pursuit of giving relief to the suffering living creature, any individual, far from being exposed to illiberal treatment, ridicule and abuses, for their service and occupation, ought to expect to obtain regard, if in possession of means to succeed in ameliorating their fellow creatures' distress and suffering situation. If not due to the power of a malignant impulsion, then one must think that such should be the encouragement among the civilized race, for those who occupy themselves in diminishing the enormity of their fellow beings' afflictions; and would be the only pursuit; therefore, to have a correct idea, that they cannot be disappointed in such a natural expectation, we have but to transcribe here the following passage, as irrefutable evidence of the truth, and that given by a competent informer:

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 without scorn,
 “ such drones of physicians, that after the space of so
 “ many hundred years experience and practice of their
 “ predecessors, not one single medicine has been detec-
 “ ted, that has the least force directly to prevent, to op-
 “ pose, resist and expel a continued fever? Should any,
 “ by a more sedulous observation, pretend or make the
 “ least step towards the discovery of such remedies, their
 “ hatred 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 calum-
 “ nies 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 REPUTATION, LIFE, AND
 “ ESTATE. ”*

* For the information of those who cannot be historically versed in the extensive legend and record of the illustrious physical personages, which this prolific world, in different times and

This narration is plain; any one must resolve to run the hazard of the martyrdom of his reputation, life and estate, if wanting to steer out of the efficacious regular road; but reflecting on the contents of such significant admonition, one cannot deny, that it is one of an explicit and inducing nature, and instructive for any one who should be tempted to introduce physical innovation; and that beforehand the harsh innovator must be prepared to encounter, and deserve to have fallen upon his head, showers of stigmas and the thunderbolts of the formidable and privileged society, that can be offended, as a breach made to its inalienable prerogative and sacred right.—Then such are, by this propitious warning, the encouraging favor that must befall the lot of the exprobated infidel, who should venture to demonstrate visibly to be of another faith, incoherent to the established physical orthodoxy. Then relying on the Renegado or pseudadelphus* candid information, the miscreants to the methodical practice must attract upon them all the calumny imaginable, and must have the certitude of being tortured and of the martyrdom of their reputation, life and estate. It must be owned, that such oraculous instruction, delivered in plain words, having no obscure meaning, & that given by a competent member, initiated completely in the dogmas of his corporation, must be of a tenor fit to prevent the most undaunted heart from entering a list, into which such a favorable reception is to be

climes, has brought forth upon Earth, it must be observed, that Albion, making a conspicuous figure in those precious productions, has given birth in the art, to numberless heroes excelling in the science, and that there are two notorious ones, under the same name of Hervey; therefore, as both have deserved to be celebrated, they must be here distinguished from one another, in their different mode of signalization; as the eldest of them, the Billy one, (although was controverted) has been immortalized for the miraculous discovery of the memorable and profitable blood fluxious and impetuous circulation: so that it must be acknowledged that those two Æsculapius successors, for blessed perspicacity, deserve each of them to be celebrated—the elder one, lynx eyed, as for him the human frame was a transparent object; and for the junior, his having explored a lesser part, it must be confessed, after his narrative, that it was the human heart.

* False brother,

met with, and where there is to contend with invulnerable antagonists, reserving such a public triumph to their subjugated adversaries. To be confirmed in the expectation, one ought but to refer to the instructive documents, that experience could give, in the support of the truth, and that it was not without solid foundation, that the sincere and abnegated brother has given such warning to any one of having efficacious remedies, instructing them with the specie of reward destined to those who will manifest their opinion, and insurmountable aversion for the legal and methodical means, as employed by the infallible member, belonging to the sacred order and privileged corporation; but if there is no novelty in relating the generous treatment and grateful compensation, that are destined to those, who, born out of the methodical orthodoxy, should be so bold, compassionating on human distress, by new means to try to allay their miseries; if the auspicious patronization that they generally must meet with is not new; if their expedients are so, at least, we are obliged to relate the truth, for the only purpose of vindicating the assertion, that it can be argued with some probability of the truth, that incontestably an evil genius must prevent mankind in general from being acquainted with their dearest interests, and the natural one of self-preservation, by the consistent reason, that if they were guided by such consideration, assailed as they are by incalculable diseases, tormented by them, and by premature and untimely death snatched out of the earth, and of the bosom of their families, borrowing the expression of the candid detector, should the solicitous alleviator, who “ by
 “ more sedulous observation, pretends or makes the least
 “ step towards discovery, tortured by calumny and run
 “ the hazard of the martyrdom of his reputation, life and
 “ estate; ” if experience can verify the assertion, then one must infer, that mankind must find pleasure and enjoyment in their own pains, the one of others, and their mutual miseries; and are absolutely averse, and the implacable enemies of those who could occupy themselves to assuage their pain, and meliorate their distress; if having in their hands, new means to relieve them and effectuate their lives’ prolongation. Then, in this axiom, it

must be said to the infected of leprous maladies, or any similar to it, if applying for relief to those who can give it they must answer—You must bear your disorder, and its insupportable effects, because, if means that can succeed to give you relief are employed, if not comprised as belonging to the licensed order of the legitimated society, all the thunderbolts of calumnies, like the sword of Damocles, are suspended over the head of any one, and ready to fall and perform the martyrdom of those who shall have found means to give you relief, if rash enough to make use of them; and to those who are in similar situations, as if they were on a slow burning fire, and consume by the scorching effects of virulent fever, as the candid brother asserts, no means of alleviation yet having been found, in expectation, to be rescued from their torturing situation, if applying for assistance, then, also, the answer must be—you must perish, and be devoured by the inordinate hellish heat consuming your frame, because inquisition, martyrdom, and all the malicious calumny that can be invented, will be the reward of the one, not empowered with diploma and methodical regular expedient of giving relief, if attempting to do it with success.

