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A

CONFIDENTIAL COMMUNICATION

OF THE

ENEMY OF HUMAN DISEASES.

FOR THE SERVICE OF THE AFFLICTED APPLYING TO HIM: FOR WHOM ALONE IS INTENDED THIS SUPPLEMENTARY REFLECTION CONCERNING THE CAUSE OF HUMAN MISERIES, AND THE PREVALENT INFIRMITIES OF THEIR MINDS AND BODIES. TO WHICH IS PREFIXED VARIOUS VINDICATIONS AND DETECTIONS.

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ASCRIBED BY HIM

To inattention in the choice of their foods; The tendency of the same, and their undeniable influence on the human system. The particular distinction of solid and liquid aliments in the body; their peculiar purposes, and the blood affection of the human body; its preciousness, and the caution that every one ought to have, not to part with such a precious liquor; and sincere cautions not to listen to insidious advice, that would tend to bereave them of the soul of their lives.—And a Succinct Narration of the bombastic and frantic enthusiasm of the luminous brain at the glorious discovery of the blood-impetuous circulation.—The great strife that has taken place at the memorable event, among the most notorious members of the sacred Physical Cabala; their admirable doctrines and remarkable versions concerning the prolific sanguification of the foods into the blood permanent transformation.

By SYLVAN, *Enemy to Human Diseases.*



He whose will, wisdom creates for a purpose,
To whom, when He please his secret can disclose.
Towards the one shewing to have such a favour,
Spite ought to be dumb, or scoff'd for its clamour.

PRINTED FOR THE AUTHOR.

1815.

ADVERTISEMENT.



THE generality of the inhabitants of this world, exhibit an assemblage of beings busily engaged in their occupations by motives of personal interest. Like the rest of mankind, those who devote themselves to literary productions, have in view, for the main objects of their pursuits, the hope of reaping fame or riches. In the scientific career, the eager pursuers are commonly guided by the expectation of acquiring renown and wealth. But in this instance, it must be declared provisionally, that the real motive of this writing, differing from the common rule, must be attributed, instead of panting after gain or celebrity, to the hope of being useful to those who are the only objects of the undertaking. Therefore on this occasion, stimulated by necessity, and the expectation of doing good—this candid declaration must serve to inform those who are the principal objects of this communication, whose welfare is the main object in contemplation, that if eagerness of fulfilling a duty, and of being of service, compels to have recourse to hurrying means in its execution, the attempt must compel those who are the chief cause of it, to

make some allowance for the unavoidable defects of a work, that is entirely intended to serve their interest. And moreover they must be induced to excuse the faults that cannot be prevented, if they present to themselves the difficulty of the subject treated therein, and the little time that the author has to digest his matters, and to deliver his reflections in a regular manner. To succeed in such a serious undertaking, it must be observed, that in all times the generality of writers and commentators, have received advice and help from each other to enlighten their minds, and that they are in their pursuit, governed by numerous predecessors, and cotemporaries, and that borrowing of one another sentiments and reflections upon any matter, with such effectual assistance, notwithstanding the usual declaration of an original work. To be confirmed of the truth, having recourse to close examination, we soon find a new composition to be but a mere compound of various selections and multiplied compilations, or plain servile imitations and obvious plagiaries. But to decide of the matter, if void of competency, in order to demonstrate if there is any accuracy in the assertion, among the number of those who have given their candid opinion on this subject, on that head we have to refer to some competent authority.

“ Were all books reduced to their quintessence many a bulky author would make his appearance in a penny paper: there would be scarce any such thing in nature as a Folio: the works of an age, would be contained on a few shelves; not to mention millions of volumes that would be utterly annihilated.”—*Addison's Spectator*, No. 124.

By the tenor of this quotation, we have corroborated the assertion made, that whatever subjects the literary compositions have treated upon, the writers have had the assistance of others, and that they have at their disposal, commonly a voluminous bulk of the same nature, which they pithy sarcastic term copies of copyists, and plagiaries of former plagiarians. The mentioning of his opinion, at this time, is only for the purpose of declaring, that destitute of either predecessors, or contemporary assistance, it cannot be said, that any thing has been copied from them, and that one can have imitated or bereaved them of their genius,

and that on this occasion, to impart reflections on any matter, one is obliged to make the candid avowal, that he has had recourse only to the advice, and lessons received at the school of experience. And with regard to this disinterested proceeding, he has had, in no time, any practitioner to imitate, or to copy their pursuits. It must be declared, to prevent wondering that its originality is due to the instruction and imperious dictate of nature. Therefore, making this authentical declaration, that, in all respects, destitute of any other help and advice, but in the present time such a contemned master, as the one given natural lessons. Obedient to his dictatorial commands, none must be surprised, if in this juncture, one is obliged again to evince a noted hurriness in performing the order of such a potent ruler. Therefore by this new composition, the performance must serve to inform of the anxiety which the author still has to obey the orders of his guiding patron, and if his over-bearing injunction is but to compel a punctual heart to follow his own impulse, as a direct agent of the urging laws of nature. The doing of one's duty must apprize those who are the main object of it, to consider this work as a proof of the anxiety that the author has to serve the cause of their own affliction. Consequently, they must remember, that what is the effusion of solicitude and the produce of sensibility, is intended only for the use of those who are endowed with tender feeling and sympathy for their own fellowcreatures' distress; and whose hearts can lament at others' adversity, are those only who ought to be entrusted to peruse this desposite of human infirmities. Therefore, in this new pledge of the anxiety of the author, for the welfare, health and happiness, of the diseased, in the perusing this last plight, calculated for their own good, and to contribute to open their eyes concerning the extensive wisdom and capacity of those in the hands of whom they entrust their lives and property, in expectation of being assuaged of their pain, and to have their lives protracted, they must not forget, that this writing, detecting the truth, is a work of private concern, and consequently not intended for general publication, the composition being the one of an heart, in the performing his incumbent duty that is labouring in the undertaking under multiplied disadvantages, of which the first one must be computed, the want of

time. To demonstrate it, having to commit to writing, and to impart the result of reflections made by long and studious experience, and that on the most important subjects that can occupy the human understanding. The afflicted, for whose service the work is intended, in the reading of it, must not forget, that it is done partly after the weariness and irksome labours of the day, and that but a few hours could have been employed in the pursuit, and those generally which are destined for usual rest, and to serve to the repose of others. Aware of the truth if the necessity in this circumstance urges to yield to its irresistible law, it must induce the perusers to be moderate in their censure of this new work, done without pretension, and not destined to be submitted to the scholastic inspection of infatuated pedantry, or to be criticised by insipid cavilling logical purist. And moreover, they must remind themselves, that what has no other purpose but to serve the general interest, is not destined to be submitted to the view of satirical detractors, or any invidious professors, or any of a cast belonging to a science only useful in the world; but for the liberal practitioner, which methodical and regular learning in this modern happy age, and the one of health and longevity, the knowledge thereof is only remarkable for the promoting of widows and orphans, and exhibiting daily the festival of funeral solemnities. But above all it must be remembered upon this subject, and any other of the like nature, that having a great deal to say, and a great deal to do, and a very little time to spare to revise, to correct, and even to read twice over what has been wrote, this candid revelation must apprise the panting after criticism, and the unerrable expert and all faultless faultfinders, that provisionally in this occurrence, rude draughts, and incongruous sketches, and unintelligible canvass, must be first given and received, until more at leisure one may be enabled at some future day to give finished pictures.

PREFACE,

AND

VARIOUS VINDICATIONS.

REFERRING to the most ostensible information, if the sentiment had not been implanted in men by their all wise **M**aker, and likewise if they had not received from him the peremptory injunction of doing good to each other ; to receive this angelical and sublime instruction, it is an incontrovertible truth, that to enlighten men in the exercise of their duty, if making use to know it of their rational faculties to examine, it is undeniable, that the human species should find lessons of charity, given to them in the most minute and imperceptible products of the material world, by conspicuously displaying on the surface of this globe palpable proofs and innumerable plights of universal benevolence. Hence if for the rational species to be charitable to each other, is the particular instruction received generally from the omnific procreator ; the performance then of such a noted incumbency ought to prevent the wondering of its fulfilment ; if only reflecting, that in the practice of doing good, when besides the yielding to the impulsion which ought to be the innate one of the human heart, the action of charity done by

them, is but the fulfilling of their own Maker's command. Therefore, every thing upon earth ought to conspire to instruct mankind, that are living upon it, in the express purpose of contributing to the welfare of their own fellow mortal's existence. From whence one must infer that fulfilling this peremptory duty, is but to be obedient to the heavenly injunction. And, if it is undeniable, that charity ought to be the dictate of nature, it is plainly indicating it to be the implicit will and law of the universal Legislator. But as those supernal instructions are not sufficient to instruct of the real motives of those, who demonstrate to be conscious of their duty and prevent malicious discreditors, and interested views, influenced by spite from reflecting odium on the generous actions, that a perverted selfish heart cannot imitate, one must be compelled in this occurrence to make new dissertation concerning the disinterested employment of offering relief to the helpless, afflicted human race upon earth, whose increasing distress, by an unexplainable fatality, seems to be delivered up in their life for the express purpose of being tormented and destroyed in various manners, and that by their own species. And to be obliged until death, to strive against incalculable infirmities, and manifold diseases, and also by the sinister results of detrimental expedients, and mortiferous remedies. Then to acquit the obligation imposed upon any human being come into the world, to those venerable, escaped fragments of the benign hands of modern, regular knowledge, palpably evincing a superlative capacity. Some space of time having elapsed, since assistance has been offered to those whose vital faculties were strong enough to go with success through the renovating process, and the beneficent operation of the prevailing god, Mercury's benediction. But by this prolific grace bearing with them unequivocal specimens of the incorporation of the divine metallic specific, and the marvellous prowess, peculiar to the luminous penetration of the present auspicious polar stars of human life. Not in possession of the ineffable instruction and expedient of those regular pedagogues and unauthorised, consequently to attribute to personal sagacity the effect of beneficent remedies, one is obliged to declare provisionally, that if the liberal pursuit of offering relief to the suffering human race, has proved in many instances, to be attended with

success, the efficacious operation must be attributed to the bountiful wisdom of the provident and omnific creator of terrestrial productions, for which inappreciable virtues, thanks and glory must be returned by the pious, alleviated and true believer in the sublime resources of the universal Creator of all things. Such is the impression that those, who are not purblind by self-conceit, must have of the effects produced by the virtues of the remedies belonging to the liberal, and omniscient Author of nature. Not endued with presumption of personal merit, one is constrained to mention it for the purpose of preventing making any mistake, concerning the extraordinary virtues of the universal dispensator's efficacious remedies. Not believing their exquisite effects due to particular ability, the relating of them is only in the view, to have bestowed on the legitimate proprietor, the encomium belonging to his universal beneficence. But to those, who may have had chance by their own experience, to judge of the infinite goodness of the common dispensator, by the effect of his genuine remedies, if themselves evincing an uncontrovertible demonstration of the divine capacity in the terrestrial specific of the heavenly healer, it must serve plausibly to convince the true believer of the bountiful provident solicitude of the universal Father for his promiscuous, innumerable children.

Notwithstanding the most palpable indication of the unappreciable effects proceeding from such an inexhaustless source, that those, who could but refer to their own experience on the subject to assert the truth, the judicious, impartial in the declaration of it, must have had the conviction, that their veracity had to contend, in the occasion with pertinacious and numerous wranglers and incurable disbelievers, controvertists, and that in the defending the efficacious property and natural production of the one, from whom having the pretence to be faithful worshippers of the omnipotent wisdom, they do not scruple to commit blasphemy by insulting his creation in their specifical virtues and to give vent to their controverting inclination, without being willing to examine, by themselves, the fact, before they indulge themselves by detracting an insulting individual in possession of hidden mystery unknown to any others, and they are uncautious, satiating their malice in the occasion, that they reflect disgrace on the omnificent Father's solicitude, and rich-

cule the undeniable wisdom of his expedient. But on such an important matter as the one of those, who evince to be in possession of precious specific, so little worthy to be taken notice of, in the modern time of notorious knowledge, refusing even to receive the testimony of evidence, before condemning. On such inconceivable indifference, and lamentable apathy, the afflicted and affected observers have the full conviction that they are not living in the happy age of human preservation, and consequently that what has any tendency to protect human life, is not by them deemed to deserve the attention of the generality of mankind. Not expecting to reform the prevailing destroying mode, and still less not contesting to any body the right of the privilege, that they have in indulging themselves in their mortiferous fancy, experience on the subject, more than any thing that could be said, having demonstrated, beyond the power of denial, that the want of life, and also of existing without pain and diseases, is not the first object of the general anxiety of the present human race, convincing to have precious objects to run after, of greater importance.

With those who have also been victims by different means, of the little interest that they set to their lives, we are obliged to make some disquisition on the real advantage that mankind can receive by offering relief to enervated, emaciated, and mutilated beings, caused by the fatal consequences of their offensive diet, and moreover by the application afterward to repair their uncautiousness to more noxious and direful remedies. With those beings unaware of the detrimental consequences of make use of an unsalubrious diet, we must definitely determine the great benefit that themselves and the generality of mankind can receive from persisting in the attempt of trying to assuage their pain and manifold diseases, until the vital faculties are entirely exhausted, and that without giving them explicit warning of the cause of their dangerous maladies, and of the perniciousness for them to believe and apply to deadly remedies, more fatal to their bodies than even their baneful diseases. Expecting that the answer would be that no great advantage could be received by them, and by the world in general, in attempting their alleviation, without candidly giving them the full detection of the cause of their pain and diseases, in their concomitant conse-

quences. Their answer being conformed to the natural expectation one must have of their ideas on the subject, then one must be justified in having already imparted the result of experience, based on sedulous study, concerning the pernicious tendency of various articles inconsiderately made use of by the generality of mankind. On this occasion, stimulated by the same principle of expecting to have promoted the good that ought to produce the extending more explicitly the result of experience on such interesting subjects, for those who have the wish of being more particularly advised concerning the cause of their misery, due to their having used many articles detrimental to the human body. Therefore, in order to give more complete reflection on those important matters, having yielded to a pressing necessity, a supplementary addition was deemed indispensable, for the purpose of giving more explanation concerning the motives that have compelled a prescription of the dietical abstinence. Notwithstanding the favourable chance again that this new printed work can give to malevolence, selfish interest, and insidious contrivance, taking this opportunity to have urged in the world the malicious reports of lucrative pursuits, and pertinently argue of the considerable fortune that shall be made by it. Although one must confess that such perfidious rumour is not very agreeable to disinterested views, one might be affected by it, if experience had not in all times demonstrated that a heinous disposition, malice, and all the inveterated enemies to human welfare must find always some pretext to villify those who devote themselves to the cause of common good, and that in the doing of it, for invidious minds is an unpardonable crime and sin to the opponent of human happiness. And it would prove to have very little fortitude, then to be much mortified by the event that cannot be prevented, and in the occasion without reply one might leave the perfidious detractors, and contentious reporters to indulge themselves in the fancy of their natural qualities, if one could suppose every body to be of their opinion; but on this occasion, as every one is induced to believe that the generality of mankind are not endowed with the detracting propensity, and that some among them, friends of truth, might be desirous to know the reality of the matter, and be intimated with the species of fortune, that can be made by

the trying to alleviate human misery in the manner done till now. Therefore, to those who are uninfluenced by such insidious as those which are so artfully spread in the intention of degrading the gratuitous distribution, to those who receive it, and are the profluent source from which flows the pretended fortune, must be related the fact concerning the prosperity that can be obtained by trying to alleviate their complicated misery. On that head, it cannot be denied, that the leaving them in the impression and influenced by the insidious assertion of malice and detraction, rumouring that great gain is made by them, is a very unpleasant idea to leave them in; for the one who so zealously and palpably demonstrates his disinterestedness, and, so long for their own advantage, has been spending (not to say wasting) his life and wealth in the pursuit of trying to diminish human affliction. But to explain to them the cause of such absurd reports, captiously made at the expense of truth, one may clearly perceive that the cavilous author have it to spread, and calculated for the purpose of attenuating the impression that the charitable, alleviating distribution ought to produce and the odium it undeniably ought to reflect on the interested friend of human misery, and on the pretended civilized race, in tolerating the odious traffic, by which unnatural principle, rational creatures must have a persuasion that the receiving fees and rewards to alleviate their own fellow-creatures' infirmities, by them must be considered as the most flagrant proofs of human depravity and ignorance on one side, and on the other unaccountable credulity, by which unexplainable cause thinking beings must have concerning its effect the most conspicuous token of the celestial wrath. Therefore, not wishing to be suspected of being a passive instrument of the divine anger, one must not be surprised, if evincing anxiety to dispel the injurious reports of making gain by human misery, and being on that topic, and on the one of making a fortune by human affliction, notwithstanding that a greater improbability (not to say absurdity) cannot be urged to convince of the reality and accuracy of the assertion.

