

A sketch : or, short description of Dr. Graham's medical apparatus, &c.; erected about the beginning of the year 1780, in his house, on the Royal Terrace, Adelphi, London.

Contributors

Graham, James, 1745-1794.
Royal College of Physicians of London

Publication/Creation

London : printed and sold by Mr. Almon, Piccadilly; Mr. Becket, Adelphi; and Messrs. Richardson and Urquhart, front of the Royal Exchange, 1780.

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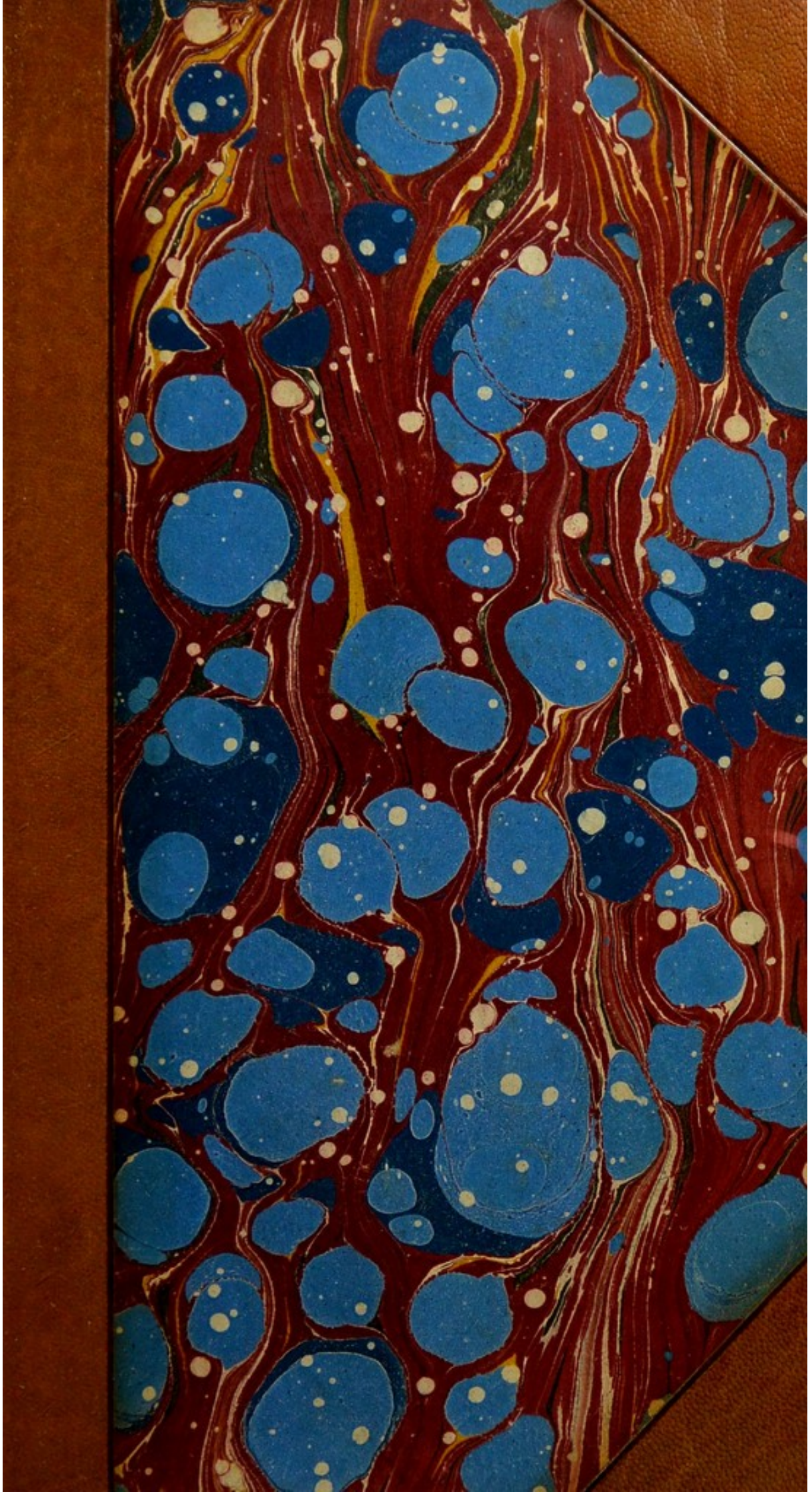
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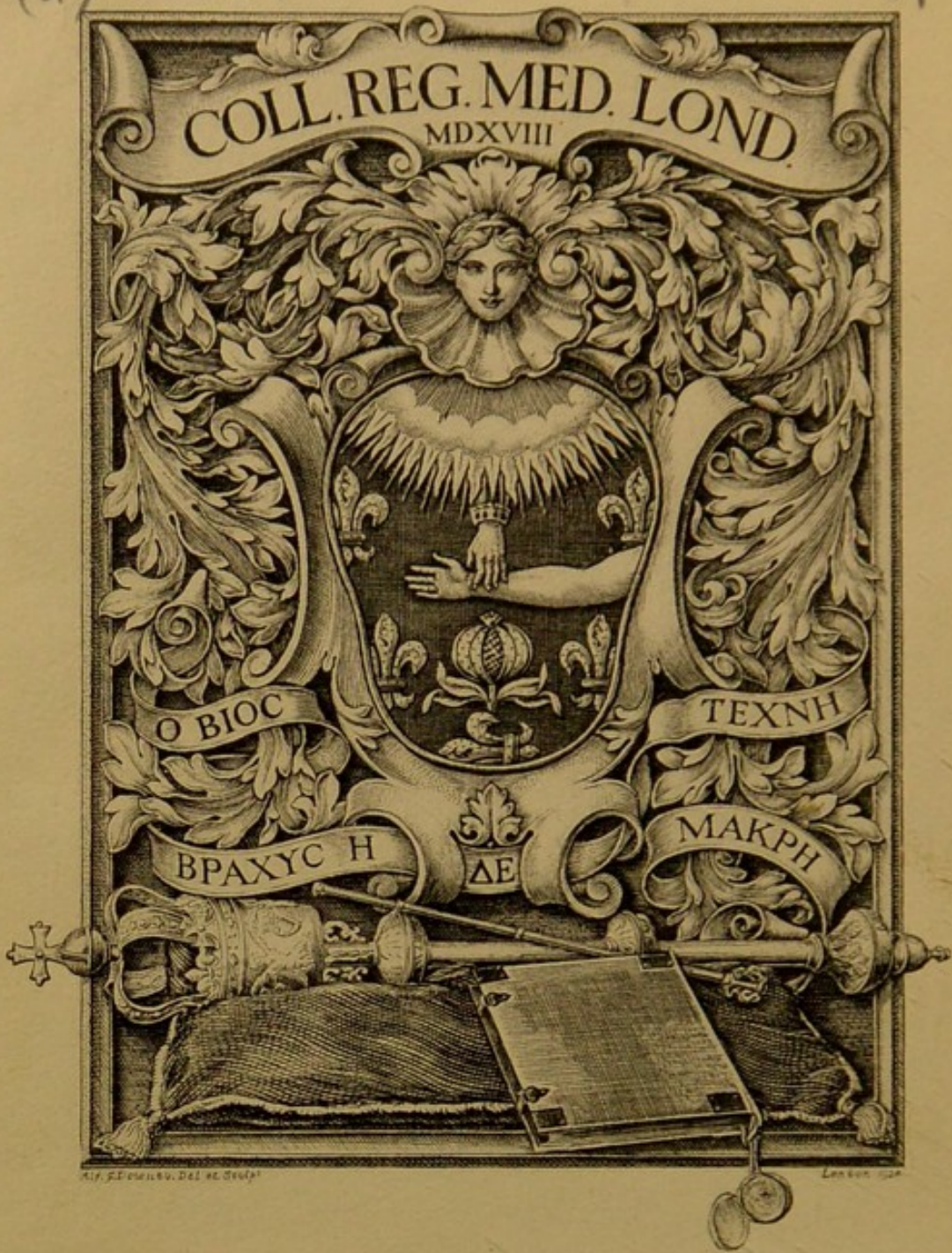
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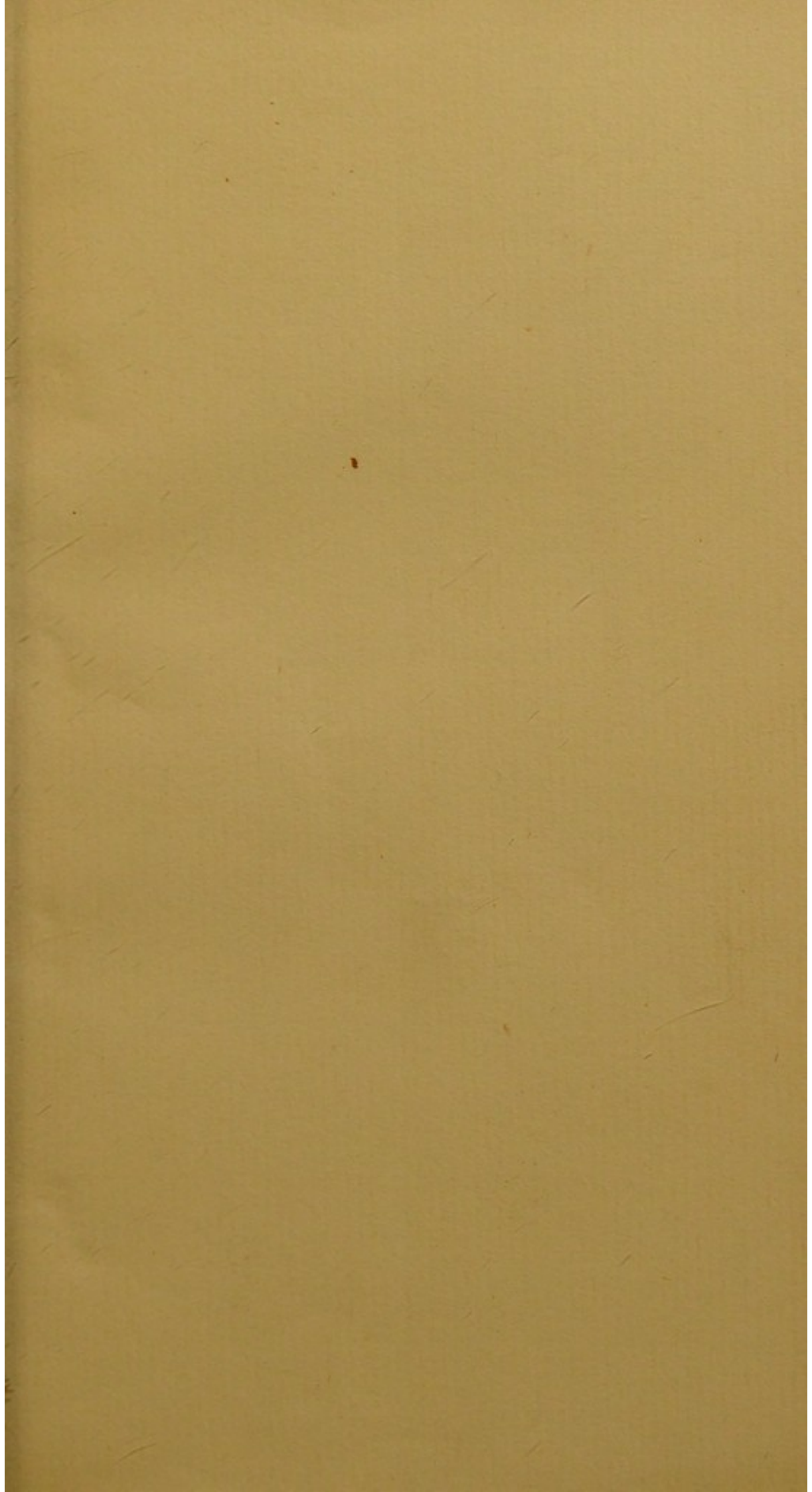
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A
S K E T C H:
O R,
SHORT DESCRIPTION
O F
DR. GRAHAM'S MEDICAL
APPARATUS, &c.

ERECTED

About the Beginning of the Year 1780,

IN HIS HOUSE, ON THE ROYAL
TERRACE, ADELPHI, LONDON.

L O N D O N:

Printed and sold by Mr. Almon, Piccadilly; Mr. Becket,
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A
S K E T C H:
O R,
S H O R T D E S C R I P T I O N
O F

Dr. GRAHAM's Medical Apparatus, &c.

Erected about the Beginning of the Year 1780,

In his House, on the Royal Terrace, Adelphi, London.

AS the magnificent and most powerful Medico-electrical Apparatus which I have had the honour to construct, and which I have used with astonishing success in the cure of diseases for more than three years, hath been much talked of, not only among the learned and polite in Great-Britain and Ireland, but likewise at all the principal courts in Europe; and as many obscure, whimsical, and exaggerated descriptions of it have been given by ignorant or interested people, or by those who are fond of the marvellous; I will here give a short sketch of it, for the satisfaction of foreigners, and of those, who, living at a distance from this metropolis, have not had an opportunity of inspecting it;—and to those who intend, or who have seen it, the attentive perusal of the following pages will prove an agreeable and useful companion, or refresher of their memory.

My house, then, being situated in the centre of that noble pile of buildings, called the Royal Terrace, Adelphi, which fronts the renowned river Thames, about mid-way, between two of the largest and most beautiful bridges in the world, Blackfriars and Westminster,—is light, airy, healthful and retired—(tho' within one minute's walk of the Strand, one of the greatest thoroughfare streets in London) commanding as beautiful a prospect as can be con-

ceived, or any where seen. The Adelphi buildings are elevated, extensive and superb; reflecting the highest honor on the taste, ingenuity, and professional abilities, of the great men—the Messieurs Adams, who projected, executed, and completed so substantial—so immense, and so expensive an undertaking: the Terrace is raised at least a hundred feet from the surface of the river, decorated and secured on both sides with the most substantial battlements of elegant and uniform iron rails, and pedestals supporting the double rows of lamps, &c. beyond which, in continual flux and reflux, we see the majestic Thames, with the variety of objects perpetually moving on its surface. Upon its banks, on the other side, rise the churches, spires, and other buildings of the populous and extensive borough of Southwark, beyond those, windmills,—villas,—the hills of Surry, &c. appear spreading far and wide in delightful assemblage. On the right of the Adelphi we have a charming view of Westminster bridge,—of its venerable Abbey—both Houses of Parliament, and of Westminster's CITY OF PALACES:—At an equal distance from the Terrace on the left, Blackfriars lofty bridge is stretched in full view,—St. Paul's most magnificent, yet most solemn Cathedral, too, rises towards heaven, hiding its head in the clouds,—and London, that queen of Cities! lengthening herself, disappears from the incapacious and astonished eye.—In one word, in this charming situation are exhibited perhaps the most delightful—most varied—and most magnificent prospects that can be seen in any part of the world.—But, to return.

The stately and highly ornamented pilasters, which run up in the front, distinguishing this and the other two centre houses, give my house a temple-like appearance; over the entrance therefore, in a white compartment, with gold letters, are written, “*TEMPLUM ÆSCULAPIO SACRUM!*”—a building consecrated or devoted to the great purposes of preserving and restoring HEALTH.

The first thing that presents itself on entering the passage which leads to the servants hall, is a bench forty feet long, covered with green cloth, for the accommodation of the poorer sort of people who attend daily in prodigious numbers, Winter and Summer, from six till nine in the morning, and from six till nine at night.—They have advice and all necessary electrical and other operations *gratis*, paying only my apothecary for the medicines; and are admitted into my rooms of business in rotation, without respect of persons, according to their priority of arrival. Over the doors of the principal rooms, under the vaulted compartments of the ceiling, and in each side of the centre arches of the Hall, are placed walking sticks, ear trumpets,
visual

visual glasses, crutches, &c. left, and here placed as most honourable trophies, by deaf, weak, paralytic, and emaciated persons, cripples, &c.—who being cured had happily no longer need of such assistances.

Descending two pair of stairs, on the first floor above the vaults and warehouses, is a large elaboratory and other conveniencies, for the preparation of chemical essences, &c. and simple or galenical medicines.

The reasons for keeping my own medicines, for seeing them prepared under my own eye, and for exhibiting them as often as possible with my own hand, I have mentioned in my General State of Medical and Chirurgical Practice—to prevent mistakes or sophistication—and that being certain of the genuineness, purity, and superior excellence of every article, and of the judicious, faithful preparation or combination of them, I may be able to answer for their safety and good effects, when applied to, or taken into the human body.

On the next story above, are two large, and three lesser rooms, appropriated to my medicinal cabinet; and likewise two other apartments for the accommodation of my apothecary—my chemical operator, and their assistants.

On the third story, which is properly the ground floor, being even with the Terrace, you see two doors, marked No. I, and No. II. Entering the room No. I. exactly facing you, stands a handsome pillar in an arched recess, ten feet high, upon which is placed a superb electrical jar of brilliant flint glass, which contains eleven gallons, two-thirds from the bottom, and as white as snow in the inside, and trebly coated with tin foil, &c.—On the outside it is curiously coated with polished metallic foil of various colours and qualities, in so beautiful and curious a manner as to shew the effulgence of the electric fire in discharging. This jar, and its two fellows, which stand in the great Apollo chamber, are of tremendous size, and infinitely more beautiful than any thing of the kind ever made in the world. They are each of them 21 inches high, four feet in circumference, and the three contain by the curious and singular manner of coating them, no less than fourscore gallons of condensed electrical fire. The curious figures and ornaments of tin, copper, silver, and gold—the sweet lustre of the colours—snowy white.—rose colour,—crimson, yellow and purple;—and the divine brilliancy of the electric or celestial fire—in glorious assemblage united, strike with surprise, astonishment and delight, the eye and the heart, of every beholder.

But on entering this room, No. I.—which is full thirty feet long.—you are more particularly struck with the sight

of four noble Ionic metallic pillars, eleven feet high, supporting a rich freeze and cornice; ornamented with five and twenty lamps of different colours, and on the pillars are branches for six wax lights, and between them flow elegant festoons of artificial flowers, &c.

In the centre of the room between these metallic pillars, stands a massy pedestal, four feet and a half high, five feet in circumference, richly carved, gilt, and highly ornamented in white and gold. From the top of the pedestal rise three large proportioned columns of beautifully cut, and very brilliant flint glass, with a spirally enamelled solid glass pillar in the centre of each of the three large ones; which, altogether, support an electrical prime conductor, laying horizontally and lengthwise along the room. This stupendous metallic conductor, is a cylinder ending in two semi-globes: it is no less than eleven feet long, and four feet in circumference; and is so far elevated from the floor, that a man of six feet four inches high could walk erect under the lowest part of it. Upon the top of the conductor in the centre, are placed in a triangle, three metallic globes of prodigious magnitude, full four feet round; on the top of the three lies another of equal size, lined in the inside with quicksilver, out of which in the top, issues a pyramidal flame, doubly gilt.

On each side of these four globes, all the way to the two extremities of the prime conductor, metallic shelves are placed on its top, upon which are ranged retorts, receivers, large jars, vials of various sizes, and other vessels and instruments, containing ætherial and other chymical essences, and various medicinal combinations from the animal, mineral, and vegetable kingdoms, to be impregnated, exalted, and arbitrarily acted upon by the electrical fire, by the various kinds of factitious air, and by magnetic and other influences variously modified, and in such prodigious torrents, that we are thereby capable of performing almost every process in chemistry, in a manner far superior to what is done by common culinary fire.

At the lower end of the room, in a line with the conductor, &c. stands in a great frame of the finest Zebra wood, a noble cylinder, of pure snowy white enameled glass, highly polished, and of prodigiously large dimensions.

Before this cylinder, exactly in the centre between the four metallic pillars, is placed a most elegant and SUPERB PEDESTAL, carved with uncommon richness, and double gilt with superior magnificence. From the top of it rises a large massy tube of pure flint glass, with spiral tubes in the inside of Lapis Lazuli and golden coloured glass; and on each side two triangularly cut brilliant pillars of flint glass,

glass, of exquisite workmanship, the prism exhibiting all the colours of the rainbow, all of which supporting a fiery dragon, no less than six feet in length, double gilt, and of most exquisite workmanship. Its wings are expanded, its eyes blaze with electrical fire, it appears flying through the luminous atmosphere, towards the cylinder, and with its forked crimson coloured tongue it receives the lambent elementary fire, which is communicated to every part of the apparatus by the tail of this tremendous animal, which rests on one end of the prime conductor, &c.

The fire then passing through the body of the fiery dragon*, thro' the conductor, the globes, and the rich medicinal substances, goes along massive brass rods, (highly polished, and elegantly wound about with blue and white silk cords, which preserve the fire) to a superb insulated throne ten feet high, which is erected in the front of the apparatus. The throne is a circular platform, fifteen feet in circumference, firmly supported by four massy transparent glass pillars, each weighing about twenty-five pounds, their circular bases richly carved and gilt with burnished gold, and the whole supported by square white plinths—of great strength and security.

The platform is covered with rich carpeting; and the seat above it, is likewise circular, and accommodates under various operations, six or eight persons at one time. It is covered with crimson flowered silk damask, highly ornamented with fringe, &c. and supported by four pillars richly gilt and burnished. The fringe and some other parts of the ornaments, by their innumerable points, are intended to moderate the torrent of fire, which though lambent and vivifying, might be too powerful if accumulated in so immense a conductor, for the cases and constitutions to which this part of my great medical apparatus is appropriated.

In the center of the throne rises a stately fluted column, white and gold; fastened at top to the prime conductor, by massive brass rods, highly polished: on the top of the capital, rests a globe of polished silver amalgam, no less than three feet six inches in circumference, and above that a pyramidal ornament, or vase, ending in a flame, doubly gilt—terminates the whole, blazing in the dark with the redundancy of electrical fire. Immediately under that end of the

* This vast cylinder,—the shelves,—the five prodigious globes,—the dragon, &c.—if solid metal, would weigh about an hundred thousand pounds. What a prodigious metallic surface for the accumulation and conservation of this vivifying elementary Fire!

conductor which is next the throne, is placed a mahogany stand with coated jars, of various sizes, with proper, and particularly convenient apparatus for giving electrical and magnetic shocks, but which I seldom have occasion to use, even in my extensive practice.

Before the pier, in the centre between the two windows, (which are of glass stained with the most beautiful colours, exhibiting emblematical figures, and the whole ornamented with the richest drapery, carving, gilding, &c.) stands a large metallic cistern, which contains near thirty gallons of water, with proper shelves in it, replenished with a great variety of large glasses, containing the various kinds of air for the impregnation of medicines, and for various other purposes in chemistry, philosophy, and in the practice of medicine to which they are applied. The cistern stands upon a square table, and both are ornamented with gilt festoons of flowers, &c. and supported by fluted pillars richly gilt. Upon the table, round the cistern, are placed all sorts of vessels and tubes for producing, combining, containing and conveying to any part of the body, internally or externally, fixable, nitrous, inflammable, phlogisticated, dephlogisticated, phosphoreal, ætherial, and vivifying air; eudiometers for ascertaining (by means of nitrous criterion air) the qualities and degrees of goodness of atmospheric and other air; and lastly, curious vessels out of which my patients inhale various effluvia, or drink medicines impregnated with the electrical fluid, &c. &c.

In the centre of the room, opposite the fire place, stands the largest, most magnificent, and perhaps the best air pump in the world; and on each side of it on two tables, twenty feet long, supported by Tuscan pillars, are ranged the apparatus belonging to the pump, and a prodigious variety of other instruments used in philosophical investigations, in the cure of diseases, and for the improvement of the useful arts.

On the spacious chimney-piece (which is richly carved and ornamented, and supported by two fine female figures, exquisitely carved in wood, as large as life, the one representing innocence, the other health,) stand various machines and instruments, used for pumping, exhaling, opening and removing obstructions, oppressions, and tightnesses of the breast and lungs.—By these machines, aromatic and balsamic gums, herbs, seeds, flowers, chemical essences, &c. are converted into mild balmy vapour for fumigating the lungs, &c. for the various indications and purposes in the cure of diseases, especially in delicate, nervous and irritable constitutions. High up, over the chimney-piece, in the centre, on a rich bracket, is placed a cock in fine
old

old India china, natural beyond description, and extremely expressive of that vigilance, sagacity and attention, which are so very necessary in those who undertake the cure of the various diseases to which the human body is liable.

At each end of the chimney-piece are splendid festoon girandoles of brilliant cut French paste, and silver candle-sticks of various heights, with wax lights, in readiness for applying heat to the bottles, &c. containing the substances from which the various kinds of air, &c. are produced.