Then, to excuse the refusal, governed by the prevailing evangelical motto, one may have recourse to its benevolent expression, and answer—charity begins at home. Therefore, strictly keeping those propitious precepts, none can offer themselves in sacrifice and martyrdom of reputation, life and estate; and to the multitude of the afflicted by chronical diseases, stimulated in this occasion by self-interest, and the one of preservation, a similar answer must be made, and which must be this: If sensible to your pain, I was to comply to your request and entreaty, I should expose myself to the loss of reputation, martyrdom of life and estate. Therefore, without emotion, expelling the moribund, it must be answered them, not wishing to encounter the general disgrace, contempt and defamation—if I yield to your pain, and try to allay it, and should succeed in it, persecution would be the reward; then suffer and die: Charity begins at home. Also, without impression, must be heard the anguish and shrieks of the women in labor; and if for them there

exists some means of alleviation, conscious of the impending danger threatening the head of the alleviator, rather than to apply to them, and expose one's self to odious aspersion, taking self-interest for rule, the excruciated creature must be left to undergo the benign operation of the *partus cæsareus*.*

To those distressing cases, too often taking place in female's labor, and to the prolix legend of human misery, not to be exposed to the raging consequences of the spiteful calumny; then without compassion must be heard, with obdurate heart, the tearing cries of excruciation, and that without attempting to give it relief: likewise, the woful sight of the devoured by the corroding malignity of the ulcerous and cancerous disorders must be seen without any impression, having means of assistance to afford them, and preferring one's tranquility, guided by self-interest, if aware of the danger of running the hazard of losing name, life and estate; also, the same circumspection must be observed with regard to the baneful cases of calamitous pestilency, when and wherever it has spread its mournful and mortal banner, and its diversity of color, among the earthly inhabitants of this world, tinging their skins with either the olive or crocus hue; and if taken in its origin, few hours should prove to be sufficient to effectually extirpate the contagion out of the infected; then the individual, who should be rash enough, as to evince to be in possession of such interesting remedy, in which every one should have their interest and concern in the success, rather than to fall the victim of his own knowledge, the possessor of such new expedients must, consulting his own interest and danger, be cautious of not revealing the power of his remedies to those he could have preserved, the life and the one of a multitude of beings, if exposing his own in saving the one of others; and consequently, guided by his own interest, leave the scourge to continue its fury and the human devastation.

But if there is no reason to contest the accuracy of the prediction of the physical oracle, in admonishing those who should, by new means, try and attempt to alleviate

* *A birth where a child is cut out of the womb.*

Human misery of the impending danger to which they should expose themselves in the undertaking, to terminate the reflection, that the detraction could suggest concerning such illiberal reward, one is obliged to confess, that if calumny, persecution and martyrdom must compensate those who should occupy themselves in diminishing human manifold maladies, then one must declare, that they ought not to complain of their complication and the shortness of their days; and afterwards, how can any one believe in the sincerity of sorrows, and in the earnestness of those who pretend to lament of human multiplied diseases, premature and continual death, if they themselves are the most active apponent to any means as amendment, that could be beneficial to the commonality, in preserving its social members from pain and immatured death. Then one must be led to infer, that upon earth there must be insensible beings to the anguish of their distressed fellow-creatures, and averse to their alleviation; and by them at the diurnal funeral solemnity, if grief is apparently manifested, it cannot be but a similar one, and as a mere customary external demonstration, in which the heart has not the least participation. If any one who could have preserved the life of the pretended lamented deceased, for the doing of it should have been exposed afterwards to all calumny imaginable, and as the prognosticating personage has declared, should run the hazard of loosing reputation, life and estate; therefore, if such must be the unavoidable lot of those who could prolong human life and alleviate their misery, denoting to be pleased with their own situation, it gives ground to think, that mankind are not earnestly wishing for any change or amelioration to their short and painful career upon earth; and that the daily obsequious solemnities are for them agreeable ceremonies, and that of those public exhibitions, they should not like to be deprived of the recreation, no more than to gaze, and that with satisfaction, on the mourning widows and the helpless orphans and mendicants; and also that they are satisfied in having the sight of a stupendous hospital, monument, and other public resort of distress lazaretto, and destined to receive multitudinous valetudinarians, maimed and crippled with all kinds of afflictions.