We have to digress briefly, on the manner that fortune can be made in the pursuit of giving relief to the afflicted. Although for impartial and intelligent beings, the vindication

might be deemed useless, as the general human foible is to judge of others' propensity by their own inclination, and that it is an undeniable truth, that in this age of speculation the main object of all speculators is gain, and that the refined metallic species are the only foeless objects upon earth, and that they are the one of veneration of all pursuits and worship. But not belonging to the predominant corporation, notwithstanding all the endeavours of the sectaries to make believe it, one must make the confession of it, for the purpose of preserving the free gratis distribution from being suspected and disgraced of being guided by interested motives. And for the purpose of informing of it, it must be said, that, to avoid the villifying suspicion for a number of years, the applicants for assistance to their diseases, when their number was too considerable to receive their complaints verbally, to give it by writing, they only had one cent to give to the one who had the charge to write labels, informing of the nature of the complaints of those who made application. And to prevent any mistake on the matter, and also any one of being ignorant of the fixed price, a bill with large letters was stuck up on the wall, to acquaint every one of what they had to pay, and advising them not to deviate from this common rule. By such precautions and the moderate price of the charge, one ought to have presumed, that the measure was sufficient to save the free agent of beneficent distribution from being suspected of any concern in such a profitable employment. But experience has proved the contrary, and the mistake, and that for the advocates of fortune all means are good, having rumoured and positively asserted that the gratuitous distributor had a share in such an enormous profit. But on such ridiculous assertion, there ought to be no other vindication but the one of contempt, if one was not forced, in this occurrence, to mention part of the means that contumacious detraction every where artfully has recourse, for the purpose of villifying the benevolent distribution, and the dexterity that its implacable enemies constantly have shown to blacken the principles of the one who is the disinterested distributor of it. And as another proof of the veracity and the ingenious allegation of the fortune-makers, the next one must be cited, as insignificant and as contemptible as its relation shall appear to be. No means being

neglected by the fortune zealots, to increase the riches of the one whom they want to make wealthy in spite of his teeth, by speculation, the one of the selling of the phials has been urged by them also, as one of the most lucrative branches of business, effectually supporting the charitable distribution. To be confirmed in the opinion, one is obliged so reveal that in every place where the distribution was made to prevent any one from being overcharged, when they were want of phials, an agreement generally has been made with those who had the charge of selling them, at a moderate rate, and the condition was not to exceed the benefit, that could reasonably compensate their trouble. And the profit that has been allowed them from the first cost was not above two cents or two cents and a half on each phial, or thereabouts. Those who had the charge of selling them received the information besides, that if they were found not willing to keep to the price, some would be sold by some others at the first cost. And moreover, to convince of the great advantage that one had by such a profitable commerce to prevent the applicants from paying them too high, on account of the circumstances, the one who is urged to have made great gain upon the profitable article, when it was found scarce in the place, to obviate it from distant parts, those who had the charge of selling the said vessels, were supplied and with no other condition, but the one of paying the amount of the first cost after they had affected the sale, and besides when they had not finished the quantity they had received, the remainder was taken from them at the first price, to prevent from being exposed to any loss. To demonstrate also that the distributor of the beneficent liquid, did not wish to have himself thought to have any interest in the business, no phial was suffered to be sold in the house where the generous distribution was made. Having taken all this precaution, one ought to have thought also not to have been suspected of having any direct or indirect interest in such considerable business. On that score experience has also proved the contrary of the expectation, and that all the precaution was taken in vain, to prevent the charitable distribution from being disgraced by the assertion made that it had a share in the profit of the great speculation. But as according to the present mode of human doctrine, nothing can be done without gain, and, that the one made by the selling of those

phials is veraciously computed to be one of the supporters of the gratuitous pursuit, and that to pretend to persuade of the contrary selfishness, spite of the disinterested views guiding the proceeding should be useless, obstinately insisting always that every thing must be done for profit; therefore we must proceed to the great one, that undeniably must be made by selling the aforesaid articles, and to sum up the great benefit issuing from the prosperous traffic, if the gain-makers and positive asserters had taken the trouble to make inquiry of those, who had the lucrative business in hand, they would have received correct information on the matter. Therefore we are obliged to give some idea of the great advantage those have received who have supplied with phials the destitute of them. And as one must presume that all those who made application were not in want of the articles, making use of the knowledge one must have concerning the demand of it, one is authorized to establish the average of the number sold every day in prosperous times from eighteen to twenty-four, and that one may pledge one's self that the computation, if made without exaggeration or diminution of the truth. Then at the rate of two or three cents upon each phial, the considerable profit derived from the lucrative sale, must have amounted to the exorbitant sum of thirty to fifty cents per day; such is the great gain to be divided by the half, that the gainful society could partake, and the enormous resources by which those of the helpless distressed are afforded to receive beneficent assistance.—But as there should be no end to the relating of the insidious report, being in circulation concerning the profitable employment attending the gratuitous pursuit, notwithstanding their contemptuous nature. Speaking to those who only must know the fact, and be candidly informed, that with regard to the gratuitous distribution, the compassionating to their helpless state of distress, is the only stimulating motives guiding the undertaking; and as to the advantage expected from it, the success is the only reward—Notwithstanding the contrary assertion made by supercilious jugglers, aiming at nothing but to villify the benevolent pursuit. To vindicate its disinterested intention altho' one may appear to be too loquacious, but wanting to have the truth detected, one is obliged like-

wise to mention some other articles by which the dexterous fortune makers pretend that great gain can be made. For the relating of them, one must say, that solely occupied for the general good, the preventing the diseases of mankind, as it is said is above the curing of them, by experience, and study, having discovered that great number of disorders proceed from the mouth not being kept in a salubrious state. Therefore, to obviate the danger resulting from the neglect, and to prevent any one from exposing themselves to the pernicious result proceeding from the want of attention in keeping in good order the precious and indispensable instruments preparing the aliments for digestion; which advantage besides personal cleanliness, as the one of preserving the finest ornaments of human nature. Therefore, to enable any one to preserve and clean those precious tools, and keep them in good order, an efficacious specific was of an indispensable necessity. Then as fruits of sedulous researches an odontotrimma, or tooth-powder was prepared whose particular properties were calculated to whiten the teeth, prevent them from decay and from acheing; and besides it has the quality to save the gums from being exposed to scorbutic affection. And to engage any one, anxious to keep in a salubrious state the organ of speaking, and its receptacle, or the gums, and preserve the mastigating or chewing partner in their intended and natural state. For this purpose, the specific, or tooth-powder, has been offered for the purpose, if not gratis, which would be unpredictable on the account of the expenses, to establish such article, at least the low rate to which it was fixed; the moderation of the price, not being hardly one fourth of the common price of such kind of powder, was to convince that it was in order to induce any one to think that there was no interest, but the one of their own good, and that no means were neglected for the purpose of being useful to those, who had anxiety to do as much good to themselves as the one to whom they applied, wanted himself to do. Upon such trifling articles that nobody was obliged to purchase added to the little demand of it, one ought to have thought that it would not have given any opportunity to detraction, to argue of this speculative way of making fortune. But on that topic also, experience has informed of the mistake, and that such a useful article, hardly paying the first cost has

been by malignant intention asserted, that it was a very advantageous one, and one of the supporters of the gratuitous distribution.

But the insidious principle of those reports are too glaring to be mistaken, and it is obvious that they are calculated to give false impressions to those who are obliged to seek after the relief they could not obtain from active detractors. Upon another most precious specific they are likewise insinuated to believe, that one indispensable remedy, and of which every body can enjoy the advantage, the cephalartic, or head-ache snuff, by the mediocrity of its price and its preciousness, the expense and trouble of making of it, one ought to have supposed that the low price, and the quantity that is obliged to be given away, would have prevented invidious beings from arguing of speculation on the matter. But experience also has informed of the contrary, and that the incurable enemy to human welfare, wanting to increase their cavilling corporation, neglect no means to succeed in their endeavour, pertinently asserting the great profit that is made upon articles, that have been sold from four to six cents a box. But not so blind or presumptuous as to attempt to eradicate such inveterate and incurable diseases, as the one, by which are afflicted malice and detraction the relating their usual schemes and trying to villify what they cannot imitate, is only for the purpose of preventing their contagion from making great progress among those, who demonstrate that the beholding their pain and distress, is a view which they should not like to be deprived of. And in this occurrence, obliged to make use of preservative, in order to check the infection issuing from impure mouths, and venomous tongues, to prove the solidity of their assertion, with regard to the pretended, great benefit made by the two preceding articles, namely, tooth-powder and snuff, to those, who are tried to be perverted in their faith, one must tell that, if their former invigorators and the present protectors, patrons of human life and health had no other support to keep them in splendour and plenty and maintain their sumptuous train and appearance, than the profit flowing from the snuff and tooth-powder they would soon be reduced to the honourable and splendid condition of starving, tattered mendicants. And to have some proofs of it and to have the facts corroborated, if not for the purpose of confounding interested wranglers

by the sight of the truth, but only to have it revealed to those, to whom it imports to have it known. Then one must say, that to be supplied with the boxes necessary to receive the two pulverized powders, forced to receive from distant parts the said boxes, and wishing to receive a great quantity at a time, the necessary vessels or boxes by an unaccountable fatality have been successively and repeatedly destroyed by fortuitous events, viz.—shipwreck, &c. and that as surprising as the amount of the loss may appear, it was not less than a hundred dollars and upwards, and that in a little more than a year. The relating such frivolous circumstances is only for the purpose to demonstrate the manner of making fortune, and to defend the gratuitous distribution from the malicious attacks of its enemies, and make known only to those, who it does concern, the great advantage resulting from the two lucrative articles sold, one at six cents and the other at twelve, which the whole amount of the receipt of one year obliged to be minute and to circumstantiate the fact, one must say, that the whole amount of this year will hardly exceed fifty or sixty dollars, and the one of the present six months, in which this writing is made, will not reach ten dollars. Then such are the candid proofs, that can be given of the profitable means, which are employed by the one so contumaciously urged by friends of gain, and foes of human good, of being like them in quest of making fortune. But as the sectaries of the prevalent divinity for whom all means are legal and good to obtain their patron's favour, to prove it one cannot past silent that treating on that scope their neighbours as themselves, one is obliged to relate, that in some parts those strenuous belovers of fortune have had no scruple to assert that the gratuitous distribution had for consociate and beneficent supporters, all the boarding houses and public ones of the neighbourhood, where it took place, not excepting the gambling heroes, and their venerable establishment. But, at any time, not having manifested great anxiety of being particularly acquainted with the fabulous reports in circulation, which nature could evince, but the ingenious dexterity of malice, and stupidity or raging malevolence wanting to destroy what reflects shame, light, and dismay, upon their iniquities, one is not enabled to relate what beside may be spread to villify the author, and the charitable pursuit itself. But upon those insidious rumours, one must declare, that their per-

fidious nature is not susceptible of inspiring any other sentiment but the one of contempt, and that they are not able to deter nor disgust a conscience without reproach and steadily treading in the path of its duty, and those, who are the only object, that it does lead to, must be acquainted with its aim. Therefore, in this age of speculation and universal traffic which has for general doctrine, and strictly followed the living upon the wants, miseries, blood, and flesh of each other, and supposing that every one must have the same inclination, then differing from the common rule, if obliged to relate the specie of fortune, that experience has for a great while past informed that shall be made by the continuance of offering relief to a multitude of enervated and emaciated beings, and on perishable monuments of the bliss bestowed on the human species, by a privileged science, and the prevalent favours received by the trying to rectify its conspicuous blunders as one of the first, must be cited the unexplainable effects of weariness resulting from an irksome labour, added to that the struggling daily against the malignity of contagious and variegated distempers, which on that head to tell the truth, if evincing not having fallen yet the prey of their direful poignancy without mentioning the cause that has prevented it, it ought more than any thing that could be said in its behalf, enable to be convinced of the sublime and unapprecable resources that are made use of, and the genuine one upon earth obviously demonstrating the infinite wisdom and goodness of the glorious author of nature. But notwithstanding their unappreciable and exquisite properties, one cannot deny that it is not without the greatest difficulty, if one has been enabled with all the riches of nature to triumph over the virulency of the acute human contagion. And to cut short on the matter, such are the predominant and valuable advantages, and the fortune acquired by the pretended lucrative pursuit, which, to sum them up, the first one is the wasting the bodily faculties, and added to that, notwithstanding the perfidious declaration of malice, wanting to make believe to the contrary, the squandering, pecuniary ones. And now, if we must relate the secondary advantages acquired by the gratuitous pursuit, as usual, a prerogative belonging to those who occupy themselves of human good, must be cited the being wrangled, slandered, ridiculed, insulted, defamed, and to terminate, to be

brooked by all disgust, and lavishing one's property, they being urged to take the one of others. Such is the compendium of the unappreciable advantages, and lucrative benefit, that experience unequivocally demonstrate, that are profusely bestowed on the charitable distribution and disinterested agent, that active calumny with all its might, blunts its venomous stings on him, to atrociously blacken his benevolent intention. Such are resumed, part of the blessing abundantly received in the pursuit by the nature of which, one is enabled to have a proof of the power of the various destinies that every one has upon earth, some evincing to have been brought upon it for the express purpose of detracting others, defaming, perplexing, and lacerating the mind and bodies, name and honour of others and to enrich themselves by the general adversity, live by martyrdom and fruits of privileged spoil, and by iniquitous deeds acquire an honourable title, illustrious name, remarkable fame, dignity, reverence, and supereminent distinction. And the diametrical reverse, exprobration, stigmas, malicious aspersion, public defamation, are the graces that commonly receive those who dare to demonstrate sympathy and occupy themselves of human welfare. But as this bliss is the common lot, and the auspicious destiny, reserved in all ages to the friends of human good, none of them ought to be surprised, at meeting with the same usual fortune. But with regard to this one as favourable as it is, as nature has given plausible information, that are resources at last as beneficent as they may be, might prove inefficacious, if continuing until the vital faculties shall be exhausted in running after the usual compensation that receive the devoted enemy to human distress, yielding to such a wise admonisher without being disgusted by this common mode of reward, and to prove it, we must try to save, some remaining fragments of the life destined to do good for evil, and for the purpose to those of the ill-fated, and helpless afflicted, the suffering objects, prey of ignorance, who are desirous to have detected to them the cause of their manifold infirmities, one must continue to give them the result of the experience acquired upon themselves by sedulous study, on the origin of the various maladies. In proceeding to it, it is an incontestible truth, that to forbid the use of some articles, that have been found injurious to the human body, without giving them

satisfactory explanation of the reasons by them should be thought ridiculous, being themselves those to whom they are forbidden. And moreover when they are suffering by their consequences, and seeking after relief, and to leave them to continue in making use of the most nefarious enemies and the true creator of their distress, would be ungenerous, not to say wicked.— Therefore, governed by the contrast of those principles, one is compelled to give them the fruits of theory, experience, and practice, acquired at their own expense. Then wishing to make the afflicted reap the crop, that they have sown; concerning the cause of their diseases, the observer again and more completely must display to their eyes the result of his studious observation. But obliged to relate the fate that has met this former pledge of unabated devotion to the cause of human affliction.

For the purpose, first. We have to relate the new chance, that the undertaking has given, to cavil, to argue of Fortune-Pursuit, and to have evinced of the reality of the prospect; guided by the general interest, and excepting that it should be promoted in proportion of the circulation of what was calculated to be useful to mankind, evincing the anxiety of the wish, to serve the interests on at large, and thinking that by detecting the cause of human diseases, one might be more useful, than by attempting to cure them. Therefore, to succeed, not having spared the expenses, two large editions of four thousand copies each, have been printed, and forwarded afterwards, to some different places, where the gratuitous distribution had been made, and where it had been urged that its disinterestedness was combined to make fortune afterwards by printed work. Then to have corroborated, and the general veracity of the fortune-maker's assertion, one is obliged plainly to relate, that after long and repeated advertisements in those places, where the gratuitous distribution took place, for several years, the result of this public advice, was, that one copy was sold in one place, and three in the other. Such is the immense fortune, according to this trial, that can be made by printed work. But this abortive undertaking, of being useful, by giving salutary advice in every place, that the attempt was made, the similar success having been obtained, if not regretting the considerable expenses that have been squandered by the wish of performing one's duty, the

noted disappointment must lead again to the following question, viz. what good then can the world receive, and mankind, from an individual, spending his life, wealth, and health, for the sake of being useful to his own fellow-creatures, if the generality of them contemn and explode his advice, and having taken no notice of them, what real benefit, then, can they receive by their being alleviated of their miseries if they will not be acquainted with the cause, and persist in making use of the article proved to be their most mortal enemy. And if still, they continue to entreat, the charity of the one, from whom they expect to receive assistance, but if it is incontestible, that friendly advice in time given, could have prevented the diseases, of those, who are affected by them, if they had received them, and could have saved the victim of uncautiousness from falling the prey of it. How can one succeed to give them, when experience has proved beyond the power of contradiction, that in vain, one should try any more to make salutary advice naturally circulate, concerning the danger of an unsalubrious diet, or any other affliction, concerning the detrimental consequences, that can result from the use of injurious articles, and the vindication of their prohibition, to those that seek after relief. All hope being lost, to succeed on the matter, for the one who has no other object in view, but the one, of fulfilling his duty. One must ask of those, who, are the main object of it, and to those, who are in want of the assistance, that, in vain, they have tried before, to receive any where else, their own experience having informed them of the abortion of the attempt. Then one must desire, those afflicted beings, conscious of the truth to interrogate themselves, in this conjuncture, and ask advice of their own heart concerning his duty towards the disappointment of the one, who, to fulfil his own obligation concerning the bound enjoining every one to endeavour to be useful to each other, and having followed this dictate of nature, has not hesitated to lavish his wealth, harrass himself and spend his life in the trial of assuaging their pains and complicated miseries, and to succeed in the attempt, has not been afraid of exposing his own frame to all sorts of diseases, and epidemical contagion, issued from infected minds and bodies. To receive their answer, giving time to their inward admonisher to cogitate, deliberate, and give its own advice to the honours of a just and undeceiva-

ble counsellors concerning the step they have to take towards the one that they are entreating the help ; then one has solid ground to expect that those, who are in want of compassion, must be willing to assist the one, from whom they request it. And having depended on the good will of those who possess such grateful advice, one must be justified, if for the purpose of fulfilling one's duty towards them and mankind in general, that not discouraged by the notorious indifference, if one has had recourse to those who are governed by the internal director, proning to gratitude, and consequently to assist to fulfil his task ; the one of those, who are willing in their application to return good for good.—Therefore, to repair the effect of indifference, apathy or the influence of the power that the luminous possessor of a science, which they, potent craft, should be sorrow to have their servile subservients acquainted with its fictitious tendency, and consequently, expose them to lose their fanatical veneration for their expedient proved to be of a mortiferous nature. Then it cannot be denied that beside the giving salutary advice concerning the detrimental consequences resulting from unsalubrious diet ; it must be owned too, that good can be done by disclosing the artful scheme of those, who are so strenuously averse to have light reflected on the profundity of their obscure knowledge. And to the most flagrant ornament of it, and the still existing fragments of is mortal power, one is left in the necessity to have recourse to them, to help the enlightening of others, and not leave them to remain in their state of darkness, and perish without knowing the cause of their distress, and the pernicious tendencies of the remedies to which they have applied for relief to prevent it, and with that, lose all the trouble, fatigue and expenses of the undertaking, one has to request every one making application to the gratuitous distribution, to supply themselves with a monitor of their proceeding ; likewise, giving them instruction of the preponderating cause of their diseases, and beside, a hint of the exuberant capacity of their former revivicator and corporeal despot. But, notwithstanding that the imperious circumstances and the good that can result for the community, has compelled to have recourse to the indispensable measure, which nature ought to have been applauded by the judicious, to have it more approved, some digression

must be deemed indispensable this moment, for the purpose of vindicating the next one that has been taken. Having related that after having employed all means to leave the circulation of the copies of the work, to take their natural course; having informed that the experiment had proved ineffectual and useless in its attempt, and the disappointment having compelled to recommend to each of the applicants, to supply themselves with a book, with a desire of making it circulate among their friends and acquaintance. We are now obliged to make some disquisition, for the purpose to have elucidated, if the proceeding could absolutely repair the want of circulation, that the experience of the trial had proved abortive. Upon that matter to avoid the repetition of what had been said before, concerning the disappointment met with, but obliged to relate once more, that by the explicit warning one is intimated, that the human nature cannot stand long, with success, the effects resulting from such a strife as the one having to contend with the fatigue of irksome labour, and also against the continued influence of contagious distempers, which, if it has been done, it is owed to the infinite power and preciousness of the universal dispensator's production, and likewise to the knowledge of his occult remedies, by the assistance of which one must confess that one has been enabled to resist so long the daily formidable attacks. But their effects having been of late too forcibly felt to be induced in the belief, that the frame cannot be worn out, and stand a great while longer on the same footing. Therefore, without tergiversation on the matter, telling the truth, notwithstanding the perfidious assertions of the enemies of human benevolence, having spent time, life, wealth, and health, in the proceeding, and to give convincing proofs of the miraculous resources that the all-good and wise author of nature has repleted the terrestrial hemisphere, for the purpose of alleviating human misery. Then one must say again that all means must be employed to prevent the experience acquired in the undertaking from being lost for those, who wish to be acquainted with the cause of their maladies, and willing to abstain themselves from detrimental diet. Although the little encouragement received in giving friendly advice on the subject, not to say, notorious disgust, but which has not succeeded to rebuke nor dishearten the one, who is determined to spend the re-