To the right and left of the fire place, for my medical correspondence, are two elegant arched recesses; divided each into a multitude of compartments, numbered, and alphabetically distinguished, and secured with folding doors, the upper parts of which are brass latticework, with rich green silk curtains in the inside. The cabinet on the right hand is appropriated for ladies cases, consultations, and epistolary correspondence; and that on the left for those of the other sex. Over the former is placed a fine antique female bust, and over the latter, its fellow a male. The whole executed in a style suitable to the rich and noble carvings of the bottom base, the surbase, and the mouldings, cornices, &c. which go round the room, and corresponding with the supreme magnificence of the apparatus which occupies it.

In the centre between the windows and the fire place, to the left of the chair where I usually sit to give advice and write, there is a massy flint glass tube, elegantly mounted with gilt brass, the top of which is even with the surbase: this tube goes down to the room below, and into it I speak, or drop down prescriptions which fall into a box on the great table for my apothecary to prepare, and which when ready, on touching a spring which agitates a little bell, are brought up in an instant by a servant, or the assistant apothecary, through a trap door in the floor on my right-hand. By this means, instead of going up and down stairs, and round half of the house, the servant springs up and descends thro' the floor in a moment, with the medicines and applications as I have occasion for them. Without this excellent and most useful contrivance, the trouble and delay which would attend giving out medicines to one, two, and sometimes three hundred persons daily would be immense, and utterly inconsistent with that prudence, attention, and dispatch which form the soul of business.

I shall conclude the sketch of the apparatus in this room, with suggesting to the imagination of my courteous reader, the pleasing effect which the windows of painted glass have upon the whole. The light passing through the
medium

medium of the lambent,—soft—yet vivid colours, throws the sweetest benignity—the most solemn, yet most celestial richness over the whole groupe; so that while the body is emerging from pain and sickness, the mind is delighted with the magnificence of the curious—the scientific prospect.

Passing through the hall you enter the room No. II. at the end of which is placed in the centre, opposite the fire place at the other end, a noble and very powerful electrifying machine. The large transparent flint cylinder is placed in a mahogany frame, which stands on a table covered to the floor with green cloth bound round with gilt nails. Before *that* is placed a very large cylindrical prime conductor of highly polished massive brass, near five feet long, and two feet in circumference, insulated and supported by four massy transparent flint glass columns.

The electric fluid passes along brass rods and chains, to two columns of burnished gold, down which it descends to a double bench, firmly insulated with green glass, and covered with green cloth, properly embellished. The seat which is nine feet long, and near two feet wide, is placed in the center of the room, in a line with the middle one of the three windows, and in the centre of the room between the two doors, and accommodates a dozen patients at one time. In the middle of this insulated bench is a very powerful MAGNETIC seat.

At the upper end of the room, on each side of the fire place, are placed two large elegant side board tables, upon which are arranged fumigators, machines, for moist, dry, or vapor, partial baths, aromatic, spiritous, saponaceous, aerial, ætherial, and electrical: likewise coated electrical jars, silver knob rods for taking sparks, cones of several kinds for brushing and bracing with streams of the electric and magnetic effluvia, and various other instruments, with cups, glasses, &c. out of which the medicines are drank, which are given in the cases to which this species and degree of electricity, &c. are appropriated.

Ascending the great stairs, you enter the room No. III. in the centre of which is placed a curious machine, which I constructed and brought with me from America, for throwing by the force of electricity, ætherial essences, vivifying air, and the magnetic effluvia through the whole

whole body, or into any particular part of it—especially the glands, limbs, joints, &c. we would wish to confine their action upon. This machine is in the form of a cross. The prime conductor which is wreathed with gold and silver upon a metallic surface of tin foil, lies horizontally on a pillar of clear flint glass, and is perforated with openings, and furnished with hooks for attaching and fixing chains, tubes, conic electrical brushes, and other instruments for conveying and confining this action of the above mentioned powerful agents to the weak, obstructed, or diseased parts.

Over the globe by which the electrical fire is excited, hangs a bell which receives the fire, and carries it to the prime conductor, and upon the latter is placed various glasses, &c. filled with chemical essences, &c.

Before this curious and complex machine is placed a platform supported by glass, upon which is a chair, occasionally magnetic, for the patient to sit in, and in the front of that, an elegant polished mahogany stand, likewise insulated by three columns *in vacuo* of brilliant glass. The use of which is to support pumps, vases, stills, India hookers, or vessels which contain cleansing, balsamic, vivifying, or restorative essences and effluvia, while the patients apply them to their ears, eyes, nostrils, throat or lungs, or to tumefied glands in scrophulous, scorbutic, or venereal cases;—in scirrhus or cancerous tumours of the breast, &c.—stiffnesses, swellings, of the joints; contractions, or wastings of the muscles, tendons, &c. which in general melt, disperse and visibly disappear, without pain, even while the patient is under these curious and most powerful operations.

In the two piers between the three windows, upon slabs of polished marble, are arranged a variety of machines and instruments, the various and particular uses of which would be too tedious to describe; I shall only mention that they exhibit a very delightful appearance to persons of Philosophical or refined taste and judgment. The room itself is lofty and well proportioned, being full fifteen feet high. The doors are exquisitely carved and adorned with emblematical figures, and the ceiling is beautifully painted in stuccoed compartments, with a beautiful figure of health in full bloom, in a great circle in the centre.—The whole apartment indeed is excellently calculated for the important operations performed in it; and every thing contrived and disposed for conveniency and the dispatch of business. I cannot conclude this sketch, without mentioning a whimsical, yet curious and ingenious piece which I brought with me among others from PARIS, and placed
opposite

opposite the centre window in this room. It is a royal sheet print or map of the kingdom of heaven, and of the road which leads thither, entitled, "La carte du royaume des cieux avec le chemin pour y aller, suivant le raport veritable de celuy qui en est venu, & qui y est retourné, & selon les révelations qui en ont été faites a ceux qui y ont été après lui."

Leading from this room No. III. on the landing place directly under the orchestre, is a form or seat fourteen feet long, covered with green cloth, &c. for the accommodation of patients more immediately under certain musical vibrations and influences; or who wait to be admitted in rotation into

The Great Apollo Apartment, No. IV.

This room is upwards of thirty feet long, by twenty wide, and full fifteen feet high in the ceiling: On entering which, words can convey no adequate idea of the astonishment and awful sublimity which seizes the mind of every spectator. The first object which striking the eye astonishes,—expands—and ennobles the soul of the beholder, is a magnificent Temple, sacred to health, and dedicated to Apollo. In this tremendous edifice are combined or singly dispensed the irresistible and salubrious influences of electricity or the elementary fire, air, and magnetism: three of the greatest of those agents or universal principles, which pervading all created beings and substances that we are acquainted with, connect, animate, and keep together all nature!—or, in other words, principles which constitute as it were the various faculties of the material soul of the universe:—the ETERNALLY SUPREME JEHOVAH himself! being the essential source—the Life of that life—the Agent in those agents—the Soul of that soul—the all-creating—all-sustaining—all-blessing God! not of this world alone—not of the other still greater worlds which *we know* compose our solar system!—not the creator—the soul—the preserver of this world *alone*—or of any one of those which we have seen roll with uninterrupted harmony for so many thousand years!—not the God of the millions of myriads of worlds—of systems—and of the various ranks and orders of beings and intelligences which probably compose the aggregate of the grand—the vast—the incomprehensible system of the universe!—but the eternal—infinately wise!—infinately powerful!—infinately good God of the WHOLE!—the GREAT SUN OF THE UNIVERSE! whose rays or emanations
fill

all without increase, and without diminution the immensity of space! and who shall reign for ever and ever,—steady—fixed—eternally the same!—The King of Kings! the Lord of Lords! the God of Gods!—the Soul of all Souls!—the LIGHT of all Light;—The —!!! but here,—here at the entrance of intellectual vision—on the very threshold of comprehension we stop,—shrinking before THAT INCOMPREHENSIBLE MAJESTY—or light—or essence—or somewhat*! into the littleness and darkness of our present nature; for it is by HIM decreed that in *this* state of existence “ we can see” into the things which are beyond our horizon, “ but as through a glass, and very darkly.” But, to return.

* When looking steadfastly on the brightest of the stars, planets, or meridian sun, shining with the most lucid sweetness—with the most brilliant effulgence, in a serene blue sky, contemplating at the same time the nature of the tremendous Being who created and supports them, my brain and all the faculties of my soul struggle, burst, and blaze with the immensity—with the painful delight of the ideas excited: and, transported with impatience, love, and admiration, I have attempted to conceive of the brilliant blue-white stars, planets, or our sun, (which to us appear not much larger than our hand) as being as large as the whole canopy of heaven which we behold, and even as the other hemisphere which is under our horizon, and the whole composing but ONE great luminary,—above us, below us, and on every side, fixed and shining with a steady brightness, ten thousand times superior to that of the bodies just mentioned, yet with mild, genial, temperate and harmonious rays, and we placed in the center of this luminous concave—on a transparent plain thousands of miles in diameter, (yet THE WHOLE being but a few of the rays which proceed from the glory of that most distant, yet ever,—and every-where-present-Being who created and supports the Universe!) in the company of those who love and esteem us, and whom we supremely love, admire, and adore!—each individual being then all eye—all ear—all mind—to take in and comprehend the whole of the light, and beauty, and the whole of the happiness of such a state and situation.—What a glorious privilege!—What transcendent felicity!—inasmuch as it would be as permanent as pure and perfect. I would wish my liberal and enlightened reader not to revolve the above ideas in his mind on a cloudy day or dark night; but when he is in the open air—when all is still and serene,—the sun—the planets,—or the stars shining in their zenith with their sweetest and most brilliant lustre,

The spacious dome of this stupendous temple is entirely covered with metal, and is supported by six beautiful fluted columns of a kind of open work quite new in this island.— Though they are six feet high, standing on double square plinths, with bases and capitals richly ornamented, yet they are but pedestals as it were for six pillars of brilliant flint cut glass, enriched at top and bottom with flowered borders cut in the glass, and carved mouldings. Each pillar in the centre is strengthened and decorated with a solid stalk of flint glass, with white enamelled lace or net work in the middle, and bound about with a snowy white spiral glass cord, all of which are a complete and effectual insulation to the tremendous conductors or reservoirs which rest on the top of the dome. The whole temple is inclosed by a light and elegant Chinese railing to prevent any one from inadvertently stealing or being hurt by the electrical fire, and from touching or coming near any patient while under any operation.

The circumference of the metallic dome is full twenty-one feet; the concavity of it is regularly divided into conic compartments, elegantly decorated with vases, foliage, and festoons of flowers,—richly carved and doubly gilt.

From the tremendous metal conductors on the top, a large regular groupe of massive brass rods pierce the dome in the form of an inverted cone, which end in a ball from which depends a magnetic crown, which with a pulley can be raised or lowered as is necessary. This crown is occasionally removed, and reservoirs or tubes are attached, from which drop, or rain, or run by the force of air, electricity, or magnetism, or by the united power of the three, ætherial essences, nourishing dews, vivifying attractive or repellent effluvia and influences—while from innumerable points flows a glory, or seeming beatification, from the celestial or elementary fire upon the patient, as the different constitutions and the various cases that daily solicit my attention require.

On the top of the dome, which being overlaid with metal, is itself a prodigiously large prime conductor, are placed in a triangle, three immense globes completely covered, WITHIN AND WITHOUT, with white metal; on the top of *them* lies another of equal size covered with burnished gold, ending and completing the glorious pyramid with an effulgent and most brilliant flame. These four tremendous globes are *each of them*, no less than seven feet in circumference, and if solid metal, would with the dome, golden dragon, and two other globes which belong to this part of the apparatus, weigh upwards of eighty thousand pounds.

The three undermost globes are supported by three magnificent carved and gilt brackets: in the front of each of the

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the globes there is a door secured with a bar of brass and a padlock. The globes are pierced, quartered, and held to each other by massive polished and gilt brass rods, and various glass tubes through which the electrical fire, and ætherial quintessences pass to act upon the medicines which the globes contain. Upon one of the globes is written in brilliant letter, electrical æther, on another, nervous balsam, and on the third, imperial pills. For an account of these efficacious and most precious medicines, which I have now published to the world, see the conclusion of this work.

These, and various other medicines from the animal, mineral and vegetable world, being acted upon, impregnated and exalted, with magnetism, air, and electricity, send off in their turn, in conjunction, or separately, their effluvia—their purest and most subtil parts to each other, or to the patients who sit at the altar in the temple, or who sit or recline on the great semicircular throne which is connected with it.

In the centre between the four globes, is placed an exhausted glass vessel in which the elementary fire is seen to play about like the most vivid and most beautiful *aurora borealis*. On different parts of the dome, are placed vases with innumerable swarms of the most beautiful gold and silver fish, sporting in the chrysal-electrical harmonized elements of air, earth, fire, and water. Pots, &c. are likewise seen with curious, rare, and valuable plants, flowers, and fruits, such as the balm of gilead, roses, pine-apples, &c.—which sweetly and strikingly demonstrate the amazing power of electricity in promoting the rapid maturation, and vigorous strength of the vital principle in the growth of vegetables as well as in the human body. Nor can it be otherwise, considering the great analogy there is between the structure, organization, nutrition and functions of vegetable substances and animal bodies.

What I have just now mentioned reminds me of two very apt and expressive paintings opposite each other in the inside of the dome. That on the left is a figure of barrenness, and on the right a very fine one of fecundity or fruitfulness. The former is in opposition and to illustrate the latter, namely, fruitfulness, to which the mild, balmy, bracing and vivifying nature of those influences are so very favourable. Nothing in the whole circle of nature being found so friendly and efficacious in removing obstructions, invigorating and bracing relaxed fibres and nerves, and in one word, in warming, cherishing, and renovating broken and decayed constitutions, and happily prolonging human life.

Sterility, unfruitfulness, or barrenness, is but dimly seen in a sort of back ground. She is allegorically represented by a woman of a languishing discontented aspect, tight laced, wan and hollow-eyed from midnight racking: she leans on a mule, holding a branch of willow in one hand, and of rue in the other. The looks of this figure denote unhappiness, dejection and anxiety of mind*; her hollow eyes and wan complexion, declare irregularities and late hours, which with tight lacing, and inordinate—enervating indulgences, are utterly inconsistent with bland—easy digestion, free circulation, good health, and child bearing. The mule is here a proper symbol on account of its barrenness; the branch of willow is here applied because it yields no fruit; and rue is said to be so great an enemy to conception and procreation, that it even procures abortion in those who have conceived.

But, on the right of the temple, is strikingly seen a beautiful figure of fecundity or fruitfulness. She is a matron of a pleasant countenance, resting on a couch; with one hand she is caressing two children, with the other she holds a cornucopia with fruits and flowers; and by one side, at her foot, is a rabbit.

The sweet chearful countenance of this allegorical figure, and her resting on a couch, denote indulgence and contentment of mind. The attitude of caressing two children expresses one of the greatest consolations of the married state, and indicates the happiness and delight that mankind enjoy in rearing up their beloved offspring.

Hæc esto mater possessio pulcherima,
Et potior divitiis si cui sint liberi boni.

The cornucopia with flowers and fruits, allude to plenty and concord—the companions of peace and happiness; and the rabbit is thought to be the most prolific of all animals; being said to breed seven times a year, and to bring forth six or eight young ones each time. Horace puts fecundity in the number of the most desirable things.

Quæritur argentum, puerisque beata
Creandis—uxor. Hor. Epist. 2. lib. 1.

The garland of pomgranates, myrtle, olive, and vine branches, which encircles the painting, alludes to the health, peace, satisfaction and constancy of the married

* Dolorifica res est si quis homo dives
Nullam habeat domi suæ successorem.

state when blessed with healthy and dutiful children ; and in one word, the painting alludes to the powerful effects of electricity in removing obstructions, and so bracing up, strengthening, warming, and invigorating the whole system, as to be extremely favourable to conception and the procreation of healthy children ; happy examples of which I have very frequently the satisfaction of seeing :—and every body, from analogy will be convinced of the truth of it, by observing the rapid growth, and healthy luxuriance of the plants, flowers and fruits, which are almost constantly under the influence of this wonderfully vivifying, genial, restorative and most nourishing fire.

In a line with the temple, exactly opposite the fire place, is placed a magnificent pavilion on a square platform, supported by four massy pillars of brilliant flint glass,—richly ornamented. This little curious edifice which is the first of the kind that ever was seen, or perhaps thought of in the world, and which is a most valuable acquisition to the science of healing, holds but one person at a time, and is used in the various cases of weak or obstructed lungs, debilitated nerves, and worn out constitutions, in which breathing a rich vivifying electrical atmosphere is found seemingly MIRACULOUSLY useful.

It has the appearance of a handsome wine hoghead or pipe, beautifully carved and ornamented, with a segment cut off in the front—covered with a conic or pyramidal dome, and with a superb globe lined with an amalgam of quicksilver, &c : this globe rests on a gilt cup of exquisite workmanship and considerable dimensions. The whole pavilion is completely lined in the inside with metal : from innumerable points streams the elementary fire, from tubes flow the pure quintessential odours, and the richly carved perforated supports of the seat, are overlaid with the most perfect and most precious of all metals.

Over the door, which is a gothic arch, springs a most magnificent volume of foliage, exquisitely carved and richly gilt, behind which rises, with majestic elegance, the brilliant globe from the golden cup.

This superb pavilion is rather too flattering for human vanity. But it breathes health. For by means of the massive, highly polished and gilt brass rods which connect it with the dome of the temple, so great a stream of the electrical or elementary fire is brought in, that the patient, when the Apollo chamber is darkened, appears en-

* Sufficient support and security is afforded to this astonishing apparatus by means of the substantial walls, and stately columns in the great hall, and rooms below.

throned and environed with a visible species of celestial glory!—Add to this, that the patient so far from receiving any shock, is exhilarated and delighted with the aromatic ætherial odours, while he cleanses his lungs, purifies and circulates his blood, and fortifies his nerves by breathing the electrical, dephlogisticated and vivifying atmosphere with which he is surrounded; or in other words, while he inhales and assimilates the *materia prima*, or the universal vital principle of all things!

On each side of the noble electrical pavilion, are placed two superb stands for fumigators and electrical jars. They are tripods, with tops in the form of circular baskets supported by fine female figures as large as life, most exquisitely carved, and magnificently gilt. The ornaments are extremely rich, being festoons of flowers, and clusters of grapes and other fruits, flowing and winding about with uncommon elegance.

The Temple of Health occupies the centre of the Great Apollo chamber. Between it, and the two doors, stands a large frame of the finest polished mahogany, in which are placed two cylinders of brilliant glass, and of prodigious size. They are each of them 20 inches in length, and 44 in circumference, and are so amazingly powerful in exciting and producing the electrical fire, that a coated jar which contains ten gallons is charged by them in half a minute, or by a few turns of the wheel. These great cylinders, &c. are the same with which the electrical experiments were exhibited two years ago in the Pantheon in Oxford Street, before his Majesty!—the Royal Family!—the Royal Society, &c.—but since they became my property, I have improved them exceedingly:—they are now completely insulated, and are so contrived as to be wrought singly or both together, producing either positive or negative electricity according to the nature of the case—the constitution of the patient, or the number of persons to be electrified at one time.

The fire is conveyed from these cylinders to the tremendous pyramid of conductors on the insulated dome of the temple, by means of an astonishing fiery dragon, and brass rods wreathed with rich silk cords, alternately of a delicate white and a celestial blue colour; which, while they prevent the evaporating of the fire, are exactly emblematical of its colour and lambent softness, which every body knows (who has had the pleasure of seeing it in steady, large and regular quantities) far exceeds in brilliance and translucid beauty, that of the most refulgent stars or planets which shine in the brightest and most serene evening.

This

This dragon is a male, and fellow to the female in the great room below. The pedestal which supports it is carved with the most exquisite art and elegance, and is doubly gilt with the purest gold. From the top of it rises a massy pillar of brilliant glass, with gold, purple, and lapis lazuli coloured spiral tubes in the centre. On each side of this compound and very curious pillar, arise, diverging, two magnificent triangular columns of pure chrystal glass, cut into true prisms, exhibiting all the rich colours of the rainbow. This groupe of glass work, supports the conducting dragon. This animal is no less than six feet long, with extended wings, and forked tongue of enormous size, with which it devours with avidity the fire alternately from the two cylinders, which passing along the surface of the creature, and the brass rods through its body, delivers it to the globes by its tail which lies on the dome of the temple. The carving and every part of the workmanship of this tremendously large, yet beautiful animal is most exquisite: it is not gilt but wholly overlaid with fine gold—its tongue is of a lived or crimson colour; and its eyes blaze with liquid fire.

Beyond the temple, between it, and a magnificent semi-circular throne, is placed a stately TRIPOD stand of supreme elegance and beauty. It is supported by three Ægyptian Sphynxes, richly caparisoned. On the entablatures are three eagles holding festoons of flowers, &c.—and on the top of the whole a five gallon brilliant cut decanter, with a curious glass cock for emitting water, &c. when charged with vital qualities. On each side of this goodly and most useful vessel, are placed India fumigators for oriental essences. This superb tripod is esteemed one of the finest specimens of carving, &c. in Europe, and does the greatest honour to the English artist who executed it.

Onward, immediately before, but at a proper distance from the centre window, is erected a magnificent electric and magnetic throne. Its form is a segment approaching to a semicircle. It is supported by eight massy pillars of brilliant glass—the bases and capitals richly gilt and ornamented with brilliant ruby coloured foil, &c. The platform is covered with a rich carpet, and the seat, which at once accommodates a great number of patients, is supported by beautiful gilt pillars, is covered with crimson silk damask, corresponding with the drapery of the windows, &c.—The back rail of the throne is of brilliant cut flint glass, no less than twelve feet long, of immense value and celestial beauty, and is supported by six great columns of the same—so truly prismatic,—so exactly cut,—and so highly polished, as to blaze and exhibit
x
with

with the loveliest lustre, the seven primitive colours, diversified with the richest harmony.

In the centre of the throne, and opposite the centre of the centre window, rises a noble Corinthian column; it is fluted and of the same curious open work as the six pillars which support the circular dome of the temple. In the middle of the throne, before the great column, is a most powerful seat of compound artificial magnets. The throne and column are fourteen feet high, and is terminated by a prodigious globe of polished silver amalgam, no less than three feet six inches in circumference, ending with a flame, of gold, green, yellow, purple and brilliant ruby colours.—This noble globe, besides acting as an additional magazine for the electric fire, reflects from its pure bosom on the delighted eye, the celestial light, the greatest part of the apparatus, and whatever passes in the Apollo chamber.

The healing, the most salubrious emanations and influences flowing from the temple, from the great altar, and from the censers, vases, &c. containing balsamic, aromatic, and ætherial quintessences, &c. are communicated to those who sit on the throne, by means of various tubes, and by the massy rods of metal gilt and polished, which connect the throne with the temple, and the other parts of the apparatus.

From the top of the column, on each side, the electrical fire runs down chains flowing in festoon, covered with the richest and most beautiful artificial flowers, to charge or fill with condensed fire two immense jars which stand on two noble pillars that are placed at each end of the throne, in the piers between the three windows.

These two jars contain twenty two gallons; they are coated within and without, in so curious a manner as to contain near fifty gallons of condensed fire. Two-thirds of the jar from the bottom appears of a snowy white polished enamel, and the upper part of brilliant flint glass. They are richly ornamented with golden foliage or mouldings, and with brilliant metallic foil of various colours, so disposed as to shew the lustre and effulgence of the elastic electrical fire in discharging. The fire from the temple enters the jars by two large golden balls supported by brass rods which pierce the top of their covers, and communicate with the inside triple coating. The double wreaths or festoons of flowers flowing down the conducting rods from the capital of the Corinthian column to the great jars on each side, give to the whole an elegant, airy, and most magnificent appearance, and inconceivable grace, if I may be allowed to prostitute that term to inanimate things.

These

These two tremendous jars—those on the great side boards, and in the other apartments above and below, are never used for the human body. No; when combined they form a battery which kills in a moment, at one blow, an ox of the hugest magnitude. In these great magazines or reservoirs we occasionally accumulate and condense the running electrical fire, in order to increase the strength of my apparatus and for acting with a kind of almighty power on alchymic substances, metallic combinations, chemical essences, and on medicines of various kinds, especially my electrical æther—my nervous elixir, and my imperial pills—for an account of the extraordinary virtues of which,—see the conclusion of this work.

On each side of the great frame in which the mighty cylinders are placed, are fixed two insulated seats for negative electricity, &c. The good effects of the operations daily performed with this part of the apparatus, astonish beyond measure, myself as well as my happy patients. I believe that I may say with truth, that there is no fever, rheumatism, cramp, spasm, or convulsion, but what will give way very speedily, often in one minute, to the wonderful influences of these secret yet irresistible agents. The patient sits on a magnetic seat, insulated with glass, with his feet, uncovered by shoes, on a pavement of native sulphur in rolls, holding at the same time, some of the same in his hands—while the effluvia of those powerful, most penetrating antispasmodic substances pervade, search, and pass through every or any particular part of his system—his body as well as the substances he is seated upon or connected with, being totally deprived of every spark of even the natural quantity of electricity they possessed in common with every thing else in the universe.—This is what is called negative electricity, and is performed by connecting an insulated patient with the insulated rubber of the electrifying machine when excited. This species of electricity is in opposition to that which is called positive, which is super-inducing a quantity of that fluid more than the body is naturally possessed of.