And with their wish of having increased the numerous population of wretched beings, remarkable for their multiform deformities, cannot be contested, if effectual engines are always ready prepared, and are at the disposal of active and dexterous engineers, and that for the express purpose of pouring, by torrent, showers of calumny on the head, and in order to exterminate any individual, who should appear as an innovator in means of human alleviation; then if such is the inducing encouragement given to those who could occupy themselves of human relief, it must be a convincing proof, that content of their own state of health and prodigious longevity, they should be sorry to have their successful method, and the one by which so efficaciously they are eradicated of their pains, in the least altered. But as one cannot contest to any one their enjoyment, and the one that some part of mankind may have in their multiplied disorders, the shortness of their days, and the one of others, we have to examine upon what solid pretence the faultless detractors, and virtuous cavillers, as the Albion admonisher asserts, should find fault with those, who regardless for his warning, would make the least step towards discovery, and consequently not admiring the one made by their predecessors, should manifest an aversion to follow their regular traced road of receiving remedies to relieve mankind, differing from those extracted from the bottomless and excavated bowels of the earth, and the subterraneous region, in which is found the supreme metallic modern god and the one of physic; but not preferring such infallible specific, and with it of associating its inseparable consort, phlebotomy, the invigorating and torrifying expedient, if manifesting an insuperable abhorrence for such significant remedies, that such notorious infringement to the privileged maxims and received rules to obtain human renovation, should, provoking the anger of the scrupulous defenders of their regular dogmas, and attract on the head of the rash innovator, the fulminent thunderbolt and anathema, destined to infidels and miscreants, and the exprobrated followers of an impious heterodoxy; but to justify the anger of their exasperated adversaries, if a strict examination of the heretic's remedies should prove with respect

to their efficacy, as operating in the absolute reverse of the one of their liberal detractors, we have to interrogate them, and desire them to give a plausible answer concerning the cause to which could be attributed, their salutary effects, and the one of their successful discoveries.

But before the receiving of it, and to have vindicated what colorable pretence could govern the zealous calumniators in their detracting schemes, and what could authorize them to think, that those who could be found making use of efficacious expedients, and successful one in alleviating human misery, by them should be deemed objects worthy their defamation and as deserving the general contempt; to have this matter impartially decided, first, we ought to refer to the acknowledgment, that every one must make of the Supreme Power, governing the world, and consequently all things upon earth; and if such is the creed of each rational inhabitant, and the one of those who find delight in giving vent to malicious aspersions, to justify them, if also they have the belief that the universal work, in its smallest particles, is governed, superintended and regulated by the sovereign creator of all productions; hence, if such an article of faith is the one professed by the bountiful calumniator, how could those lavishiers of exprobatation so liberally bestow them upon those who can be found making use of efficacious remedies? If their efficacy cannot be denied, to whom must be ascribed the knowledge of their discoveries? If every thing is regulated by a supreme will, then one ought to think, that the skill of their virtues cannot be obtained, but by the special consent of a wise, omnipresent and omniscient "BEING," and the primary source from which, one is obliged to acknowledge, does flow all good; and consequently, the lesson acquainting with the peculiar property of the author of the terrestrial production, must be received from the perspicacious inspector of the human heart; then their action being under such perceiving sight must be judged; and if yielding to this tenet, and that nothing can be the bare effect of chance, the infallible depressor of irregular learning ought to be obliged to confess, that although, if it is

not their own science, the one that can effectually afford and alleviate human misery cannot be acquired but by the tacit permission, consent, and with the special assistance of the universal instructor; and that by him a licence must be obtained, in order to be admitted to pervade in the occult work, and its intended destination: therefore, without exciting the censure of any zealous detractors in manifested particular distinction, if the fact does appear obvious, it ought to induce them in the belief, that

He whose will, wisdom, create for a purpose,
To whom he pleases, his secret can disclose.

And, without declaring themselves new Alphonse Castile, with respect to virtue, as the absurd and infatuated monarch, manifested to have been in his maniacal brain, finding fault with the planetary firmamental order, and its universal system, and pretending to superiority of judgment, declaring in an impious paroxysm of blasphemy, that if he had been one of God's privy council, when he made the celestial distribution of the heavenly bodies, he would have advised him better! Then, without assimilating themselves to the frantic king, or accusing the sovereign institutor of injustice, or want of perception, if any individuals should authentically and palpably demonstrate to be in possession of knowledge and penetration, affording relief to their own specie, and which should not have been evinced before, if not attributing the cause of such unparalleled science to the cause of contingency, one must believe, that it cannot be obtained, but by the consent and help of a supreme and perspicacious supervisor.

Nothing being created in vain, and also being the effect of chance, if left to their understanding to find out things above their sphere, the unsuccess of mankind in making for their use, beneficial earthly selection, it confirms, that to obtain success, requires to be assisted by an invisible initiator, only competent to instruct in the occult tendency of his own work; and if not denying such omniscient influence, how can any one, denoting to have been favored in their instructions by the Heavenly Professor, and unequivocally indicating to have received such honours.

ble mark of distinction, bearing the stamp of a noted preference, how one must say, can those distinguished individuals, by the supreme judge of all judges among mankind, run the hazard of being animadverted, cavilled, calumniated and exposed to martyrdom, and that by those, who to convince of their justice, uprightness and immaculated virtue, have but to persuade of their perfection, and notice that is taken by the perspicient appreciator; but their unassuaged pains, manifold infirmities, and the insuperable blindness, and their state of complete ignorance, and its fatal effects, displayed in the mortal abyss of multiplied miseries, which the degenerated mankind demonstrate to be plunged into; but always as indulgent for its own sake, and blind to its own deformity, as calumny, before indulging itself in its defaming scheme, would make a strict examination of its own defect it would be more indulgent to ~~the~~ one of others; but if inferring of the tenor of its emphatical virtue, by the price set upon it, and that by the competent appreciator, it ought to instruct at least the spotless detractor of others, that to be admitted as a scholar of the penetrating institutor, their superior perfection denotes to have been unnoticed, and of no avail to the eyes of the judicious Institutor; which ought to inform them, that their exquisite virtuous quality are not the specie of one required by him to obtain any distinctive mark of his affection, and the privileged diploma, and the legal graduation that can be received from the universal heart Scrutiner.