mainder of his life, strength, and wealth, in alleviating human misery, and in serving the general interest of mankind. This resolution must be said to be the last one, stimulating the man who has no other object in view, but the one to promote human welfare. But how to succeed in the matter, and make the remains of days profitable to the world, when time and resources are so rapidly slipping away, and with them the bodily faculties, if not by employing the extant residue in laying down new reflection concerning the cause of human disorders, their injurious diet, and the effect it has on the system. But if such is the last duty to fulfil, how can one succeed to circulate the writing, or even to have them read, in a time of indifference, and in which the sentiment of self-preservation is the least object of all concern and pursuit? If there is no chance of succeeding by natural means, one must have recourse to the one only left, which is, to have recourse to those who manifest by their application to have some anxiety for preserving their lives and health. Therefore, being left in this imperious necessity, one must be justified in making use of it, this moment to make the printed productions circulate, and reach their intended destination, and to be perused by those of the human species, who are not averse to do good to themselves, and are not also the most implacable enemies of their friend, wishing to do them good, and help the one who spends his existence and all his faculties for their own advantage. Then to succeed in the undertaking, all measures that the necessity does compel to take, must be justified, even if not meeting the general approbation; but one may infer, that it has or shall have the one of impartiality, and wanting no other, it must not excite surprise, if one is obliged to persist in the belief, that more good can be done by detecting the cause of diseases, than by the trying to cure them and to relieve the victims of ignorance of an injurious diet. Persuaded of the truth, and to succeed to promote the belief, one is excusable, if henceforth the gratuitous distribution in the proceeding has no other object in view, but the one of giving or leaving afterwards beneficent advice by printed writings, and make use of the medium of those of the distressed seeking after relief, and giving them also the opportunity of evincing their sentiments of gratitude and their wishes to

have an occasion of retaliating, in some manner, the good that they generously receive from the gratuitous pursuit. In complying to the request how can they evince to deserve the relief, they are seeking after in a better manner, than by preventing the misery of others ; and how can they succeed, if not by making read that advice, which, if punctually observed, should be preventive against human misery? Then taking this occasion to give such chance to those, who are the possessors of sensible hearts, and to those, who are endued with feelings of gratitude, and not willing only to live upon earth, to indulge themselves in obdurate selfishness. Then to those, who are willing to be useful to society, are those, to whom were given the opportunity to do it, when the number of the applicants did exceed the one, which the strength of human faculty could afford to give them any material assistance. And as their affluence, last summer, was too authentical to be controverted, no more than their inveterated diseases, which is the case of the generality of the afflicted, making commonly their application, but after their having exhausted the skill of their privileged, corporeal rectifiers ; and that in the trial of their vital faculties have baffled the potent effects of their mortiferous science, and resisted the deadly power of their efficacious remedies. Therefore in such a painful conjuncture, as the one of having such a multitude of a hundred desperate cases to try to alleviate, as the task was above human strength, then being in the alternative to have the choice to give over the gratuitous distribution, for want of being able to succeed in it, or to make innumerable number of afflicted, leaving their homes and spending their properties in expectation to receive the help that they were seeking after, but to no purpose. Therefore, as it would have been ungenerous, not to say iniquitous, to make those suffering beings, whose faith depended on the humanity and sincerity of the one, of whom they were entreating the assistance to prevent them from losing their time, and with it their pecuniary faculties, a resolution was deemed indispensable, which was then rather to receive indiscriminately all those who made application without being able to do them much good. To put restriction to their continuance, and by that to have a certain test

by which the applicants could give unequivocal proofs of their good will, and wish to testify their gratitude towards the provident goodness of the author of nature, by their demonstrating anxious desire, to serve the cause of the afflicted humanity, and in making an oblation for the help they receive from the production of the terrestrial Creator. Then in the intrincating dilemma of not being able to continue the fatigue of the painful attendance, without falling the prey of one's devotion, no other means being offered, but the one of requesting the applicants, willing to do good for good, to supply themselves with a new book every month in order to make them circulate; and those, who were not willing to submit to the new rule, or whose case was not serious enough to continue their application, would evince it by their not acceding to the new condition and obliged to relate the effect that had produced the indispensable expedient, one must reveal, that the success of the touch-stone, by which necessity or gratitude was to be manifested, the experiment has been proved to succeed beyond expectation.

But as this indispensable measure, has given new opportunity to malevolence, and interested detractors, of urging of motives of cupidity in this occasion, to prove their usual veracity we have to make some disquisition on the probability of the matter, notwithstanding the little impression, that the assertion can make upon the conscience, aware of its own duty, and which think that there is always glory to be acquired by doing what can provoke the hatred and rage, and make foment the brain, tongue, and all the power of spite, and the most inveterate enemies to human good. Although in this circumstance one might have left, the captious opponents of human welfare, to indulge themselves in their malevolent schemes, if the interest of those, who differ from their disposition and making application were not prejudiced by the leaving their minds imbued with the malicious impression given to them by interested detractors.

But as it imports on the occasion, to elucidate their minds, and not to suffer the charitable distribution to be vilified, by having suspected its pursuit again of sordid view we are obliged for the purpose to vindicate it, once more, from the new mali-

cious attacks of its implacable enemies, which have been made of late upon it, for the purpose of disgracing its intention, by urging of its speculative motives. And to prove the probability of the pretended great advantage received from the urgent measure taken, and the selling of the books, which give such a favourable opportunity to the indefatigable detractors to abuse and calumniate the charitable pursuit and its agent, the active enemy of human good, having no pleasure in this world, but the one of beholding and fattening themselves by public adversity, and denoting, that for them the general prosperity and joy is a subject of dismay and effectual emaciation.

Therefore to check such a favourable opportunity given them of disgracing the intention of the benevolent pursuit, and to inculcate prejudicial impression, on the mind of those who are left in the imperious necessity of making application to it, or which they may have received, or receive in future by interested perverters, concerning the new condition determined by urgency, one is compelled to give a succinct narrative of the facts, concerning the great gain that has been made, in this first year, of the selling of the books. Having related already that solely governed by common interest, and having had in view no other other intention, but the one of the good that could result from the promoting the circulation of the printed advice essential in many respects, led in the proceeding by the necessity of performing an incumbent duty, also to succeed not having been stopped by the considerable expenses, that two editions did require, there having been four thousand each, printed at the same time. And now to give the result of the success that the sale of the copy have obtained after one year, it must be said that at this very moment, not less than the two thirds at least remain unsold, and that scattered in different, and distant places, and will be most all returned for want of sale. Such is the solidity of the bombastic clamour made by captious intention arguing that the sale of the books will undoubtedly cause the making an immense fortune. To demonstrate it more plainly being forced to be more particular, for the purpose if not of confounding malicious intention concerning the magnitude of their iniquitous declaration, but at least it is for the sake of destroying the injurious impression that have received from insidious scheme those who

were making application to believe that fortune is made by their misery; and, as according to the version of malice, the selling of the books is the prosperous mine that affords it. In order clearly to evince the truth, having declared already that hardly one third of the eight thousand copies printed, is disposed of in different manners, and that all the rest unsold is scattered in different parts, and that they must be returned, passing silent all the expenses to no purpose; then the third of them, according to the usual veracity of the pertinent and veracious fortune asserters, this very third then, must be the one that has brought, fortune and to be certain of it, out of its number must be taken the copies that have been lost, in different manners, given away, damaged by travelling, &c. Then out of the net receipt must be taken, the carriage backwards and forwards, the costly advertisements, the commissions, which in some places, have not been less than twenty per cent, and which asserted as a favour, the common rule being generally forty per-cent, on such occasion. But to cut short on the matter, to detect the odious fallacy, urged by cavilling malevolence, arguing that great gain is made by the printed prescriptions. Without extending the matter, one must say, what could palpably be proved, that the full total amount of the receipt of this year deducting the indispensable expenses of the sale, carriage, &c. the fact is, that the sum is not sufficient to pay the paper that has been bought on purpose for the use of the impression of the work. But in the circumstance as disagreeable and disgraceful as it is found to be tedious, minute, loquacious, and prolix, for the purpose of vindicating the gratuitous distribution from the continued aspersion of its furious enemies, one would not relate them so particularly, if they were not calculated to villify the charitable pursuit, and make believe in its agent cupidity, and alienate the regard that helpless distressed beings must have for the genuine remedies of nature, after their having tried in vain, the mortiferous resources and fictitious knowledge of their pretended restorers. But in this age of selfishness, venality, fraud, in shape of speculation, when all the eyes and desires are gaping, and panting after riches. To this prevailing rage of making profit, must be attributed the general pertinacity, preventing any one to believe, that disinterestedness can exist

upon earth. Gain in all professions, being the characteristic of the present time, the general motto, guidance and hope of all action. To prove the utter deviation from this common rule, notwithstanding the long and obvious proofs given of it, which ought to have been sufficient by their nature to prevent the benevolent distribution from being assimilated to the generality of gainful pursuit. But as it seems that what has been done until now to inform of it, seems to be of no purpose to persuade of the truth it appears by the surprise it causes, that disinterestedness in fulfilling one's duty is a phenomenon, which none is willing to believe to exist, by the novelty of its nature, denoting in this circumstance, to puzzle numbers and exasperate the rage of others; and one may suppose of those to whom the gratuitous proceeding by its principle forcibly reflects glaring argument of a cupid perversity on the offended of it. But in this occasion if selfishness, avarice, and insatiable thirst for metallic substance, and spite manifest to be re-united with calumny, making use of their engine to batter until total destruction, the charitable pursuit and strenuously continue to assert of its being supported by the benefit that is made on the afflicted. This moment if not for the sake of those furious interested detractors, but only of the one of those who must know the truth of the source from whence has flowed the principle supporting the gratuitous distribution, for the purpose of dispelling the injurious impression that may have deceived those to whom it is delivered, from being prevented to have gratitude and veneration, for what necessity compels them to have recourse, if not in the intention of exciting the distressed to have reverence for the instrument or agent of their alleviation; but at least they must know, that they are bound to give thanks and glory to the wise and provident author that has afforded efficacious means to succeed in their relief. And as averse as one may be, too seek after encomium by vain ostentation in case of success, but in this juncture left in the peremptory necessity of vindicating the charitable help offered by the sublime resources of the omnificent wisdom of the universal contriver, and forced to defend his precious offspring from being suspected to be delivered for the sake of feeding sordid cupidity.

To inform of the contrary, if what has been said concerning the matter, in which could, if not influenced by insidious report, specially demonstrating the truth which evidence cannot leave any ground to surmise in the least the alleviating pursuits of interested views, and of making gain by the effect of human misery, abhorring the only suspicion, and constrained to inform of it, one must say, that in opposition to gain, as incredible as it may appear to selfishness, greediness, and all the lovers of wealth, longing after nothing else but profit, diametrically differing from those Plutus's fervent worshippers, and to prove it, it must be revealed in confidence to the afflicted victims who have paid so dear for the fictitious service of ignorance, the reverse of them they must know that the charitable distribution, to which they apply, and which malice and calumny join to villify, and accuse of making gain, by what is freely delivered to them. Then one must say, that what is detracted and asserted of making profit, has been solely supported, in all time, by independent and considerable properties lavished, to maintain the expenses, and that the assistance which has been so liberally offered to the afflicted and in want of relief, has been maintained by private fortune, and independent resources, instead of the common mode of receiving the property of others. Such is the candid truth detected and which could be proved beyond the power of denagation, if necessary, by which could be evinced the usual veracity of insidious reports, common scheme of detraction, contumaciously urging of lucrative pursuit. And moreover if not for personal motives, but for the one of preventing to have villified the provident bounty of the divine Author of universal benevolence, and prostitute the virtue of his specific remedies. Having recourse to such occult dispensary, disinterested in its distribution, imitating such a beneficent example, but reduced to mention part of the sacrifice made to convince of the omnipotent wisdom and the conspicuous charity which does distribute it. To what has been said must be added, that notwithstanding the considerable expenses unavoidable for the purpose, it must be also revealed that they are mere nothing in comparison to the losses experienced by the being constrained to neglect one's

business, and to them having always preferred to serve the general interest, and the cause of human affliction. And to inform of it, one is obliged to relate, that what was destined to serve to the relief of human misery, has been left dispersed in different parts, in the hands of embezzlement, and left at the discretion of ulcerated consciences, having been kept too busily occupied of the human good, and of laborious occupation, to have been enabled to interfere by just claim to oppose lucrative scheme of making speedy fortune and also without trouble. But to prevent any mistake on this occasion, which the relating of this truth might create, it must be said, that the relating of it is not in the view of expecting applause and encomium for one's devotion to the human cause—they being forced to declare the fact to those who are the only object of the multiplied sacrifice made in their behalf, is to inform them that, if not regretting time, pain, and expenses, and health, for the purpose of contributing to their welfare and the afflicted, they must be acquainted, that it must be very mortifying for their disinterested alleviator, to be deprived of the means of vindication, which should let them remain in the degrading opinion, that a vile sordidness is the only stimulus to which they must be indebted for their beneficent relief. And in expectation that the disclosure of the truth given to those whom it does concern in this occasion then the candour must give the hope that it shall dispel in their mind, the disgracing idea by which should be prostituted the infinite wisdom, and beneficency of the universal Benefactor. Therefore, to prevent the injurious impression, which the sectaries of affliction have received, having imparted to them the real truth, which tenor, one must expect, is sufficient to prevent their minds from being unhallowed by the receiving in it the perfidious suggestion of malignity and odious detraction—And cleared from prejudices those who have been chosen to be the confidants of the means, from whence have and still now flow the necessary resources, by which relief is liberally offered to them. Then having such a pledge of the benevolent intention and disinterestedness of the calumniated distributor to help him, to vindicate himself, and give him chance to extend and promote his power of doing good by salu-

tary advice, one must expect, that, stimulated by the natural sentiment of gratitude, it will be evinced by the generality of those who make application to the generous distribution, and that they will be found willing to co-operate in serving the design of the one who has no other view and interest, but the one of doing good to the human species. And how can he succeed to be beneficial to promote and extend the benefit that society can receive, if not by salutary advice, and detection of the detrimental article, injurious to the human body, and forwarded to those who are unaware of the danger? And by giving them chance of serving to vindicate their benefactor, and the helping to expose to light the atrocious fallacy and villanous inventions of calumny, contrived by indefatigable detractors, from whose infected minds and mouths cannot be issued any thing else but contagion, lies, stigmas, defamation, and iniquitous vociferations. And to retaliate in some measure the service that the benevolent distribution has done them, in what manner can the benefitted testify their gratitude towards the immortal, provident, universal Dispensator, if not by serving to expose to light and to contempt of the impious, frantic blasphemies, of odious despisers of the product of his wisdom, and also of his inexhaustible goodness? By the advantage that they have received from the wise creator's genuine production, the palpable monument of his beneficency, must be bound to defend them and their virtue from being vilified, cavilled by malice, and the implacable enemies of God and man and human welfare. Notwithstanding the iniquitous declaration of them, and of the profit made by the gratuitous distribution, to prove their accuracy, it must be said, that all the riches of the world, even if the distributor by the effect of his liberality was reduced to penury and destitution, none of these worldly objects of all pursuit, could tempt him and induce him to make a breach to his insuperable disinterested principle. Notwithstanding the futility and reluctance of the revelation, as it imports to have the truth known to the judicious, and that to succeed in it, no other means are left, but the one made use of those, whom, after their having experienced the advantage of the remedies of their former wise rectifiers, by the efficacious potent effects of which, they could neither be cured nor killed, and conse.

quently now enabled by the trial to judge themselves of the difference of expedient, and also by their own testimony support the fact, when necessity compels to take their medium, to have them known and credited. Then to those who are compelled to seek for relief and self-preservation, after having succeeded to obtain what was the object of their anxiety was (and who could be more proper to be employed for the purpose of informing of the tenor of the preciousness of the resources of nature?) then they are mean while add to that to vindicate the distributor of them, and instruct the unadvised of their unavoidable danger; when in expectation of diminishing their own misery, they apply to baneful remedies, more dangerous even than their own diseases. To these benefits for the community, resulting from a diligent and industrious circulation among the well-minded, must be added the one, that the active circulators receive from preventing their friends, relations, and acquaintances, and all those whose lives are precious too, from making use of articles detrimental to their system, and the effectual creator of their pain and complicated miseries. Yielding to those multiplied services, that the grateful alleviated can render to their own species, in retaliation of their own ameliorated state of health, and assuage of pain. One must be authorised to expect that the grateful benefitted cheerfully will embrace this opportunity of returning good for good, and that the urgent measure giving them chance to do it, by the human well-wisher, will meet with the general approbation.

Also, if one cannot believe to obtain the universal one, but depending on the good will of those, who are willing to pay their tribute to the compassionating omnific supreme Being, to whom they must only be indebted, and attribute the efficacious virtue of specifics that have succeeded in alleviating their pain and maladies. The favour of such omniscient power and his goodness, must make believe to obtain the assentment and help of the alleviated. Therefore, on this occasion, we have to proceed to the engagement, that necessity united with the prospect of usefulness, impose upon the rescued from pain and distress, to fulfil for their compensation, and also we have to relate the obstacle that experience has informed that undoubtedly they

must meet with, in their attempt to acquit their debt by trying to contribute to the circulation of dietical advice in its vindication. And as first hindrance relying on the said experience acquired on that topic, one cannot deny that they have to struggle with the general apathy, or against the indifference of life which has reached such a pitch in the latter age, that the indulging noxious practice, fancy and depraved palate, and such like, is by the living human species, found preferable to enjoy, than the anxiety of preserving their frame upon earth and likewise to have their bodies free from pain, and continued diseases. One cannot deny that such want of self-affection must be preponderant objections to the circulation that the afflicted are requested to promote. If only reflecting that to recommend the use of a salubrious diet, is to forbid what is detrimental to the body, and the very use of which is dear to the accustomed, and that what is the most pernicious to be made use of, are the very things most fashionable and beloved in which habit has become a second nature for the addicted. And consequently very few can be found willing to deprive themselves of their relish and sportive amusement, and likewise wishing to read what the result, knowing before hand that it is intended to controvert and condemn the dear objects of their inseparable predilection. And from their attachment to gratify themselves in the only real enjoyment, as they assert, that they have upon the earth, strong propensity must be computed, as powerful objections, that the zealous, wishing to promote the recommended circulation, must be by them found to be an effective one. And one cannot deny that it must be great opposition to the success of the circulation, with those who are so strenuously attached to their practice, and wilfully continuing in their habit, make glory of suiciding themselves. But as the prevailing fashion is an incontestible testimony of the modern age, happiness, and anxiety of life, by which the refined principles of promoting felicity, has left to the inhabitants of this world, the laudable faculty and privilege of destroying themselves and others without opposition. Not contesting any one their right, one is obliged to acknowledge, that this predominant mode of self-destruction must be a great hindrance to the recommended circulation. Nevertheless

the prevailing practice by its tenor, demonstrate that the modern opinion is, that many have the belief, that they come to the world, for the express purpose of destroying themselves and others. The prevailing mode in this occurrence, serves to evince that there is a diversity of sentiments in that respect; others thinking that their duty and obligation of life, are to advise their fellow-creatures, that their days, by the author of them, are intended to be spent in being useful to themselves and their neighbours, and endeavour to protract their lives for the purpose. And by this diametrical difference of sentiment and employment, one may infer, which one by the supervisor, are the ones, that are deemed the most that have fulfilled his commands.