Thus, by air, by magnetism, by musical sounds, by subtle, active, cordial and balsamic medicines and chymical essences, and by positive and negative electricity arbitrarily used, I have as it were an absolute command over the health, functions and diseases of the human body. For I can with ease, facility, and a moral certainty empty or fill it; brace or relax it; heat it or cool it; make it move faster or slower, as I please or see proper: removing almost every obstruction; purifying and sweetening the fluids; strengthening and bracing the solids; calming or relaxing
spasms,

spasms, contractions or irritations, easing the severest pain, dispersing the hardest swelling—cleansing and healing the most virulent and foulest ulcers, quickening, warming or accelerating the languid motion of dense blood and languid spirits; coiling up and invigorating the nerves—and in fine, by means of positive electricity, vivifying air, music, magnetism, and by my cordial and balsamic ætherial medicines binding up the broken heart, and happily lengthening human life to the longest possible period. By negative electricity, &c. &c. &c. I lower the pulse, restraining and composing the motion of the blood, spirits, or the animal functions, to any degree, when rapidly agitated by fevers, tumultuous and inordinate passions, &c. inducing a regular, free, steady, and genial circulation,—eradicating scorbutic, venereal, serophulous, gouty, bilious, calcareous, phlegmatic and watery humours, however complicated or confirmed; refreshing, bedewing, and building up the system with mild, balsamic, and nutritious forces, and in one word, inducing good health, and serene cheerfulness of heart and mind, by the due and reciprocal action of the solids and fluids on each other; or, in other words, producing that happy equilibrium, harmonious unity, or just balance which nature delights in, and constantly endeavours to maintain in the whole visible as well as invisible creation—animal, vegetable, and mineral—in air, earth, fire, and water.

On each side of the fire place, is a noble arched recess, about twelve feet high, by seven and an half feet wide, which are filled with two elegantly formed commodious tables, supported by two pillars handsomely fluted and richly gilt. On the tables, which are carved and ornamented with a profusion of flowers flowing in festoon, are placed a prodigious variety of electrical, chemical, and philosophical machinery and instruments for various purposes in my great system of curing or relieving the numerous pains and diseases, internal and external, to which the human body is liable. Over one of the tables, in the center of the arch, under rich canopy ornaments, crimson, gold, and purple,—is placed, surrounded with a glory and rich frame, a beautiful print, and most striking likeness of Catharine the Great! the magnanimous Empress of all the Russias!—On one side of Her Imperial Majesty is a fine portrait of the Grand Duke! and on the other, a charming likeness of his Royal Consort, the Grand Duchess of Russia!

On the table below, are ranged, first, an uncommonly large apparatus invented by Dr. Nooth, for impregnating water, &c. with fixed air. Secondly, A magnificent partial bath for aerial, ætherial, or electrical influences: it is twenty inches high, of beautifully bright green flint glass,
richly

richly enamelled with gold. Thirdly, A superb India hooker, flowered and enriched with inlaid fine silver,—with a rich brown and gold tube thirteen feet long, ending with a valuable agate mouth-piece. This curious instrument is used for fumigating the throat, lungs, &c. with aperient, cleansing, balsamic and healing essential vapours from aromatic resins, strengthening gums, oriental balsamic carminative seeds, fragrant flowers, odoriferous and delicious fruits, &c. which are inclosed in a large censer of massy silver—the steam being cooled and tempered by passing through iced water—or æther condensed with nitrous or magnetic influences. Among the prodigious number of machines and instruments on this large table, there are various electrical vases, and a great variety of brushes and pencils of every size—in wood, metal, fibrous elastic glass, bristles, soft hair, and one brought from China with a handle twenty inches long of solid silver, curiously wrought, and the hair of this electrical switch is of a snowy silver white—and about thirty inches long.

Over the other great commode table, under rich canopy ornaments, crimson, gold, and purple, is placed, surrounded with a glory in a rich frame, a beautiful print of Her most gracious Majesty, Charlotte! Queen of Great-Britain, &c. with their Royal Highnesses George Prince of Wales!—and The Princess Royal of England! on each side of the Queen!

On the great table below, is placed another excellent apparatus for producing and impregnating various fluids, with various kinds of air, chalybeate and other mineral substances, and with ætherial, aromatic essences. Another most magnificent, yet portable bath, fellow to that on the other table, which I have just now described. Different kinds of bellows too for fumigations, and various other instruments for restoring animation to persons apparently dead by strangulation, fits, drowning, &c.—Electrical jars and vases and another censer or hooker for fumigations, &c.—This instrument is of a rich Tyrian blue, or bright purple colour, ornamented with gold, with a tube, crimson and gold, three yards in length with various mouth pieces, &c.—for different indications in the cure of the diseases of the breast and lungs. On this, as well as on the other table, are ranged a great variety of cones, tubes, fountains, sprinklers, &c.—of paste, glass, wood, metals, large pearls, &c. set in handles of gold, silver, loadstone, brass, baked wood, sealing wax, brilliant solid glass, exhausted cylindrical tubes, beautifully enamelled spiral flint glass rods; with chains, silk cords, silver and glass tubes, which occasionally connect them with the dome of the temple—the great altar, &c. for brushing,

brushing, dispersing, fumigating and nourishing with the elementary fire, air of various kinds, magnetic effluvia, or ætherial breathings, in the various diseases of the eye,—ear,—tongue or organs of speech; as well as for softening and dispersing glandular swellings,—removing the oldest and most confirmed rheumatic pains,—animating paralytic deadness or weaknesses of the limbs, or of one side of the body, &c. bracing nervous relaxations,—drawing out the water, &c. in dropical cases—plumping up and invigorating the relaxed and debilitated parts. On this table moreover are found magnets natural and artificial of astonishing strength; electrometers, coated jars, and vials of various kinds and sizes for giving shocks of any degree of strength; silver and other rods for drawing sparks, from patients when positively electrified. But, as it would be too tedious to describe, or even enumerate the great variety of machinery and instruments which are here ready on these magnificent side boards, I shall conclude the Sketch with mentioning the powerful magnetic and other bandages, and the various silver, magnetic, horn, wooden, glass, and other cups, spoons, &c. covered and open, out of which the different medicines, &c. are administered to patients according to their respective ages, cases and constitutions.

High up, over the fire place in the centre of the room, on a bracket richly gilt, is placed a cock of the finest old china, almost as natural as life, and extremely expressive of that vigilance, attention, fortitude and watchfulness which are indispensably required in a skilful, useful, and conscientious physician. On the chimney piece, which is of the finest white marble, exquisitely carved into various figures and ornamental devices, and highly polished—are placed a pair of superb brilliant girandoles, flowing under the crescent, and with elegant festoons of paste of the first water, and of the highest polish*. In the centre of the chimney-piece are placed a very tall, and two lesser silver candlesticks with wax lights, for some kinds of the grosser fumigations; and on each side vessels for distilling and diffusing odoriferous essences through the room, by means of lamps burning with the spirit of wine, or fires of the oriental spices and aromatic gums.

At the top of the room, between two noble pillars, under a rich canopy with an ample back ground of fine rose

* These, and some other of the most curious and beautiful pieces of my cut glass work, were executed by Messrs. Polhill and Blades, the celebrated Glass Manufacturers, No. 5, Ludgate-Hill.

Coloured India paper, on a massy pedestal, is placed a most magnificent folio Bible, printed by Baskerville, on royal polished paper, elegantly bound in red turkey leather, and very richly gilt. The intention of the Bible being placed here will be explained by and by. Immediately above it, in a rich frame, is a fine portrait of the King!—over which, supported by two noble columns, appear the British Arms, glowing in celestial or electrical fire! with a brightness and beauty equal, if not superior to that of the most lucid planet, or most brilliant star. They are finely emblazoned, at full length, on a semicircular plate of glass of large dimensions, under an exquisitely carved and richly gilt semicircular cornice. On each side is placed a battery of philosophical cannon. No gun powder is used: they are charged with inflammable air, and discharged with electrical fire, which produces explosions—equally loud and tremendous with those of gun-powder. The royal crown, and his Majesty's arms supported by the lion and the unicorn—the motto too, and the figure of Victory and of Fame, all in electrical light, exceedingly astonish, elevate, and delight the soul of every beholder. Rising from the British crown, appears the following inscription pointing upwards—“*ALTIORA PETO!*”—I desire—I look for higher—for nobler—for more permanent things!—and at some distance over the terrestrial crown is seen a *CELESTIAL DIADEM!!!*

To my intelligent and polite reader it would be as unnecessary for me to explain the import of the above emblems, as it would be impertinent perhaps in me to attempt a panegyric on the august and most amiable character of our most gracious Sovereign! I shall only observe, that it would be impossible for me, or for any one, to give an adequate idea in words, of the brilliant glory—the beauty—and the superior magnificence of a device which was perhaps never before thought of, far less executed, or exhibited, in any age or country, since the creation of the world.

I shall conclude this sketch of the apparatus in the Apollo apartment with mentioning very briefly those parts of it, which to the unphilosophic eye will appear rather ornamental than useful. First, then, the elevation of the ceiling is full fifteen feet; and the floor which is thirty feet long, by twenty wide, is intirely covered with rich carpeting, and occasionally with green cloth. In the middle of the room opposite the temple is a large beautiful family piece of eight figures, as large as life, an original painting by the celebrated Van Dyck.

Under this valuable piece, in the centre, is placed a rich frame with a votive dedication of the whole house to the auspices of *ÆSCULAPIUS*. To the left of the great painting

is a curious scale of ages, with regard to the various transformations, passions, pursuits, states of health, &c. &c. in human life, from our birth to extreme old age—exhibited at one view, according to the ideas of the great Linnæus. To the right of the great painting is an uniform companion to the table just mentioned, and which shall be described by and bye. The dedication is as follows*.

The blind being restored to sight; the deaf to hearing; the feeble and the lame to the free use of their strengthened limbs; the asthmatical breathing from sound, open and clear lungs; the dropical, who had long dragg'd a parched, unweildy, and a bloated form, being now restored to elastic shape, easy breathing, and firm fibres;—scorbutic, gouty, rheumatic, and venereal humours, fretting, fermenting and consuming the quivering, irritable, and relaxed frame, being now eradicated, cleansed, and renovated by means equally benign and effectual; the nervous system too, and the vital blood, by the joint powers of regimen, melody, and medicine, being sheathed, nourished, coiled up, and invigorated; and old age itself, as it were renewed, brightened, and happily enjoining juvenile feelings, under the controul of wisdom; and in one word, every disease fatal to human existence, and sometimes even when interwoven in the system at the first formation,—being chased away like clouds before the sun, by the simple influence, or the harmoniously combined force, irresistible yet friendly! of the four elementary principles, modified and administered, by James Graham, a Doctor of Medicine, a lover of his species, and an humble yet ardent admirer, and faithful follower of Nature, and of Nature's God! to whose unerring wisdom, and eternal laws, he humbly—most humbly bends, —pleasantly consecrating his house to *ÆSCULAPIUS*, the fabulous father of the *HEALING ART*.

The suite of rooms, consisting of six, for the reception of patients (the whole of the apparatus occupying ten) are for scientific distinction, precision, and dispatch in business

* The following is the copy of the dedication as it appears in the room. *Quia cæci vident; audiunt surdi; ambulant claudi; ex sanis pulmonibus spirant phthifici; formæ—salutique restituantur hydropici; scorbutici sanitate donantur; nervi imbelles, firmantur, roborantur; senes redintegrantur; aliique morbi, vitæ penetralibus inherentes, ARTE SUA, ut phæbo nebulæ fugantur: hocce edificium, *ÆSCULAPIO* sacrum, esse voluit, Jacobus Graham, M. D.*

numbered and dedicated in large characters on the inside as well as the outside of every door. As these six inscriptions when taken together and duly attended to, compose, and are intended to exhibit a succinct, yet complete system of health, long life and happiness, they are collected together, and exhibited at one striking view, and are as follows:

No. I. Sacred to Prudence and Resolution,—Moderation and Tranquillity,—Resignation and Hope!

No. II. Sacred to early Hours;—to Cleanliness and Exercise, of Body and of Mind.

No. III. Sacred to Harmony and Contemplation,—Religious and Philosophical.

No. IV. The Apollo!—sacred to Temperance,—to Regularity,—and to the open Air.

No. V. Sacred to the Divine Simplicity of Diet, consisting, chiefly, of Water,—of Milk,—and of the various natural Productions of the vegetable Kingdom.

No. VI. Sacred to Temperate Mirth,—and social Joy!

Sweet Peace, fits brooding like a white plum'd Dove,
O'er cordial Friendship,—and o'er virtuous Love!

In various parts of the room are disposed masterly prints of the sciences—and exact representations of the structure, &c. of the brain, nerves—organs of hearing, &c.—But above all, I must not omit mentioning, about a hundred little gilt frames exhibiting every disease of the human eye, actually drawn, and delicately coloured from Nature, as they occurred in the course of my extensive practice in the disorders of that most precious and most irritable organ. Half of the number are painted on rose coloured India paper, and the other half of them on paper of a serene sky blue. The whole exhibits, near two hundred views of the different species and stages of the diseases: and on one of the great side boards is found a perfectly exact artificial eye, exhibiting the anatomical and philosophical structure, internal as well as external, of this wonderful masterpiece of infinite Wisdom, supreme Goodness, and omnipotent Power! the whole together composing the completest and most valuable medical collection of Eyes, without exception, *I believe*, in the whole world!

The lower base of the apartment—the surbase—the friezes—the architraves—the cornices, windows and doors, within and without, are richly carved, and beautifully ornamented with emblematical figures and designs; but above all, the ceiling is supremely elegant. It is divided with the most perfect exactness into geometrical stucco compartments,

and painted in a stile that reflects the highest honour on the taste of the great men who designed it, and on the abilities of the ingenious and most masterly artists who executed it. It would be impossible in many pages to give even a tolerable idea of the exquisite and most elegant workmanship of this most noble ceiling. I shall just mention that in the centre of it exactly over the top of the dome of the temple, are three great circles in which are exhibited a pastoral representation of the three graces, in the most charming attitudes, with a cupid reclined under a tree, playing on a flute, with his bow on the ground, and his quiver and arrows hanging on a bough of the tree.

The hangings, &c. of the room, are composed of a delicate green, rose colour, and pure white: denoting innocence, purity, hope, temperance, and the blooming ardour of good health. The great temple, the pavilion, and most parts of the apparatus are either overlaid with pure gold of different colours, or painted of a mild green and delicate white; and the cornices too, of the doom, &c. are ornamented with elegantly gilt festoons of flowers of almost every kind, pendent from rings of gold, and enriched with professional devices. The temple is painted light green, because that is most agreeable to weak eyes; and because it is the emblematical colour of hope, and of the reviving spring. The former denotes the expectation of health, which is so cordial to the sick persons who approach it; and the latter the renovating and restorative quality and effects of the influences which flow from it. The garlands and festoons of aromatic plants and flowers, with millet, olive and cedar branches pendent from the rings of gold, are chosen because those aromatics are well known to preserve animal bodies from putrefaction and decay: pure gold is absolutely incorruptible and inconsumable, and cedar is extremely durable. The circular rings being symbols of perpetuity, are therefore proper devices for this edifice—the electrical fire being eternally the same, and every thing in the universe without exception being full of it; and lastly, the immense globes on the top, of gold and silver, allude to the sun and moon being the greater and lesser—the male and the female lights, whose mingling rays and influences produce that pure, invisible, vivifying—universal principle, which animates and nourishes every thing in the world, whether it belongs to what is called the animal, the vegetable, or to the mineral kingdom: these globes therefore are very expressive of the greatness and universality of the benefits which accrue from the harmonious conjunction of these primary or efficient elements combined in this temple, acting
on

on the three great medicines* contained in the globes, and which are now sent to almost every capital town, and city in the world.

Before I close the sketch of the apparatus in this room, I must inform the curious and philosophical reader, that while I can literally and visibly draw down into the room confining, rendering not only harmless, but even very salutary, the lightning from the clouds of heaven—while I can concentrate the beams of the sun; squeezing the various kinds of air into close prisons, separating, combining, gently dismissing or expelling them with tremendous violence—so, likewise, I can exhibit the exact appearance of the forked lightning, and imitate with my machinery the horrible—the awful noise of the thunder storm, so tremendously loud, that if fifty drums were beat at the same time in the room, they could be no more heard than if a bag of wool was struck with a feather, and it is equally well known, that I can here not only equal, but even far exceed, with the electrical fire, &c. the beauty and the brilliance of any—even of the most glorious luminaries of heaven!—and this vivifying elementary LIGHT, with which every thing that we are acquainted with in nature is full, like THAT of WISDOM as described in the sacred writings, NEVER—NEVER GOETH OUT.

After enumerating some of the tremendous powers of electricity, it may not be amiss to say a few words on the danger and fatal effects which may be produced by so mighty an agent in the hands of ignorant and rash people. So very powerful an agent cannot be indifferent when applied to the human body; it must do considerable good or considerable harm; striking instances of both have repeatedly fallen under my observation. I tremble with apprehension for my fellow creatures, when I see in almost every street in this great metropolis a barber—a surgeon,—a tooth-drawer—an apothecary, or a common mechanic turned electrical operator. How dangerous!—how ridiculous! must it be in most cases to venture so curious—so complex and so delicate a machine as the human body, and that too, even when diseased, into such hands to be shook, torn, and convulsed with the ignorant and improper application of this awful element!

For my own part, I have been taught by reason and by the most attentive observations in innumerable experiments on almost every substance in nature, and in a course of practice in diseases far more extensive than that perhaps of

* ELECTRICAL ÆTHER, NERVOUS ÆTHERIAL BALSAM, and the IMPERIAL PILLS.

any other man in the world, that electrical shocks ought seldom to be given, that partial frictions, sparks, brushings with rich medicinal substances charged with electricity, or gently pervading the whole system I have been taught I say, that all violence is hurtful—— with a copious tide of that celestial fire fully impregnated with the purest, most subtile, and balmiest parts of medicines, which are extracted by, and flow softly into the blood and nervous system, with the electrical fluid. In those cases where shocks are absolutely necessary, instead of charging bottles lined with tin foil or other gross, impure, and perhaps arsenical metals, I have jars filled with loadstones, sulphur, quick-silver, the mildest yet most active medicinal substances from the animal, mineral, or vegetable kingdoms :—these I charge with this celestial fire, and the powerful and salutary effluvia of antimony, aromatic oils, Peruvian bark, castor, camphire, musk, ambergrease, and the influences of electricity, air, medicines and magnetism, thus combined, are made to pass through the whole or any particular part of the patient's body, giving what is called the shock. But, as I said before, I generally prefer the effluvia of these genial, aromatic, balsamic, antispasmodic substances, or the effluvia of magnetic, aerial or aetherial essences, passing silently into the body, or confined to the seat or cause of the disease, while spasmodic tensions and stiffnesses are relaxed, and the tone of the nerves or muscular fibres braced up, or invigorated, as the case requires, with properly adapted musical vibrations, &c.——

From my earliest infancy, I loved the profession of medicine; and after a regular classical and medical education, at the justly famous University of Edinburgh, I still chose to pursue the practice of medicine.

The structure and diseases of the human body, the nature of the primary elements of which all things are composed—the qualities of medicinal substances, sensible and occult, have therefore been my early, regular and professional study. But very early in life I became exceedingly dissatisfied with what is called the regular practice. I found it too trifling, absurd, and ineffectual. Neither my masters, my fellows, nor myself being able to cure great, vital, or inveterate diseases, vexed and mortified me to the extremest degree;—and some of my most esteemed and most beloved friends dropping prematurely into the grave, drove me mad. I execrated the common practice of physic, in general. Every faculty of my soul and body was roused, and stung into new life and indignation;—and I conceived the great project of overturning and exploding the ordinary methods of treating most diseases, external as well as internal, and of discovering and establishing more rational and more successful

cessful methods of cure. Fired with the great idea,—reason, and philosophy, or the good spirit of God suggested that constant regularity, moderation, tranquillity of mind and passions, and simplicity in regimen, &c.—that simple medicines, especially those of the vegetable tribe properly used, and the whole assisted with nature's most powerful agents, viz, electricity, air, music and magnetism (*for harmony is the band, the balmy soul of the universe*) might PREVENT OR CURE most, or all of the pains and diseases to which the human body is liable; and, moreover, happily lengthen human life to the longest possible period,—advancing intellectual discipline, enlargement and elevation, of soul, and all the noble pursuits which are worthy the dignity of our rational nature.

Deeply impressed with these ideas and animated with the glorious prospect, I revisited my native country—I traversed every part of Great-Britain and Ireland for improvement in philosophy and medicine; and at length I travelled for many years into every part of the world where science flourished, or nature prevailed, perfecting my great system of preventing and curing diseases, with the view of illuminating, expanding, ennobling, and elevating the rational soul of man and consequently of rendering human existence happier as well as longer in this transitory state. How far I have succeeded in accomplishing the great views which actuated my labours, is not for me to determine. The good and judicious part of the world can readily distinguish between true merit and pretended knowledge. I have at least the approbation of my own mind—I am happy in what I have even now attained to, and in what I am daily enabled to do for the benefit of my fellow-creatures. I say my fellow-creatures, because my labours have not been undertaken with a view of benefitting my own country alone. By no means. I would most certainly benefit my native country in preference to any other; but I have not a spark of that sort of patriotism which confines itself to Great-Britain and Ireland. No. I have nobler and more extensive aims. I love the inhabitants of these countries well, but I love the rest of mankind much better*. For what is the number of the

* Many people talk of our natural enemies! I know of none but diseases, and moral evil; or, in other words, whatever tends to disturb the animal œconomy, or subvert health, and those who are transgressors against moral duties and obligations, and against the peace and happiness of society. These indeed are our natural and worst enemies; but those who talk of the French—the Laplanders or the Turks being our *natural* enemies, I consider them as little better

men and women who crawl on the surface of these two islands, which are but two little specks, when compared to

better than natural idiots. The French and the English nations are allowed to be next each other in point of civilization—the former being only a century before us in many things; why, then, should two nations of beings of the same species, living next door as it were to each other, and both far advanced in refinement, be called natural enemies!—I cannot bear the term, I lose all patience whenever I hear it; and I hear it too often.

This leads me to digress still farther from my subject by expressing my astonishment that two of the most civilized, refined, and enlightened nations of men on the whole earth, situated nearly under the same point of the heavens—and both aiming at the same point, *viz.* happiness here, and hereafter!—the one governed by a Christian Prince, and the other by a most Christian King!—how astonishing that they should slaughter, rob, and distress each other, by every possible savage and infernal device—murdering each other—with the promiscuous carnage of thousands and of tens of thousands—and that too, for the honor and glory of the God of Mercy and of Peace, or for a punctilio of what they call national honor! I wish that nations fighting—fired with a false—a diabolical ambition—would at least be more consistent, and not call themselves Christians, or the followers of the meek and lowly Jesus—who expect eternal salvation through the merits and mediation of him who was indeed the Prince of Peace—and who commanded his followers to love one another—fornbearing, and in honor preferring one another. It is certainly savage or brutal enough, for man to fight with or slaughter creatures of different species from himself—and although individuals will ever commit deprivations and violences on individuals, yet NATIONS AT LARGE, (those especially of the same religion—or rather those of any true religion at all) might very well live in peace and friendship with each other, I call all those of the same religion whose hearts are warmed and melted with love and benevolence towards the whole human species—and whose souls are humble and grateful towards God—illuminated at the same time with enlarged ideas and apprehensions of his infinitely transcendent wisdom, power, goodness, and glory!—The principal nations in the world are all agreed in the great essential matters of morality and religion—why then should they differ so bitterly about the little points and formalities which no other being in the universe cares one farthing about.

I hope

the millions of human beings which swarm on all the other parts of the earth!—It is not for my native country alone that I labour.—It is not for the present inhabitants of the world, for whom I intend soon to write; but it is for the whole human species,—in every part of the earth, and at every future period of time—even for the children of those who shall be born a thousand years hence. 'Tis to them, and to their happiness, that I dedicate my past and my future labours.

But to return; while I regret the multitudes of ignorant operators in electricity, and the equally ignorant, and far more numerous quacks and pretenders to the curing of diseases, the world must at least allow that a person who has devoted his whole life to the study of the science he professes—and who for many years has been constantly conversant in the application of electricity with the largest and most convenient apparatus in the world, and among persons of every rank,—it must be supposed—it must be allowed that he is better acquainted with its nature and effects, and the salutary application of it in the cure of diseases, as well as in philosophical and chemical investigations, than, perhaps, any other man in the world.