But without dwelling any longer on the unauspicious fate, which those must expect to meet with, those who devote themselves to the human good, as the earliest antiquity does corroborate the truth, without the candid admonishing of the Britannic physical oracle, what is said in this occurrence is for the purpose of vindicating the assertion, that an evil influence must in different ages have participated in the persecution, which those who had in their power to be useful in different ways to the human specie, have been exposed to.

If such must be the unavoidable fate and end of those who should solicitously occupy themselves of human alleviation, that more successful in their attempt in excel-

ling in their means exposes them to more danger of slander, general contempt and persecution, and gives them the flattering prospect of terminating their days by martyrdom, how could it be denied, that such illiberal treatment, not to say enormous ingratitude, ought to be ascribed to the evil influence, manifesting to have a visible enjoyment in human pain and affliction, and that it must be acknowledged that such a flagitious cause must be the one, and the chief spring and prompter of spiteful tongues, diffusing calumny, and exciting the persecution of those, who, after examination, the only crime should prove to be the one of their service.

But one must conclude, that in its terrestrial distribution, the world represents, as in the living creatures, a complicated compound of good and offensive productions, and that the innoxious beings are overwhelmed by the mischievous ones, under their dependency, and left to lament on their wicked deeds and their consequences. Then acknowledging the power of an evil influence upon earth and the passive instrument of a malignant agency, one must terminate by acknowledging, that the mangled promiscuous human productions, and some of the specie among them, may be

Though, born to torment and perplex the human race,
Also, with the look, frame, shape and human face.

Upon earth, some beings may be nothing less than what they are taken for, and what they may appear to be; and how to account for such a transcendent contrast and the grieving assemblage of human misery, their propensity to increase them, and their implacable hatred for those who can diminish them; their indifference concerning the moment of their corporeal dissolution, reverse of them in that respect the generality of the irrational creatures, are only animated by the sentiment of self-preservation; when reflecting on such diametrical disproportion, the studious observer of nature, in every step upon earth, having but to contemplate the wisdom and perfection of the universal mover, and that displayed in the most minute and imperceptible particles of his work; in many respects, having offered to the eyes of mankind, and submitted to their own judgment and intellectual

faculties, no being evincing any imperfection on the terrestrial surface but mankind, how can the admirer of the universal harmony reconcile such notorious disproportion? To him the world affords undeniable argument, proving that all things, animated or inanimated, are the effect of intelligent and knowing cause, which must compel him to believe, that the cause must be more excellent than the effect. Therefore, yielding to such a creed, none can deny, that the various kind of power, which infinite visible objects can be found possessing, owe all their animation to the one intelligent and creating being, and that the real and peculiar qualities and distinguished perfections, which they manifest to be endowed with, are not the mere effect of contingency, no more than the rest of the universal contrivance; but referring only to the terrestrial system, the variety of productions, their order and beauty, their proper and respective fitness, to all things demonstrate plausibly, that they are the particular work of a self-creating and intelligent being; and every thing in nature undeniably bearing the hand from which issues nothing but perfection, one can attribute the cause of them but to that infinite power, since all things were made by him, and are entirely dependent and subject to his domination; which must concur to strengthen in the persuasion, that the Author of all things must be omnipresent, omniscient, and infinitely wise and good. And if the extensiveness of the universe, and its multiplied phenomena, conspire to inform rational beings, that they are the general children of such infinite wisdom, and the superior one evincing such exquisite perfection and consummated excellency for them so visibly displayed in all the work; and that to instruct them of the truth, the terrestrial hemisphere to mankind continually offers them convincing proof of their being destined to be the most happy and perfect animal upon earth, and that to correspond to all others' perfection, men, by their being endued of competent judgment to survey the whole nature at large, and its most minute productions, to their rational understandings every thing must concur to demonstrate the power and the permanent effect of a supreme Author of all things. Hence the animal procreated with the re-

flecting faculties, susceptible to contemplate the magnitude of the universal phenomena, the multiplied wonders exhibited in every part of the universe, and visible to the eyes of the rational being, obliged to admire the conspicuous wisdom and the sublime qualities of justice, truth, goodness, becoming the Judge and Governor of the world; hence, such an animal, one is compelled to conclude, must be in all probability the most perfect and happy in all respects of all other terrestrial living creatures; and that to correspond to the universal harmony, and the general perfection visibly displayed in the most minute and abject of the terrestrial creation. Therefore, from those conspicuous demonstrations, authorizing to believe that perfection and happiness are the two distinguishable states, that every thing seems to conspire to inform the human specie that they must be found living upon earth, we have to proceed to the examination of the reality of this incitement, thus concur to support this natural belief; and if the superior animal can be argued enjoying the planetude of those indicated and pre-eminent destiny. And for the purpose, first we have to define what is generally understood by the name of happiness. Although on such indeterminable subjects, to possess this common idol so much sought after, and we must say, the leading object of all pursuit, like the way to possess and to reach these empty shadows, fancy having infinite means to obtain the idle phantom, it cannot be denied, that contentment of mind must be computed by sound reason, as the corner stone of what is understood and what can be rationally termed happiness. Therefore, taking the content of this definition for base examination, concerning the share that men upon earth can pretend to have of the blessing, we have to detect what could procure them the happy state of satisfied mind; and upon that score, if it is by its contentment that real happiness can be obtained, for those who are not governed in this world by the only sentiment of selfishness, the beholding their fellow-creatures prosperity, one must be allowed to suppose, ought to be one of the first principles that can give them the contentment of mind which is concluded to be the real happiness. And if the satisfaction of seeing one fellow-being happy, for