But not supposing that the generality of mankind, are unaware of the debt, that they have to pay upon earth to the ones of the conscious of their duty, must be entrusted the advice by the assistance of which, they can be acquainted with the enemies of their lives, and the one of their health, by which they can be help to fulfil the intention of their own Maker, and also to perform the task of their existence. But to this small number of the conscious of the duty they have to fulfil, in their lives must be attributed, the want of success of the circulation. And to relate another potent obstacle must be added the popular and insuperable influence that have over their submissive subservient sectaries, the corporeal divine, or the liberal ineffable and formidable health dispensator, by their effectual and political coalition, calculated to prevent their faithful devotees, and all those belonging to their sacred and universal corporation from being exposed to receive undoctrinal impression, and to have their minds tinged with controvertial opinions revealing to them the shameful bondage of their bodies and the monstrous price also they pay for it and their refined martyrdom. And likewise intimating them with the extravagant madness of those exclusive mercurial, sputative, slabbering, drivelling, torturing expedients which for their excellency cannot be compared but to the ridiculous faith of the votaries. In patiently submitting themselves to such a longanimus excruciating death, thinking by their being assimilated to a barometer, to be effectually purified, revived, refrigerated, and also

invigorated. To such heretical detection one must account for the insurmountable obstacles that those who are willing to keep up to their engagements and serve the cause of their own suffering fellow mortals, must be attributed the objection that continue to find those who endeavour to facilitate the circulation among the unchangeable and strenuous believers in their patrons' sublimity of wisdom so that fascinated in their faith piously, they explode the revelation that can be made to them, of the heterogeneous and efficacious virtues of the triplicated specific employed by their purifying master, which part they avenge and defend the exquisite and infinite properties, and the prevailing grace of the salivating fugacious, morbid, pugnacious metallic god of physic and of effectual revivification. And as co-partner of the divine liquid metal must be cited the furiously supported, besotted, and admired for its incomparable lulling virtues, the superlative somniferous precious cream of remedies, or to give it its deserving designation, supreme gum of poison, so that the zealous and arduous protector of their tutelary benefactor, admirers of their marvellous expedient, serve as a shield to its attack and bravely and intrepidly uphold its wisdom, and ardently predicate also the bliss received from the phlebotomical, enticing, revivifying, purifying, benign goddess, and the sensible satellite of the muniferous divinity, give to every one the serviceable recommendation to have their bodies cleansed by repeated venesection, copious minution, or to be plain, the abundant blood evacuation. But such is the enthusiasm of those partisan zealots for the miraculous antidotal remedies of their beneficent patron that the controvertist's sight and contradiction, raise their boil in a boisterous storm of exasperation, and that to those fanatic of the medical profession, to contest to oppose or speak to them of conversion, is to increase, inflame their brains and deserve their animadversion, and excite it to give vent to their venomous aspersion and diffuse of anathemas showers of virulent malediction. So that the rash infidels for fruit of their contradiction receive the liberal and exuberant donation of the pious sycophant, physical imprecation, when endeavouring to promote the controverting circulation, if falling with the admirer of its wisdom and perfection and the fulminent adherents of the sensibility and affection of the liberal, paternal, eternal bestower of invigoration for whom to attempt to alien-

ate the unshakable veneration must become objects of ridicule, scorn, calumny and detestation, and be execrated by the whole cabal, martial, liberal, legal, dogmatical, physical, valuable, notable surgical, mercurial, paragogical, phlebotomical, and all the ineffable, inerrable, unappreciable, serviceable, charitable, human life essential, beneficial, renovating protracting to perpetuity, giving ineffable longevity. Therefore there unconquerable vassals, by all trials, give proofs incontestable of being unalterable in their refusal to have the perusal of their reverential, imperial, prejudicial offer to their visual, organical, and all the loyal, obedient, flatulent macellants unanimously give the proof of their being unshakable, irreconcilable to the unorthodox composition dismal, and heterogenous, and forend final, argumental, dictatorial, inergical, issued from the majestic tribunal, nozological, didactical, clenical, is that the work despicable for its merit intrinsical, is deemed most notable capital and detestable, and master-piece nonsensical, for which the ruthical, logical, icritical, schismatical, and for his notable and unvenial crime intolerable, incomparable, against the legal power inviolable, of pathological, physiological, inerrable, symptomatical, mathematical, and all the total, corporeal, monarchical, integral, magnificent regal—then the impartial, judicial, equitable in their decretal against the unexpiable, criminal, ironical, satirical, for his sin capital, unworthy the pardonable, royal, physical, and their sympathetic tribunal—phlebotomical, the magisterial, synodal, temporal, logical, as doomed the notable, incomparable, heretical, for his prolific scandal, sarcastical against the mystical scientificial, sempiternal, to leave the shore terrestrial, and be expelled to the eternal region, infernal. Depending on the benign intention and wish of the Almighty, human life, sensible rulers, wise protectors, one cannot have any doubt, but that their sanguine desire should like to have the above fiction realized, and those who are desirous of telling the truth concerning the grace that they may have received by their former application, having abjured from their orthodoxy, must have to strive against numerous adversaries, when their anxiety is manifested, in the attempt of testifying their gratitude by trying to promote what is intended to serve the common interest, which the trial must expose them to meet with multiplied

captious antagonists, for whom they not being admirers of their life, the tutelar guardian angel; and also, if not partial to their liberal, doctrinal profession, for those litigious hectorians, their defenders, is a crime for them of the first magnitude. But if not expecting the applause of either the master or their zealous satellites, those who have the one of their own conscience must be satisfied, if only having the praise of such an undeceivable ruler; but finally to relate the peremptory reasons that have compelled to take the measure to request the applicants to have a new book every month, as the wranglers watching after opportunities to give vent to their spirit of detraction, are very positive, on this occasion, in asserting that there are speculating motives in the resolution, one must not be afraid then to make repetition of what has been said, and also of being too minute on the matter, if not for the purpose of confounding iniquitous imposture, and to give light to its aspersion, but it must be in the view to demonstrate the truth to those to whom it is indispensable to have it explained. According to the accurate assertions of those equitable beings, the measure was calculated to promote the selling of the books, if what had been said before, which ought to be sufficient to inform of the contrary, and that it was by the impossibility of being of great service to the excessive number of applicants wanting relief, and with it being unable to stand any longer their painful attendance, to have to the truth corroborated, and also the one that there was no self-interested motives in the proceeding, it was clearly evinced, by its having, as soon as it took place, diminished to one half the number of those who made application, and consequently must undeniably have diminished the sale of the books, which candidly has gradually continued to disincrease in such a manner that it has been reduced one to ten, before the measure took place. Then if the anxiety of selling those books had been the main object in contemplation, as it is pertinently asserted by contumacious detractors, one would have altered the measure; and one would not still persist in it, when it is proved, that by some reason or other, those, who, affected of diseases, or those who have made application, denote to decline, to comply to such a rule. But as necessity has compelled to it, and also the interest of those, who are willing to reciprocate as much as they can, some

good for the one they have received, by helping the circulation of what is delivered to them, which is either received gratis or otherwise, must and will continue to be the first condition of their admittance; and if the regulation lessens the number, one cannot pass silent, the undeniable advantage that those who remained can receive or have received by having complied to the urgency, which must be acknowledged by them, that they have the chance of being better attended. And, if it is the case, they must be induced to fulfil the condition of their admittance and the one of their alleviation, and to them, in remembrance of it, having already related, that the last task or duty of the charitable distribution to perform, was to give to those who indicate to have anxiety for life, the result of the experience required in the pursuit. And to fulfil such an incumbent duty, how could it be done, if not sparing pain and expenses in the attempt; and having already mentioned the impossibility of making circulate, whatever could have report to the subject, in the usual manner, which one must attribute to either prevention or a powerful influence. If one cannot depend upon the good will and assistance of those who must be bound by their gratitude, to become the best resource left to the benevolent undertaking to leave fragments of its acquired experience how can it be done? Notwithstanding all the formidable opposition and impeachment to prevent the resolution to take place, with those who must be the assistant to it, we have to expostulate this last expedient left to prevent them from condemning what necessity does compel, and to prove it, we have to suppose that unable to attend the multitude of the applicants seeking after relief, one should be obliged to circumscribe the number and reduce it to two hundred for a season which quantity cannot be denied to be considerable enough, if one consider that the generality of them comes after their having exhausted their bodily faculties in the trial of previously having applied to remedies, even more injurious to them than their complaint. Then to this determined number giving to each a book of prescription, which could serve them for all the time they should like to continue, and as their common disorders are generally of such inveterate nature, or their debilitated state so great, that it would not re-

quire less than several years of perseverance to obtain the state of health which they expect to receive from the gratuitous distribution, and also supposing that the same distribution should remain for several years in one place. In such a conjecture, which experience has and will give numerous instances of the like, to those who might be of the number of such inveterated cases, one must ask what opportunity then should have the anxious distributor to make circulate the work of his experience and advice, and what is intended to serve the general interest, and in the intention done with a great deal of labour and expense, and by which the benevolent pursuit expected to have a chance to fulfil its last duty, if none but the two hundred above mentioned, take each one book, by which they should be allowed to make application for several years. Therefore, as such a channel could not be sufficient, one must be excusable, to have recourse to other expedients, in order to terminate this last duty, which, notwithstanding the little approbation that it must expect to meet with in its performance, persisting upon it, moreover, one must be justified in the proceeding, considering that successive composition must be deemed indispensable to give a complete result of experience even if not attended with full success. The first work not being any great inducement to attempt to make any others, and squander one's property to have them printed, and be supposed to make a fortune, when of the last one, out of eight thousand remain now extant at least five thousand five hundred, and those scattered in many places, and what shall become of them, and all the others succeeding, is what we cannot tell. But if one is forced to relate such frivolous circumstances, it is to demonstrate more than one should like to tell, if not compelled by the insidious report of malice, and to evince that there is no such thing as lucrative views in the undertaking of printing and distributing the various detection and vindication, for the use of applicants and others.

But if such a notorious disappointment, and all the expenditure left behind, have not disgusted and prevented the one, who has no other object at heart but the one of fulfilling his duty, then what better proofs could be given to demonstrate the scheme of malignity, and also to elucidate the eyes of impar-

tiality, that there cannot be the least colour of pretence left to think, that there is no other interest in the proceeding but the general one. Not sparing, at this moment, neither trouble nor property to accumulate and add new expenses to the former one, and which, by all appearance, will require great while to recover, if ever they can be so; but without being guided by any private consideration, (and quite contrary, when the one of being useful is the only stimulus directing the pursuit,) it must make it persist in making use of all means to succeed in the occasion, and insist to propagate the good that can be produced by the circulation of the above mentioned work.

And for the purpose constrained to answer all the objections made to impede the circulation in the perusing the work of prescription, if not for the purpose of extolling its merit, which is intended to have the one of usefulness; but to have some allowance made for its nature, as many obstacles have been made to prevent the reading of it, among them, it has been alledged that the perusers cannot understand the most part of the meaning and also the words that are employed in the composition. One cannot deny, that this inconvenience is the greatest one for those, who are not versed completely in physical lexicography. But obliged to vindicate the objection, one must ask, how such a difficulty could be avoided, and how it could be possible to have made use of expressions that could have been generally known, and likewise of words, that could have been familiar to every one, when treating of unknown subjects, and hidden arts that have dialects peculiarly adapted to their purpose, and which without making use of the original names, and literal sense, one could not be intelligible to any body whatever, and besides it would be absolutely impossible to speak of things without making use of the words that have been created for the purpose. Notwithstanding that one must acknowledge that there is some ground to complain, for those, who will not take the trouble to consult intended interpreters, which they find in applying to a lexicon or dictionary. But to dispel these unfounded objections, and vindicate the pretended obstacles, that ill will may have recourse to, one must ask of those who are attached to their existence, and all those whose

lives and health, and the anxiety of being also acquainted with the precious wisdom and excellency of the remedies and marvellous prowess, of those whose liberal practice, and inviolable privileges so despotically set such moderate price to their mortal halucination or fatal blunders, one must continue to ask of those who are not fascinated by insidious science. If stimulated by sentiments of self-preservation, disclosing the truth to their eyes, what subject then ought to be more interesting and excite their curiosity, and deserve their application, their attentive study, more than the instruction of the danger of making use of different articles, injurious to the human body, and those, that are destructive to their constitution, and the effectual perpetrator of their pain and miseries, and when all these advices are given by a disinterested being, whose devotion for the human good, and the interest of their existence has made him contemn all the danger and fatigue for the purpose of giving them relief, and now to give them the final result of his studious and unparalleled experience. Therefore from those deserving considerations one must expect that those who are stimulated by the anxiety of life to them, the novelty of words, and the ambiguity of expression, to which one has been obliged to have recourse for the purpose of convincing them of the fictitiousness of a science disguising its ignorance by the multiplicity of its crafty words, and bewildering expressions. And to have such a truth evinced if their technical terms are not found to be levelled to every one's knowledge, but such unavoidable inconvenience, far from being matter of disgust, to those who are anxious to be acquainted with subjects which ought to be the dearest one of their concern, the difficulty for them ought not to be matter of objection to the reading, what is intended to open their eyes, and chiefly calculated for the general good.—And if all these considerations, combined to contribute to promote the human welfare, and which so intimately are connected with human interest and safety, and, if such important matters are not deemed by them to be worthy of any attention, one must ask, then, which must be thought to deserve to be taken notice of, and more so, when the human present living specie is found so conspicuously and universally exhibiting upon earth, and that for want of knowledge, the deplorable picture of population,

solely occupied in reciprocal destruction directly or indirectly, and by the influence of the bodily diseases, implying the one of mind, and in reality the present generation making progress in nothing else but degeneracy, represents but debilitated invalids, feeble, weak, and emaciated valetudinarians, and to cut short on the matter, and frankly tell the truth to those who are themselves obvious specimens of its accuracy. Notwithstanding the common presumption and emphatical declaration of fictitious science, concerning the particular, human state of health and existence, the beholder is obliged to sustain the view of a sad nomenclature of degenerated rambling ghosts upon earth, constantly struggling against their manifold maladies, and poignant disorders, excruciating pains, torment and death. Grieved by the view of such a mournful exhibition, if the attempt of a disinterested heart, wanting to give sincere advice and friendly admonition to ameliorate the general distress, and if such a solicitude is not deemed to deserve the attention of any one, but those who are pleased to take this opportunity to give vent to their captious principles, and take the occasion to cavil, mock, ridicule the individual by scurrilous designation, calumniate, villify, disgrace, and defame those who are anxious to give useful information to the generality. Lamenting at the general indifference of some, and also at the unaccountable perversity of some others, as neither one can dishearten, depress, and deter the one who thinks to be in the path of his duty, from telling the truth, and even if this experience gives him warning to be prepared for the most sinister result of his veracity, and that a fatal consequence must be the one, that can be expected by the being sincere, not intimidated by the prospect and unshakable fortitude fulfilling its task and sacred obligation, also destituted of support in the performance, can with magnanimity, without fear, wait for the event. But come, what may be, and what may take place, it proves more than any thing that could be mentioned, that the generality of mankind manifest their being satisfied of their prosperous state of health, and innumerable multiform maladies, and to expel them their fashionable, salivating process of martyrdom. Then content of their deathful success, they denote their being pleased to spend their tormented days in continual dependency, and that they fancy their cor-

corporeal bondage, and likewise that they like the living for the only purpose of making homage of their property, and the one acquired by them at the expense of their perplexity, fatiguing labour, the sweat of their brows and bodies, and that with cheerfulness they make an offering of their wealth, for the purpose of rewarding the fatal blunders and death of their privileged, torturers, and beside with alacrity and satisfaction they bear the dulcifying manacles, fetters, and enticing chains, and that with them and their blood they pay their vassalages to their corporeal sovereign, and also as an unequivocal plight and dutiful obedience of their unbounded veneration.

Such is the natural opinion that must have the independent of corporeal tyranny, in cogitating on the enormous influence and despotical power of those, who in reality are the most tyrannical masters upon earth, and arbiters of human life and estate. And with this, such are the sentiments that they must have in regard to the unaccountable apathy and sacrifice, that their tractable and placid slaves, makes when willingly, and with such extraordinary resignation, they pay their tribute to their tender chiefs, and corporeal governours. Then in this occurrence, to such boundless dependency, its influence and the crafty fascination of one part, and the blind fanaticism and superstition of the others, must be attributed the prevailing reluctance of the human living race, for their not being desirous of being acquainted with the magnitude of their disgracing subjection. And also, their manifesting no wishes to be intimated with matters which ought to be for them of the most interesting nature. But as these preponderant powers, that the civilized human life rectifiers have over their dutiful and obedient sectaries, are not the only opposition that has prevented the circulation of the printed advice, on this occasion one is compelled to mention, that likewise it had besides some potent opposers, and that they were in the dignified zealots, and the ardent supporters, and the besotted admirers of their supreme corporeal drainers, or the super-eminent and competent regular salivators, and that those formidable and implacable antagonists, have been asserted to be likewise the ardent followers of the amiable and predicable fantastical divinity, termed pride, which, on this occasion, relying

on the common report and assertion, the venerable object of general predilection has carried the hatred contempt, and aversion to such a high degree, for the rustical and his obnoxious production, that the only word of the book of detection, pronounced before the strict observer of the proud congregation, and on their sensible hearts it makes such impressions, as well as on those who have but vanity for exclusive adoration, that for those tender receptacles of compassion, the frightful sight of the noxious composition produces such baneful effects, and sensations, as suddenly to bring forth, in profusion, on the adorer of pride, benedictions, suffocation, syncopation, qualmish ejections followed by spleen, vapours, and nervous crispation. But for the peace of this world, has the abortive of the tried circulation, and the cautiousness and the prudent circumspection, which those precious beings manifest for self-preservation, their attention prevents from the relating any accident occasioned by the sight of the dietical prescription; consequently the work has not endangered the precious days of those circumspect dignitaries or any of those eminent personages, those distinguished mortals or any of their brethren belonging to the orgilious adoration, not being so vulgar as to derogate from their honourable dignity, by applying to a gratuitous and popular distribution, which such a notorious and ignominious application, by its opprobrious devarication from nobility, high titles, and condition, bring on disgrace, shame, and mortification, and expose likewise the devaricators to be accused of apostacy and desertion, and also of committing unfaithful abjuration from the honourable pride corporation, and that for the sake of bodily reparation by the infraction, be exposed to the humiliation of receiving for bodily mundification, but the common nature, vernacular production, and for them leave the divine mercurial composition, and the sublime calomel, slaving, drivelling, sputative, salivation, and with the rabble and in the crowd of the vulgar without distinction, be confounded and have of them the assimilation, and more aware of their importance and condition, none of the glorious brood are found making application. But as in all classes there must be found subalterns, and that vanity and pride among their sectaries, have also some needy ones wanting to imitate the examples of the grandees, then according to the common re-

port, those secondary pride worshippers, are those, who demonstrate or have manifested, a most inexpugnable aversion, at requesting the applicants to supply themselves with a new book every month, and that those zealots of vanity have been those who have evinced to be the most exasperated beings when the measure took place. And also that they have been the most offended that by the new rule they were prescribed to perform their duties by being invited, like others, to reciprocate some good for the one they should receive, and consequently this condition imposed upon them, desiring them to perform a laudable action towards their own fellow creatures, has scared them and caused their flight.—But without being too prolix on the subject, as pride and vanity are disorders of mind produced by the one of body, and that the desirous of healing these two diseases, if those, who make application, are affected by them. Therefore, they must receive the friendly advice that the Enemy of human Diseases finds the task sufficient of striving against the malignity of body in those seeking after relief without his having to contend against the mental ones. But one cannot quit the egregious chapter of pride, without making the impeachment of the most notorious adversaries, that the benevolent distribution has to strive with, and as the twin, pride and vanity, sectaries, in all time and places have, denoted their being the most implacable antagonists that have, and will continue, for ever, to have the benevolent distribution, charity being incompatible with the supreme, refined sumptuousness of a scorning, fashionable world, and consequently could but sneer at the charitable dispensary, and likewise at the shabbiness of the mean-dressed distributor. Therefore for the sake of the intrepid scurrilous, scoffers, contumelious modest ridiculers, notorious champions of a sublime elegance, one cannot leave them without impulsed by gratitude, strewing some more flagrant flowers on the noble path of the admirers and scrupulous followers of vanity.