I will now conclude the description of the Apollo apartment with giving a sketch of the three windows, which appear like the beautiful stained glass of antiquity, diffusing a mild lustre—a solemn—a celestial gloom over the whole apparatus.

The designs are all of them attributes to the subjects of health and happiness, temporal and eternal, and they are beautifully and most elegantly painted, by a capital artist, on the finest white silk, with the most vivid and most transparent colours. The windows reach from the floor to almost the

I hope that the time is not very distant, when all religious persecution shall cease; when the darkness, pageant-tries and fooleries of the Church of Rome shall be done away—when the narrowness, the bitter and black darkness of the Kirk of Scotland shall be dispersed—and the lukewarmness, and trafficking temporalities of the Church of England, dissipated and abolished—universal light and universal toleration prevailing and pervading men and women of every rank and of every nation.

As to wars, I know not what to say. But I could almost venture to prophecy that the time will come, though perhaps it is very distant, when the differences and interests of nations, and what is called the ballance of power, will be settled by less horrible—less unnatural—less diabolical means than fire and sword, ruin and devastation—carnage—steal—depradation and murder!

top of the ceiling—so that when thrown open you can walk out on the noble balconies to enjoy the fresh atmospherical air, and the charming prospects which opening and stretching every way, aggrandize the mind, sweetly playing on the eager—the astonished eye.

Over the windows, on each side of the great centre one, under magnificent carved and gilt cornices, hangs the curtain drapery of crimson and gold, drawn up in festoons, with rich tassels of the same depending with superior elegance. The centre window is distinguished by a grand arch with double cornices exquisitely carved, and richly gilt, terminating with a vase at top, and a fine Egyptian sphinx at each end.

Each window is divided into three columns, and each column into five panes of very large dimensions; and on each window the figure of a beautiful crucifix is exhibited with the transparent paintings. I shall begin with the window eastward, for the house stands exactly east and west, fronting the south.

On the lowest centre pane then, appears the rising sun diffusing the mild rays of its morning light; and on the middle pane is marked the letter A. or Alpha. The rising sun, is emblematical of the beginning or morning of human life, and the white rays denote at once the innocence of that early period, and the purity, and universal power of omnipotence from whom all things have their first essence, knowledge, and specific virtues. This letter is likewise expressive of the beginning of all things, being the first of the alphabet, and the first of the vowels, without which no word can be articulated, nor idea explained.

Ascending, on the second pane, is represented a great altar, blazing with celestial or electric fire, in which is seen a living salamander; and on the entablature in the middle of the altar, a cock. The altar of electrical fire is apposite to the design of the room;—the salamander, according to Aristotle and other naturalists, lives in and is nourished by the fire; and the cock is an expressive symbol of that natural intelligence, that vigilance—that anxious attention—which so well becomes those who undertake the cure of diseases; and was usually sacrificed to Æsculapius the God of that noble—that useful art. Above this, on the *third* pane, appears a fine figure of Hope, like a most beautiful woman, dressed in light green robes crowned with a garland of budding flowers, and resting her arm on an anchor, she looks up with sweet complacency towards the temple of Health. In the other hand she holds a medicinal cup, fashioned like a flower in the bud, and inscribed, “SALUS POPULI.”

Hope

Hope is one of the divine virtues—the great softener of the various distresses of life, and our chief support in sickness. By this figure is finely expressed the cordial expectation of that sovereign sublunary good, namely, health. The light green robes are the symbolic colour of this virtue; the garland of flowers in the bud are a pretty and just image of the subject, for had they been full blown there would be no future expectation. She rests upon a great anchor to denote that as the anchor is the ship's security from danger in the troubled and tempestuous ocean, so is hope the anchor of the human soul in the day of distress, and in the hours of sickness; and the sacred scriptures most beautifully assure us, that by faith in Jesus Christ, simplicity of life, and holiness of heart, we cast our anchor safe even within the veil, for eternity.

At the top of this pane, in the centre over this charming figure, appears a beautiful medallion in relief, with a fine head of that liberal and most magnanimous Princess, Catharine the Great! Empress of all the Russias.

Ascending still, on the fourth pane, is a fine representation of the temple of health; in the midst of which stands a comely youth clothed in a golden vestment, with a sapphire on his breast, and a torch of the celestial fire in his hand. About the temple, to partake of its healing influences, crowd a number of votaries, labouring under various diseases. The golden vestment and the lighted torch, denote durability, life and health, as well as the purity and excellence of the electrical fire, whose quantity, lustre, or effects, like the communication of knowledge or the illumination of the mind, is not lessed or dimmed by imparting light, health and strength to millions;—and the precious sapphire at his breast, being the colour of the clear sky, indicates—the joyous tranquillity—the lightsome serenity, which good health diffuses over the soul and body of those who rationally and thankfully possess it.

A sick person is seen laying on the road to the temple with a serpent biting his left breast, and an extinguished torch by his side: this last denotes the absence of health and of all pleasure*; as the former does the presence of torture,

* I am astonished to think how insensible healthy people are of the great blessing they enjoy. Even those who have been afflicted with severe illnesses, on recovery, seem to forget all.—It is customary after sickness to send cards of thanks to our friends for their kind enquiries: I hope it is no less customary to offer up thanksgivings for such merciful deliverances—to a higher shrine!—The melancholy scenes which every day present themselves of feeble creep-
ing

anguish, and excruciating pain. One appears to be leaning on a reed, which indicates the insufficiency of most earthly props, but especially of what is called the regular medical practice in the cure of fatal and confirmed diseases. Another of the sick persons, while he seems to hesitate whether he shall approach the temple, is surprized by the snapping of a slender thread which in his hand had suspended a ball of very thin glass,—implying, that hesitation and delay may be attended with fatal consequences; the thread of life being so easily snapt, and the brittle ball irrecoverably broken.

Others of the groupe are seen sitting chained at a distance tho' weak and languid—denoting that some sick and diseased people are obstinate and incredulous; while others are prevented from applying for cure by the influence of the faculty, or the covetousness of their friends. At a distance are seen some young people of both sexes, on a flowery meadow interspersed with bee-hives: among the gay and sweet flowers are concealed thorns, asps, and serpents, with a label on the ground in Greek characters from Anacreon, importing that Cupid often mixes gall with honey.

ing skeletons, to whom a grass-hopper is a burthen,—of throbbing, dumb-heavy-excruciating rheumatism—of paralytic tremors and totterings;—of the gouty bars of red hot iron stimulations and tortures;—of the cold numbnesses, agonizing strainings and sharp thrillings and grindings of the stone and gravel, incessantly returning;—of the panting and strugglings of the suffocated and choaked up asthmatic;—of the shivering, burning, coughing, short breasted emaciated consumptive,—melting, putrid, and posting down with gigantic yet unperceived strides to the grave; these, and many other melancholy scenes, one would think, would make the healthy, the easy and the strong, glow and burst with gratitude and thankfulness for the enjoyment of that greatest sublunary blessing: and instead of wantonly sporting with what is found so precious when lost or when properly valued,—instead of destroying health, and cutting short their days, by gormandizing, drunkenness, and all manner of enervating and debilitating vices and indulgences,—one would think that we should be continually blessing God, and doing every thing in our power to secure the possession of that sweetest and most valuable of all blessings:—for without health, riches and honors are vain and troublesome;—fame unsatisfactory;—beauty fades,—desire fails—and even virtue and religion themselves seem to retire into a cold shade!

At a

At a great distance from the temple, and behind the troop of diseased objects, many of whom appear in rusty tattered garments, is discovered a cypress broken and withering—which being a baleful tree, denotes disease, mourning and despair. They walk on ivy which is a destructive plant, generally to be seen about old consuming trees, or tottering decayed buildings. The rusty coloured garments allude to diseases and bad health tarnishing and defacing beauty, desirableness, and every thing else about their unhappy victims. Over the temple shine the moon and stars with vivid and resplendent light; alluding to the power of the planets upon this earth, and on one another, but more particularly to their influence on the human body.

On the two panes to the right and left of the fourth just now described, are two venerable busts, one of Hippocrates the immortal Father of Physic, and the other of the great Galen.

The whole of the fifth pane which is the uppermost in the central column, and which completes the cross, is irradiated with a celestial glory! and inscribed with three Hebrew words, which, incapable of being translated, or of being properly explained, remain unchanged, the same in all the languages in the world. This is a curious fact known perhaps but to few.

HALLELUJAH! JEHOVAH!!! AMEN!

It is said that great Emperors have commanded proclamation to be made over the world, that he who could give a satisfactory interpretation of those three words should be rewarded with a whole province. Under the words is seen an antique vase, out of which ascends a pure and holy flame, and on the ground at bottom are seen a sun flower and a white lily.

The glory which is here humbly and very faintly manifested—the inscription and the holy flame—are at once so tremendous and so sublime—so occult and so obvious,

* Come, then, Ah come! O sacred HEALTH!

The monarch's bliss!--the beggar's wealth;

The seas'ning of all good below,

The sovereign friend in joy or woe.

O thou! most courted, most despised,

And but in *absence* duly priz'd;

Root of the soft and rosy face!

The vivid pulse---each charm---each grace!

The spirits when they gayest shine,

Youth, beauty, pleasure--*all* are THINE!

D

that

that they are equally distant from requiring as they are from being susceptible of an explanation. I beg leave with great humility only to suggest, that they are meant to express that divine enthusiasm, that supreme blessedness, that holy expansion, elevation, and illumination of soul which attends the rational, habitual and enlarged adoration of the Deity! for his infinitely transcendent wisdom, power, goodness, and glory!—and the white flames which ascend from the vase signify that he should be praised with simplicity and purity of heart, and illumination of soul. THE SUN FLOWER WHICH OPENS AND TURNS CONTINUALLY TO THE SUN, denotes that the enlightened mind of a Physician or Philosopher, should be continually turning with humility, gratitude, love and adoration towards the eternal source of all things! and the white lily is meant to express the meekness, purity, and integrity of those who really are under the benign and happy influences of the Spirit of that most gracious Being who directs us to the means of health and of happiness, by infusing such comfortable portions of intellectual light into the faculties of the human soul when assiduously and religiously cultivated.

The other eight panes of this window are painted all of the same soft vivid colour, in order to exhibit distinctly the elegant and very pleasing figure of the cross or crucifix in the centre.

I shall for a moment pass by the great centre window and describe that on the left, westward: on the lowest centre pane of which, we have a mild appearance of the setting sun; and over that is inscribed Omega, the last letter of the Greek Alphabet. As the rising Sun on the first mentioned pane of the window Eastward, allegorically represented the beginning of our days, so does the setting Sun at the bottom of this western window mark the end of life; the first and last Greek letters alluding to the Omnipotent Jehovah! being the Eternal Alpha and Omega! the beginning, support, and end of all things!

On the pane above is represented a great altar of vital fire, burning with pure lambent flames—over which is inscribed VESTA*. This altar is a companion to that on

* Vesta, among the ancient mythologists, signified fire, or that pure—chaste—sacred flame which pervades not only the human body, but universal Nature. In honour of this vital vivifying principle, a perpetual fire was kept in a temple at Rome when in her highest glory; and attended day and night by the spotless vestal virgins, who were buried alive it seems if at any time this fire happened to go out or
be

the same line of the other window. On the entablature of the altar appears an owl; which is the acknowledged emblem of wisdom and penetration, and is sacred to the goddess Minerva. This bird, as it sees in the dark, is a very proper attribute to the subject, and denotes that a natural lively sagacity, and penetrating shrewdness, are of the greatest use in medical practice, which is in fact a difficult, intricate, and often but a conjectural art.

Ascending, on the third pane, is a most beautiful figure of Wisdom, dressed in white robes, with rays of light from her temples, and a ruby at her breast: she is seated on a rock, with a lamb on one side, and her arm resting on some books on the other, near which are seen an owl and a cock.

Minerva was the goddess of wisdom, and the patroness of those sciences which render men useful to society, and entitle them to the esteem of posterity. This fine figure is very properly placed under the temple of virtue which appears on the pane above, because the Egyptians of old, and Solomon the wise King reckoned wisdom the mother of virtue*. The white robes are expressive of purity, wise council, and divine favour: the bright and sparkling

he extinguished. This fire had no similarity to the terrible, scorching, blazing fire of Vulcan's forge;—no analogy to the intemperate, impure, and all consuming flames of Venus; but were expressive of that pure, mild, benign flame which at once illuminates the mind, and feeds the vital lamp. The pure-elementary-electric flame which on this altar is represented,—is so necessary for all animal bodies, that life cannot subsist one moment without it. When that dies, life itself is extinguished. It is simple and homogeneous: it therefore burns brightest and longest, when gently fanned by pure cool air, and moderately fed by simple and homogeneous food and drink. Thus nourished, thus refreshed—it will cherish, bedew, and illuminate the human body with health, serenity and joy for at least an hundred years.

* King Solomon's description of wisdom in the Apocrypha is supremely beautiful. "Know, says he, that wisdom is the daughter of God.—She is the breath of his power,—the pure and almighty influence that flows eternally from his transcendent glory. She is the brightness of the everlasting light—far more beautiful than the Sun—above all the orders of stars—and being compared with light, she is found before it, for after this cometh night, but the rays of HER glory never fade away.

jewel at her breast, denotes at once honour, eminence, and a cheerful contented mind. The rays of light from her temples are emblems of illumination of soul, dignity of descent, and sanctity of manners. The rock upon which she sits implies solidity, steadiness, and intellectual strength. The lamb is the symbol of humility, meekness, and innocence: the books express knowledge, and the owl and cock were sacred to Minerva—the latter implying vigilance, and the former being the emblem of wisdom.

At the top of the pane, immediately between the figure of wisdom and the temple of virtue, depends a medallion with a fine head in relief of our most Gracious Queen! over the medal hovers a dove surrounded with rays of light—signifying the celestial influence of every domestic and every royal virtue, when in an ascending climax—in one bright constellation—they shine from a throne upon an admiring world with mingled and with steady rays.

Still higher, on the fourth pane, is a fine representation of the temple of virtue. It is uniform, and in a line with the temple of health on the east window; intimating that a virtuous course of life is by far the most conducive to good health. This temple is ornamented with the rose—the lily—the olive—and the myrtle—and on the top of it is an eagle. These ornaments denote the peaceful tranquillity—the genial health—the blooming and most cordial hopes of celestial glory which even in this life attend the truly virtuous;—smoothing their paths—accelerating their intellectual progress, and brightning their future prospects, “like the morning light which shineth more and more unto the perfect day!”—The eagle on the top is expressive of loftiness and elevation of sentiment and of views, because

I loved her therefore and sought her out from my youth; I desired to make her my spouse, preferring her to sceptres and thrones, and esteeming riches nothing in comparison of her. Neither compared I unto her any precious stone, because fine diamonds, and pure gold, in respect of HER are as a little sand,—and silver shall be counted as clay before her—for she is a treasure unto men that never faileth. I loved her, moreover, above health and beauty, and chose to have her above all things—even above light itself—for the light that cometh from HER NEVER GOETH OUT. Possessing HER, I will come joyfully into mine house, and repose myself with sweet confidence by her side; for her conversation hath no bitterness,—and to live with her hath neither sickness nor sorrow, but temperate mirth, and holy joy.”

this

this bird is said to have so acute---so penetrating---and so strong a sight as to look at the brightest sun without being dazzled: for these and for other reasons which I need not suggest to my ingenious and enlightened reader---the eagle is here a very expressive appendage.

At the bottom of the pane westward is a funeral urn, with a phenix encircled with a serpent upon it, with its tail in its mouth, and the following motto---*Gaudens cum pace resurgo!*---Rejoicing, I shall rise in peace!---The phenix which is said to rise renewed from its ashes is a type of immortality; and the circular serpent with the tail in its mouth is the known emblem of eternity. All these together are intended to intimate, that, although the most virtuous die as well as the wicked, yet the former are supported through life with that peace, that sweet and sacred peace, which passeth all sensual understanding---and cheered at the hour of death with the sweet hope---the cordial assurance---that when this frail husk---this perishable outward covering shall drop off---then shall the imperishable germ---the glorious body so beautifully and so philosophically mentioned by Saint Paul, spring up!---They are certain that the covering of the immortal seed (as that excellent naturalist Mons. Bonet properly and emphatically calls it) perishes, but they are likewise assured that the germ subsists, and that it will for ever vegetate!---They are therefore under no improper concern for this gross foldage under which they crawl on the earth, and which they must shortly cast off---separated for ever from corruption---they are firmly persuaded that the incorruptible part---the ætherial soul shall flourish; and that whatever hath been with-held from their terrestrial perfection, they shall amply obtain under the œconomy and emanations of glory.--We may suppose then that the resurrection will only consist in a prodigiously rapid unfolding of the ætherial---the immortal germ which now actually lies hid in this gross perishable substance---in this vile animal body of sin and death, which divine revelation opposes to the spiritual, glorious, and incorruptible body which shall arise when this drops off. And could not the infinitely wise, the infinitely powerful, and infinitely good creator and preserver of the universe who pre-ordained all Beings from the beginning, who originally inclosed and wrapt up the plant in the seed,---the butterfly in the caterpillar---future generation in present ones, could he not comprise the spiritual body in the animal?---Revelation informs us that he has done so; and the well-known parable of the seed is the most expressive and philosophical emblem of

this wonderful pre-ordination:—well, then, may the votaries of virtue and of vital religion cry out in death, “ *Gaudens cum pace resurgo!* ”—Rejoicing, I shall rise in Peace!—

As on the panes on each side of the temple of health on the other window, are painted busts of the most illustrious of the ancient physicians, Hippocrates and Galen---so on the right of the temple of virtue in this window is exhibited the head of Boerhaave, and on the left that of Sydenham, two of the greatest and most ingenuous among the moderns.

The upper pane, being the fifth, and which completes the cross, exhibits exactly the same emblematic and sublime device, as its companion the top pane of the other window; and indeed the style of both the windows on each side of the center one, correspond with the most regular variation, and in the most pleasing and most harmonious manner.

On the lowest pane of the third---the great center window, my family arms are emblazoned. Above them on each side, appear the level, the square, and other ensigns of masonry, grouped together with wings---insinuating that I have the honour of being a member of that most ancient and honourable body; and alluding likewise to the method, regularity, exactness, and dispatch, which a multiplicity of important business requires.---

The two panes at the sides of this lower one, of the centre window, as well as the side lower panes of the other two windows, exhibit a fine appearance of green and flowery meadows, with a fine river from corner to corner, sweetly gliding thro' the charming scene; and over the whole a serene sky. The verdant plain which delights and refreshes the eye, is an emblem of Hope and of Health--as well as of the salubrious effects of exercising * on Nature's carpet--and under the sublime canopy she has so amply stretched out.

The element of water was represented by the ancients with a crown and sceptre, as it was reckoned to have dominion over the other three, and as being the most friendly and most essential to animal as well as to vegetable life. Hesiod the Greek poet says, beautifully, that it dissolves the earth, extinguishes fire, ascends above the air, and falling down upon the earth, causes every thing in the world

* *Exercitium temperatum sanitatem causat, & conservat caloremque naturalem confortat. Arnaldus, de regione Sanit. c. 3.*

to grow. Hence it was held in so much veneration among the ancients, that it was used for their most solemn oaths, according to the 6th Book of Virgil's *Æneid*, and it is confirmed by Tomaso Tomai's *Idea of the Garden of the World*, cap. 24.

On the second central pane of the middle window—fine figures representing electrical fire, air, and magnetism are most beautifully exhibited. The whole group is in allusion to these three great principles being the different faculties as it were of the *anima mundi*, or material soul of the universe—pervading, supporting, and vivifying all created things*.

The fine female figure which is the principal, and which represents *Electra*, or the goddess of the pure elementary fire of the philosophers, sits on the clouds, and is clothed with light: she holds in one hand a bundle of electric fire to subdue and kill diseases, and in the other a censer of the same moderated, lambent and genial, inscribed *Sanitas*, or health, and in which sports a salamander. On her breast she wears a very large diamond in a circle of gold—to denote the superior lustre—the supreme excellency—and the eternal duration of the mighty and salubrious influences, of electricity, magnetism, and vivifying air—as well as the high degree of usefulness to which I have brought them in the cure of the most inveterate and hitherto untractable diseases.

This charming figure is seated on the clouds, and clothed in the white robes of light, to denote that that portion of elementary fire which accumulates and is carried about in the air, is most conspicuously seen in flashing from cloud to cloud; and to denote likewise the high value of that health which the judicious application of it dispenses. She is in the attitude of looking upward! which indicates that we ought constantly to look up, and depend for knowledge and direction in every thing we undertake, upon HIM! who is the source and perfection of all wisdom, power, life and goodness!

Notwithstanding the radiant effulgence of the electrical light, as here exhibited, appears very great, yet a sort of golden veil spreads over the whole, seeming at the same

* —Deum namque ire per omnes—

Terrasque tractusque maris, cœlumque profundum, &c.
Principio cœlum & terras, camposque liquentis,
Lucentemque globum lunæ Titaniaque Astra
Spiritus intus alit; totamque infusa per Artus
Mens agitat Molem, & magno se corpore miscet.

VIRG. *ÆNEID*, lib. vii.
time

time to obscure and to heighten its brilliancy and stupendous glory!—The former alludes to the gross ignorance, fatal errors, and superstitious absurdities of the old practice of physic being now happily corrected and dispersed by the important discoveries and improvements which of late years have been made in medicine, and in most branches of philosophy; and the golden veil implies that these three great agents are still, comparatively, but very imperfectly known to us, and that some of their greatest and most wonderful appearances and properties are as yet hid, and will perhaps for ever remain so, from the bodily as well as from the intellectual eye of mortals.

On the pane to the right of that just now described, is exhibited the figure of Health; and on the other to the left, are dimly and at a distance seen, the figures of Disease and Death. The former, or the art of medicine, which ought to have experience for its foundation and support*, is allegorically represented by the figure of a respectable matron† dressed in green, the symbolic colour of hope—as it promises health to the sick. In the left hand she holds a knotty staff with a serpent twisted round it; and at the right is a cock. The knotty staff indicates the difficulties that occur in the study and practice of physic—the serpent was consecrated to *Æsculapius*, and was esteemed of great use in medicine by the Greeks and Romans;—and the cock is the emblem of vigilance. The genial rays from the sun which appear over her head, denote the influence of this glorious luminary on the human body, and on the herbs and other substances used in medicine.

On the pane to the left, Death is seen at a distance, and appears ready to strike a diseased victim—an object meagre, wretched, helpless!

—————Many are the shapes of death,
And many are the ways that lead to his grim cave.

MILTON.

On the centre pane of the great centre window is exhibited a most divine figure of *Apollo*!—the fabulous God of

* *Per varios usus artem experientia fecit,
Exemplo monstrante viam.*

MANILIUS, lib. i.

Multitudo temporis facit experientiam.

ARISTOT.

† See *A Complete Body of Iconology*, lately published by Mr. George Richardson, Architect, a most useful and most beautiful work, in 2 vol. 4to.

Medicine

Medicine and Music, and the father of Æsculapius. He is painted in a sitting posture to denote the quiet and easy repose of those who are in health, and he leans on his harp to shew, 1st, that he bears rule in heaven where all is harmony; 2dly, that the spheres and every thing in the universe, agreeable to the *first* great principles and laws interwoven with their nature, move on with the most perfect harmony and regularity, unalterably the same in every age;—and, lastly, that on earth musical sounds compose the mind, refresh the spirits, ease pain, and restore health.

Over Apollo is seen a figure of Victory crowning him after he had slain the serpent Python, (which lies dead at his feet) the devourer of the human race. The vanquished serpent is represented with wings, to denote the terrible swiftness and unexpectedness with which diseases frequently come upon mankind;—and the exceeding brightness of the light which surrounds Apollo, is meant to signify the power with which true religion, liberality, and science dissipates the dishonourable shades of priest-craft, quackery, ignorance and superstition.

At the top of this centre pane, over the figure of victory (in a line with the medals of the Empress of Russia and the Queen on the other windows) depends a medallion in *relievo*, with a head of our most Gracious Sovereign, his present Majesty!