sensible heart is a motive of joy; how then can any one pretend to have the view of others contentment, one living upon a globe, forced every moment to lay the eyes on tortured wretched beings living in a state of starvation, and compelled by degrading and painful labour to earn noxious ailment, & that to protract the length of their irksome days, by the sweat of their brow & extenuated frame? If such a universal picture of the greatest part of mankind to sympathising hearts is not proper to contribute to give this contentment of mind, source and bestowers of happiness; one must ask which one in this age of tribulation can give it? And if it is by the beholding this world in flames and its disseminated combustion which magnitude indicating as if no more, it would be quelled but by the human blood extinction. And if with this sorrowful exhibition, contentment of mind can be obtained by the seeing alternately displayed, and that with all their furies the numerous calamities of war, famine, pestilence, various civil dissention, and the torrent of blood spilt, threatening the human race with a future annihilation. If such mournful spectacle is not for compassionating heart fit to afford contentment of mind, and consequently the happiness of any of the human beings, what then can give it to them on this globe? Is it the witnessing the harmony and felicity of human public intercourse? Upon that head, when living in continual mistrust, are perplexed by the only apprehension of falling the prey of fraud, and be the dupe of its artful scheme; occupied in laying out more ambushes, and consequently every one by those artifices in constant dread of having their property extorted by rapine, and the odious trick of deception. If such state of fear is not proper to give contentment of mind for probity, it must be a matter to lament upon; then the one of reflecting on the human mental infirmities, one obliged to behold the pretended civilized specie, which for the purpose of satiating metallic thirst, and to prosper in their gain pursuit, for the purpose, reduced to the humiliating situation of abjuring all principle of equity. And the polished world representing the dismal assemblage of abnodurated heart, gangrenated principles, and ulcerated conscience watching the first opportunity in order to draw from the circum-

stance the best adventures they can. Therefore, living in this state of happiness, the victim of their credulity and the prey of deception, it is obvious, that by such consequences, the three parts of mankind consume in their body by social tribulation, terminated their perplexed and disastrous career by the poignant effect of vexation. If such a general and baneful hand cannot afford contentment of mind to any beholders, and the happy state of happiness, so potently indicated, as the intended situation, which the first animal ought to be found upon earth; it proves incontestably its lamentable state, and deficiency of real happiness. And with regard to human bodily perfection, to be convinced of the contrast, can any one contemplating the immensity of the etherial expanse, and see it so munificently populated with such a number of luminous bodies, and persuading themselves, that those celestial mass, so admirably distributed, are all of them on their surface, the particular habitation, and the resort of a being, destined to admire the wonder exhibited by their own Maker, and that for the sake of the superior animal, demonstrating to be the ornament intended to live on those suspended bodies. If such an animal, one must infer, must be deemed to be the model of perfection, then, the generality of the inhabitants of this globe, making a strict examination of their own frame, how can they find that they themselves are the superior existing creature, intended by corporeal beauty, and particular perfection, to be the most perfect object, corresponding to the work of the sublime Author of all creation? And from such a notorious disproportion, so forcibly evinced in their system, how can any one reconcile them and their ostentable contrast, with the wisdom of the great contriver and the universal harmony? Then, human deficiency of health, bodily perfection and social happiness, being too notorious to comment and dwell any longer upon. Therefore, believing in the omnipresence of the Universal Beholder, from the human complicated state of misery, none can doubt of his not being perfectly intimated with their pain and various maladies; and as without blasphemy, none can suspect the universal Creator of indifference, injustice or neglect, towards a being so palpably

indicating to be the one destined to have the greatest share of the universal Creator's favor, and to receive from him what can constitute real perfection and happiness ; but, instead of such blessed situation, into which one ought to expect to find the beings predestined to be the brightest ornament of earth, contemplating their complicated state of destitution, and the servile condition into which the generality of the afflicted inhabitants of this globe are living and their common distresses, which one might say are due to the want of the proper knowledge which the most inferior brutes in comparison to the most eminent of all animals demonstrate to be proficient masters of specific remedies, sagaciously finding in the occult vegetable production ; without then contesting the infinite wisdom and goodness of the general creator, or believing that mankind are not taken notice of upon earth, or that they have been forgotten by him in the creation of their most essential wants ; but as no one in possession of their rational faculties, can make such improbable supposition, one cause then must be attributed to human notorious deficiency and destitution, by the consistent reason, that the whole terrestrial surface, authentically demonstrating its being repleted for the benefit of irrational creatures, with profuse tokens of the wisdom and goodness of a bountiful dispensator, and that sagaciously their penetration at first sight find their own lot, the exuberant repletion must induce in the belief, that not less munificent and good for the terrestrial superior and master of all animals, for those beings, one must infer, that the earthly region is an exhaustless and abundant granary, into which for them, and that more than for any other creatures, has been calculated the most essential interest by the sagacious and provident benefactor.