Notwithstanding, the void difference, that one may have, with regard to their opinions, and also the one of different pursuit; and to justify this it must be related, that the consciousness of human littleness, offers a striking contrast to the beholders, remarking all the trouble and endeavours of the human fashiona-

ble species, to raise themselves above their neighbours, and have the ridiculous thoughts of believing to have succeeded to acquire a superior importance by external show, and by fantastical raiments. But differing from such delirious predominant adoration a miscreant to external pomp and exhibition cannot but testify surprise for the general blindness, by the seeing that the two monstrous and synonymous sisters, termed pride and vanity, have succeeded in the age of fastidiousness to have the generality of mankind, without exception, for their servile and faithful worshippers. But when so enormously deviating from such universal doctrine, and by external appearance, and palpable demonstration indicating to be only irreconcilable and inconvertible to the faith of modern exclusive idol and worship, to vindicate such a pertinacity and original opinion, one is obliged for the purpose to have recourse, in this occurrence, to a competent, unequivocal, and irrefutable decider, who can give clear and satisfactory conclusion on the matter. Therefore to justify the insuperable reluctance, that one has for the vain-glorious pursuit, referring to a solid authority on the matter, one has been forced to have extracted from the holy writ the following decisive laconical sentence. "*Pride was not made for man.*" One cannot deny that in a few words, the eulogy of the modern prevalent goddess, & the panegyric of their ardent zealots, has been made, and that, by an impartial judge. And that his warning, categorical, succinct, in this conclusive instruction, is of a tenor, one may suppose, susceptible to vindicate the unconquerable & original antipathy, that one may contumaciously evince to have, for the sumptuous appendage of pride and vanity. "*Pride was not made for man,*" as revealed the universal Creator to mankind. If pride was not made for man asserted by such oracular and unequivocal authority, one must ask of rational creatures for whom it could have been made? which by the transgression, one is authorised to think, that it must have been made for devils upon earth; and consequently the principle of the doctrine, the work of his own suggestion, which one is constrained to believe, by the sacred admonition emanated from the heavenly throne, intimating mankind, that should they listen to such an odious impulsion, as the one of pride, by the Universal Judge, it should be deemed as a notorious and rebellious infrac-

tion to his commands. And such being the irrevocable decision of the general Law-giver, how then can any one, belonging to the human pious species, be found with their minds infested with the hideous sentiment of Pride ?

And more so, if the followers of the heterogeneous doctrine, pretend to make believe, that themselves have faith in the incontestible accuracy of the holy words, but as too fully demonstrate the inconsistency and the insincerity of the pride-worshippers, in their insidious declaration upon a belief, which referring to their actions, one has forcible proofs of their undeniable fallacy. Notwithstanding that to have it more detected it should lead to make disquisition, which nature and magnitude might be thought stranger to the subject, and likewise would extend it above its intended limits. But to only have the last incoherency of the pride satellites more obvious and their deception, how can any of her ardent champions, which all pursuits forcibly demonstrate their panting after nothing else, but vanity, splendour, and magnificence, endowed with such worldly propensity, how can they pretend or make believe in their being the humble followers of the Redeemer's doctrine and strict professor of Christianity, when himself recommends to his disciples as first virtue, humility ; of which he was the true pattern himself ? But as to prove, in the occasion, the general abuse of words, and the prostitution of their meaning, to evince the diametrical contrast between the conduct, and the bombastical declaration of those religious pretenders as the matter would be an exhaustless one. What has been said in this occurrence, is for the purpose to have demonstrated that to idolize pride, must be, either by blindness or perjury in those, who strenuously assert their faith, in the genuine accuracy of the holy pages. When to make others believe in their faith, they vehemently declare their being punctual in the Supreme Being's command, & the strict followers of his injunction, and would be ready at any time, to stigmatize, if not exterminate those whom they should like to look upon as infidels, or on those who should make remark on their transgressions. Notwithstanding the multiplied convincing arguments, to which one might have recourse, in order to prove, either the delusion or deception of those who pretend to have faith in the

holy writ, & by their action evince to have no other God, but the one of pride upon earth ; to prove the inconsistency, it is undeniable, that the heavenly precepts, only referring to what has been said, issued from the divine Legislator. By the content of his declaration, one is intimated, that as crime-capital, pride must be acknowledged as a fault, and disobedience to the Heavenly Decree. And to those notorious transgressions, the one deviating from the dogmas of charity, as first virtue in those, who pretend to be the followers of the holy book, and of the doctrine of the gospel. And if it is an undeniable truth that charity & humility are the characteristics of the doctrine of the Redeemer ; how can the notorious infringer of those commands, have the pretension to belong to the worship and prevent any one to believe by their conduct in their deceptions, when they urge the word of faith ; and that they are found so anxiously occupied, in decorating their bodies, with token of vanity, and despise and ridicule those of their fellow creatures, who, through their misfortune or obedience to their heavenly Master's command, are found preferring simplicity of life, to pomp and worldly enjoyment. Although out of the subject, the digression was necessary to have evinced the fallacy of those pretended true believers and their notorious infringements of the laws and will of God, and also to have demonstrated their iniquitous trespasses towards men, when so constantly their captiousness is occupied in satiating their malice by their cavilling, scorning and villifying the charitable distribution and likewise due to his reluctance for pride and the fantastical appendage of vanity, despise and ridicule the humble and plain distributor. This necessary detection of the quality and deeds of pride, must serve to prove, that those, who pretend to be the strict followers of the heavenly command and the humble doctrine of christianity, beside their gross infraction of the law of God and the cause of the afflicted humanity, in discrediting and villifying the gratuitous distribution ; their iniquitous proceeding gives convincing argument, when pretending to be pious towards God and faithful to his injunction, the assertion is a clear indication of the hypocrisy, fraud and deceit in those who do it. But obliged to terminate the infinite reflection which the captious followers of pride and the infatua-

ed besotted admirers of vanity can suggest. For what concern and as reference to the benevolent pursuit intimately acquainted with the intrinsic merit and natural quality of pride; then it must not be a matter that can produce surprise, if by their pious idolizer none would prostitute themselves and their honourable importance, so low as to seek after relief where humility is the test and the tutelary patron, and to add to such exploded principle for pride, the being now constrained to give some testimonies of gratitude by the trying to retaliate some good to the human species for the one received. And, as it is known, that pride and gratitude are not kindred and that if any generous actions might be argued to have been performed by some of the pride sectaries by close examination one might be so soon acquainted that the deed in itself had no other stimulus but the one of giving food to vanity by a public knowledge and the fishing plaudits, and please ostentation by the performance.—Therefore to terminate the glorious chapter of pride, one ought not be astonished, if it has been seen, and if one now can see, and if forever it will be seen, that the most illustrious and strenuous sectaries of vanity are the most bitter wranglers and spiteful raging against the almonary dispensation, laughing and mocking at it; such is the sensation that it does produce beyond the power of contestation on the proud, haughty, supercilious, scurrilous, fashionable champions. And that, rather than to make to it a disgracing application, sooner prefer a modish death and excruciation. But more coherent to the principle and fancy of pride, we have to relate the dignifying remedies, chosen by the noble zealots, whom to manifest their unconquerable aversion for nature, the vulgar offspring and productions inseparable from the dear metal, object of their contemplation, with the liquid god of fraud, traffic, thieves, and speculation,* then they fervently crave, and long after the incorporation, and that to be more closely united with the tender substance of their predilection, and that for the purpose of their bodies to obtain cleanness and salvation, and of their dear penate, the favourable grace beneficent dispensation, and as clear token of

‡ In mythology, the god Mercury, among the number of the eminent, qualities attributed to the flying divinity, the god was the propitious patron of the speculators, thieves, pick-pockets, and all dishonest persons.

their ardent faith and devotion to receive of their sacred idol the infallible, restoration, the proud, haughty brood, or the servile ones in their imitation, cheerfully apply to the liberal, most notable, mercurial distribution, by which they are purified, and have the assimilation of the sublime subtile, volatile god of salival lustration, and the holy one bestowing on pride devotees his bliss in profusion, by a refrigerating, scouring, vivifying salivation. But in this juncture for being particular and minute, having no occasion, that passing silent the rite, process of the mercurial communion and its prologue, solemn, apparatus, methodical form in the distribution of its forerunner, preceding the vital, effectual, corporeal renovation, for the purpose having not one's framing to give for citation, then we are forced to only augurate of its sensual affectation. And solely grounded upon guess, depict, the salivating exhibition, then at random we have to relate that the mercurial adoration for forced product, and to denote palpable operation bring forth, and that by stream and progression out of the beatified frame in their fervent ejaculation, torrent of slabber drivel, slaver, spittle, inundation, and that by the overflowing, purifying fencudation may be also followed by the gut's emigration, but to relate such a luxurious sensation, as not any pen or pencil can give the alluring presentation, and fully evince this lustral projection.—But, if miscreant to the mystical, mercurial immaculation, cannot assist at the ceremonial beatification by conjecture, they may to themselves give of it an ideal exhibition, and then gratify their fancy by conceiting in their vision to have before their visual sense the placid heroes in the operation, and receiving with fervent zeal, piety, and compensation, the viaticum fashionable calomel holy hosts of salvation, and that for the purpose of giving a pure and clean habitation to their tutelary paraclete and beneficent patron, and the one of prosperous trade corporeal bliss, and lucky speculation, which to his mean votaries giving palpable omen of his sensible union, by the finite result of their maseration, and of mere anatomy, giving to them the graceful shape and assimilation in their cleansing flesh and filth, to operate the perfect purification, and for the purpose of giving proof of supernal benefaction, the natal spirit having with skin and bones, afterward to have but the

contention. Such are the invaluable bliss and profluent satisfaction profusely diffused on the pride sectaries to reward their oblation, and compensate their generous protectors for their copious salivation, but not like the bodies of those inexhaustible spectoration as the undrainable chapter of pride, or the present ruling master of mankind, is too extensive to continue longer in it, however, one cannot quit it, without asking to those, who are taken to receive confidence of the reflections, that the ardent followers of the worship, can suggest what the sectaries of pride can find in their systems, that can contribute, or excite them to be proud of themselves, if they had reasons for it, notwithstanding, that upon no account, rational beings should not indulge themselves in such ridiculous affectation, and would not suffer their minds to be infested of such absurdity, as a pretext must be given to authorize those of the human specie, guilty of such a fantastical sentiment, as the one of pride. To justify it, if it could be justified, one might think, that nothing, but exquisite perfection, could allow any one to be proud of them, then we have briefly to examine the notable and super-eminent qualities, that now replenish the human species. And as the most notorious ones, virtue, knowledge, happiness, and bodily perfection, or eminent qualities if adorning the possessor, which one ought to suppose should be of nature to excite them to be proud of their superior excellency over their own species. But to demonstrate the extravagancy of pride, in admitting any one to be repleted even of those superlative perfections, if not endued with an inordinate dose of self-conceit, egotism, or which is still worse, with either the materialness doctrine or the one of atheism. Therefore being the contrary, far from arrogating to themselves, whatever qualities should be found of a perfect nature in themselves, the true believers, in the power of their own Maker, ought not to attribute any perfect qualities to their merit, but to the infinite wisdom and goodness of the original, supreme Author and Creator of all things. And then to his omnificency ascribe an account whatever perfection can be found upon earth.

But being on the topic of one of the present human living race propense, and as pride, ostensation of self-merit are the charac-

teristic by which they signalize themselves, we are compelled to briefly investigate what are the superlative qualities endowing mankind, moral and physical system, and what can elate their minds and excite them in pride affectation. Having mentioned already the four principles or qualities, which could authorize them to be proud of themselves, if they were found the real possessors of those exquisite qualities, as those of virtue, knowledge, happiness, and bodily perfection. Then taking these four principles now for the base of our subsequent investigation, we have to give the succinct analysis of the most predominant virtues, which characterize the living, human species.—And on that head, as righteousness must be computed, as one of the first qualities, we are forced to give a short compendium of this natural virtue, as it must be found prevailing in this modern age. And under the name of righteousness, it must be counted, avarice, selfishness, cupidity, contempt, hatred of others, and love of one's self, fraud, lies and deception; if those qualities possessed in perfection must give claim to have pride, one cannot deny that the living human race, more than any one of former age, deserve to be commended and justified for their pride. And likewise if instead of mercy, commiseration for the fault of others, or imperfection, if the exaggerating of them and malicious detraction, slander, hatred of one's neighbour, invidiousness, captiousness, rejoicing at others' misfortune, instead of helping and comforting them, political and religious dissention and their general concomitant result. If those predominant qualities can be counted as righteousness and exquisite virtue, and as such can give claim to pride, one cannot refuse to the modern age, the palm of virtue over any preceding and antique ones. And with respect to knowledge without long disquisition upon the subject to have evinced the precious one, by which the human, living species must be proud of the one they are in possession of, if as first one ought to be cited the science of being acquainted with expedient to promote human preservation, to have the matter decided, one has only but to take a succinct survey of the brute instinct, their healthy situation and put it in parallel of the one of men and their prevailing knowledge thereof, to be soon fully convinced, that if the knowledge of ignorance or self-destruction and the one of one specie can give pretention to

pride, without injustice none can deny, that by their destructive learning, the civilized race ought to be proud of their art and perfection. And for what concern, happiness, by which their own specie might be proud of, if the beholding human general tribulation, degrading and extenuating labour, their starvation, torture, subjection, vile slavery, and multiplied vexation, short lives, and long torments upon earth, manifold and complicated adversities, blood spilled and universal human sacrifice. If the sustaining such a deplorable and general picture upon earth, is the kind of happiness, by which the rational species find themselves entitled to have pride, one cannot deny also the justice of their pretensions, to complete the four principles cited; virtue, knowledge, happiness, and bodily perfection, then with respect to those corporeal beauties, having to relate on that score, the prevailing one, if not blinded by infatuation, can it be denied, that, in modern age, the human race are found making a most striking progress towards degeneracy. And that they are exhibiting the most sorrowful mass of complicated miseries, variegated deformities and that they display a sundry of imperfection, by which can be cited the lame and decrepid, crooked, cramped, bunched, hump-backed, stump-footed, club-footed, variously disordered, distorted, face scarred, disfigured, small-pox pitted, myoped, or short sighted, blinded, insanited, and mad-mined, decrepited, all sorts of caducity, and to cut short on the matter without fear and prevention, one must say that the living human race, to impartial eyes, offers a compound of complicated miseries and manifold infirmities, and also a tissue with respect to minds, a mixture of weakness and wickedness, and indescribable perversity, and, in all manners, the most miserable, ignorant, ignominious, and malevolent animal of all other living creatures, and the most offensive and destructive of other species of the animals belonging to the terrestrial creation. If the grief that the dismal picture can occur upon sensible heart, the sustaining the view of their distress, one is compelled, this moment, to relate the truth for the purpose of demonstrating what ridicule must be found in those, who unaware of their mental disorders and bodily ones, are indulging themselves in sentiment of pride, and the mentioning of the truth to those, who are the plausible argument of human misery and ignorance.

This digression was indispensable to make to those, who make application for the purpose of making them known, that they apply to the greatest antagonist of pride and vanity, and also the revelation was necessary to give them warning, that, if they have been inconsiderate enough as to let such a ridicule take place in their minds, they must be determined to either make abjuration of their ridiculous doctrine, or at least in the house of humility not give any token, that could inform of their absurd and obnoxious worship, if they will not expose themselves to be put in remembrance of humbleness, and also meet with some mortification. Therefore, although the obviousness after what has been related, as it is proved, that there is nothing in the human present condition that can excite them to have sentiments of pride, and that quite contrary, after the investigation of the nature of mankind, result of the research every thing ought to conspire to make the specie extinguish in themselves the least and minute seeds that pride could endeavour to sow in their minds.

Having received this necessary information on the chapter of pride, we are finally obliged to terminate the articles of the convention of their admittance, and the advantage resulting to mankind by employing those who demonstrate anxiety for life, and who have been the fatal victims of their want of instruction concerning their diet, &c. Then having recourse to the medium of those, who are rescued from their distressed situation, must induce in the belief that they shall have compassion to the one of others and consequently they will be anxious to testify their gratitude towards the one, to whom they cannot offer no other compensation, but the trying to help him in doing good and, as it is impossible for him to give assistance to all those, who are in want of relief, but that they all may be benefitted by the receiving advice of salubrious diet, and the detection of the use of the detrimental articles, giving the explicit demonstration, that to them must be ascribed the cause of their diseases. It cannot be contested on that score, that friendly information thereof, being delivered among those, who complying to the command of their own Maker, ordering them to have the sentiment of self-preservation, and also yielding to the dictate of nature and after the advice prefer a life without pain to the one of indulging nox-

ious fancy and depraved palate.—Therefore those, whose experience and equity in acknowledging the truth, that the help, they have received, and the one they receive gratuitously, could not be obtained with all the wealth of the world, must authorize to think, that they will not refuse on such a consideration to serve the cause of their own fellow-suffering mortals, by gratuitously likewise delivering in their hands the pledge of the common friends' solicitude for the general welfare. And giving them the candid warning of the cause of their misery by the sincere detector, they have also the advantage of receiving the former information of their delusion, when after having created pain and maladies in them, they apply to be relieved and cured to those, who only referring to the confession of some verdinal members of the craft, have no other expedient and remedies, but those, whose effects are more injurious than their disorders themselves. The truth on such important matter by the accurate disinterested brethren, give the warning of their fellow-members' capacity, then the perusers of it, have the unequivocal and explicit revelation of the powerful ignorance concerning the cause of human diseases and the absolute deficiency of knowledge in those who, notwithstanding their incompetency, make their credulous sectaries generally pay so dear for their deathful blunders. Then by the sedulous perusal the readers have the plain detection of the fact, and the deceived on the matter, may have their eyes opened on the ridiculous blindness for them of applying in expectation of being cured of disorders to those, who referring to the success, that only they can obtain upon their own frame, forcibly demonstrate their being as incapable and ignorant to help themselves, as are those, who put confidence in their ability when they cannot either cure or prevent their own miseries.

If the benefit that those must receive from the detection who are not too inveterated in their faith, with respect to a chimerical science, cannot be denied, one must add to these advantages the one also that long experience has given, and which inform of the injurious tendency, resulting from the expedient as remedies, as the one of intrusting their bodies to the baneful effect, and the danger of the believers, in their submitting to undergo the frightful process and martyrdom of the slabbering salivation.