Still higher, on the fourth pane, the king's arms are fully and most beautifully emblazoned—over which appears the celestial crown with the motto “*ALTIORA PETO!*”

On the pane to the right of the British arms, emblems of commerce—of the sciences—and of the arts, are very expressively delineated;—and the other pane to the left exhibits a noble group of martial arms, bound together with red and white ribbons; and on the top a heart encircled with laurel and olive branches. The arms bound firmly together with one heart at the top of them, denote the lustre and invincible superiority of the British arms, when under the happy influence of public and private virtue, confidence in administration, and of unanimity in councils and exertions. The white and rose-coloured ribbons are emblems of love and innocence—but the love here meant, is far superior to sensual love, and superior even to the boasted *amor patriæ*: it is that which, supported by integrity, melts with benevolence to the whole human species—while it is ennobled by those liberal and exalted apprehensions of the Deity, which we acquire by frequent—assiduous, and reverential views of his works and government in the natural as well as in the moral world!—The laurel and olive branches which crown the whole, allude
to

to the sweet recompence of a glorious war, and to the flourishing state of commerce, arts, and sciences in times of peace and general tranquillity.

On the panes above the two last described, are seen twinkling in mild effulgence, the distant stars—the moon also—and some of the other planets which compose our solar system. They give a solemnity to the scene, at the same time intimating their powerful influence on human bodies, as well as on the terraqueous globe we inhabit.

On each of the three windows is described the figure of a crucifix, by the harmony of the subjects and designs, and by the uniformity of the ground-work colouring of the surrounding panes. This figure was chosen because it exceedingly delights the eye, and because the cross is the established ensign of our most holy Christian Religion. The three crosses thus standing each on a rock on the bottom panes, are expressive of the stability, and cordial solidity upon which the faith and hopes of a true Christian are founded; and I shall now conclude these sketches with attempting to give my reader an idea of the highest pane of this centre window, which, with the top ones of the other two windows, form the most beautiful, most instructive, and most magnificently glorious picture or lessons that can be conceived, or attended to.

As the rising and the setting sun on the lowest panes of the windows to the east and west of this centre one, were emblematic of the morning and the evening of human life, so the sun blazing in its meridian splendor on this highest centre pane of the centre window, alludes to the zenith or ardent high noon of our mortal existence. The whole of the pane is filled with the glory or celestial light—the centre exhibiting an equilateral triangle, which is the usual symbol of the Trinity, and in the midst of the triangle in the original Hebrew characters, the word JEHOVAH is inscribed. The uniform steady whiteness of the centre of the light, implies that the GREAT SOURCE is spotless, pure and permanent; and the yellowish discoloured appearance of some of the rays which proceed from it, shew that in some points of view, or by passing through certain mediums, the divine emanations or dispensations seem, to us ignorant and short sighted mortals, to militate against the wisdom, goodness, and essential purity of the Deity!—and against the equity and goodness of his moral government. At the bottom of the pane under the great luminous triangle is written AD MAJOREM DEI GLORIAM or in more familiar words, LET THERE BE ON EARTH PEACE, BENEVOLENCE, AND GOOD WILL AMONG MEN,—AND GLORY TO GOD IN THE HIGHEST!

On the landing-place, above the suite of apartments already described, in the centre of the great stairs, is placed a large fine toned organ, with the usual variety of stops. This organ, a couple of clarionettes, a couple of mellifluous German flutes, and one of the sweetest female voices in England, compose my band of medical music. For the powerful and most salutary effects of which, I refer my reader to my treatise on the effects of music on the human mind and body, and its influence in the prevention and cure of diseases, inserted in my General State of Medical and Chirurgical Practice.

The winding staircase is terminated at top with a magnificent glass dome, which while it steadily lights the whole, is extremely favourable to the music; indeed there is nothing to deaden or obstruct the sounds; for the sonorous metal balustrades, the polished mahogany rails, and the stuccoed walls painted in oil, undulates and reverberates the sounds in the clearest, sweetest, and most distinct manner;—and the music gallery is so well contrived as to fill every room in the house with such melodious sounds and modulations as are suited to the various cases, complexions and constitutions, which daily solicit my attention.

To the right of the orchestre, in the front of the house, is a spacious and delightful room, in which among other parts of the apparatus here fitted up, is a completely insulated magnético-electrical bed,—the first and only one that now is or ever was in the world. In the room adjacent, which is my library, a great cylinder is fitted up which produces the celestial fire, which when impregnated with the balmy vivifying effluvia of restorative medicines, and oriental essences, passes along proper vessels inclosed in massy glass tubes, &c. through the partition wall.—

To the left of the orchestre are some very commodious lodging rooms. On the sixth or attic story, besides lodging rooms, there is a large reservoir or cistern of very fine water, connected with large boilers, and commodious baths, cold or warm, simple or medicated, of various sizes, for children as well as for grown persons.

In order to complete the sketch of the apparatus, it may not be amiss to mention that some parts of it are so curiously contrived as to be portable in my chariot of business. A small but very powerful electrical and magnetic apparatus is so ingeniously constructed as to fit in, to the right under the seat: on the left is placed a case with various vessels, tubes, &c. for the production, conservation, and application of fixed, nitrous, dephlogisticated, ætherial and vivifying air;—and in the centre is a small medicine chest, with such powerful and precious medicines, &c. as I use
in

in dangerous and desperate cases. The whole carriage, within and without, is the workmanship of some of the first artists in Europe. It is an elegant crane neck, contrived to run very smoothly on account of the apparatus:—it is lined with blue velvet and painted in the most masterly style. On one door appear sundry diseased persons offering incense to a statue of Æsculapius. On the front pannel, Æsculapius introduces the sick votaries to the blooming goddess of Health. On the other door he leads them onward, presenting them to the goddess of Joy and Pleasure; and on the back pannel, a beautiful figure of victory is seen crowning Apollo the god of physic! and the father of Æsculapius, after he had slain the serpent Python—the devourer of the human race. On the side pannels are grouped the emblems of the sciences under drapery of purple and gold, with wreaths or garlands of flowers most exquisitely coloured from nature, among which are introduced medallions with the family arms, crest, &c. —The paintings, the japaning, and the gildings are so completely done with the high transparent French varnish, and so highly polished as to give to the whole the appearance of the most brilliant plate glass.

Thus, have I had the honour of exhibiting to my courteous and intelligent reader, a general yet very inadequate sketch of my medico-electrical apparatus—to complete which several thousand pounds have been expended, and still many more thousands in acquiring the full knowledge of its application in the prevention and cure of diseases. After what hath been said it may be unnecessary to mention that the most precious treasures of nature and of art have contributed to its formation and embellishment, even Mr. Cox's stupendous Museum itself—very largely—and I flatter myself that it will be found to do honour to this learned age, and to that Queen of Islands upon which I have the happiness to live:—in one word, to complete this astonishing assemblage of healing influences, and to give it the pre-eminence it has acquired over every thing of the kind that ever appeared*, or perhaps ever was

* Most of the electrical apparatus which I have seen in the world, when compared with this, are mean, awkward, and contemptible; but at the same time good enough for the childish, nonsensical tricks that are generally played with them: especially in the public lectures or exhibitions of electrical experiments: on the contrary, the apparatus which I have had the honour of constructing, daily proves itself worthy of ranking among the most valuable of all the acquisitions, which in ancient or in modern times have enriched medicine, or dignified the healing art!—

thought of, the four quarters of the globe have been ransacked, and the four elements themselves, air, earth, fire and water have been courted so as seemingly to blend or even alter the immutability of their respective natures—living imprisoned, jaring and reluctant,—or dying in tortures on a human rack—acquiring new powers, or assuming new natures in the mighty—the tremendous conflicts!—thus subjecting as it were, NATURE herself—to Man!

In describing the apparatus in the apartment, No. III, (sacred to harmony and contemplation—religious and philosophical) I mentioned a very large Bible being placed on a pedestal at the top of the room. Agreeable to what I then promised I will conclude the book, with mentioning the purpose for which the Bible is here placed. It is for one of the most useful—most decent—and most cordial of all purposes;—namely, for family worship!—As my whole time, as well as the time of each individual in my family is devoted entirely to business, we go to bed at as early an hour as possible, and we are called up every morning of the year at five o'clock, by a bell, which is rung by the watchman, who is stationed at the door. By half past five the whole family is assembled in this apartment, where a *selected* chapter of the Old Testament and *another* of the New is read, after that a solemn hymn, a psalm, a voluntary, or *selected* piece of sacred music is breathed from the organ, and I conclude the delightful exercise with reciting THE CHRISTIAN'S UNIVERSAL PRAYER, which is only a paraphrase on the prayer that was dictated and recommended to us by our Saviour Jesus Christ!—in which, the elevation of the mind,—brotherly love, universal benevolence, charity and forbearance, and an humble yet cordial dependance on God, seem to be the principal duties and dispositions which our Lord means to inculcate; and the beautiful simplicity of the words is truly admirable. My family is composed of members of the three great churches of England, Scotland, and Rome; but as we are all persuaded that we are creatures of the very same species, descended from the same Great Parent, and all have the same desires, namely, happiness *here* and *HEREAFTER*, we join together with perfect harmony and unanimity in praising the Sovereign God of the universe! in expanding and illuminating our souls by viewing his wisdom, power, and goodness in the natural and moral worlds;—in endearing each to one another, and to the whole world, and in attuning our minds by these sublime exercises, to the cheerful and conscientious discharge of the various duties and avocations of the ensuing day.

Too many persons now a days, ridicule the notion of praying at all. They say, that either God does not regard

the prayers of mortals, or if he attends at all to the *particular* affairs of this world, or to the circumstances of individuals, he knows best what is most proper upon every occasion, and will bestow upon his creatures, such good things as he pleases, without being asked. To these things I will not presume to answer. I hope however, that millions of rational beings have felt, and that while this world endures, millions will continue to feel it their highest pleasure and privilege, as well as their duty, daily and habitually to address their God in prayer;—those especially who have the happiness to do it through the all-prevailing and all-blessing medium—Jesus Christ—the Son of God—and the Saviour of the world!—For my own part, I am perfectly convinced, that prayer is of the greatest benefit to human Beings, *whether God hears them or not*. Because it is impossible for us to accustom ourselves to deplore our imperfections, weaknesses, and sins—to humble and purify ourselves as in the more immediate presence of God!—to enlarge and elevate our minds with exalted apprehensions of his supreme Goodness, Omnipotence, and transcendent Glory!—it is impossible, I say, for us to accustom ourselves earnestly to desire and to pray for humility, meekness, benevolence, wisdom—or even for temporal prosperity, without being bettered in our dispositions, harmonized in our mind, and influenced in all our conduct, by the reiteration of such impressions and desires; and we must be led, even insensibly as it were, to take such human steps as are necessary, and most likely to procure them—even by our own prudence, moderation, and industry. On such grounds as these, therefore, I hold prayer to be at once our duty and our interest; and I defy the whole world of deists, infidels, and scoffers to disprove the force and justice of the above remarks.

While it is universally acknowledged, that nothing is more destructive of health than wrath, pride, anger, and all the inordinate passions of the mind, it is also generally allowed, that nothing contributes more to the preservation or recovery of good health, than peace and complacency of body and of mind. The soul of man must have a rest and support; and that support—that rest which it incessantly pants after, cannot be found in any thing mundane or temporal. Now tho' that sweet and sacred rest which I have just alluded to,—that divine and cordial tranquillity which the rational soul pursues with such avidity through life,—lies far—far beyond our horizon; yet, as it may be seen, and tasted as it were, in religious exercises, and in enlarged views of the wisdom, power, and goodness of the Deity! I conceive that it is my duty, from medical as well as from moral motives, to present the public with the following

ing piece of devotion, which I composed several years ago, with a view of impressing more strongly the beauty and importance of our Lord's Prayer on my own mind, and on the mind of each individual under my own roof. It is that which I use every morning in family worship,—and every evening in my own closet. I hope that some comforts and advantages may flow from it even in public worship, as well as in private meditation. It is calculated for the more ignorant and thoughtless part of the world—who are wont to run over the original prayer, without attending to its beauties and importance; but I trust that this paraphrase will be found calculated to expand the ideas, inflame the devotion, and to let out a more copious and a more acceptable flow of the good and charitable affections of the heart of the liberal and more enlightened Christian, as well as to arrest and fix the attention of the mere lip-worshipper: for, regardless of the churches of England, Scotland, or Rome,—regardless of every other church, without exception, in the world, and of all the little pitiful sects which dissent from them*, I have endeavoured

* At this my courteous reader will smile, and perhaps be desirous to know what religion I am of. For the satisfaction of such, I must tell them, that I am most inclined to be a Quaker, because they live quietly, and do not fight. But, in fact, I am neither Quaker, Mahometan, nor Jew. I am shocked at the more than brutal stupidity of the atheist (if such there are); and I feel too sensibly the need of a Saviour, and the beauty and simplicity of his precepts, to reject the doctrine of Christ. Could I find a Church without a pale, founded on universal toleration, love, and liberality;—purged of parade, darkness, grimace, pride, priestcraft, and persecution;—permitting each individual to worship God peaceably in his own way, and according to his own conscience, while he happily enjoyed every privilege and immunity in common with those about him,—I would declare myself a member. True policy and genuine religion, are like their objects! confined to no sect, form of worship, or country: and they will at length be found to be diametrically opposite to darkness, mysterious ceremony, and compulsion of every kind; they should be permitted to descend, and to spread sweetly and silently, like the dew and the light of Heaven, refreshing, cheering, and nourishing every thing on the face of the earth;—while severity, mystery, restrictions, and persecution, like frost and darkness, chill and intimidate every latent principle of attachment, goodness and elevation—blasting like the lightning,—rooting out, and sweeping away like the tempest, every thing within their baleful

to adapt this prayer, like the divine original! to the humble, good, and pious heart OF EVERY DENOMINATION ON the face of the whole earth—wishing that it may give new wings and ardour to the soul in its intellectual progress, till every faculty and disposition, enlarging and refining by its far extended views, and celestial intercourses! it melts at last and flows out in benevolence towards the whole human species, and in love and admiration of the great eternal Creator and Preserver of the universe!

After all, it cannot be supposed that parade, mysterious ceremonies, or set forms and arrangements of words, are particularly regarded by THAT BEING who sees and searches the heart; it seems therefore that the true discipline, enlargement, and purification of the mind; or in other words, that the delightful elevation of true devotion,—the sweet enthusiasm of rational religion,—our acceptance with God---or our chance of eternal salvation---depends not upon praying

reach. Indeed, to confess the truth, I have myself experienced, that it is of little moment where, or among whom we worship; or whether we sit, stand, or kneel. Often, alas! have I found my affections cold, and my mind absent when kneeling; and sometimes in walking my soul has melted, and I have been present as it were with God;—in standing, as some churches prescribe, I have made no advances in godliness, and in laying my soul towards the Deity, hath been transported with admiration, gratitude and love. In a Synagogue my mind has been composed with reverential awe, or inflamed with holy rapture; and in my mother Kirk, my devotion has often been very languid. In the Greek Church, and in the Church of Rome, my heart hath been touched—my soul rapt!—and all its fine feelings called forth—and in the Church of England I have yawned at the most solemn, and most important parts of the service: so that on the whole, I find, that it is not in what we profess—the church we attend—nor in the posture and ceremonies we observe, that true devotion and acceptable religion consist.—No. It is in the frame of our mind towards the Deity, and towards our fellow creatures. If that be meek and lowly— if that be pure and humble— if that be grateful and affectionate— if that goes forth in praise and admiration, ardent and enlightened to God!--and in peace, benevolence and kind actions towards the whole universe!--all--all is well!--we are of the true religion--we are of the Universal Catholic Church--we are among the children of God!--and the heaven which we find already begun in our hearts on earth, we shall enjoy, eternally improving, in every future state of existence!—

and

and preaching—upon parade, grimace, fastings, and abstaining thanklessly, reluctantly, and unnaturally, from temperate and natural indulgences;—but that they must spring from habituating ourselves to thankfulness and moderation in enjoying—regularity and contentment, in our duties and situations—to the study of wisdom—and the practice of every human—and of every Christian virtue! and let me conclude the whole, by asserting, from the *full*—*decided*—*and most cordial conviction* of my own mind, that peace, honour, and happiness, temporal and eternal, are most likely to be obtained by a proper attention to the above—by enlarged and minute philosophical views of the formation, connections, beauty, harmony and design of EVERY THING in the natural, and in the moral world;—by viewing too, on the largest scale, and in the most striking lights, the stupendously simple, harmonious, and eternally fixed laws, which animate, connect, and regulate the whole, from the minutest insect or particle of matter,—to the hugest worlds, and brightest intelligences!—worthily contemplating, humbly emulating, and with reverence, love, and admiration soaring towards the all-creating and all-sustaining BEING!—EVEN THAT BEING!!!—infinitely perfect!—supremely glorious!—and supremely good!—whose due praises no words can express—and whose adorable attributes—the most exalted ideas of archangels cannot sufficiently comprehend!—

T H E

CHRISTIAN'S UNIVERSAL PRAYER*.

* Prayer is the supreme—the great Mother Duty: all other Duties and Virtues are its Progeny;—are brought forth, nursed, nourished, and sustained by it. Devotion is the sole Asylum of Human Frailty, and sole Support of Heavenly Perfection: it is the golden Chain of Union between HEAVEN and EARTH—brightening our prospects, and keeping open the blessed communication.”
DR. YOUNG.

* The first idea of writing this prayer was suggested by hearing one evening the celebrated Mr. FISCHER play on the Hautboy, with inimitable sweetness, *his long-winded* variations on some fine old tunes. I was desirous to know what effect that would have when extended to literary composition—I made the experiment as soon as I got home, on the Lord's Prayer, and wrote the following in bed, before morning.

After this manner therefore pray ye. MATT. VI. 9.

OUR FATHER—our good and gracious Father!—thou permittest, nay teachest us, to address thee by that affectionate—that endearing appellation.—How great the privilege!—How comfortable the condescension!—With humble confidence, therefore, and with cordial affection, we look up to Thee, and grasping, with the arms of kindness and compassion, not only our kindred and our kind, but the whole Universe, we address thee jointly and in their behalf, not as MINE only, but, as thou hast taught us, as OUR Father—WHICH ART IN HEAVEN! who art necessarily, and eternally, existing in Heaven,—in regions of purity—of peaceful serenity,—of intellectual light, and of universal love!—Are we, then, THY Children—the Children of so great a Father!—Descended from thee, are we too to exist eternally?—How sublime!—how animating the idea!—Enlarging therefore and enobling our minds with the contemplation of thine infinite wisdom, power, and goodness which is so visible in all thy works; and humbly imitating thy glorious perfections, teach us, O Heavenly Father, to think—to speak—and to act as becomes the Offspring of so high a Parent;—and, whilst in our minority, unable as yet to enjoy, and unworthy to possess the Inheritance we may hereafter through thy mercy attain,—O grant, that cheerfully submitting to every necessary discipline,—and anxiously cultivating every divine disposition, we may clearly discern, and steadily pursue those paths which may lead us finally home to Thee, Our Father who art in Heaven!—HALLOWED BE THY NAME, —thy great and holy Name! Ever, and by all, be it mentioned with humble, and with hallowed lips; and by whatever appellation or designation,—by whatever figure or form, we conceive of thee, or presume to express thy nature or thy name, still be thou hallowed—still be our minds impressed with awful reverence, and our souls with admiring love.—We, therefore with prostrate hearts, but with pure and elevated affections bend at the throne of Grace, before thee Our Father who art in Heaven and on Earth supreme! —praying—that THY KINGDOM COME—thy blessed Kingdom of universal charity, purity, holiness, and boundless love;—we humbly, yet ardently pray that it may come among us,—that the intellectual light of thy spiritual Kingdom may illuminate every mind, and in truth and simplicity be established in every heart:—innocence, alas! is not there to support it, but O stretch forth thy merciful

merciful arm; cleanse us from sin; and build it on humility, sincerity, and love:—and when established—Oh! let not the indolence or depravity of our nature, nor the wild gusts of wayward passions, disturb the intellectual harmony, obscure the celestial light, or subvert the divine oeconomy of thy heavenly Kingdom.—But, if the full tide of Passions and Corruptions should in our hearts prevent that all-blessing establishment—change, graciously vouchsafe to change,—O thou great Ocean of goodness and mercy!—the dark and polluted streams into ardent torrents of contrition, that our Souls, through time and in eternity, may be expanded, elevated, illuminated and poured forth, with thankfulness and delight towards Thee—the great—the inexhaustible Fountain—For this happy purpose—**THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN,**—thy blessed will, thy righteous laws, which thou hast been pleased to write in every heart, in such characters, as even the blackness of sin, nor the futility of fashion, cannot wholly obliterate;—thy blessed will, which in the divine purity and simplicity of its native light, shines forth graciously revealed in the Gospel of Peace, O may it more universally be done on Earth, even with those pure and elevated affections, with which it is done in Heaven.—For that purpose, O thou Eternal Source of all things! be pleased to shine more and more on thy Word and Will:—and may the Divine Light be so powerfully reflected on every mind, that we may thereby be led into the path of Peace; and may the ineffable blessedness of those who do thy will on earth, be loudly proclaimed, and powerfully transfused from heart to heart;—till the holy ardour, becoming universal, transform human into divine:—till mortals, doing thy will on earth, be charmed with the supreme **BEAUTY OF HOLINESS**, and, cultivating more and more the delightful intercourse, feel the transcendent blessedness of raising their minds toward thee in contemplating the wondrous excellence of all thy works, of cleaving to Thee, the Rock of Ages,—the centre of all perfection—the source of all good!—and in doing thy Will on Earth, as it is done in Heaven.—**GIVE US THIS DAY OUR DAILY BREAD,**—day by day, O most bounteous Being!—this day, O liberal Father, do we beseech thee to bestow upon us—such a portion of the Bread of Life, as may nourish up our Souls to the enjoyment of an eternal existence:—and we likewise look up to Thee, for the bread thou hast made necessary for the comfort and nourishment of our frail bodies.—We see,

* See the notes at the end of this prayer.

daily, the uncertainty, and unexpected vicissitudes of all things sublunary; and we are convinced that it is our duty, and our interest—to wait on thee, praying that thou would'st continue to open thy liberal Hand,—to feed us with convenient food,——AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US.—We presume not, O Heavenly Father, we presume not to solicit THEE to pardon OUR offences, unless we, from our hearts, first forgive ALL those who have any way offended us:—for we cannot expect that Thou, the Omniscient God,—the purest and most equitable of all Beings,—wilt pardon our constant and highly aggravated offences against Thee, our Maker and best Benefactor; when we, sinful creatures, dependent on Thee, and on each other, will not freely forgive those who accidentally, or even wilfully have done us wrong:—fill us therefore with meekness, charity, and brotherly love: and shed abroad in our hearts, a spirit of gentleness,—of forbearance—of courtesy, and of universal benevolence;—teaching us, not only truly to forgive, but sincerely to pray for—ALL those who have injured, “persecuted, or despitefully used us:”—Then, O merciful Father! then shall we look up to Thee, praying with humble confidence, and with cordial assurance, that THOU wilt forgive OUR trespasses, as WE heartily have forgiven ALL those who have trespassed against us.—AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL,---guide and defend us, O most gracious Father!---suffer us not to be led into Temptation; but keep us perpetually under the happy influences of thy holy Spirit: the frailty and depravity of our nature, the deceitfulness of our hearts, and the importunate solicitations of our passions, will lead us powerfully and frequently into Temptation;—the sinfulness of the World, and the mighty influence of Fashion and of HABIT, will entangle us therein;---but Thou, O Father omnipotent! defend us by Thine Almighty Power---restrain us by thy saving Grace---and deliver us from evil!---from those evils---those temptations---and those sins---that most commonly, most strongly, and most easily beset us.---In our own strength we are very weak;---in our own greatest security utterly defenceless;---draw us therefore, Almighty Jehovah! Oh draw us, as it were, “with the silken cords of thy love,” from our ourselves---unto Thee;---from the sinful vanity of self-sufficiency—into the compassionate arms of thy mercy;---there to be subdued from the bondage of self-dependance;---there to be purified and fashioned after Thy glorious Image:---and, O may divine impressions, like Thyself,

Thyself, be permanent ;---O cloath us with humility,---
 gird us with constant watchfulness, bless us with the means
 of Grace, animate us with the hopes of Glory,---and from
 hearts thus flowing with benevolence to men, and burning
 with admiration, gratitude and love towards Thee, may
 the sweet incense of the unfeigned ardent devotion of
 every liberal and enlightened mind, rise pure and ac-
 ceptable to Thine eternal Throne!---Thus shall we
 not be led into Temptation :---thus shall we be delivered
 from all eventual evil ;---thus shall we rejoice ;---thus shall
 we exult---in Thee Jehovah---Jesus---the mighty Lord---the
 Light of Light---the Prince of Peace---the eternal Father !
 ---FOR THINE IS THE KINGDOM, AND THE POWER,
 AND THE GLORY,---thine the universal---and the eternal
 Kingdom!---thine the power omnipotent and uncontroul-
 able ;---thine the absolute, and supreme sovereignty of the
 UNIVERSE thou hast formed, and dost support!---and to
 Thee SOLELY, and ultimately, shall redound ineffable and
 transcendent Glory!---Knowing, most merciful God ! that
 Thou can'st,---we faithfully and cordially trust that Thou
 wilt---hear and answer these Prayers and Petitions, by
 Thee with wisdom and condescension taught,---and by
 us with humble thankfulness adopted.---To Thee, therefore,
 our Father who art in Heaven!---to Thee, mysterious
 Three in Unity,---to Thee, the self-existing incomprehen-
 sible, and SUPREME FIRST CAUSE---be ascribed by all Things
 animate and inanimate---by all Agents, Principles, and
 Influences---by all Systems and Worlds, visible and invi-
 sible---by all ranks and orders of Beings and Intelli-
 gences,---from the central point of the universe---to
 every point on the boundless---the inconceivable circumse-
 rence!---even from the greatest---from the highest Thrones in
 the highest Heaven!---from the purest,---hugest---most resplend-
 ent---and most PERFECT ORB, PLACED ON THE
 HIGHEST PINNACLE OF THE UNIVERSE ! BY THE
 UTMOST STRETCH OF OMNIPOTENCE ! to the
 meanest and minutest Being, insect and atom existing in each
 and in the whole, from the greatest and highest, down to things
 on the last scale, and in the lowest depths of Creation ;---even
 to the particles of matter indivisible!---to THEE, the great
 Alpha and Omega---the first and the last---the beginning
 and support---the end and the essence of all Things,---to
 whose Eye, ever open ! the sun appears dim---or, rather,
 of whose Glory every planet and sun in the universe are
 but each a ray---each an emanation :---before whose Eye !
 millions of ages pass in eternal revolution, as do the unre-
 garded minutes before the dim and wavering eyes of mor-
 tals ;---to whose Eye!---to whose all-seeing Eye ! the whole
 Universe

Universe appears but as a point, seeing from Eternity to Eternity, the past, the present, and the future;—who by unalterable laws at the creation didst ordain the revolutions and motions of every being and planet, and of every particle of matter; and who art perfectly acquainted with the capacity, and with every sentiment of every mind existing in the great circle of thy Universe,---to Thee! therefore, ALONE THOU GREAT ETERNAL SOUL OF THE SOULS of the millions of myriads of worlds, of systems, and of Beings, subject each perhaps to different, but each to unerring---each to harmonious laws;—and which occupying the immensity---the infinity of space, compose the stupendous aggregate of the Universe!---to Thee!—to THEE ALONE!
 —————O T R E M E N D O U S G O D!!!—————
 be eternally ascribed all adoration, all might, majesty, dominion, thanksgiving, praise and Hallelujahs, even—
 FOR EVER AND EVER, AMEN!