Therefore, such belief, far from suspecting the wisdom and goodness of the universal Maker, leads to the one, that mankind upon earth are living in a similar state, as if they were condemned to remain in a tantalus situation ; and to disentangle themselves from the extricating labyrinth of misery, into which they manifest to be insuperably lost, in believing in the justice of the human Crea-

tor, and in his wisdom, their complete deficiency of effectual relief cannot be attributed to want of means, but must be ascribed to a proper guide, and to the want of assistance of a competent instructor, whose beneficent instruction could rescue the helpless being, of their fatal state of distress; and if no effectual assistance and instruction is offered to the superior animals, whose urgent wants are attended with such sorrowful effects, one must attribute it to a potent cause, and that it must be the result of an uncontrollable will, and the unalienable decision of an impartial judge, which must make conclude, that some reason of the first magnitude must have offended the paternal goodness, and provoked the disaffection, and the celestial anger, on the head of the human specie; and if such must be the final solution, which the infinities of human misery and multiplied infirmities can suggest, with respect to their sorrowful deficiency of efficacious knowledge and means of alleviating their manifold infirmities; therefore from the multiplied document, concurring to instruct, that the disastrous state into which the present human specie is living, if not operated by chance, it cannot but be attributed to their having encountered the heavenly resentment.

Then lamenting at the mournful effects, if unable to pry and explain the cause of such notorious disgrace, at least the human well-wishers cannot but make fervent vows to the great vouchsafer for their speedy release, and entreat with fervency, the diffusing exhaustless source of all good knowledge and clemency, to expulse from human specie, the malignant impulsion overruling their minds, and have them inspired with the horror of their general massacre, and the one by various means of destroying themselves, and of propagating human devastation. Therefore, may the intercession be exhausted, and the universal umpire give omen of his being pacified, by his putting an end to the general distress, in accelerating human regeneration. To have granted to them such a desirable bliss, may the Heavenly Father be implored, by all human desirous of their good, and soon manifest to have been exorable by his putting a stop to human sacrifice and blood immolation; and of this precious vital liquid, in the land of

Judea, reprobate its most mortal enemy, of men fluid, the most insatiable corporeal drainer, whose

Perverse genius, demoniacal propensity,
Of the land, chosen to re-establish felicity,
And to serve as a refuge to brotherhood,
Made it a new tophet to spill the human blood.

Compassionating the ill-fated, suffering, hopeless and desolated state of the inhabitants of this planet, may the Most High interfere and soon put a period to their multiplied and progressive afflictions; and henceforth preserve their dolorous frame from being unmercifully variously lacerated and tormented, and also of being completely drained of its most essential juice. And may those frail mortals be preserved by the great protector from terminating their agonizing days by martyrdom; and may the evil influence of the deed be forever expelled from the human devastated region, and the one exciting them, in expectation to be alleviated from their pains, to have recourse to expedients and remedies more fatal to them than their own diseases, and possessing no other property but the one of aggravating their distress and of augmenting their complicated miseries. Then confuting the zealous adherents of them, and the enemies of their ends, may the Almighty and universal Instructor teach mankind in the proper knowledge of discerning their solicitous friends, and the sincere ones of their good, and distinguish them from their inveterate enemies; and may that uncontrollable power instruct mankind also in specific remedies, susceptible to rescue them from the irksome bondage of their corporeal and mental faculties, and preserve them from generally falling the prey of a universal and odious piracy; and also of a baneful and common subjugation.

To preserve them from such impending dangers, and to effectuate their release, desirable emancipation, and a renovated existence, may the insuperable power preserve and protect the meek, the good and well-minded from their danger, and make them triumph over the malicious and spiteful; and for them may the end of their long sinister and merciless reign be near over; and may one day, to expiate their numerous trespasses, the celestial wrath

only for them be solemnly manifested, and its will decreed and executed by the ridding the "*good of the wicked and their wickedness,*" and with them all the hellish and amphibious monsters, as the one of ingratitude, and their odious and refined iniquities, which, in its convulsion, the infernal region may have disgorged upon earth, in order to dishonor and pervert its inhabitants. May this hemisphere henceforth be purified of the disgracing and execrable beings, which too long have polluted it, and with them may "*disappear the scarlet colored beast;*" and may they no more be left and live under the malignant influence of the woful and raging cancer, and the venomous scorpio, and also of the devastating hydra's constellation. To operate the change, and the human amelioration, may the bountiful sovereign of the universe be effectually supplicated, and by him these intercessions granted, and the consent given for the human creatures of this ethereal body to be removed from their mournful and disastrous station, and to have it exchanged for the one affording perpetual light, boundless happiness, and everlasting felicity; and in a situation into which they may forever exist under the sacred protection of the Holy Trinity, and the intermediate one of the merciful and commiserating Son, and generous dispensator of the purifying and vivifying spirit: To obtain such a favor, may the universal Father acquiesce in the wish of his glorious Son, and rescue his distressed children upon earth from their pains, infirmities and calamitous situation; and by his influence may they themselves change their mutual animosity, and the hatred they have for each other, for a sentiment of mutual affection; and also renouncing and extirpating the fury of party and civil dissention, replace them by concord and harmony; and with it the one of belligerous contention, human slaughter and self-destruction; may this prevalent propensity give room to anxiety of life and self-preservation; may, also, deception, fraud and iniquities disappear, and leave in their stead, truth, integrity and justice; and also covetousness, selfishness and avarice be expelled, for charity, benevolence and liberality; and by the desirable assistance of the glorious Son, may one day those wishes be realized, and the most

miserable being of all the heavenly bodies delivered forever from their vicissitudes station; may they live in a more prosperous one in the highest state of happiness, and spend their days free from tribulation, degrading labor, pain and infirmities; and may they have but to contend with peace, plenty, love and friendship: May they, expelling their unmaturing death, have long unperturbed days, and the ones of rest and the universal sabbath.