Which common consequence is, that, if they are strong enough to go through the lethiferous scheme, they must expect afterwards to be emaciated, enervated, totally exhausted in their vital faculties, toothless, &c. and that forever after the direful, noxious liquid, by which the intrepid salivators to their faithful patients, given them the affinity of barometers, which ingenious expedient in a similar manner, that the silver liquid operates, in those instruments does act afterwards in the human body. Therefore the faithful communicants must not be surprised if the metal spirit incursion does create excruciating pain and affection, and insupportable torment, at the weather variation, and as other bliss of the mercurial communion must be added that they cannot expose themselves to the impression of the air, water, earth, without poignant sensation. If the service resulting from such candid advice, cannot be contested, by those who are not void of feeling for their own fellow-creatures, can they who have been alleviated of their pain, or benefitted in their system without having experienced the effect of these tormenting remedies and who are desirous of doing some good for the one they have received, refuse to and retaliate it to their own species.—Then can they refuse, on such important matter, to open the eyes of their friends, acquaintances and relations, and enable them to speak to their corporeal despots, or those, who in reality are the present arbiters of human property and existence, and tell them in expectation of having been eradicated of our diseases, we have entrusted in your hands our lives and estate, what have we received from your infallible remedies and bombastical, ambiguous science, nothing but excruciation, and extenuation? And to relate the legend of your expedient you have reduced its former, gigantic complication to the laconical and narrow compass of a ruling triarchy of which to denominate the special members of it, must be cited the three governing sovereigns. As your first sublime universal catholicon, you have adopted the restless god Mercury and for his copartner, you have taken the general soporific panacea or the somniferous laudanum, added to this predominant specific the furious barbarous scheme, or the monstrous terrifying phlebotomy or blood-letting; and briefly enumerating the first virtue and notable properties of the prime specific, having assimilated

our frame by the quick-silverizing of it, to looking-glasses. And to see the enormity of such mad experiment, one ought to think, that our emaciated, extenuated and drained carcasses, &c. should have served you, as a conspicuous mirror, upon which plainly you could see the magnitude of your extravagant blunders, informing you of your infatuated presumption or deception by the pretending, that in filling up the human guts with the liquid, metallic substance, which the solid one is the only object of your expectation, you can succeed in curing the disorders of those, who can pay the most high price for your exclusive scheme termed salivation. But to be fully intimated with such unnatural expedient, if one has not the palpable proof, of a long, offensive and mortal experience, having informed of the sinister, effects having only recourse to their rational faculties, the human species should be informed, that by such a torturing process, and its effects, the greatest insult is made to human understanding and the superior reason they have received from their own maker, and likewise to the sublime order of nature so obviously displayed on the surface of the earth, and also to the wisdom and infinite goodness of the great omniscient provider of all created animal's sustenance. It cannot be denied, that offence must be made to the great author by the thinking, that for mankind, the first animal, he had confined their urgent remedies in the deepest viscera of the earth, from whence they cannot be extracted without commonly the explorer's destruction in the attempt, and also by degrading labours and offensive and deathful excavation. But without dwelling any longer on such notorious improbability, which the only assertion must be deemed a flagrant blasphemy against the paternal sollicitude of the supreme dispensator of all things.

And with regard to the other prevalent, modern specific pearl of the remedies, the poppy-consolidated juice, the informed by the detection of its natural virtue, are enabled to tell to their privileged life's protectors. How can you pretend to make believe those, who are endued with common sense, that the cause of human pain can be destroyed by the numbing and absorbing all their faculties, intellectual and corporeal ones, and forcing upon them or your credulous patients, a lethiverous slumber, which awakening never fails being followed by increasing

anguish, new accesses, stupidity, weariness, bones' aching, and similar to their having undergone the benign rack operation, and with this blessing tremor, torpor, &c.

But to cut short on the marvellous prowess of the revivifying anodyne substance, concerning its natural morbid qualities or general diseases creating virtues, one cannot, on the occasion, have them more plainly and eloquently detected and extolled, but by the referring to the candid revelation of the experienced on the matter and the tutelary patron of coffee. "The diseases generally brought on, by a continual course of excessive doses of opium are either loss of appetite, stupor, debility, loss of memory, melancholy, palsy, or dropsy."—Other quotation of the same. "And frequently the consequences of the necessary and temporary use of laudanum, are nausea, languor, dizziness of the head, cold sweats, head-ache, hysterics, and tremor." Continue the same.—"various have been the attempts of physicians and chymists to correct their favourite opium ****. But their preparation have neither ameliorated the simple juice of the vegetable, as the great Sydenham* asserts, nor have they taken away those properties to which its prejudicial effects are attributed." Quotation from the same. "These are the unrivalled virtues of the poppy, so highly distinguished by the Creator, and whose excellence no human praise can reach."†

From the nature of the enormous transition made so suddenly, at the same time, bestowing disgrace and encomium upon the prodigal somniferous substance, one has a palpable specimen of the consistency of one latter ages' medical grandee. But passing silent all the reflections, that the incoherency of opinions could suggest, what has been said is only to give irrefutable documents of the diseases creating qualities of the soporific substance in order to demonstrate from the sincere mouth of unequivocal patron of veracity, and also a competent judge authentically confessing, with respect to the poisonous substance, that himself and his brethren have no other specific to cure human maladies, but

* Or the greatest and most intrepid blood-letter and human drainer, who has made his appearance upon earth.

† Quotation taken from the Treatise concerning the property of coffee, by Benjamin Mosely, physician of London.

remedies proving by their use to create, on the sectaries, innumerable sorts of others. Then, from the nature of this detection, can its service be denied, when so plainly and irrefutably admonishing the true believer, or those, who only want some plausible instruction to avail themselves of the advice to avoid to have recourse to such noted poison, which in expectation to cure their diseases, are exposed to have created a multitude of others. And also concerning the third expedient of the prevailing mode, or to be more plain, the terrifying barbarity of taking the blood out of the human body, by the consistent reason of not being able to cleanse it of the filth which it has to contend with, to have more extensive explanation concerning such a direful scheme, one must refer to the rest of this composition, it being mostly intended to elucidate the truth of the matter, and evince the bleeding frightful extravagancy. Then from those essential informations, those who are desirous of having a luminary, that can give them clear light on the subject, and could such a detection—serving to instruct those who are unaware of the danger of making use of such detrimental remedies, be proved to be of no service, when informing them of the implicit caution, which they must use to endeavour not to fall in the claw of those, who so long and so forcibly have evinced their not being in possession of any efficacious specific, for which they make the credulous pay as dear as they can, and on that scope who have no more pity for their submitted votaries' purse and bodies, than voracious owls have for doves. Continuing to relate the other real advantage, that may be received from those informations, must be cited likewise that among those privileged human corporeal rulers, by their sectaries, being represented the constant effects of their deathful blunders, some of them with their practice, if not having abjured all sentiments of humanity, may become by the observation more compassionating for the human affliction; and also may perceive the reality of their erroneous knowledge, and visible incapacity, and the detrimental nature of their depopulating expedients and destructive remedies. Due to such elucidation, they may also try to have recourse to some more efficacious means, or less dangerous ones; and likewise may become more moderate in their general inordinate charges,

and the whole of the detection may excite some of the human species to rise out of their indifference for their own life's concern, and serve to open the eyes of their corporeal rectifiers, on the magnitude of their transgressions to the law of nature; injunction of God, and the compassion by men due to suffering humanity, in aggravating it by a fatal power and learning, having no other tendency but the one of conducing to the promotion of widows and orphans, and depriving them of their supports afterwards, by availing themselves of fictitious services, and by the being invested with unaccountable privileges, enabling them to deprive the surviving of the dead, & all legitimated heirs of their legacy. Added to that, the depriving the mechanic and workman of the product of their hard labour, the sweat of blood, of their brows, & bodies, to obtain a scanty elementary sustenance for themselves and their needy progenies.

Such is in part the advantage, that might operate the circulation of the first book of detection, & likewise this, if not publicly but by private circulation may have, one day, the tendency of enlightening legal power on the enormity of granting such an unnatural one, and the consequence resulting from tolerating such social despotism enabling the powerful craft for fictitious service to dispose according to their own will and caprice, of human life, liberty, and estate. And likewise to give the unalienable privilege to oppressors to prevent any ones not trained in the same regular principle of human martyrdom, and consequently more capable of affording relief to human misery, by that very reason prevented from doing it, for the sake of hurting the credit, gain, and enormous fees of those who, by death torment, have obtained the right to live in plenty and splendour, at the general expense, and to exprobate, persecute, and have expelled, those who should dare to prove, by their success, to have obtained their knowledge from another source.

Although, by the judicious, these considerable benefits may be acknowledged to be the result of the circulation, for those of the human species who are not incurably fascinated by the superficial science or baneful learning of the supreme corporeal divine, or those who have the absolute privilege of disposing at random of human life and properties. Besides having the con-

vincing proofs of the truth, the warned received the advice of the dangerous consequences resulting for them, if continuing in making use of the detrimental articles to the human body, and of their delusion, after having by their injurious effects created diseases in them, of applying to those, whose science, remedies, and expedients, are more proper to aggravate their situation, than to afford them relief. Upon that head, anxious of the truth, and agreeing that the circulation must prove of great advantage among those who should be willing to listen to the advice, but yielding to the fact they may observe that, in order to prevent the gratuitous distribution from being discredited by its implacable enemies, if instead of selling those books, they were like the gratuitous distribution given away for nothing, the raging antagonists should have no pretext and opportunity to villify the pursuit by asserting the great gain made by the selling those books. But to prove on that topic the mistake of the idea, notwithstanding what has been said, which ought to be sufficient to demonstrate the delusion, and that in vain one should try to prevent malevolency of making use of its exhaustless resources, for the sake of calumniating what cannot be imitated by its fractious zealots, for whom some pretext or other must be found in order to give vent to their iniquitous heart-detraction. But for the moment, for the purpose of taking this new opportunity offered to malicious wranglers, to have a pretence to villify the charitable pursuit, supposing that any fortune should prove sufficient to be enabled to deliver, free gratis, a book to promote the circulation of the dietical abstinence to any one calling for it, what would be the consequence, and what service could such a prodigal distribution be to the human species, and likewise what would be the future use and destination of books indiscriminately and squanderingly distributed in such a manner? To be correctly informed, one has only to refer to the present human nature, and their valuing nothing whatever but what cost a great deal, or is very hard to be got, and consequently except what is very expensive, is admired and precious to the eyes. In this axiom, what should be the advantage of lavishing wealth and trouble to such a purpose, and what would be the fate of the book, and what use would it be, but to excite the contempt of those who should take it? This truth, with many others,

must serve to justify the measure taken of requesting those, who wish by the benefit they have received, to continue more than a month to make application, and to supply themselves with a new book, and also must induce in the belief of their making the prescribed use of it—knowing the enjoined condition of their admittance, which rule reducing the number of the applicants to a very inconsiderable one, then give them better chance to be more carefully attended. This consideration must authorise to think that, henceforth, none will make application, but those who are willing to retaliate towards their own fellow-creatures the good they have experienced to have received by complying with the desire made to them of making good use of the printed advice and detection. But upon a matter of such importance, as the one of spending forty cents per month for health's sake or alleviation, we are obliged to give the last solution concerning the subject, and for the purpose it must be repeated, that those who apply in the intention of trying what benefit they can receive from the specific of nature, after they have exhausted the artificial ones, by the use of which, generally, instead of help, they have commonly received torment, if not death, or enervation; as it is a fact too notorious to be contested, that such is the condition that the afflicted are in, when they make their trial of the resources of nature, which they receive all gratis, and finding themselves benefitted after one month, then they have the choice either to quit, or to spend forty cents each month—if they choose to continue not to pay for the remedies, but to do a good and generous action by the giving gratis, as they have received their health, to their friends and acquaintances, a pledge of their gratitude to those, who can afterwards testify the same sentiment likewise to them, and return thanks for the service, that they may have received from friendly advice, contained in the detection given to them. If such considerations, for those who find no help to their miseries any where else but to the gratuitous distribution, are not worth spending forty cents per month, and if the sum is more precious to them, than to spend it for the sake of their health, and to be deprived of so great an amount, to be alleviated of their infirmities, they have the option to keep their miseries, or part with their forty cents per month for themselves and human good.

But notwithstanding, what has been said already for the purpose of demonstrating that the considerable sum is not intended to help the charitable dispensation, to make the truth more conspicuous and dispel the inculcated impression that malice and interested intention continue to give on the subject, one cannot be afraid of being too verbose and distinct on the matter. Then computing the number of the applicants, at the rate of two hundred per month, notwithstanding, that the number may be beneath that calculation; but not being able to exceed now that number, taking it, for average out of it must be taken those, who, for different considerations and useless to mention, must be dispensed from the rule, then computing the number of the applicants, taking a book every month at the rate of 150, the total amount of the sum received, would be sixty dollars per month, and consequently the real sum of six months would be three hundred and sixty dollars, out of which must be subtracted the commission which must be paid to the one who attends the applicants and delivers them the books. Such is the great sum, that spite and captious cavillers have urged and will forever urge, that support the gratuitous pursuit, which to tell the truth, even if it was all profit, would not by a great deal pay the annual expenses. But contrary to that, not one cent being made, and running the chance by all appearance of losing the half of the first cost, what is argued by malice to serve to make a fortune. And on that head, the real truth must be delivered to those, who must not be suffered to have the disgracing idea, that they apply to be relieved of their distress, to gain pursuit, instead of disinterested benevolence, one is obliged to be very particular on the matter of elucidating the truth, wanting those, who are the only objects of pity and compassion, to have no other opinion but the one, that the pursuit of their relief is maintained by great expense, hardship, trouble, and vexation, and having for reward, and only emolument of the lucrative business, calumny, detraction, and infection, provoked to relate the truth for the purpose of advising those, who are left in the necessity of seeking to have relief from nature's dispensary, not to listen to the perfidious insinuations of the friends of their miseries, and consequently the inveterated enemies of their life, health, and welfare. Then, if avarice, selfishness, and pride, de-

cline to spend a little more than one cent per day for their own benefit and the one of others, proving the little pity, that they have of themselves when grudging to be deprived of such a sum, preferring to it, to keep their pains and maladies. Therefore to those only, who are willing to accede to make such an enormous sacrifice, for their own sake must be detected, if the spending something more than one cent per pay is the intrinsic value that can compensate the service that those who make application could receive, if not from the agent distributor, but from the universal dispensator, generously and profusely supplying his inexhaustible pharmacy and for the purpose to have such illustrious repository glorified, and also to have the ingenious question of the doubtful and spiteful controvertists answered, as they may be authorized to avail themselves of their ignorance, they may be excusable, when having neglected until now, to have made use of the present mode of acquiring fame, and that for the universal Procreator of all things, and consequently of the terrestrial specifics in order to have them extolled, having forgotten to have them assimilated to the modern scheme of the sellers of opiate, or their precious orviatans, &c. or as they are pleased to term their divine, universal remedies, which according to their vexatious assertions, the catalogue of human maladies, is insufficient to give chance to their marvellous antidote, to prove their infallible efficacy and their miraculous prowess.

To explain the cause of such neglect of having recourse to such predicable means of being renowned, as well as having employed the one of fabricating a stupendous series of attestation of wonderful exploits performed by the universal specific, which like the pretended genuine certificates, asserting the inappreciable value of the eximious antidote, and the whole fabrication generally, as solid, real, and true, as the preciousness of the exquisite remedies. Therefore, having in no time, neither baits to lay out to fish and catch the metallic substance real or figurative, nor inclination to acquire fame by circular publication, it must not excite surprise, if nothing has ever been published, informing of what species of capacity the charitable distribution may be empowered to relieve human affliction, and nothing authentic, having been declared on the matter, but by silentness and authentical demonstration, the indifference must

then leave chance to cavillers and pertinacious disbelievers, spiteful controvertists, to pertinently argue that the benevolent distribution is destitute of capacious virtue and knowledge to help and cure human diseases. And, if one has no interest to instruct those contumacious wranglers of the real truth; but in this occurrence, it must be revealed, for the sake of the applicants, and to make the afflicted willing to spend per day something more than a cent to try the properties of nature's remedy, then at least for them must be disclosed the fact of their operation, and if they can receive the equivalent of their great expenses in the trial. And provisionally on that head one must inform that not endowed with the methodical conceit and regular practice and not attributing to personal ability the effect operated by the divine virtue of the universal Dispensator's wisdom. Therefore in order to have his benevolent goodness magnified by the pious and godly, one must not hesitate to reveal and confidently tell the facts of the Omni-Parent's solicitude for his universal family.