N. B. On publishing this prayer, in order to give as little offence to the world as possible, and to please as many of the little bitter persecuting churches and sects as I can, I have used some phrases, and expressions, which are not very philosophical, and what is still worse, which I do not very well understand.

* * See the petition, "GIVE US THIS Day, &c." page 211.
 —I have often thought that it was repugnant to the merciful goodness, &c. of the Supreme Being, that any human being should be doomed to eternal damnation or misery. May it not be possible that those of dark, stubborn, and deformed minds,—who through misfortune or folly, have neglected the discipline and cultivation of the heart and intellectual faculties,—or who through perverseness, selfishness, or a certain diabolicalness of mind and dispositions, —delight, and obstinately persist in dishonouring the Deity, and in tormenting society, especially those about them; is it not possible, I say, instead of damning to eternity those poor wretches, who by such mental darkness and bitter dispositions are sufficiently damned or tormented here, —that immediately after this life, their soul and body may both be extinguished for ever?—like as in the vegetable world (for there is a great analogy between the structure, formation, and functions of all animal and vegetable bodies) some buds and flowers not sufficiently full of the mild and sweet radical moisture, nor properly susceptible of the genial and nourishing influence of the sun, are blasted as it were, and drop off—equally incapable of benefitting or giving
 pleasure

pleasure in the universe, and of springing up at the return of the genial season, into verdant leaves, beautiful flowers, or delicious fruits!—the vital principle—the prolific germ—having degenerated and perished in its first stage of existence.—Who knows, then, but that those human souls, which through certain principles or imperfections in their original formation or constitution, especially when suffered still farther to sour and degenerate for want of the proper and necessary discipline and cultivation in this world,—who knows, I say, but that such souls as do not in this life arrive at—or attain to A CERTAIN SIZE, OR POINT, OR DEGREE OF GOODNESS, intelligence, sweetness, and elevation,—shall wither, perish, and drop off like a blasted blossom, or untimely fruit,—for ever and ever.—And, to pursue the allegory,—as there are millions of verdant—beauteous—prolific, and even luxuriant plants, &c. which flourish in wild, uncultivated, and seemingly barren soils—In like manner there are millions of bright and brilliant souls, filled, and overflowing with goodness, love, and universal benevolence,—and highly illuminated with celestial—with divine light!—among nations called savage*, in a state of nature—unshackled by systems—unperverted by art. But who, as I said before in another place, shall amply obtain under the æconomy and emanations of glory in future states of existence, whatever hath been withheld from their terrestrial degrees of perfection. To conclude, is it not probable from these considerations—is it not more honourable to the Supreme Being! to suppose—that after this first state of trial or discipline, souls of a dwarfish growth—those of a MULISH or monstrous nature,—and those who have not attained to A CERTAIN SIZE, OR TO A CERTAIN POINT OR DEGREE OF GOODNESS, INTELLIGENCE, SWEETNESS, AND ELEVATION! shall neither vegetate nor flourish when this husk—this outward covering—this vile—mortal—perishable body drops off;—(this is what I understand by the resurrection)---nor that they shall be sent into eternal torment; BUT THAT (perhaps after a certain full and striking view of the horror and deformity of sin, and of the beauty of virtue and benevolence) they shall either be removed and received into happiness and glory—OR, UTTERLY EXTINGUISHED, AND ANNIHILATED FOR EVER.

* Here I am reminded of a striking instance of this native benevolence to men, and piety towards the “unknown”—the Supreme God! in a young untutored Russian, whom I had the happiness to meet with some years ago, when on my travels through the northern parts of Europe.

I was going to the Gulf of Finland, down the majestic river which flows through Petersburg to Cronstadt. After a few hours, this young Russian, or Tartar peasant, (who sat next me, for so so he appeared to be by his dress, for he could not speak a word of any language that I was acquainted with) opened a bag and took from thence some provisions, which he very kindly and liberally pressed upon ALL that were in the boat.

Not knowing what occasion he himself might have for them, I declined partaking with him, till by repeated refusals I found he was mortified to the extremest degree, because we had in dumb show been particularly attentive to each other from our first setting out: he, indeed, was at last so much affected that the big tears rolled from his bright and intelligent eyes.—While I was eating very heartily of his little provision, a brutish fellow who sat opposite to us, a commander of an English ship, observed to me, after a beerish belch, that the young Rus had got them out of some nobleman's kitchen. When we arrived at Cronstadt, I took the young man with me to the inn I was to lodge at, and we slept in a two-bedded room. In the morning as soon as it was light, he got out of bed, and had the politeness to put on his cloaths without making even a shadow of noise, after he had looked and listened to find whether I was asleep, ---and imagining that I was so, he kneeled down by the window next his bed, and appeared to be very intense indeed---in devotion!—He moved his lips,---beat his breast very much,---and bowed;—and at length, he bowed down to the ground, and beat the floor repeatedly with his forehead.—his devotions being finished, finding that I stirred, and was awake, he came smiling to my bedside, and kissed my hand as he had done the night before, with the most obliging and most affectionate cordiality and kindness.----- I never in my life was more deeply affected with an agony of delight;—and I parted with the *savage* angel with the most poignant regret. Does my reader suppose that the *civilized and enlightened* English captain was infinitely more amiable in the eyes of men?—infinitely more worthy or precious in the sight of angels— or of God!-----

A P P E N D I X.

C O N T A I N I N G

A Short Description of the Composition, Preparation and Properties of the Three Great Medicines, which for the universal Benefit of Mankind, as well as for my own Honour and Emolument, are now sold in almost every City and great Town in the World; --- being perhaps the first advertised Medicines that Sovereign Princes, and crowned Heads! were ever advised or permitted to take.

I. E L E C T R I C A L Æ T H E R !

OR, AN AGGREGATE COMPOUND OF THE MOST ACTIVE FACULTIES OF THE MATERIAL SOUL OF THE UNIVERSE!

THIS admirable Composition is one of the purest and most subtil essences in nature. It is a combination, or concentration of all her elementary powers, and vivifying influences: being an essence extracted by air, magnetism, and the electrical or celestial fire, from the richest oriental aromatics, &c. with the balmiest and most active æther. A few of the richest, mildest, and most cordial roots, barks, seeds, flowers, fruits, gums and balsams, which flow into this great metropolis from the four quarters of the globe, especially those from Asia, and the choicest of the British simples, are under my own immediate inspection selected, properly prepared, and put into massy glass vessels, and upon them is poured a due quantity of the finest ætherial spirit. They are then placed in one of the great metallic globes on the dome of the electrical Temple of Health, in the great Apollo apartment, to be acted upon by the celestial fire, &c. and lastly, the essence is purified by filtration upon a new principle, which prevents all possibility of the finest and most volatile parts evaporating.

The globes are entirely lined with metal in the in---as well as on the outside. They are four in number, each containing full thirty-six gallons. The glass vessels too, are covered
F with

with metal, inclosed in curious magnetic cases, and their stoppers are pierced with tubes and thick metal rods, which end in a multitude of points, from which streams of the electrical fire, &c.--are continually pouring into the æther and aromatics, in luminous and most glorious streams.

The immense quantity of this vivifying restorative fire, &c. which is accumulated in the Temple, flows thus into the medicine through the rods and tubes above-mentioned, and even it, and the magnetic effluvia through the outside of the glasses, &c. to the substances contained in them: for each of the four great globes becomes a genial, *coel* OVEN, glowing with the plenitude of these salutary and harmonious influences.

By this curious and most wonderful process, like every operation which I perform on the bodies of my patients, with this, or with any other part of my astonishing and tremendous apparatus, (which, altogether, occupies ten rooms) I have it in absolute command and subjection, acting arbitrarily or at pleasure on the medicines,---on my patients---or on any part of their body or limbs particularly affected, in any quantity, or with any degree of power, according to the nature of the substances, or as the various constitutions, &c.--of my patients require: in short, the whole of the apparatus employed in making the three Great Medicines mentioned in this Appendix, if solid metal, would weigh considerably above a hundred and fifty thousand pounds. After the above account of the composition and preparation of the electrical æther, it would be quite unnecessary for me to dwell on its manifold and surprizing virtues. Philosophers, physicians and chemists must plainly see, that by the above means, a rich, yet SIMPLE *homogene*, and VIVIFYING QUINTESSENCE must be produced,---an utter enemy to diseases and corruption,---and a cordial peace-maker in all strife and discord in the human body! These facts must be too obvious to every person of even a very common understanding, to require commenting upon. I shall just say that for preventing every species of infection, and for curing all low, nervous, lingering and putrid diseases, nothing on earth can equal this most noble quintessence which I chuse to call, simply,---*electrical æther*; and as it is much easier and wiser to prevent diseases, than to cure them, I shall point out, very briefly, its uses in the first place, as a preventive.

First, then, all persons who frequent public places, and who regard their health, ought never to be without a vial of the electrical æther, even in their pocket---those especially who are subject to catch colds and dangerous disorders,---or who have weakness and oppressions at their breast and stomach,---or a nervous system irritable and relaxed.

It is well known, by every person who knows any thing at all of medicine or philosophy, that the air of any place after it has been breathed, and charged with the perspiration, &c. of even the cleanest, soundest and healthiest persons,—becomes not only altogether unfit for respiration, but likewise absolutely poisonous. But how much more dangerous and unwholesome must it be, to draw into our lungs, perhaps for several hours together, the foul and putrid exhalations which reek from dirty bodies and garments—secret sores—and corrupted lungs!—I am not at all surprized at the severe diseases and sudden deaths which happen among both young and old. No; but I am astonish'd that **MANY MORE** do not happen; and that so many rational beings should not submit to the drudgery and danger, not to mention the expence, of attending crowded—nonsensical—public places. But as it is in vain to oppose the tyrannic force of fashion, or to shake off the mighty influence of **HABIT**, which, with absolute sway govern every thing that hath the breath of life, I would advise every prudent person before they go into such places to fortify their body, and harmonize their mind, with taking a tea spoonful of the electrical æther on sugar, or in any thing they like best—and even to smell now and then to it in such places when they suspect danger, or when they find themselves languid or oppressed.—By these precautions, hundreds of the nobility and gentry in Europe, experience daily from it the happiest effects; and when they return home faint, relaxed and exhausted, from over heated rooms, public or private; from enervating indulgencies, too; or from violent agitations of body and of mind—they are presently refreshed, recruited, compos'd, and invigorated by smelling to the electrical æther for a few minutes, by taking a tea spoonful or two of **IT**, (OR RATHER, of the nervous ætherial balsam) in a glass of brandy,—of wine,—or of cold water:—or even by pouring a little of the electrical æther into a basin or quart mug half filled with hot water, and breathing over it for a few minutes. By these means, under God! sweet, sound, and refreshing sleep, and mental tranquillity, are with certainty procur'd,—and all possibility of disease or decay, effectually ward'd off:—and these happy effects are rendered still more certain, kind, and lasting, if the persons will wash or bathe their face, neck, hands, feet, and private parts—**ESPECIALLY THE LATTER**, with pure **COLD** water—or with milk and water—about blood warm. This simple and delightful affair of bathing the private parts every night and morning, summer and winter, in sickness and in health, in cold milk or water—is of more importance to the bodily health of men and **WOMEN**, than any thing I have or can mention or inculcate

in this book. If THIS PRACTICE and temperance were invariably observed from our birth, physicians would be almost as unnecessary in the world, as soldiers; and as are such codes of laws and discipline, in church and in state as they are at present ADMINISTERED in almost every nation on earth,—which are in general dark, unreasonablc, unjust and diabolical, and extremely contradictory to the spirit, and advancement of true religion, sound policy and the Healing Art, however agreeable to the letter of the law, the canons of the church, or the practice of the Royal College of Physicians. Millions of the human species have felt too sensibly the truth of this assertion.—O-Law! O Phycic! O Divinity! when—when will ye undergo a necessary ordeal—a thorough, a rational reformation!—As to WARS—I will not mention them; for my whole frame quivers with horror even at the thought of them.—Carnage!—poverty!—devastation!—horrible apprehensions!—and for what? But I beg pardon for making this digression; I beg pardon, I mean, of their Worships and High Mightinesses, the CLERGY!!! the MEN OF WAR!! the LAWYERS! and the physicians, and I will now return to finish the descriptive sketch of the nature and properties of my electrical æther.

In the course of the last winter I had frequent opportunities of observing the good effects of this essence, and of the nervous ætherial balsam, upon many Ladies and Gentlemen who were uncommonly susceptible of the evils which arise from the cold rawness and fogs of this variable climate; occasioning rheumatic complaints in the joints, and still more particularly in the head and face, with swellings of the cheek and gums, sore throats, and tickling defluxions on the breast and lungs. By the use of these two medicines, and by keeping the body open with the Imperial Pills, these complaints which formerly had confined them almost constantly to the house were happily prevented, and in others who were seized as usual, the cough, soreness of the breast, fevers and inquietudes were speedily carried off by the gentle and moderate use of these precious, and most friendly medicines.

But the electrical æther is more especially necessary for those who attend courts of justice, public meetings, sick persons, and those places where hundreds of common people are crammed up in the galleries,—&c. Nothing in nature is or can be equal to the electrical æther, the nervous ætherial balsam, and the cool open air in curing all, even the very worst, and most confirmed species of low-nervous-pu-trid fevers; ulcerated and gangrenous sore throats; the small-pox,—mortifications, and the whole tribe of consumptive, dropical, and paralytic disorders. By only smelling to, or breathing over the æther, and taking now and then

then of it, or of the balsam—the patient always finds instant relief, and generally a perfect cure; while those about him, or in the house, are effectually secured from that dangerous malignancy which often sweeps off whole families into one common and untimely grave.

As the effects, or rather the medicines themselves, fly in a moment with the swiftness of light from the sun—over the whole system, no other cordial whatever in nature has been found so instantaneously and so lastingly to recruit the strength and spirits after great fatigue, or violent exertions of body or of mind. They refresh, brace, compose, comfort, and literally speaking, ILLUMINATE, all the bodily,—and thro' them—all the mental faculties; in short, in all severe illnesses, in sinkings, and in faintings in consequence of severe excruciating pain, profuse evacuations of blood, &c. and draining weaknesses of every kind, or from whatever causes proceeding, these medicines (especially the nervous ætherial balsam) are ALWAYS found to produce the most astonishing good effects, and these too, are manifested to the patient, and to every one present, even the first minute they are used. For a more particular account of the electrical æther, and the various and best modes of using it, see the printed directions given with each vial.

II. NERVOUS ÆTHERIAL BALSAM!

Or, The restorative Ætherial Oil, for decayed and worn-out Constitutions.

IF the reader can conceive of the richest—purest—and most strengthening parts of all the cordial and nourishing things he is acquainted with in nature—being extracted, purified, exalted, harmonized and concentrated into a small compass,—he may also conceive of the nature and properties of this precious balsam.

The Peruvian bark, cinnamon, saffron, castor, lavender, sage, rosemary, red-rose-buds, ambergrise, myrrh, amber, and benjamin;—the balsams of Tolu and Gilead,—and various other balmy bracers, and fragrant aromatic strengtheners are selected with my own hands, and prepared under my own eye: a pure ætherial essence, combined with a certain portion of the richest and most genuine wine, is then poured upon the ingredients, and being properly mixed and secured, they are placed to macerate and digest, like the electrical æther, under the united influences of dephlogisticated or vivifying air, æther, magnetism and electricity, in

one of the four great globes which compose the tremendous pyramid on the dome of the Temple of Health! in the great Apollo Chamber.

From the present general stile of living---from the luxury, folly, dissipation, and enervating indulgences of persons, perhaps of every rank, the disorders which now a days prevail, and which harass and wear out human life, are such as proceed either from condensed fluids, morbid humours, and heterogeneous viscidities in the blood or lymph;—or, from irritation, relaxation and debility of the solids and nervous system. The former however complicated,—however various in their appearances, are very justly attributed to venereal, scorbutic, and gouty humours—and the latter are promiscuously and not improperly termed nervous; they arise chiefly from enervating indulgencies, luxurious and artificial living, and are often so distressing and oppressive to the miserable patient,—as to make riches and honours, and even life itself a burthen—a weary and heavy burthen, which they would gladly,—nay even sometimes—impiously and fatally venture to lay down.

In the former cases, namely, in viscidities and impurities of the blood and juices, from scorbutic, venereal, gouty and rheumatic humours, the Imperials Pills, by and bye to be described, will be found in general the safest and most certain antidote: and in the latter, viz. in all nervous, putrid, and debilitated habits, this nervous ætherial balsam is without exception the mildest and most effectual remedy that can be met with in the whole circle of nature!—for in all nervous complaints and weaknesses;—in all convulsions, epileptic, apoplectic and hysteric fits, in all obstructions and irregularities in the monthly periods of women, particularly at the two critical and most dangerous periods of commencement and final cessation, this Balsam, the Electrical Æther, or the Imperial Pills, are absolutely infallible in producing the happiest effects. For I will venture to say, that there is scarce a menstrual obstruction in the world—however complicated, or however confirmed, but what will be overcome and effectually removed by taking three tea spoonfuls of the *electrical æther* in a pint of cold water for three successive mornings, if the patient is plump and sanguine, but if, on the contrary, she is lean, cold and languid, she must take three tea spoonfuls of the NERVOUS ÆTHERIAL BALSAM thrice every day in wine, spirits, or herb-tea, and continue it for only three days. In both cases, and under these opposite circumstances, with due attention to the above distinctions, a perfect cure will undoubtedly take place; especially if plenty of the medicines be rubbed on the loins and back-bone, and in the former case the application of cold
water

water is made to THE PARTS, hands and feet, for hours daily,—and in the latter case warm wine or spirits and water—be applied daily in like manner.—In both, and in every case, running about in the open air is earnestly recommended.—But when the patient is too much weakened and reduced from the *opposite causes*,—namely, too copious and profuse a flow,—and great debility;—REST, *cool air*,—the application to the parts, and indeed to every part of the human body and limbs of cold milk and water, or red wine, and a course of the nervous ætherial balsam, with an infusion or tea of the Peruvian bark, red rose leaves, and a little nitre, with Bristol or Spa water—will build her up into a rock of snowy alabaster, studded with roses and streaked with celestial blue, making her a lovely and desirable companion!—a healthy and a happy mother!—But for farther particulars relative to these delicate and important matters, see my sheet of “Private medical advice to married Ladies and Gentlemen; to those especially who are not blessed with children”—to be had sealed up, ALONE at my House in the Adelphi, price only One Guinea.

N. B. In the above, such simple, natural, and effectual means for removing the causes of barrenness in both sexes—as never were recommended, or even thought of before, in any age or nation,—are pointed out;—and such directions given, as will, if duly attended to, make man and wife sweeter—lovelier—and more DESIREABLE in the eyes of one another.

After what hath been already said, I need scarcely add, that in all scarlet, miliary, jail, bilious, nervous, putrid, spotted and malignant fevers—especially those of the East and West Indies, America, &c. these medicines are absolute and speedy specifics. A person armed and provided with these, and with the genuine powder of Dr. James, need not fear any inflammatory fever or any low, putrid, malignant, or bilious fever or complaint whatever; in any climate, season, or in any part of the terraqueous globe. These will be a most complete apothecary's shop, and reason, common sense, and the patient's own feelings—a *trio* of the safest and wisest physicians.

In every case, therefore, where the patient is low, faint, feeble or emaciated, from *certain virus*, a sharp poverty—or putrid dissolution of the blood and juices;—or from want of a due elastic tone of the solids—arising from a defect of the vital spirits—or of the balmy nervous fluid, this nervous ætherial balsam! has not its equal in nature;—and this I AVER CONFIDENTLY, from very much, and very happy experience in actual practice, which in all things is the only infallible guide—the only incontrovertible evidence! Thousands

sands by it alone, have been snatched from the grave* : and still many more thousands of the human species when languid and worn out with diseases, excesses, irregularities,

* As a proof of this, I have authority to mention the following very extraordinary case of a respectable and very amiable young lady, a Miss B. at Mr. Schroeder's Warehouse, (Robe and Habit-Maker to Her Majesty!) in Tavistock-Street, Covent Garden,—late Pritchard and Spilbury's.

About the beginning of last March, Miss B. was seized with a severe disorder which broke out on one side of her face, and spread to her eye, ear, neck and throat. It was taken, and properly attended to, from the very beginning; but nevertheless in two or three weeks it had spread over both sides of her face and neck, which with both her eyes and ears, it had swelled to a monstrous degree. The humour was so sharp and so excessively profuse, that day and night it would wet and run thro' twenty folds of cloths or handkerchiefs in one quarter of an hour, but notwithstanding that incredible discharge the swellings did not abate, and those under her ear, and about her throat, were as hard as a stone. The catastrophe of the scene being now at hand, and the young Lady herself, her affectionate Father, and her anxious friends, being alarmed and apprehensive of the most fatal consequences—the Medical Gentleman who attended her was dismissed, and I was called in. The chilly shivering coldness, which indeed had been a most unfavourable symptom from the beginning, encreased, now, very fast.—The terrible humour began to fall inward, and to be absorbed into her blood, which it dissolved and broke down into a putrid waterygore; and on the Sunday morning I found her laying with scarce any pulse—cold, sleepy-like, complaining that she could not now swallow, and of a dead coldness in her limbs, on her left side particularly,—and a want of smell and all sense of feeling in one side of her nose. Her face, neck, eyes and ears were entirely covered over with a thick black crust or scab—like a complete mask,—she had been quite blind for near two days, and on examining her throat inwardly, I found the mortification there far advanced. From these symptoms and appearances, joined to what is called the rattles in her throat, which had now come on, and the putrid smell which notwithstanding every precaution, began to spread all over the house, every body was persuaded that the melancholy scene would be closed in a few hours; and I myself was apprehensive that the deadly sweep in the house might be very great; a gentleman, a few streets off, his wife, and some of their children and servants having been all swept into the
grave.

enormities and early imprudencies, have been suddenly built up into firm rocks of blooming health, and intellectual happiness.

I shall conclude this short account of the great medicine, by observing, that in all lesser nervous complaints and uneasinesses, occasioned by tea, coffee, adulterated wine, or pernicious liquors; and in all those little lingering fevers,

grave by a putrid disorder within the space of one week, a few days before:—to whom I regret exceedingly, that I had not the good fortune to be called. But to return. What was to be done!—Miss B. could not swallow but a few drops at a time, and that very slowly, and with the greatest danger of suffocation.