To enjoy it may the cherished Son operate the raising of the dead and the long wished for resurrection; and to everlasting ages, may the renovated inhabitants of this globe deserve and receive the blessings of the Heavenly Father and his unextinguishable light; and to eternity, also, may they be under the special protection, and forevermore receive the favor of the interceding merciful Son; and by him may eternally the renovated human specie receive the holy and vivifying spirit, and the one of *grace and supplication*.

FINIS.

TABLE OF CONTENTS,

Page.

3 Advertisement

5 Preambulatory Introduction

29 First and general advice

30 Method of keeping the liquid

31 Mixture of the liquid, and the quality of celestial rain-water

34 Time in which the rectifying spirit must be made use of—
Chronical disorders and several others

35 Proportion of water for complaints of the lungs—Common
drink in complaints of the lungs—Other drink instead of
medicine

36 Advice respecting Diet and Regimen—General caution—
Indicative marks by which the liquid may be known to be
unfit for use

37 General advice for all complaints—Washing of the eyes

38 Ophthalmia, or poultice for the eyes—Blisters how to be
attended—Cephalartic or head-ache snuff

39 Odontalgia, or tooth-ache—Attention concerning the liquid,
if received warm

40 Preparation of drink, if prescribed, in chronical diseases—
General advice and caution—Directions to take medicine
with the feet in water