And that for the purpose, if not yet enabled by their experience to answer the common question of captious disbelievers of the author of nature's capacity at least to reply to their assertion concerning the distributor of his terrestrial offspring's making use constantly of the following expression. "Who has he cured? Oh! the man can do nothing:" such being the ordinary exclamation of the zealous worshippers of the omnificent Creator's production to these ingenious questions, Who has he cured? on that inquiry the interrogated by their experience are authorized to answer to those incredulous champions, Who has he killed? And who has ever been by him assimilated to the privileged common mode of dismissing regularly the human species out of the world, after having applied to him and to the charitable distribution? And on the chapter of mortality, the common fashion, the questioned have also the chance themselves to question, in their turn, those suspicious controvertists, and ask them where are to be found the earthly monuments or the multiplied graves after the long time elapsed of the charitable pursuits that have been erected or dug out for the purpose of covering or hiding the lifeless victims of its lethiferous or mortal blunders? and likewise to evince them

among the multitude of distressed beings coming from distant parts, not to say, hardly crawling to reach the benevolent dispensation, what instance of it and where are to be found those who have left their bodies whereupon they were seeking for relief, after having received the generous distribution? To this unequivocal plight of the author of nature's specific capacity the interrogator to those incredulous antagonists and disbelievers in the virtue of the natural production delivered by the benevolent pursuit repeating the question, Who has he cured? Oh! the man can do nothing, and none but nonsense, and stupidity can apply to him. On that head one cannot contest the accuracy of the assertion of those sensible and impartial, beings, when so judiciously they pertinently assert that the man can do nothing. One cannot deny on that scope, that a greater truth cannot be urged that the man can do nothing, and especially when he was and is assailed by several hundred at one time and all of them wanting to be cured at once, and afterwards making use of the remedies delivered to them God only knows, in what manner. In those junctures must be acknowledged and said, Oh! the man can do nothing; the truth must be confessed, that the man can do nothing on those occasions. But what the products of the supreme Creator of all things can do, when properly applied, is what, if not acquainted with those who had no chance to be informed of, must know, and confidently be intimated with. And for the purpose, taking a succinct survey of human, multiplied, and manifold distresses in the endless vocabulary of them, it cannot be denied, that the shrieks of anguish which ought to excite the most compassion of all those belonging to the human species, if not endowed with an insensibility demonstrating to have the only shape and name of the race, then for compassionating beings, the agony and affecting distress of the female in labour, must be deemed to be one of the most grieving and painful cases. But as correctly asserted by the captious controvertists, The man can do nothing for such mournful cases, it is true, but what the provident Father of Nature has done, and can be demonstrated, and has been proved in many instances, is to have created expedients for the purpose of having delivered, and that without pain, in a short time, those unfortunate creatures in bringing forth their own

species; and the man, who is so positively argued by insidious cavillers to do nothing, to know nothing, and to be of service to nobody, is the very one, who has such contemptible knowledge in his possession, enabling him to alleviate the sorrowful torments of those hapless creatures in their re-production, and in that respect the most afflicted part of all living creatures upon earth. And added to these insignificant powers, is that those helped creatures, instead of remaining according to the regular doctrine of child-birth, several weeks in bed, and closely confined, the vernacular, sapient provider, heedness, has created specifical substances, by the assistance of which, after their having been happily and quickly delivered, those interesting beings, in their most essential destination, are enabled, without exposing themselves to any dangerous consequences, free from usual fever, if not the same day, at least the next one, to be about, attending themselves if they choose and likewise to venture out if it happens to be in moderate weather. Such new method of delivering and helping the half of the most afflicted part of the human species, in preserving the race upon earth, is not by the effect of the man's capacity, who knows of nothing, and does nothing according to the candid assertion of the friend of humanity, but by the production and scheme of the omnific and provident Author of all things.—But the man who knows nothing and can do no such thing, ought to induce in the belief, of his being competently initiated, and having received either help or consent to be effectually instructed in such mysterious expedients. And for which, according to scrupulous doctrine of the virtuous controvertists, the man who knows nothing; but such a thing deserves to be exprobrated, defamed, if not exterminated, if daring by practice to demonstrate the goodness of the universal Creator in giving assistance to those distressed beings, in the common painful labours. And also with regard to their progenies, for those who have not only the shape of mankind, and empty carcasses, or filled up with tygers' or vulturous hearts, then for sympathizing ones it must be a subject creating griefs, then the one of hearing at their coming into the world, the piercing cries and the lamentation of those innocent creatures—the forerunner, one must say, of their coming to inhabit a confused hemisphere, and a labyrinth, into which they shall have to

struggle with the compound of misery, pain, manifold tribulation, multiplied wickedness, common lot before death. And returning to the grieving cries of those dolorous objects, it must be likewise revealed, that the paternal goodness has created efficacious means to prevent those tender creatures from being suffocated, not to say strangled, in giving warning to the author of their days concerning their pains and distresses. Therefore honour and glory ought to be given to the All-Wise & Good, for his affording means to raise those new inhabitants of the world, without crying, and consequently without pain and distress. But on such an important matter, those whose experience, without this declaration, have been informed of the reality of the truth, may answer, that the furious opponents, far from rejoicing at the news concerning the blessing that can afford assistance in those cases, are exasperated and violently incensed, and abuse those who dare before them cite palpable instances; and likewise insist that the man knows nothing, and curse, swear and imprecate him for his having rashly given such plausible proofs of the omnific and Omni-Parent's wisdom and goodness. But to those who may manifest their surprise, that a thing of such importance and so precious, as the one of having delivered women in labour, without any material pain and any danger, and also their offspring raised without crying, those who are acquainted with the truth may wonder that the strongest aversion, contempt, and reluctance is generally demonstrated to even take the testimony of those, who can pledge themselves by their experience concerning the result of the matter. Concerning such notorious indifference, some explanation must be given, and for the purpose must be said, that for those compassionating hearts, any thing contrary to human destruction, is deemed worthy of abhorrence, contempt, and animadversion, for which what only can excite notice and admiration must be of the same benign-like nature of congreve rockets, torpedo, beneficent catamaran, diabolical machine, and the sportive invention of satan—calculated to inflame and in volcanoes to transform the ocean—and all the toys of execrable memory, the infernal son of Chatham. Then such recreating human experiment to admire the benevolent action of the modern age, deserve the only notice and approbation, to be applauded as valuable objects,

deserving veneration for tender heart, giving the food suitable to their predilection, then none ought to be surprised, if the giving relief to the afflicted patronless, the pursuit must become the object of horror and detestation. But, at the hazard of increasing stigmas and contention, by the giving of the Father of Nature's goodness the detection, one must continue to relate the effects of his dispensation, in order to have decided and finally obtain the solution, if they are worth a little more than a cent per day compensation.

Therefore, to have it fairly determined, as the catalogue enumerating human maladies is too voluminous to mention them separately, and as irregular logic to account for the most potent cause of human diseases, has no other instruction, but to attribute them to virulent fevers—then in the copious legend of these numerous disorders of body must be cited as primary ones, remitting and intermitting fevers or agues, acute continual fever, scarlet ditto, bilious fever, malignant, putrid, or spotted fever, yellow fever, and olive pestilential one, and to cut short on the multiplicity of those tokens of human knowledge, and pledge of temperance, as the eminent learning and regular method and the multiplied clinical visits made by assiduous conquerors of those diseases, does not prevent them, for the most part, to leave the world to their successors without taking leave of them, and after some weeks and sometimes after some days of having been devoured by the thirst of their internal burning foe.

And to conquer such a powerful enemy, the victorious and capacious, regularly trained, licensed, graduated and duly invested, to quench, to quell, to subjugate, to refrigerate those inflamed mortals, have generally in their possession for a universal catholicon, the celestial, essential, lustral, mercurial, substantial, calomel, principal, fundamental, stone-physical, which the liberal prodigal as usual, profusely distribute to their tractables, which means effectual are undeniable and palpable in their continual funeral festivals. But being on the mineral topic one must relate the one, that the Head-paternal has created to prevent those distressed mortals from quitting so soon the region terrestrial, and the taken to receive the information of the truth, must know that for the purpose an equalapis, or to make it

better understood, a water-stone, which for those burning fevers, is existing upon earth, to annihilate their internal fires. Surprised or stunned at the revelation, but, if concerning its nature, one cannot give more information on this occult chapter, one must presume, that those, who receive the mysterious hint, wish to be acquainted at least, if nothing more can be told them on the subject, with the extension and the particular properties of the secret of the mentioned stone, or the antifibrifile or the efficacious fever remedy. On that head to continue the revelation of the omnific wisdom and bounty, but forced to be brief on the matter, with regard to the virtue of this fever-specific it must be said in its behalf and the glory of the solicitous Pro-creator of it that the multiplicity of fevers contained in the methodical and physical pandect without excepting the yellow pest and olive one, pleurisy, &c. Then on the multitudiness it must be said that for those malignant and virulent disorders, if the infected and affected of those diseases, should apply the first day they are taken to the charitable distribution, and be punctually attended, on that score, giving only the result of practice and experience and knowledge acquired on the subject, one must assert that few hours should prove sufficient to have evinced the watery stone efficacy forcibly demonstrating the Heavenly Healer's capacity, obviously elucidated in his salutiferous antidote, which in fever-cases, a short time is sufficient to effectually extinguish the internal human conflagration. But to abbreviate the narrative of the surprising property of the supernal remedies intended for those cases, one is forced for the purpose of having the Dispensator of them magnified, to assert that the charitable distribution could give relief to a thousand in one day, if coming in the first stage taken, and that the whole of them could be eradicated the next day; and moreover, out of one hundred thousand of similar cases, not one should prove of its being of a mortal nature. And to prevent those who are taken for special confident of this truth, to suspect it of exaggeration, one is obliged to put them in the remembrance, that those who generally make their application for any disorders, come after their being extenuated by a regular art and the poignancy of their maladies, and notwithstanding their precarious situation, out of the incalcula-

ble number of them having made application, very few, if any after many years of attendance, could be cited, as low as they were, to have had mortal cases. Therefore to terminate the chapter of fevers, such is the competent dexterity of the Provident dispensator, and the expedient made use of in those diseases, by the man who pertinaciously is argued to know nothing and likewise do nothing. And if the veracity of the assertion cannot be contested, and that the man can do nothing, but the one, who can do something, by his remedies must be detected, and what he has done and can do, and all sorts of fevers must be cited without any exception. And if those pledges of the truth of the Divine Alleviator's remedy, have their own experience for unequivocal testimony informing them of the fact, which are no proofs for contumacious controvertists of the sublime providential production, contested in their efficacy, by those who pretend to be the most faithful and pious worshippers of the wisdom and goodness of the Creator, then the cause of the pertinacity of those interested and spiteful Machiavalian's denegations, is that for their nature, contistation is more suitable than a studious observation, when wanting nothing else, but pretexts to give vent to detraction. Added to their benevolent inclination, the having no fancy and wish of admiration, but for the charitable invention of the benign-like nature.

Congreve rockets, torpedo, beneficent catamarin, demonial machine, sportive invention of Satan—calculated to inflame, and in fulminent volcanoes to transform the ocean, and all the toys of execrable memory, the infernal son of Chatham. And for those compassionating beings such a scenery is the only one worth contemplation, and must not give surprise if they prove the animadversion & explode the review, to take notice & examination of the effect of the author of nature's procreation. But notwithstanding their raging opposition, as the narrative of them is not destined to sustain their inspection, of the bountiful Father, one must continue the detection, for the sake of those who are not partial advocates of human affliction.—And forced on that score to mention a disorder, whose baneful nature has been for some centuries past looked upon as one of the greatest scourges visiting those who are pleased to call themselves civi-

lized nations, by its adding, besides, to its notorious malignity the disfiguring commonly the infected of it, and leaving on them inseparable and conspicuous traces of its having betokened the individual it had visited, & without further explanation on the matter by the delineation of the flagitious disorder, one must be enabled to infer that the small-pox is the plague, that this narrative alludes to. But to prevent its nefarious raging calamity, it is known, that it has exerted powerfully, and baffled the art of the privileged and learned, methodical, regular, successful, diseases' conqueror, until one must say of late to the honour of the scientific age, and an Herculean heroes and intrepid Argonaut, or a modern Jason in quest of a golden flea, if not of a ram as the antique one, at least the modern one, less minute has found on the skin of an infected beast going under the popular name of cows by the assistance of his illuminated brain, a fulgent adamant which has informed him of its preciousness & of the source of glory and of the exhaustless riches he could acquire by such a valuable production, if he could succeed in making believe that those salubrious fragrant pustulous gem of the creature have a preventive quality, superior to the human ones, to preserve their frames from being attacked or visited by the pandemic pest, termed small-pox. To the advantage an illustration of the present age having succeeded in his persuading pursuit, it is too well known and of to let done that the luminous and victorious cow-skin surface, studious explorer has triumphed in his labour, and for it has been celebrated, unexamplified, extolled and glorified forever, also immortalized, & his life to god Plutus, assimilated, then the skin of the modern Midas has found a new pactolus on the pestifered quadruped & an inexhaustible mint of fabricated gold or its typical representation, digested rags. So that now due to the lactual animal infection or the milky one, cutaneous contagion, the eminent jack-all, jack-daw, jenner, jactor, jackulent penetration, the latter age has received the benediction of the predicable, admirable, incomparable vaccination, which, after long, bloody strife and contention, has succeeded to expulsate her elder sister, innoculation. And by such a struggle and successful usurpation, the letter of the former as the right, & remain singly in possession of the preventive pest dispensation and con-

sequently of the unalienable privilege of making circulate, at random, sundry of disorders and infection. And to cut short on the matter, notwithstanding the vast field, it leaves opened to prolific reflection, which the expedient can suggest the pretended preventive innovation by its nature, it must induce to make the popular comparison or cite the trivial old adage, which is, that to be rescued from the frying-pan is to leap into the fire. And to be confirmed in the opinion of accuracy of this comparison, if one had not the result to be guided by, of a long studious experience informing of the most sinister effects produced by the frantic expedient evinced on the bodies of the victims of the vaccinating scheme, how could any rational beings, making use of their intellectual faculties, believe that by the introducing into the human body a cancerous substance extracted from an infected beast, and afterwards circulating in a multiplicity of infected frames, and consequently having had the chance of adding new degrees of virulency and diseases to its natural ones, the noxious accumulation can effectually prevent from the being exposed to the danger of the scourge and that by such a compound, and one must say, multiform seeds of infection, the receiver of them can be free from the catching the aforesaid one. But as too fully make too long disquisition on the matter, would lead the subject further than this moment can permit, to demonstrate the ridicule of such extravagant expectation, one must only relate the effect resulting from the vaccinating process which the privileged physical corporation are pleased to call divine, on that score, one cannot but admire their sagacity, if their illustration is in consideration of the expedient prolific diseases' procreating properties. And by the notable encomium one must see the gratitude that has perspicacity in the propitious and fructiferous means for the human maladies commerce, but having no speculation in view, and riches to expect from human misery, and to live in prosperity by the effect of the vaccinating divinity, speaking this moment to those who must rely on the candid and impartial declaration of the one, who, without fear and self-consideration, has no other interest above the one of human good. One must then give them the result acquired by experience, on the subject of the innumerable young victims of their parents'

credulity. And on that chapter it must be declared, that as peculiar and fecund offspring of the circulating infection after be-taken largely by each of the generous visited, in the most no-torious gifts, must be cited scrofulous, ulcerous, pustulous, strumous, cancerous, cankerous, affection, &c.—such is part of the blessing bestowed by the asserted worshipful vaccina-tion. But as something must be said in behalf of the vaccina-tion process, and that the fascinated and the strenuous fanatic of the marvellous scheme may urge, that it has proved successful in many instances, to preserve the human frame from the con-tagion. Obligated to explain the reason of such pretended suc-cess, one must answer, that by the vaccinating deed, the multi-plicity of infection introduced at once is so powerful, that the filling up the human system with various contaminating principles, that it leaves no chance, no room or vacuity, to the introduction of any others. And to be certain of the truth of these assertions, it must be said that it is the result of long and studious observation, which has discovered that after the sublime vaccinating operation has taken place, the strongest of the va-rious infection introduced by it, prevails by giving, sooner or later, obvious token of its nefarious nature. But to terminate the narrative of this erroneous, pernicious, and delirious expe-dient, one must say, that after the vaccinating process has taken place to prove the frantic delusion of the true believers, and its efficacious small-pox preventive virtue, experience, on that score, may assert, that if effectual means were employed for the purpose of cleansing the body of the one who has received the filth and corruption from the process, and then afterwards exposed to the variolous contagion, or small-pox, then it should evince that the pretended preservative was a fictitious one. And the true scourge would soon give token, by its appearance, to the credulous of the deceit they had been imposed by, and themselves of their delusion. But on that chapter, obliged to give to the candid, impartial enquirer, final conclusion con-cerning the opinion that one must have of the pretended safe-guard of the direful disease, what has been said is to prove that among the eminent modern discoveries, that, by their detrimen-tal tendency, have so forcibly illustrated the latter age's mad-ness, the luminous vaccination must be computed in regard to

its human deprecating injury, as deserving the palm of superiority and also of extravagancy, and as such ought to be extolled and crowned as the master-piece of the physical scientific absurdity—and likewise as such, recorded among the greatest barbarity, ever sprouted out of the human brain. Obligated to be sincere on the occasion, and to give one's sentiment concerning the pretended palladium of the physical discovery, it is for the purpose only of informing those, who may have been influenced, if not fascinated, by the emphatical assertion of the strenuous promoter of fatal expedient, and to give them warning of the unavoidable danger resulting from the exposing their children to be infected with a multiplicity of noxious disorders, in expectation to preserve them from the danger of a single one. But to terminate the revelation that sedulous survey can authorize to give on the baneful effects of the prevailing mode, it must be said, that its prolific diseases' procreating virtue and mortal tendency are such, that, if persisting in the depopulating practice, the result of perseverance of it must be, that after the progressive degeneracy, at last it must terminate in the entire extirpation of the human race upon earth, if the Creator of the species does not soon interfere in the direful vaccinating scheme, and open the eyes of the credulous concerning the perniciousness and cruelty of submitting themselves to such a degrading process and dangerous means. But to continue the detection of the all-wise and good Author of Nature, with respect to this baneful disorder, and intimate to the desirous of his particular specific against the dismal effects and sinister result of it, it must be said that notwithstanding the infinity of the effectual preventive, susceptible of protecting the human frame from the deplorable disorder, besides certain antidote, the paternal goodness of the Creator of all things, and his infinite goodness has provided for the purpose of dispelling the horrid effects of the scourge, three distinct, and one may say sublime, substances. Therefore one is obliged, in this circumstance to give of them the special virtues and denomination. And as first, must be cited the precious stone, the magnetical one, or the load-stone, and also the touch-stone. If not enabled to give the full explanation of those mysterious substances, one must at least relate their particular destination. On that head, one must say, that

the former one, or the precious stone, to those who are not versed in the learning of antique record, they must be informed then, that the said precious stone mentioned, is the one which, in all ages, and in the remotest time of antiquity and ever since, has been the most celebrated subject that has excited the researches, in all time, of the most capacious, wise, and learned of all nations of the human race, and it seems that, by an unexplainable cause, the discovery has not been levelled to those eminent researchers' understanding. Although in different times, many pretenders to the knowledge have argued their being in possession of it; but as not having, by their authentic demonstration, given proofs of their veracity, it has been constantly argued in the world, that the said philosophical stone was of a fictitious existence. But as for the moment we have not to relate the strenuous and laborious trial of the chemical and alchymist artist, their puzzling and bewildering attempt, we have only to relate the eminent properties of the occult precious stone, in regard to what concern the human body, in those disorders. And on that topic must be said, that its liquidity, introduced into the human frame, has the admirable property of dilating, vivifying, refrigerating, and powerfully invigorating human nature, and beneficently, in an instant, the liquid substance spreads itself all over the system, and conveys in every part that is wanting, life, relief, and comfort, and divinely diffuses the bliss of the Creator, and evinces the beneficent effects of the Universal Bestower, and palpably demonstrate the benefit of the substance created for the purpose of cleansing the vital flame, and its liquidity out of its noxious filth, and the scourges and infection. Such is delineated in part the performance that in all diseases, and especially in the one of the small pox contagion, that operate the precious stone, or its beneficent spirit, on the frame of the infected. And for what concern the office of the load-stone, and the use it can be, if necessary in those cases, must be said, that its peculiar properties are, that applied in any part of the body, by its attractive qualities, it has the one of diverting and attracting to itself the morbid infection to the place upon which it is applied—and then give chance afterwards to have it expelled effectually out of the frame. And also for what concerns the use of the touch-

stone in those disorders, must be said, that its nature indicates to be intended to annihilate in an instant the pustulous and virulent matter contained in them, and to dry them in a few days, and that without leaving the least mark and traces on the place of the cutaneous eruption. Such is the succinct narrative, and the abbreviated resources, that the universal Healer can produce to prevent the sinister and defiguring effects of the contagious scourge, if seated powerfully on the face and body. Then they who are taken this moment for particular confidents of the providential Father's expedient for what concern those cases, they may have decided if they deserve the preference on those occasions, over the methodical vaccinating scheme, and likewise if they are worth a little more than a cent per day compensation. But in order to have a decisive conclusion on the matter, one must continue of some other diseases, of the Creator's remedies to give the detection, and the rich catalogue and complicated one of human diseases, the chrónical disorders, by their nature and multiplicity, may be computed to contribute to have illustrated the Heavenly Father's capacity. And as the most notorious ones, must be cited the gout and rheumatism's affections, &c. And for what concerns them, notwithstanding one must say that the use in proper time of the precious stone essential spirit, should prove to be an effectual preventive against those diseases of the aforesaid nature, but for those who are suddenly attacked by such disorders, if not for some space of time contracted in their limbs, before they make their application, one must say that the virtue of the precious stone, in those cases, is such as to have generally demonstrated that few hours had been sufficient to effect the relief of the afflicted, and one day to re-establish them in their former state of health. And for those of long standing, if obliged to give the result of experience for what concerns them, on that scope one must say, that in many cases of an inveterated species, the omnific Author of Nature's bounty has been very conspicuous in affording efficacious, powerful, and beneficent remedies to the afflicted of those acute diseases, notwithstanding their inveterated species. And continuing to give more proof of the Universal Father's solicitude for his distressed children, potently manifested in the speediness