No time was to be lost with the patient, nor any thing left undone for the security of the family. Every window in the house, which Mrs. Schroeder had very judiciously thrown open, and the frankincense and other aromatics which that lady had wisely burned on the stairs, by way of fumigation, were, (with the addition of camphorated æther to sprinkle with) all continued.

I immediately mixed a large vial of my NERVOUS ÆTHERIAL BALSAM, with an equal quantity of the syrup of capillaire to soften it—Of that I gave Miss B. spoonful after spoonful, as fast as she could let it over—till she had taken full the whole of it. That part of it which run out of her mouth was not lost; for it was absorbed by her neck and breast.

In the course of a quarter of an hour, I used no less than three whole vials of my ELECTRICAL ÆTHER on her face, neck, throat, &c.—Another very large vial, containing four ounces of it, was held continually to her nostrils, and some of it a little diluted, was thrown into her nostrils upon her throat inwardly, with a syringe; and an infusion was immediately prepared, of half a pound of the finest Peruvian bark, and an ounce of cinnamon, both in powder, and half a pound of red rose leaves.—To this when strained, no less than half a pint of Mr. Jones's* very excellent tincture of the bark, was added. This was exhibited very often by way of glyster, and a cupful of it drank as often as possible. But before it could be prepared, I had given Miss B. another whole large vial of my nervous ætherial balsam, and had sprinkled the bed-cloaths well, all-over, with my electrical æther—a large blister likewise was applied between her shoulders

* Mr. Jones, who is a chymist and druggist in Russel Street, Covent Garden, is a man of fortune and character, and particularly attentive in having the best and most genuine medicines that can be procured.

heats and chillinesses, and those tremors and quiverings of body, and restless anxieties, dread and horrors of mind, which proceed merely from an irregular circulation of the

shoulders, and one *under* each collar bone, backwards, towards the top of her shoulders. What were the effects of these bold—these great operations!—They were most happy!—They appeared miraculous!—They snatched an amiable young person—an useful member of society—I may say, from the very bottom of the grave. What would ordinary medicines—what would, what is called the *regular* practice, have done in this desperate case?—why—nothing. The patient MUST INEVITABLY HAVE DIED. How very fortunate it was for Miss B. that I was personally present to direct the proper exhibition of the three great medicines—to which under God! she owes her life! In a quarter of an hour, from the time that the ætherial balsam was *first* given to her,—she broke out into a general perspiration; her pulse was better;—the fulness, choaking, and inability of swallowing went off; the rattles ceased. At the end of another half hour, all these favourable appearances were more strikingly manifested:—and at the expiration of one hour more, so rapidly did the cold numbness and sleepiness go off, and the mortification, and putrefaction abate, that I conceived her to be even out of all danger. The putrid morbid matter which had fallen inward, and carried death to every vessel and fibre of the system, being now so much overcome and subdued by the nervous ætherial balsam, and electrical æther. I was determined to lose no time in carrying as much of it as possible out of the body. For that purpose, as Miss B. could not be supposed to be as yet capable of swallowing *pills*—and even if she could, it would have been a considerable time before they could have dissolved in her stomach: I therefore dissolved nine of the IMPERIAL PILLS in a proper vehicle, and gave the whole of them to her in the space of an hour. The consequence was, that they operated so properly and effectually, that I ventured to leave her that same night, being called into the city to attend to some cases of great importance.

I had ordered my servant to enquire after Miss B. by six in the morning, and a gentleman, (a surgeon in the East-India Company's service) who had the goodness to sit up all night, being on a visit at Mr. Schroeder's (and to whose kind and judicious care we were all very much indebted,) sent me word that Miss B. was amazingly better, that she had slept sweetly great part of the night, that she was then refreshed and cheerful, with both her eyes quite open, and every unfavourable symptom entirely gone off.

Blood, or from spasms, debility, or relaxation of the nervous system,—this ætherial balsam will always be found of immediate service, and by a gentle—persevering course of it, and of the Imperial Pills, duly attending to the directions given with them, a perfect and a lasting cure will in general be obtained. Because by them the blood and juices are purified, sweetened, tempered, and brought to a pure fluid state, while the solids are braced and strengthened, and the nerves sheathed, nourished, steadied and coiled up.

Many fanciful and luxurious people, who are in fact in good health, and who ought by no means to take this precious ætherial balsam, or any other medicine, nevertheless accustom themselves to take more or less of it, and even an imperial pill or two every day;—with them, or when at any time they are taken into a sound and tranquil body, they produce no other operation or sensation, than a more genial and brisker flow of the animal spirits,—and that species of contentment, thankfulness, and benevolent gladness of heart, which makes us happy in ourselves, and agreeable to all about us: but where they meet with diseases and corruption, they encounter them with the boldness and majesty of a lion, effectually expelling them, and leaving a clean and a quiet house for health and happiness to reside in.

The nervous ætherial balsam, then, is by very far, and without exception, the most exhilarating, antispasmodic, bracing, restorative, strengthening, and consequently antiseptic medicine in the world—infinately superior to the common tinctures of the bark, valerian, castor, saffron, lavender, &c.—and infinitely more cordial and mild than the burning inflammatory salts, and fiery fetid spirits of harts-horn, eau de luce, sal volatile, &c.—and the dose of this great medicine is only a few drops, or one tea spoonful or two, on a bit of sugar, in a glass of wine, or in a cup of cold water. But for a more particular account of it, the reader is referred to the ample instructions given with each vial.

I shall not trespass any longer on my reader's time; suffice it to assure him, that by continuing the medicines, &c. in one week or ten days more Miss B. came down stairs quite recovered. The black crusty scabs dropt off her face, neck, head, throat and ears entirely; she was once more perfectly herself,—and free from every spot or appearance—and with a good appetite, and high spirits, she has continued perfectly well ever since; and thinks that she even enjoys better health than she did before she was attacked with that terrible disorder:—and, it pleased God! that not one individual of that large and respectable family suffered an hours illness from the imminent danger which had threatened them.

III. THE IMPERIAL PILLS!

Or, The Universal Purifiers of the Blood and Juices!

THIS title was given to them to mark their exceeding superiority over all the analeptic or stomachic pills, drops, and medicines that perhaps ever were invented, or which are now used in the world,—in all weaknesses, oppressions, flatulencies, cholicky gripings, and distensions of the stomach and bowels, especially when those uneasy, and indeed tormenting complaints proceed from scorbutic, venereal, gouty or bilious humours, fretting, corroding, and irritating the nervous coats of the stomach and bowels;—or from heats, acidities, crudities and indigestions, occasioned by full and foul feeding; excessive drinking of hot and foul wines and liquors; heats and colds, or surfeits; irregular and late hours as to sleep; want of exercise, and perspiration, &c. &c.—In all such cases, the Imperial Pills are constantly found to give immediate relief, and if the person is prudent and temperate, by a regular and gentle perseverance in the use of them—a perfect and a lasting cure will, with a moral certainty, be obtained.

These pills are a composition of the purest parts of the choicest articles of the *Materia Medica*, combined and rendered still more active, by the united influences of air, æther, and magnetism*, according to the true principles of electricity

* Hippocrates, Galen, Celsus, Sir Isaac Newton, Van Helmont, Paracelsus, Descartes, Sydenham, Boyle, Boerhaave, and many others of the greatest philosophers and physicians, ancient and modern, that ever blessed and enlightened the world, *prophecied*, and in all their writings *insisted upon it*, that whenever the practice of physic arrived to a high degree of perfection, or medicines were discovered which would effectually eradicate diseases, inducing health and peace in the body and mind, alleviating the pressures of age, and lengthening human life to the longest possible period, it would be done by attending to the simple, yet divine voice of nature, and by the united influences of the great primary principles or natural agents which I so happily employ for those most important purposes. Animated by the concurring opinions of those great men,—stimulated by the prospects which were opened to my view by those bright luminaries of science!—shocked, too, at the very transcendent, rapid and painful progress of man thro' this world;—and moreover, almost mad at the trifling absurdities

and of the philosophic chemistry, and are constantly acted upon by these powerful and most genial agents for several months in the upper globe, of the pyramidal metal dome of the temple of Health, which globe alone, like each of other three, contains thirty-six gallons, and is of the finest burnished gold.

ties of the ordinary practice in this useful but dangerous art—and at the too feeble—or too harsh effect of most medicines as commonly used,—I was compelled with a certain divine or supernatural energy or impulse, to search for wider and more rational paths, and more effectual means for the prevention and cure of diseases; how far I have succeeded those who are acquainted with my medicines and practice, or who even have read my book, will be able to judge.—I will only say, that according to my abilities, and agreeable to the ideas and directions of those great men, I have studied and endeavoured to unite every affinity that there is between the elements and man:—between the sun, moon and stars, and man;—and in short between man and every thing in the great system of the universe (which affects his body, and thro' that his mind) however remotely connected with his frame. But as the *perfecting* all this vast and most comprehensive system requires a degree of intelligence far—very far superior to what I can pretend to, I trust that God will raise up a succession of men who will carry on and perfect what I have so happily begun.

In the mean time, I respectfully intreat the correspondence of all men of learning, science, and ingenuity; most earnestly beseeching every man and woman in the world, *without exception*, to communicate to me personally, by their friends, or by letter, any thing that they already know, or may hereafter discover, for the cure, alleviation, or prevention of any one disease; or for rendering human existence longer or happier on this earth: and likewise whatever they now know, or may hereafter discover for the improvement or embellishment of religion, philosophy, or the useful arts; especially in metals and minerals. I will be extremely happy to be favoured with the opinions and conjectures of persons of ingenuity, of goodness of heart, or of excentric brilliant imaginations. And as this correspondence will cost each of my friends individually, but a few pence for paying the postages of their letters, while otherwise the aggregate, centring in me, would cost probably several hundred pounds annually; I hope therefore that my liberal, polite, and ingenious correspondents will continue to have the goodness to write to me, POST PAID. Their favours shall as usual be regis-

The Imperial Pills are of so mild and friendly a nature that they are found to agree perfectly well with both sexes and with every age and constitution. They operate first by dissolving all tough, cold phlegm or slime, and other gross, corrupted, bilious and putrid humours, which not only clog and irritate the stomach and bowels, but form a nest and nourishment for those common and most destructive vermin, WORMS—which they effectually kill, evacuate and carry off by stool and urine: after that, by continuing their moderate use as an alterative, without change of diet, confinement, or any irksome restraint whatever, they subdue, eradicate, and expel by stool, urine, and a breathing insensible perspiration, all scorbutic, gouty, rheumatic, venereal, bilious and scrophulous humours, however long they may have lurked and prevailed in the system, preying on, and exhausting the strength and spirits and, undermining and destroying all the springs and principles of life.

Rubbing and exercise are universally allowed to be good for the recovery as well as for the preservation of health. Now these act by exciting the electrical fire in the body which removes obstructions, animates and braces. The Imperial Pills therefore, and the Ætherial Balsam, being filled with the electrical fire, and with the most vivifying particles, promote all the natural and necessary circulations and secretions, and consequently *must* be of the greatest service to those persons, especially to females, who take too little free air and exercise, tho' at the same time they eat and drink very plentifully, and are of a costive or irregular habit. These pills are found exceedingly beneficial in those heats, spasms pains, and uneasinesses in females, occasioned by the *periodical* fulness of their vessels, and from certain other causes: But the good affects in gouty, scorbutic, and rheumatic

tered, and a true account of the success of what they recommend or have discovered, sent to them in whatever part of the world they reside.—Once more for the honour and glory of God!—for the good and happiness of the human species in general, I earnestly invite, and most solemnly exhort every man and woman of worth, goodness and ingenuity, in whatever sphere of life they move, from the Imperial throne to the beggar's hut—to the above mentioned communications or correspondence; and by benefactions of money or lands, or testamentary donations to establish a fund to defray the expences which necessarily attend printing books, and chemical and philosophical processes and investigations—for the advancement of true, vital, and universal religion, for the improvement of science, and the embellishment

eases, and in all eruptions, sores or blotches, however inveterately blended in the blood,—however obstinately confirmed in the constitution—is really astonishing. The dreadful train of sufferings which the miserable patients in the above cases endure, and even the most obstinate rheumatic swellings and weaknesses of the joints, &c. yield very readily to the superior efficacy of these excellent pills;—and they are a diuretic of so soft yet searching a nature, that they generally give very speedy ease in severe fits of the stone and gravel, and by persevering in a proper course of them, they often have been found to cure radically those most painful and most excruciating disorders.

But in all less grievous, tho' abundantly troublesome complaints of the first passages—they are an absolute specific. For they immediately restore lost appetite, and correct all hot, acrid, and sour fermentations in the stomach and bowels, which they so genially cool and invigorate, as to enable them to concoct and extract those fine mild nutritious juices of our food and drink, which nourish the body and gladden the soul. By these means the breath is rendered balmy and sweet; and the complexion clear, fresh and youthful; and all these happy effects are produced insensibly as it were, without (as I said before) confinement, particular regimen in food or drink, or hindrance of business;—their operation, like the nervous ætherial balsam, being so mild and congenial to human nature, that they may be taken under any circumstance, in any climate, or at any season of the year, tho' when taken merely as a preserver of health, the spring and autumn seasons are doubtless the most proper.

The Imperial Pills therefore, while they fortify the stomach and bowels, and purge the blood and lymph from

bellishment of the useful arts;—in the mean time, humane and charitably disposed ladies and gentlemen in and about this Metropolis, may as usual have an annual ticket for three Guineas; which intitles them to have one sick or lame poor person or another, continually on the books, to be cured by the ELECTRICAL ÆTHER, THE NERVOUS ÆTHERIAL BALSAM OR THE IMPERIAL PILLS, assisted when necessary, with electrical and other operations and medicines. Those who take two tickets pay only five guineas, and are entitled to have two servants or poor persons constantly under cure. By this means every human creature in London and its environs, assisted by the affluent may participate of THESE GREAT MEDICINES, and of the benign, healing, and most salutary influences which flow daily from THE TEMPLE OF HEALTH! established in the centre of the Royal Terrace, Adelphi, London!

all morbid humours, and *heterogeneous sharpnesses and viscidities*, they so perfectly eradicate all venereal and scorbutic diseases, that I defy the world to bring me any such case if *at all curable*, but what I will radically, speedily and safely cure by a proper course first of these pills, and afterwards of my ætherial balsam, without the use of one grain of that horrible poison, Mercury. Indeed *than* these medicines, there has been no others as yet discovered, whatever quacks and empyrics may pretend, which so speedily and so completely counteract the deadly effects of Mercury, and other violent medicines, which often so tear, shake, and debilitate the constitution as to make the dear bought cure of the primary complaint, no great blessing to the feeble-*unnerved* patient. This singular and most invaluable quality of the Imperial Pills is ocularly demonstrated to the patient and to all his friends, by instantly stopping the highest salivation, throwing off the pocky or scorbutic virus, &c. by stool, by urine, and by sweat:—and by making the quicksilver run off in globules by stool in quantities nearly proportioned to those that had been unfortunately used. Now the universally *allowed*, and *two well known* effects of Mercury are to dissolve and break down the mass of blood into a sharp, watery putrid gore;—and to tear, deaden, and relax the whole nervous system; but the Imperial Pills carry the Mercury and all venereal and scorbutic humours entirely out of the body, restoring the healthy tone of the stomach, bowels, and solids in general;—and the nervous ætherial balsam very speedily warms, and steadies the cold—quivering—tottering body; restoring the balmy crasis of the blood and juices; sheathing, bracing, and invigorating the dry, shrunk and tremulous nerves; and absolutely cures all seminal weaknesses and debility in both sexes, from whatever causes proceeding, but those especially which arise from ill cured, neglected, or improperly treated or repeated venereal complaints, early imprudencies, irregularities, and all unnatural and inordinate exertions and indulgencies. Let the inventors or proprietors of other medicines which are sent abroad into the world, make a parade of their PATENTS, &c.—For these great medicines I never thought of such securities or sanctions. I am not afraid of any one counterfeiting *them*, tho' I find it has been vainly and ridiculously attempted. The compositions are so curious and complex, and the ingredients so very subtil, that they will not bear to be analyzed by even the most skilful adept in philosophical or pharmaceutical chemistry. I repeat it. The ingredients are too costly and too numerous,—the processes too complex and tedious,—and the apparatus employed in the preparation costs too many
thousand

thousand pounds for most adventurers, even of abilities, in the medical or medicinal line to engage with or even to think of. They are now, I find, bought by some of the most eminent of the faculty, and exhibited in severe dangerous and important cases as their own preparations, and I assure the nobility, gentry, and even the faculty who are desirous of knowing every ingredient in the composition of each, or either of the three medicines, that they need only apply to me to be fully satisfied in every particular which they feel themselves interested in. To know them is to approve of them; and to use them once, is to use and recommend them most cordially for ever. Such is their intrinsic excellency that they will bear every test—even the test—the criterion the firey ordeal of experience in the most confirmed, and most hopeless cases:—for they have been brought to their present high state of perfection by long and deliberate investigations of the real qualities of medicines, by the deepest researches into chemistry, enlightened by the important improvements which have lately been made in natural philosophy; and finally, by the nicest and most assiduous attention to the effects and operations of the medicines themselves, in a most extensive course of private practice in this, as well as in various foreign countries; and the invariable result of their judicious use has been effectually, to prevent, and with certainty to cure most diseases to which mankind are obnoxious,—but especially those which the natives of these islands are liable to at sea or in foreign countries—insomuch that many gentlemen, especially of the army and navy would almost as soon go to sea without provisions, or upon a long journey without money as without a certain stock of these three precious remedies. Indeed, in the hands of people of prudence and good sense, they supersede the need of a travelling physician, or of any other medicine chest—for they are of themselves an apothecary's shop fully adequate to the prevention and cure of most diseases. And so thoroughly convinced am I of the universal salutariness, and superior efficacy of these three great medicines, that in a VERY few years I will probably relinquish the practical part of medicine altogether, but continue to dispense them all over the world, WHILE, for the good of the human species of every nation and clime,—even for the children of those who shall be born a thousand years hence, I will publickly teach medicine and philosophy in academical lectures, and from time to time publish what I am now compiling, viz. a complete System of Prophylactic and Practical Medicine; or, the whole art (without even a shadow of reserve) of preventing and curing diseases. Perhaps, likewise, I may send into the world, a complete and rational Body

of Divinity, or true vital religion; and perhaps, moreover a manual of Human Prudence, and a SIMPLE, yet full and naturally digested code of laws for civil, political, and ecclesiastical government,—submitted with great deference to those, to whom they more immediately, and more properly belong. But to return, I was observing the efficacy of the three great medicines in restoring decayed, consumptive, and worn-out constitutions, or after severe diseases, improper medicines, or hardships and sickness in foreign hot climates. Upon this subject I can scarce say enough. Yet to those who are acquainted with the medicines, every thing that even I *could* say, would be quite unnecessary. What need is there to expatiate on the genial qualities of the sun, which are universally felt, and universally acknowledged?—I will only observe for the information of the world in general, that in all such cases, they moisten, warm, refresh and build up the whole system, with bland, mild, balmy and nutritious juices; and by inducing a free, regular, steady and genial circulation of the blood (*which is the true radical moisture*) spirits, and nervous fluid, or that ætherial invisible principle which actuates the nerves, and which altogether constitute the balmy life of the body; and, finally, by inducing the due and reciprocal action of the solids and fluids on each other; or in other words, that happy *equilibrium*—that peaceful balance! which nature delights in, and constantly endeavours to maintain in the whole visible as well as invisible creation—they produce in the human body that peaceful homogeneous, tranquil state which we call health, and which is doubtless the natural and original state of all created things: for pain, discord and disease, are so very unnatural, that even pain and disease are only a departure from, and imply a possibility of health,—or the attainment of that state which nature pants after, and which man originally possessed. For every species and degree of pleasure, and of bodily and mental happiness which we enjoy in this world, are only the irradiations or emanations of this primary principle, namely, concord or health. This is the GREAT UNITY!—the root and branches—the flowers and the fruits—the sap and the life of mankind! To contrive and adapt, from the harmonious combination of the four elements acting on natural substances of KNOWN EFFICACY, such medicines as could root out disease, discord and strife from the human body, and produce, cultivate and nourish this heavenly unity, hath been my constant study day and night, for many years. How far I have succeeded—is abundantly obvious. Now this unity or health,—this SELF-REMEDY in nature for all her disorders, was the seal with which God im-

pressed

pressed every thing at the creation. And it was THIS in man which was emphatically called, " the IMAGE OF GOD." — This was paradise for man! This was the paradise of the earth, and of all the elements. — But man departing from God, and from the innocence and simplicity in which he was created, brought discord and diseases into his soul and body;—from hence proceeds his short and uncertain existence in this world; from hence flow pain, disease and death; —and from hence, too, perhaps all evil and commotions within and without, in the natural and in the moral world. All fevers, fermentations, jarrings, restlessness, commotions, pains and diseases in the human body, are, therefore proofs of that hidden—constitutional peace and health which it has lost, and necessarily gravitates unto, and endeavours to regain, altho' it knows not the way—nor is it always so happy as to meet with, or follow, a friendly and unerring guide.

That the above medicines, conjunctly, are such a friend — such a guide! no one will doubt who has attended properly to the plain, open and simple description which I have given of them; nor will any one deny the truth of the fact, who has fairly and prudently used them—-even in the most desperate cases.—These great medicines then, will restore health and tranquility—-because they restore in our body, as I have above shewn, that original unity,—balance—-harmony or *equilibrium* which nature delights in, and continually strives to maintain in all her works—-especially in the human body and mind, as being the most perfect and important of all that she has created, or placed on this terraqueous globe!

These, therefore, may justly be esteemed the true and genuine UNIVERSAL MEDICINE! — the boasted and long wished for *Prima Materia!* — *Aurum potable!* or *elixir vite!* of the philosophers, chemists, and physicians of every age since medicine became a science.—In these three medicines, by the wonderful influence of the mighty—-primary—-simple agents upon each other, and upon the simple substances above mentioned, which for so many ages have been found so friendly to man—-is produced and fixed, —a vivifying—-homogene principle which counteracts disease, insures health, and the prolongation of our mortal existence. In the balmy bed of these three medicines, all elementary and intestine strife ceases. Here, the active—-the irresistible powers of air, earth, fire and water blend their seemingly jarring principles, and are at peace. Here with the swiftness of thought, they meet in one common centre. They kiss each other as it were,—-cordially embrace, and are at rest in this paradisaical bed. For be it known (and
however

however paradoxical it may appear, it is nevertheless a certain---sublime, and philosophical truth) that the quickest motion, is the most perfect rest. When a boy whips his top into the briskest motion---it turns about with such exceeding swiftness that it appears perfectly motionless---and he says it is asleep. Would not any thing that could pass from this to the East-Indies and back again in the thousandth part of a moment---be at perfect rest?---could a thought---or any thing that could glance or be shot from your eye in London to the farthest verge---to the most distant point of the globe and back again in the millionth part of the time of a twinkle of your eye,---could it be said to move at all?---Surely not.---When the cause of disease therefore is expelled by these great medicines they INSTANTLY compose all strife. I NEVER swallow any wine, spirits, or malt liquor, strong or weak, mixt nor unmixt, and yet I undergo daily with pleasure, cheerfulness and good health, more fatigue of body and of mind, than perhaps any other man in London;---If, after the business of the day, or when I am forced to be up all night when sent for in great emergencies---I find myself faint and exhausted,---I immediately draw the vapour of the electrical æther with great force into my nostrils---or pour a few tea-spoonfuls of it into a basin of warm water and breathe over it;---and ordering a few new laid eggs to be beat as it were into a thin oil, and then mixed with some sugar and *very* COLD water, I drink it off, and eating a bit of biscuit, or dry bread two days old, I find myself, in a few minutes, perfectly fresh and recruited. But what always astonishes me above measure is, the seemingly miraculous effect of the NERVOUS ÆTHERIAL BALSAM, of which, when I take a tea-spoonful into my mouth, by itself, or upon a bit of sugar, I feel my body refreshed, braced, and strengthened, and my mind enlarged and illuminated, in one moment. It darts its genial ætherial soul with the swiftness of light---or with the inconceivable swiftness above mentioned, through every nerve---vein---artery!---and that too, without ever entering my stomach:---for I never swallow any of it, or any thing spiritous; but when I have held it in my mouth for some time I spit forth the grosser and more inert parts;---or, rather, the saliva which had there accumulated. I desire to repeat, in other words, what I have already expressed; namely, that if thro' extreme bodily fatigue and anxiety, I feel myself as it were cramped in a cold dark room,---in a moment,---by the means of the electrical æther, and nervous ætherial balsam, I find myself saluted as it were by love,---joy and harmony! who in a moment fling open celestial scenes---and smiling, transport me on soft waving wings---with balmy and melodious gales, into the sweet---brilliant,

ant, and flowery palace where they, the handmaids of HAPPINESS, reside!--illuminated with ten thousand lights of virgin wax!--or warmed and gilded with a vernal--a meridian sun! But to descend from the regions of metaphor.