41 Directions for those who are confined in bed—Ditto in inter-
mitting fever—Ditto for women in labor

42 Directions in hard labor—Ditto for the new born infant

43 For the bathing or washing of any part—Poultices

44 Diet of chronical disorders, or any other—Detection of the
dangerous use of tobacco

46 Snuffing

49 Chewing

53 Smoking

57 Of the offensive use of salt food, salt, &c.

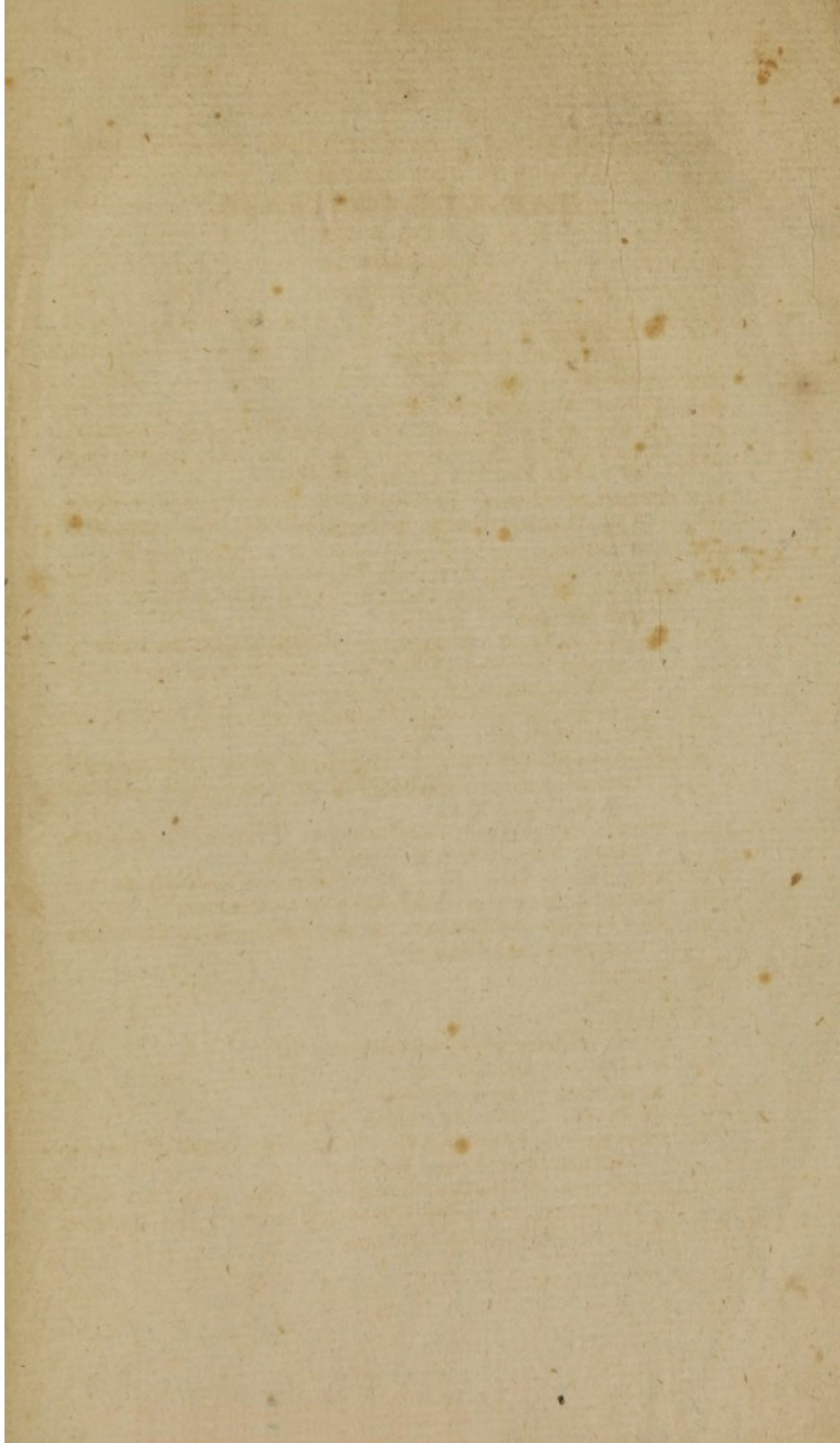
70 Ditto of spirituous liquors

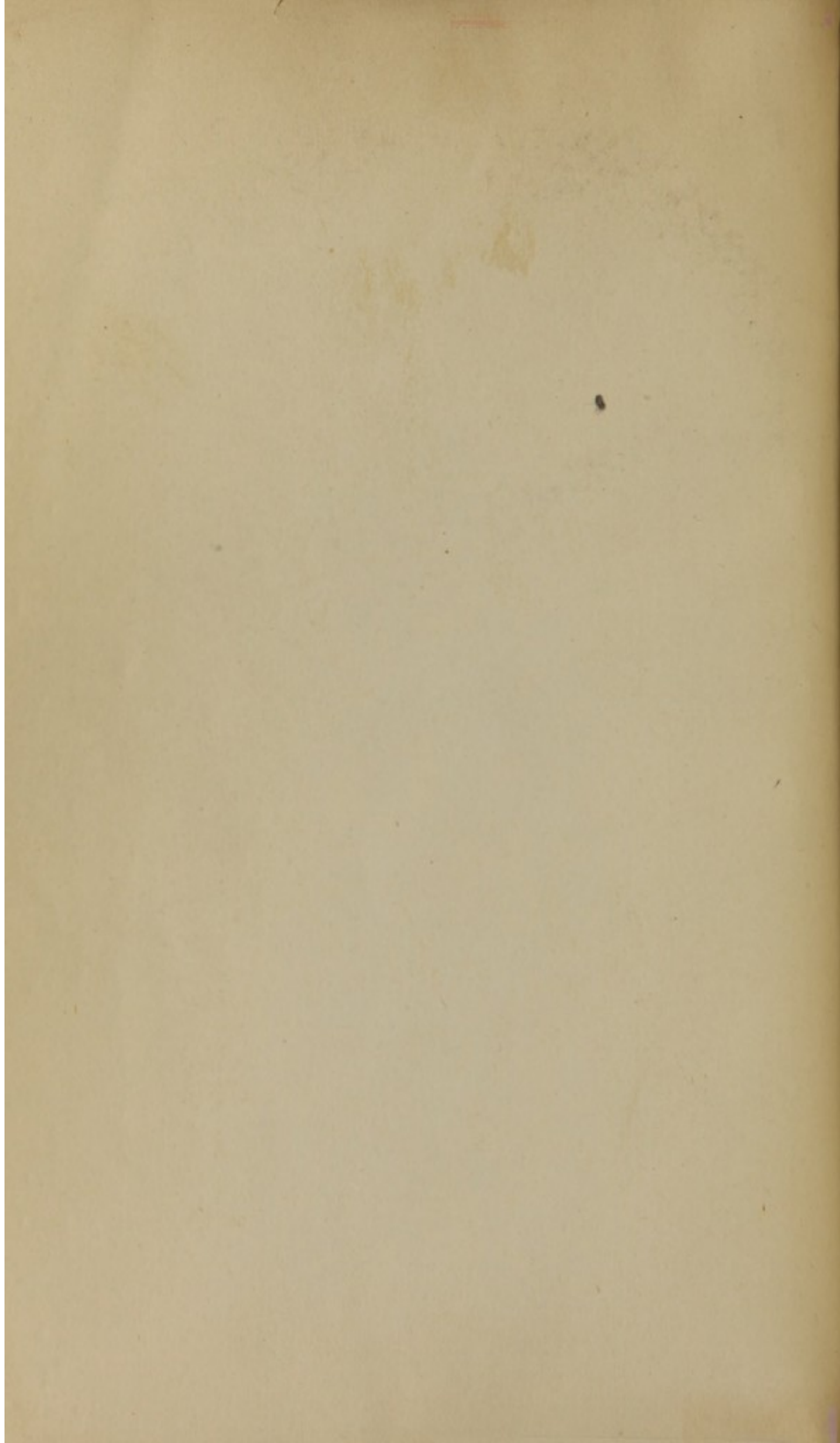
74 Concerning all sorts of spices

75 Of the use of coffee and its fatal effects

111 Investigation concerning the transcendant cause of human
uncautiousness of their food, &c.

152 Conclusion, concerning the cause of human miseries; sup-
plication of the celestial mercy to interfere and alleviate
and terminate human affliction,





Med. Hist.

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