These wonderful and most genial medicines attune the body, and thro' it the mind;—or, rather, the the mind and the body freed from discord and disease, recover, by their own energy, their natural and original tone:—And this happy state attained—every thing which surrounds us appears likewise pleasant, gay and harmonious. Like musical instruments tuned in unison, every chord which is touched, strikes and calls forth, by its own vibratory force alone, a corresponding musical tone from every octave in the other instruments thus invisibly touched. These are facts perfectly well known to philosophers, and to those who have studied music as a science. But to return; I say, that upon the grounds of reason and common sense, it is no wonder that these medicines, when judiciously applied are so efficacious as to remove all disorders that arise from the jarrings and disproportions of the constituent parts or qualities in human bodies—because these medicines are adapted, and accommodate themselves to all, and health ensues in the most easy, simple, and natural manner. The wise and sacred writer says, that the Lord hath created medicines out of the earth, and that he who is wise will not despise them.”—Now as the qualities or virtues of all roots, leaves, flowers, fruits and seeds,—and of every medicinal substance in nature, whether animal, vegetable, or mineral, must undoubtedly reside in some little drops—some exquisitely small particles of ONE *prima materia*! which is the fountain or centre of existence, life and health—and as this fountain—or source— or centre, is to be found alone by the gift of God; or, in other words, by his blessing on the reverential and assiduous labours and investigations of those who search unweariedly into the vast treasures of nature, with the view of promoting the good and happiness of the world, and the honour and glory of God!—Whenever therefore, we can extract and concentrate from the adventitious, gross, or inactive parts—the balmy, simple, homogeneous and vivifying particles of substances truly medicinal, by means of the harmonious combination of the great universal principles of air, æther, magnetism, and electricity, we need look for no other medicines; and I defy any physician to mention an indication in the cure of any disease, whether by altering, attenuating, opening, purifying, sweating, purging, vomiting, passing off by the kidneys; or by taking off spasms and irritations—by bracing and comforting
the

the nerves,—or by strengthening and vivifying the whole system, but may be answered in the completest and most friendly manner, by the judicious modulations and exhibitions of these three great medicines. They will therefore, upon principles perfectly demonstrable, cure all curable diseases, gladden the heart, illuminate the mind, and prolong human existence to the longest possible period. Because this exact mixture of hot and cold, moist and dry, ----this harmonious tempering of the primary vital elements, coalescing like chords in music, must be peace-makers in the strife or disorders of the constituent parts and qualities of man's body;—and because the true quintessence of nature is fire. I don't mean the gross, impure, consuming, culinary fire which we have every day before us in the world: by no means. The fire which I employ in the cure of diseases, and in the preparation of those three great medicines, is the true elementary fire, which has been worshipped as it were by the philosophers of all ages. They *had* glimpses of it; and even its dawn gleaming on their horizon filled them with ideas so vast and sublime! that the herd of the world called them mad enthusiasts. How much greater felicity must *we* enjoy, upon whom the sun of science shines so bright as at this day. How much more may *we* benefit and enlighten the human species! But still, the sun just alluded to, is far---very---very far from having attained its meridian altitude. It even now points, but at six o'clock of a summer morning. Yet how fast—how sweetly—do the buds of every branch of science open!—The birds sing—ALL NATURE REJOICES! But these charming fields—these delightful prospects tempt me to wander too far. I will return. The fire I say which I employ in the cure of diseases, and for the preparation of these great medicines, is the universal living fire which you, my courteous reader—this book, and the chair you sit in and every thing in the universe is full of; and which we can now in a moment extract, and make visible to *all* your five senses. It is the breath of life—the spirit of God!—which he breathed at the creation into man's nostrils, and which gives and maintains life throughout all his other works!—IT IS THE VITAL PRINCIPLE OF GENERATION! the fire which quickens the embryo in the womb!--even the pure fluid, celestial, electrical fire which pervades, purges, and animates ALL NATURE! consuming disease and corruption—attracting and uniting the four elements—without destroying their variety or distinct powers,—because it is itself a composition of them all—the joy of them all—and the great band or material soul of the universe!

THIS

THIS, *then*, is the natural—the celestial quintessence or influences with which those three great medicines are impregnated—and with which they are replete:—even with the harmonious combination of the four elementary qualities in ONE;—and whenever this pure and simple light or concord is received into the body—disease and discord *must* vanish, as the cold and darkness of the night must vanish at the presence of the morning—of the summer's sun!—and I will now conclude this short and very imperfect account of these great medicines with assuring those sick and infirm persons who have not yet had the happiness to partake of their salutary influences,—that they are in their nature and operations, easy and benign,—genial and gentle as a dove—strengthening and exhilarating the soul* and body of those to whom they are thankfully and prudently administered:—whilst at the same time they are as strong and as furious as lions in subduing and evacuating diseases, and every thing that is injurious or unfriendly to good health, or to human existence. But the strength above alluded to, is the strength of a protector—and the fury,—that of love!—because they hurt not the weakest or most delicate, in infancy or in old age:—to the former they are as milk and honey—to the latter, as generous wine, or the smoothest—the sweetest oil!—and to pursue the metaphor, they are in

* Those who *will* have the soul to be IMMATERIAL, will be perhaps highly offended at my bringing it in upon every occasion, head and shoulders with the body. The reason is, because I can no way succeed in separating them. We all know that light, tho' supremely pure, and infinitely subtil—is nevertheless material: and I agree so far with the generality of the world, as to consider the human soul as a substance (or emanation in consequence of the exquisite organization of our body)—so exquisitely—so supremely pure and subtil as to be absolutely invisible and inconceivable to any or all of our senses. I find that the materiality or nature of the soul is *now* a point bitterly disputed by philosophers. For my own part, I profess that I know nothing at all about the matter. I know, however, that it is a point which we have no sort of business with;—and as to *this*, and all other matters which ARE NOT ESSENTIAL to our happiness in this, or in any other state of existence,—and which *cannot possibly be settled* in this world—I think we had better be easy, and not quarrel—wrangle—and disturb one another about such abstruse, metaphysical and I may say, nonsensical matters. Thus I have in three words, written all that I ever intend to write upon this subject.

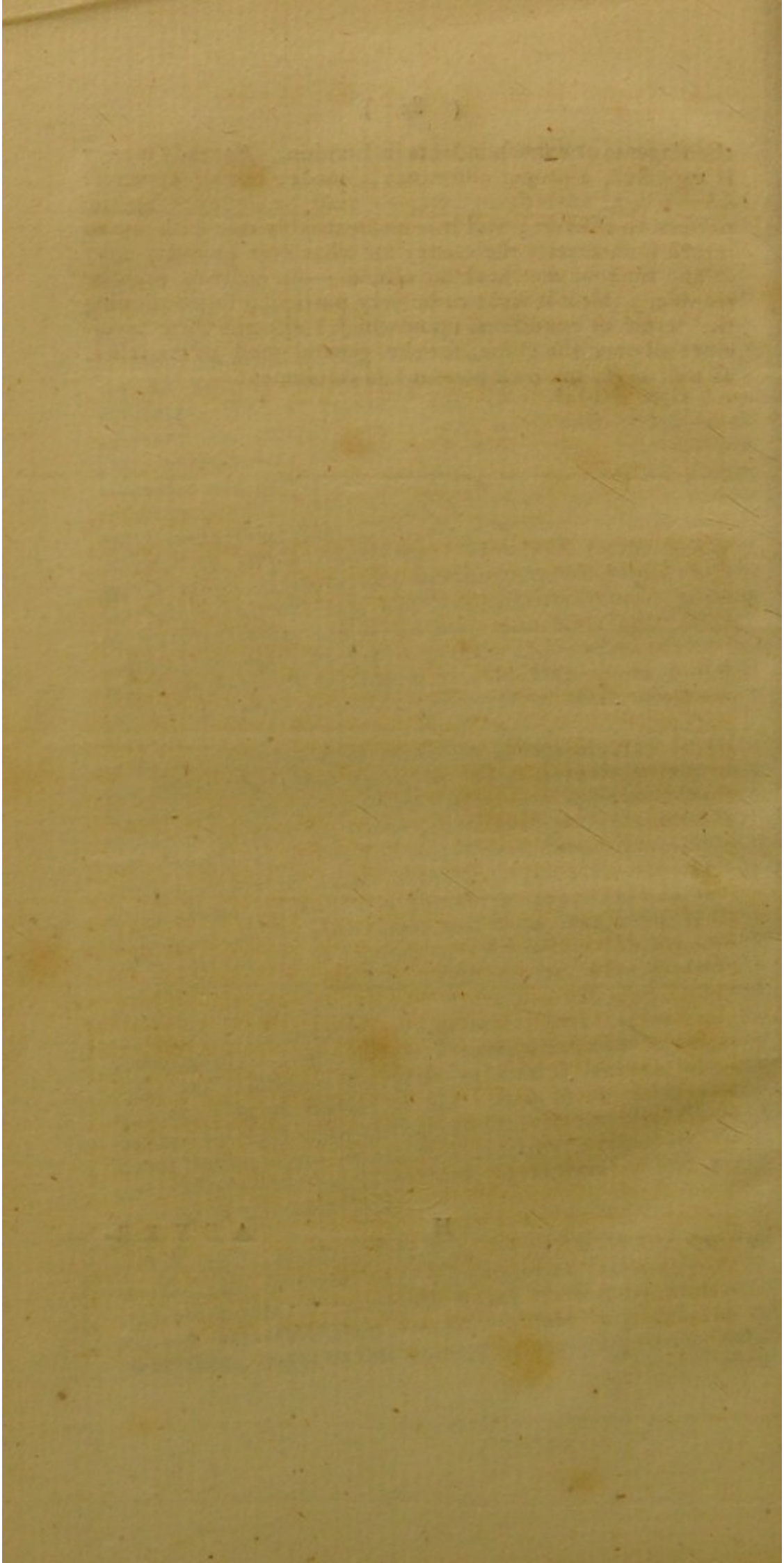
the last stages, of most severe and fatal diseases, what fresh oil is to an expiring lamp.

These great medicines which are sold at no other place in London or Westminster but at my own house, now distinguished and honoured by the title of the TEMPLE OF HEALTH! Adelphi, are carefully put up and secured in strong flint vials:—even the Imperial Pills—because they would immediately lose their virtue if kept in a box—or exposed to the open air. The three medicines are all sold at the same price, viz—in vials of Five Shillings, Half a Guinea, and One Guinea each.—For the conveniency of the navy and army,—of the commanders of East and West-India ships—and of ladies and gentlemen travelling by sea or land, proper assortments of *all the three* medicines are put up in mahogany cabinets of Five, Ten, and Twenty-Five Guineas—with very ample directions. By which means not only much money to physicians, apothecaries, &c. may be saved, but likewise under God, the lives of many hundred persons of worth, fashion and of fortune, who travel into foreign countries—may be yearly preserved,—who, otherwise, might be swept off by diseases in a few days—when absent from their families, and far distant from their affectionate friends.

Proper allowance is made to merchants and captains of ships who buy them in large quantities for sale in foreign countries, In all *fevers* and RELAXATIONS—and in BILIOUS, spasmodic putrid malignant and consumptive complaints, in the East and West-Indies, and in America—they are immediate and absolute specifics. So that any lady or gentleman of sense and liberality, may, *THUS ASSISTED*, become sovereign physicians, and often save not only their own, but the life of a friend or of a fellow creature, when apparently at the point of death—and when given over by even the best physicians. But above all, they are most earnestly recommended to people of weak nerves and relaxed habits—who are particularly susceptible of catching colds and infectious disorders—to those likewise who are apprehensive of strokes of the apoplexy or palsy—and still more, especially to those under sentence of death—I mean those persons who have already been visited by those sudden—dreadful—and merciless harbingers of the awful—the tremendous hour!

* * Any respectable person, *not of the faculty*, in any capital city or town in Great-Britain or Ireland—or in any other part of the world, where these great medicines are not yet established,—and who are very desirous to vend them, ought to lose no time in applying to me, thro' their

their agents or correspondents in London. As ready money is expected, a proper allowance is made; but all expences of carriage, advertizing, &c.—must be defrayed by the persons themselves; and it is an invariable rule with me to return immediately the money for what ever quantity may at any time be sent back as unfold—in order to prevent trouble, I think it right to be very particular in mentioning the terms or conditions upon which I dispense these medicines all over the globe, for the general good of mankind, as well as for my own honour and emolument.



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

SALUS POPULI — SUPREMA LEX EST.

Suavissimum est immanes dolores rescindere!

TEMPLE OF HEALTH!

CENRTE OF THE ROYAL TERRACE,
ADELPHI.

May 15, 1780.

DR. GRAHAM, for the public good, as well as for his own honour and emolument, thinks it his duty to depart from what is called the regular mode, by giving this public and additional notice, which is addressed to THE FRIENDS OF PERSONS APPARENTLY AT THE POINT OF DEATH, and to every individual who labours under any kind of complaint or infirmity, which has resisted the effects of the most powerful medicines, or the skill of the most judicious Apothecary, Surgeon, or Physician.—To such, in whatever station of life, this Advertisement is addressed; but more especially to the charitably disposed Christian—to the affectionate Parent—the dutiful Child—the fond Companion—and the tender—the anxious Friend.

In order to remove *effectually* every unfavourable impression which the jealous or envious insinuations of the faculty or their friends, ALARMED AT DR. G'S UNPRECEDENTED FAME AND SUCCESS, may have created in the minds of those who are unacquainted with Dr. G. and his valuable discoveries and improvements; and to demonstrate to the world at large, the infinite superiority of his peculiar modes of treating diseases, he will continue till the 1st of next January, (1781) to attend at their own home, patients in severe ACUTE diseases, when given over for death by any other, even by the most celebrated Apothecary, Surgeon, or Physician, without any expence whatever, if his endeavours to preserve life, under God! prove intellectual. When restored to health, his gratuity shall as usual, be regulated by the generosity or circumstances of the patient. *No ordinary or trifling case will be attended to:* THE ABOVE IS CONFINED TO THOSE—AND TO THOSE ALONE, WHO ARE THOUGHT TO BE NEAR DEATH IN SEVERE ACUTE DISEASES. Seldom, *very seldom* a day passes, but Dr.

Graham has the blessedness of easing excruciating pain, and of snatching from the grave, one or more sick persons, even when struggling in the agonies of death, and after having been abandoned by very skilful physicians.

Dr. Graham's new and improved methods of curing diseases, as hath been fully shewn in the foregoing pages, consist in herbs, simple medicines, and ætherial essences, rendered more salutary and active by means of the most powerful agents in Nature—viz electricity, vivifying air, music, and magnetism;—or, in other words, by conveying without shock or any sort of uneasiness, into the general system, to the seat of the disease, or only to parts particularly affected, the pure, active, genial, balmy and restorative *effluvia* of medicines—animal, mineral, or vegetable—simply, or combined with the electrical or celestial fire, magnetic *effluvium*, or the primary elementary principles and influences. By these, under God! and by other benign—gentle—yet efficacious means, he assures the Public, (and he defies any one to disprove the truth of the assertion) that NOT ONE PATIENT HAS DIED OF THE MANY HUNDREDS HE HAS BEEN CALLED TO, WHEN AT THE POINT OF DEATH, DURING HIS PRACTICE FOR THE LAST SEVEN MONTHS: and notwithstanding the severity of the weather for the last half year, and the great multitudes who are brought, or who attend daily at his house—NOT ONE HATH DIED IN THE WHOLE CIRCUIT OF HIS PRACTICE, either at home or abroad, one Gentlewoman *only* excepted, who was brought to him in the very last stage of a consumption, with ulcerated lungs, and an exhausted emaciated body: to whose respectable husband and brother, P. Graham wrote the first day he saw her, that it was absolutely impossible to save her life, but that as it was at their earnest desire, he would do all in his power to give her ease: and even *that* lady, emaciated as she was, he had the satisfaction of keeping alive more than four months, to the astonishment of all her friends and acquaintance;—so surprising indeed were the good effects of his medicines, &c. that for a few weeks, every bad symptom was so much abated and removed, that the lady herself, and every one of her friends were flattered with the hopes of a perfect recovery. This is mentioned as the highest honour to Dr. Graham, to shew the amazing good effects of his medicines and methods, especially of his electrical æther, and nervous ætherial balsam, even in the worst and most fatal of all cases—the last stage of a hectic and pulmonary consumption. The above success in full seven months practice in this Great Metropolis, is an honour which few other Physicians can boast—a pleasure which very few have experienced.

experienced. It is a degree of success, equally astonishing and unprecepted, especially as it is well known that for several years past, he has seldom less than an hundred patients every day under his care, and often even *double* that number.—The fame and emoluments which Dr. Graham is honoured with, have long since placed him in a sphere which is an object of envy to the illiberal part of the faculty—but which envy has not been able to remove him from.—The cases in which Dr. Graham, and his three GREAT medicines have been the most remarkably successful in curing, are the following:—viz. Violently dangerous fevers, particularly scarlet, putrid, and nervous ones. Excruciating pain and imminent danger from the gout—apoplexy, putrid ulcerated throats—stone or gravel—inflammations of the brain, lungs, bowels or bladder,—Obstinate and confirmed venereal complaints, from repeated infections, and irregularities, or from having been neglected, trifled with, or improperly treated with mercury, severe purging, &c. Total suppressions of urine, too; immediately dangerous FEMALE COMPLAINTS. Fits, spasms, and convulsions, especially in children and young people. The small-pox—mortifications—nervous and consumptive weaknesses.—Immoderate fluxes.—Severe fits of coughing, suffocation, or asthma. Acute, bilious and other obstructions. The dropsy, recent strokes of the palsy, &c.—In those, and in most other diseases, particularly in glandular and white swellings—complicated rheumatisms, obstinate scurvies, in blindness, and in deafness too, and in most of the disorders of those most precious and most delicate organs, the eye and ear—his medicines and applications produce the most amazing good effects. They open obstructions, promote a due and regular circulation of the blood and spirits—which they sweeten, purify, enrich and animate, nourishing, bracing, and coiling up the nervous system when weakened and relaxed—overcoming every degree of putrefaction—recruiting decayed strength—and generally acting on an exhausted body, as has been before observed, like fresh oil poured into an expiring lamp.—After all, however, Dr. Graham, is far from pretending to work miracles or impossibilities, either in his private practice, or with his three Public Medicines. No: He is abundantly sensible of the impossibility of curing many diseases in their advanced and confirmed stages; and of the fallibility and uncertainty of all sublunary things;—all that he contends for is, that his methods of treating diseases are far more rational, than those in general employed by any other physician in the world—and that he often succeeds in curing effectually and lastingly,

Tastingly, by his peculiar art, or with those three medicines, diseases internal and external, when the most celebrated surgeons and physicians—and even when the more friendly powers of regimen, exercise, and the best mineral waters have failed.

So amazingly has his business increased, that he has *now* found it necessary, from motives of humanity, to appropriate SIX hours every day, for the reception of such sick and lame persons as cannot afford to give fees for advice; and that they are now admitted daily, Sundays not excepted, from six till ten o'clock in the morning, and from six till eight at night, to whom advice and all necessary medico-electrical operations, &c. are administered *gratis*, in rotation, according to priority of arrival, without respect of persons, paying the Apothecary for such medicines only (if any) as their respective cases require. But, as the greatest hindrances have arisen from multitudes crowding into the Temple of Health! under the pretence of attending sick friends, but merely to gratify their curiosity, by staring at the apparatus, which is indeed *infinitely* more powerful, safer, more magnificent, and more effectual than any thing else of the kind without exception in the world—filling ten rooms, and having cost many thousand pounds.* To obviate therefore in future those inconveniences and impertinences, and that as many diseased persons as possible may partake of the salutary effects of this GRAND SYSTEM OF HEALING! No person whatever will be admitted in the hours above mentioned without a Subscriber's Ticket, or a Ticket, which must be had of the Porter, price Half a Crown. This is required only at the first consultation, for Dr. Graham on receiving it, gives the patient another Ticket gratis, which admits him during the whole course of the cure. No sort of objection however is made to *one* friend attending each patient.

The Nobility, Gentry, and Others, who apply through the day, viz. from ten till six, must pay a Guinea the first consultation, and Half a Guinea every time after. No persons whomsoever, even Personages of the first rank, need expect to be attended at their own houses, unless confined to bed by sickness, or to their room through extreme weakness; and from those whom he attends at their own houses, Two Guineas each visit is expected. Dr. Graham, for reasons of the highest importance to the public as well as to himself, and which

* Dr. Graham gives notice, that after the 1st of next October, no one, *except patients*, will be admitted to inspect the Apparatus, without an Admission Ticket, price Half a Guinea.

he has explained at length, at the beginning of this book, has a chymical laboratory, and a great medicinal cabinet in his own house, and in the above fixed fees either at home or abroad, every expence attending his advice, medicines, applications, operations, and influences are included—a few tedious, complex, and expensive operations in the Great Apollo apartment only excepted.* But if the case is an ACUTE one, and the patient given over by the faculty, his attendance at the patient's house, and even his medicines will be attended with no expence whatever—when his endeavours to save life, prove ineffectual.

Before he concludes this Address, it may not be amiss to repeat in a few words, what he already has observed in the body of this work, on the dangerous and even fatal effects which may be produced by so mighty an agent in the hands of ignorant and rash people. So very powerful an agent as electricity cannot be indifferent when applied to the human body; it must do considerable good or considerable harm; striking instances of both have repeatedly fallen under Dr. Graham's observation. He trembles with apprehension for his fellow creatures, when he sees in almost every street in this great metropolis, a barber—a surgeon—a tooth-drawer an apothecary, or a common mechanic turned electrical operator. How dangerous!—how ridiculous! must it be in most cases to venture so curious—so complex and so delicate a machine as the human body, and that too, even when diseased, into such hands to be shook, torn, and convulsed with the ignorant and improper application of this awful element!

For his own part, he has been taught by reason, and by the most attentive observations in innumerable experiments on almost every substance in nature, and in a course of practice in the cure of diseases, far more extensive than that of perhaps any other man in the world, he has been taught that all violence is hurtful;—that electrical shocks ought seldom to be given; that partial frictions, sparks, brushings, with rich medicinal substances charged with electricity, or gently pervading the whole system with a copious tide of that celestial fire, fully impregnated with the purest, most subtile, and balmiest parts of medicines, which are extracted by, and flow softly into the blood and nervous system, with the electrical fluid, or restorative

* In cases where electricity or attendance are not necessary, and medicines are required to be taken at home, or when any are sent into the country, if they are furnished and prepared by Dr. Graham's Chymist or Apothecary, they must be paid for separately.

ætherial essences. In those cases where shocks are absolutely necessary, instead of charging bottles lined with tin foil, or other gross, impure, and perhaps arsenical metals, his jars are filled with loadstones, sulphur, quick-silver, and with the mildest yet most active medicinal substances from the animal, mineral, or vegetable kingdoms:—these are charged with this celestial fire, and the powerful and salutary *effluvia* of antimony, aromatic oils, Peruvian bark, castor, camphire, musk, ambergrease, and the influences of electricity, air, æther, medicines and magnetism, thus combined, and positively charged with the pure electrical fire, or magnetic effluvia, are made to pass through the whole or any particular part of the patient's body, giving what is called the shock. But, as he said before, he generally prefers the *effluvia* of these genial, aromatic, balsamic, antispasmodic substances, or the *effluvia* of magnetic, aerial or ætherial essences, passing silently into the body, or confined to the seat or cause of the disease, while the spasmodic tensions, and stiffnesses are relaxed,—or the relaxed and debilitated tone of the nerves or muscular fibres, braced up, or invigorated, as the case or constitution requires, with the above, and with properly adapted musical vibrations, &c.

N. B. This book is sold likewise, price, unbound, 3s. 6d. at the TEMPLE in the Adelphi; but as the sale of it is no sort of object, Dr. Graham has given orders for his Porter to return the money to those who having read the book, chuse to return it. But this is not meant to extend to those books which have been given away, or to those sold by the Bookfellers.

* * * Dr. Graham makes it an invariable rule to reject the incurable,—and to inform every patient, or their friends, at first sight, whether a perfect cure, or what degree of relief may be expected.

☞ Lest it should be thought that Dr. Graham uses electricity in ALL cases, he desires to inform the public, that many of his greatest and most extraordinary cures have been done entirely without the assistance of electricity.

Æquè pauperibus prodest, locupletibus æquè,

Æquè neglectum pueris—senibusque nocebit.

HOR.









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