and efficacy of his occult expedients. Long experience may urge on that head, that in cholick, of whatever species they may be, and in iliac passion, or the twisting of the guts, a few minutes in those cases have proved sufficient to alleviate the pain, and effectually relieve the afflicted, and also a few days have proved sufficient to restore them to their former state of health, notwithstanding their perilous situation; and likewise in cholera morbus, and spitting and puking of the blood, those complaints taken in their first stage, experience has informed that very little while is necessary to check the disorders, and effectually save the afflicted from a certain death. But to relate other cases in which the Almighty and good Creator evinces the virtue of the precious stone by its speedy efficacy, as most palpable and visible effects, must be cited the jaundice, the yellow pest, and olive one, on those occasions, if those disorders have not been of too long standing, the use of the occult remedy gives chance to the observer to see the miraculous operation gradually taking place on the body of the infected, by sensibly discolouring the epidermis of its saffron hue, and according to the length of time that the infection has made its appearance, a few hours or a few days prove sufficient to effectually dislodge the pestiferous human foe, and extirpate it out of the frame, and restore the infected with the scourge to their natural state of complexion. And for what concerns some of the chronical and periodical disorders, to which the human species are exposed, in them are included the epilepsy, or the falling-sickness, added to that the distressing asthma—for those disorders, or any one of the like nature, experience authorizes to assert, that like others, taken in their origin, the omnificent Creator of occult remedies gives to them qualities, necessary to expel these disorders, and prevent them from becoming inveterated and identified to the system of the afflicted with those diseases. And also one is obliged to declare, that the disorders of the said species, after a long standing, by perseverance and punctuality in making use of those remedies, the attention has proved, in those complaints, to have succeeded beyond expectation. And in continuing to cite the infirmities in which the power of the secret substance is the most ostensible and in which, by its forcible effects, pertinacity could be confuted, if pertinacity could yield to the demonstrative evi-

in witnessing the omni-benevolent virtue, which the august Creator has bestowed upon the occult stone, its miraculous operation is wonderful in palsy, on any sudden loss of the use of the limbs, or any part of the body—in those cases the Divine Power and his omnific remedies are too conspicuous to be denied, when the afflicted have been deprived of their limbs for several weeks, as a few hours have many times proved sufficient to have evinced the divine favour of the benevolent Dispensator and the specific and magical, virtue of his specific, by restoring the deprived of their limbs to their former faculties. And the citation of the truth, on this occasion, is for the purpose of declaring to the afflicted, that in those diseases, if not waiting too long; that nature has in her power infallible remedies to alleviate their afflictions. And likewise to cite some other cases in which the heavenly and charitable Benefactor can give proof to the incredulous of his paternal heed, must be related the suppression of water or strangery, &c. caused by stone in the bladder, gravel, &c.—in those disorders, although of long standing, as in those local cases the hidden substance enabled effectually to reach the part affected. On that score, giving also the result of the surprising efficacy of the said remedy, one must say, that with it a powerful calcifragus is an efficacious antagonist of the disorders in the bladder. And by its deterging qualities and dissolving ones, it clears the passage impeded and obstructed, which sudden and efficacious operation, more than any thing that could be said in the behalf of the salutary specific, eloquently informing of the infinite wisdom and bountiful attention of the general Creator, and proclaims his universal benevolence. And with regard to some other cases, as insanity, and disorders of the like species—on that score, also referring, one must say, to the multiplied means procreated to alleviate human misery, the power of the already mentioned load-stone is evinced on those occasions, by powerfully diverting and attracting, as magnet does steel, into some other part, the noxious substance polluting the sensorium, and confusing the human reason, if not of a long standing upon it, and also not obstructed from going out of the place, must be said, that experience is empowered to inform, that, in a short time, the receptacle of human understanding, by various means, is soon cleared of its flagitious visitor, and

the deprived of rational faculties, soon restored to their former intellects, friends, relations, and society. And in regard to bites of venomous insects and poisonous animals, vipers, scorpions, rattle-snakes, &c. and also vegetables of any description—on that chapter, if one can say what can be done and what has been done, with the assistance of the generous and wise Dispensator's remedies, in those cases one is authorized to say, that their efficacy is of such a speedy nature, that in the first instant when the accident takes place, if having the antidote prepared, one minute, for any of the aforesaid cases, is sufficient to inform the affected that the intention of the Author of Nature was not to have created any thing upon earth, animals, &c. for the purpose of destroying the first being on it. And to convince of the truth, experience is enabled to assert that those cases can be eradicated in a short time, and even after some time standing, and in a critical situation, the heavenly bounty manifested in the power of its remedies, has always proved successful to the relief of the afflicted. And being on the sorrowful chapter of dangerous bites, one is forced also to cite the most terrifying one, and which is generally followed by the most dreadful consequences. And as such must be related the baneful hydrophobia occasioned by the bites of mad dogs. But to prevent such sinister and deplorable catastrophe as the one that does generally take place, it must be revealed, that the providential benefaction, so extensive and powerful to prevent a mournful danger, attending those cases, that experience has found, after many weeks, successful expedients, informing that the human race have a great while to seek for the remedies in those fortuitous events, that can prevent them from perishing by the frightful death of the bite of those mad animals. And for the purpose, the most effectual specific that can be cited and made use of, is the heavenly precious stone, or the Universal Creator's sublime antidote, and arcanum which use, on those occasions, forcibly indicate to be calculated in a short time to expel the dangerous venom out of the human body. And if enabled to separately relate the omnipotent virtue, that the celestial benevolent Pharmaciaan has been pleased to bestow on his super-excellent catholicon, one must resume them by telling, that notwithstanding their infallible properties to ex-

tirpate all sorts of human diseases, its use, in time, has also the one to prevent any human malady from visiting their frame. Such is the compendium that can be given of the eminent qualities of the most famous and occult substance, which unparalleled virtue cannot be compared, but with its renown and most antique celebrity, to which one might add many other secret properties, not less extraordinary, if the time was suitable to the purpose. But one cannot quit the enormous human maladies' lexicography, without speaking of the one of the most distressing afflictions, which the present human nature is liable to, and for sensible hearts of beholders, will be always a subject of grief, sorrowful reflection, and dismay. And as such must be cited those of the hapless and unfortunate human beings, deprived of contemplating the magnificent scenery of the starry firmament, and the continual phenomena visibly displayed in the boundless space of the resplendent heavenly kingdom, which nature, to rational beings, powerfully demonstrate the magnitude of the Creator's principal cause, and the first Mover and Governour of the world. And added to such grieving deprivation, the one of being prevented of having the sight of their own fellow-creature's countenance. But on that score it must be revealed, if long, ostensible, and palpable demonstrations have not been sufficient to inform of the truth concerning the provident Pro-Creator's goodness, or if the proceeding has not been deemed worthy to have been observed, that in order to prevent such a lamentable affliction, as the one of having the superior animal of the earth buried alive in the immense darkness of a perpetual night, and spend their days in the continued sorrows of having the whole world to live in, in a similar situation, as if being confined in a tenebrious coffin. But to abbreviate the lachrymal reflection, that such a case can suggest, to prevent it from taking place no more with mankind, than other creatures, supported by long and authentical experience, one cannot hesitate to affirm, that the universal Dispensator to preserve in men the precious organ, or sense, serving to contemplate their own Maker's unlimited power and incomprehensible dominion for the purpose, his invaluable wisdom and paternal goodness are most conspicuously demonstrated, by his having created infalli-

ble specific, not only to save mankind from the losing such precious and essential sense, as the one of sight, but also to preserve such an indispensable organ from decay, and to keep it to the last of their days free from pain, and also in a vigorous state, susceptible of performing its intended destination. Such is the unequivocal revelation that one must give concerning the precious expedient, that the omnificent Father has profusely bestowed upon earth for the express purpose of preserving the human animals in the plenitude of their visual faculties, and that the infallible efficacy of those remedies destined to be made use of, for such a tender organ as the one of sight, have such a power that in case of accident or sudden affection, a few minutes are sufficient to give the afflicted speedy proofs of their own Maker's wisdom and unbounded benevolence. But in those cases, as in innumerable others, notwithstanding the great and good Author of Nature's bounty, one is obliged to declare that nothing is provided to raise the dead, and more in eyes' disorder, or blindness, if the whole system of the sense is destroyed, and which one can easily believe, if one consider, with close attention, the minute symmetry and the wonderful economy of the fragile organ, and its multiplied fibres, and their infinite complicated ramification with all parts of the head, and which admirable contrivance, for the students of nature, forcibly demonstrate to their eyes the conspicuous wisdom, and the Creator's omnificency, which admirable work, with respect to the sense of sight, ought to induce in the belief, relying on the eternal Father's bounty, that for man, the first animal most privileged one, to preserve in them such precious instrument as the one of sight, by the provident and universal Contriver, some expedient must have been created, of an efficacious tendency. Therefore, if such is the sentiment that the zealous admirers of the paternal goodness must have, one must confirm them in their opinion, by informing them that, on that score, mankind have nothing to wish for, but only to demonstrate more anxiety to survey the wonder that can be operated by their own Creator's remedies, and to evince more eagerness to possess such a precious knowledge, and to have less contempt for those, who palpably denote to have it, and to be fully entrusted with the key opening the door of their inexhaustible treasure. Therefore, to termi-

nate such an extensive chapter as the one of human manifold infirmities, grounded on unexemplified practice and experience, one must positively and finally declare to those who are unacquainted with their own Maker's unbounded wisdom and bounty, that there are no diseases, of whatever species they may be, and which the human frame is liable to, but the efficacy of his remedies, could not only prevent and eradicate, in a very short time, in applying to those intended specifics; but what could prevent them from taking place, and that, by the despised and scoffed charitable distribution, and the receiving from it efficacious antidote. And if the relating their inestimable virtues, in numerous instances, which, one might say, miraculous operation, if mentioning of it is not for the sake of expecting encomium; and to persuade captious detractors of the reality of the declaration, at least it must be for the purpose of informing of the infinite goodness and wisdom of the provident Dispensator, and have his paternal affection, by the pious and afflicted, praised and return, after the relief of their distress, thanks and glory to the Fountain of the provident dispensation. But to this incomplete account and one must say succinct abbreviation of the Heavenly Father's goodness, notwithstanding that the pursuit of delivering his remedies, for long elapsed time, has palpably demonstrated the omnific resources existing upon earth to help the human species, those who are taken to partake their virtue, & the special confidants of their supernal effects. Notwithstanding, their experience on that head, fit to corroborate the truth, one may presume that, if they should reveal what is disclosed to them concerning the wonders, that the Author of Nature's remedies can produce on the human body, the assertion would exasperate a multitude of disbelievers in the irregular virtues of vernacular substances. And relying also on the experience acquired of scrupulous faith of those ardent zealots, sincere admirers and strenuous worshippers of the Creator's goodness, one may infer, that, furiously incensed by such assertion, as the one declaring the beneficency of the Supreme Being's specific, in opposition to it, and the benign expedient, the fervent defenders and patrons of the privileged regular practice, ardently extolling and preserving their superior qualities. One cannot doubt that, on this occasion, if the revelation was

made to them, religiously they would assert that there is no such thing in nature, as to prevent mankind from being diseased, and also live without pain, and that the only asserting of it deserves exprobaton. And those faithful admirers of methodical doctrine, contemning and ridiculing others to their opponents, should pertinaciously assert that with regard to physical knowledge, none can be acquired superior to the one of draining the human body of its blood, and also of giving them in its room the quick-silver liquidity, and consequently to be authorized to make use of such super-excellent and exclusive remedy, those who have not been regularly educated, trained, and inured in the sublime science of making the human frame an effectual barometer, or luxurious looking-glasses, then those who are illiterate in such illustrious learning, are obnoxious miscreants. And more so, if they have not added to their profound science to acquire a practicable one, spent most part of their life to perfection—their skill, ability, and admirable art, stilled the peaceful dead out of their last seat of repose, and the one of their dissolution—and bereave, by the deed, the worms of their intended sustenance. And that by corpse larceny, manifesting not to be satisfied with having, while living, mutilated, scarified, cicatrized, excarnified their bodies while alive, still wanting to do it after their death. And that to have an enticing contemplation and assiduous study of their discarnated carcasses, in order, one must believe, to be intimately acquainted with the quick-silver operation; and consequently, those who dare make revelation to those besotted of such human knowledge, that the one of the charitable distribution is not acquired by robbing the dead out of their graves, of their flesh, and the verminous insects of their food, and the living one of the substance of their purse—then those who make such revelation to the advocates of the privileged science, must expose themselves to their sarcastical lampoons, and the usual interrogation, Who has he cured? Grounded on the tenor of their experience and trial of the remedies, and from the revelation made to them, they have always the same answer to make to those captious incredulous, Who has he killed? But as such reply is no proof to persuade those contumacious believers of regular practice, for whom nothing is worthy of regard, but pomp, show, and magnificent exhibition,

and consequently that a man who, to convince of his knowledge, makes no external appearance, and despises making of his body a puppet-show, and a pattern dress, and of his dwelling a chapel of furniture adoration, and of his limbs useless instruments, and contemns to make parade of himself, confined in a shrine, as tutelary patron of laziness, and for the purpose keep a number of idolized and idle beasts, then the very man who relucts pageantry, is the very one who knows nothing, who does nothing, and whose remedies are not worth any thing, because they cost nothing, and that they have not bereaved widows and orphans of any thing. But to explain the cause of those idolizers of magnificency, the one of those pecuniary strenuous pursuers' contestation, fanatic adorers of pomp and ostentation, refusing to believe in the Author of Nature's benefaction, and to have a proof of it—exploding to make observation, then one must again terminate the digression of those sensible wishers of human preservation, by giving the last compendium of their pious adoration, and of the prevailing objects of their predilection, fit only to stimulate their tender heart exultation, viz. Congreve rockets, torpedo, beneficent catamaran, diabolical machine, sportive invention of satan, imagined to inflame, and in fulminent volcanoes transform the ocean—and all the toys of execrable memory, the infernal son of Chatham. Therefore, as for those human breasts, endowed with compassion, nothing but those benign auspicious inventions deserve survey, rapture, and the author's veneration; and what is done to demonstrate the Master of the world's benediction, by his modern devotees is not worth notice and attention, except of those it does provoke the rage and exasperation, and with some other spell of laughing, scorn, and derision, and for the bold informers, until worse stigmas and profuse malediction. But in this juncture, relying on the prudence and discretion of those, who friendly are entrusted to read this production, one must hope, that it shall not excite sneer, geer, and for the author's imprecation, and now what hint is given of the Creator's dispensation, is only in order to have the last definition, if the remedies delivered at the charitable distribution are in reality worth to do good, to one's self and others, as retaliation, a little more per day than a cent's compensation.

Rewards, fees, emoluments, immunities, recompense, profit, gain, lucrative pecuniary pursuit, fortune, &c. Such is the present standard by which the inhabitants of this world are exclusively guided, and the general stimulus, and the alluring objects of all pursuit. But if what has been said and done already to demonstrate the disinterestedness of the charitable proceeding, is not sufficient to persuade of the miraculous properties existing in the remedies delivered, when punctually and carefully attended to, supported by long and authentical demonstration, if the fact evinced before the eyes of the most inveterated skeptics, could not be denied, and that to have the wonderful efficacy of the wise Author of Nature's specific, corroborated and publickly acknowledged, such inerrable truth could challenge the most arduous and tenacious scrutiny, for the purpose of having the facts confirmed—then one must ask those who received those remedies, if they can believe that if the least wish of making profit was the object of the distributor, they can think that he would be satisfied to receive their little more, for his trouble, pain, and expenses, than a cent per day compensation, and even if it was all profit, which is the reverse, and that to compensate remedies, which all the gold of the world, and all its pretended precious objects, could not purchase any where else. Therefore, after having so long and forcibly contemned and always exploded any thing like reward and gain, and contrary to that, having wilfully, cheerfully, and without regret, spent life, wealth, and health, to assuage human misery, and when the facts are so ostensible and palpable, nothing but malice and stupidity can believe that there is any other interest in the business, but the one of fulfilling a sacred duty, in yielding to the command of God, and to the impulsion of a sympathizing heart, compelling to offer relief to suffering helpless humanity. But before quitting a subject so tedious and disagreeable in its nature, for the one who has so long proved that he has not got any thing, which he has not squandered in fulfilling his task, and delivering remedies of an incomparable, unequivocal, and infallible tendency; but if not supposing the distributor of being endowed with imbecility and blindness concerning the advantage it could withdraw from the efficacy of his occult specifics, if prompted by a want of making profit, if the real value was fixed by him to his

expedients, and that according to their operation, which should be doubtless, then if a price was laid upon them, in this age of pride and ostentation, as nothing is deemed valuable to the eyes of the proud living race, but what is extremely difficult to be acquired, or what can cost a great sum of money. Then among the wealthy cast, as one may suppose, that many may have some anxiety for life, and if it could be bought by them at an exorbitant rate, and with it if they had one insured, free from pain and misery, and deformity of old age, and in the bargain to have it protracted beyond expectation—if such was the resolution of the gratuitous pursuit to change it for an interested one, and who could prevent it, and likewise to have all the advantages that could be had by the remedies proclaimed, and to have them publicly advertised, in order to be purchased by the highest bidders. And as to what concerns the astonishing virtues of the specific employed, as their infallibility is such that one must say that they are declared without hyperbole and exaggeration, and consequently that far from being disappointed in their expectation, the purchasers should receive still more than what could be promised to them, then if it was the case, as one could pledge one's self for the operation that the wonderful remedies should perform, one must ask then, what adequate value could be set upon them, and if their price was elevated in proportion to their effectual benefits, who could purchase such surprizing expedient upon earth? And notwithstanding numbers boasting of their excessive riches, if the measure was adopted, who could purchase with them what has been delivered gratuitously, but kings and the most powerful and wealthy potentates of the world? but in every thing, the wisdom and impartiality of the Governour of the world is obviously manifested to convince those crowned heads, patterns of show and ostentation, as no distinction is made for them to share the vulgar lot, and that, on that scope, the most abject of their subjects are no more free from pain and misery, and have better expedient than their ruling chiefs. Like others, as no exception is made, and that a perfect equality is found to exist among mankind with regard to agony, diseases, and death, the occult specific, preventing, besides the common excruciation, and protracting human existence. With such riches, if there were any reality and interested views, as

maliciously and stupidly argued, that the charitable distribution is in want of making profit, it should have proved it long ago, by having laid the most high value upon what has hitherto been delivered for nothing. And such measure should have been preferable, if the general interest was not the main object in view, then to the wearing out the vital faculties, and the being daily exposed to contend against all the infections issuing from minds and bodies. And if lucrative pursuit had been preferred, as it has been exploded, we have now to investigate the consequences that should have resulted from the resolution of selling to the highest price the remedies, which none but the richest cast should have been enabled to enjoy. And if it had been the case, one must ask in what situation it should have left the plebeian one, and the industrious and laborious artificers, mechanics, husbandmen, &c. and in what state of despair it should have left them, by beholding that none but those of the most wealthy species should have been admitted to have their lives saved, protracted, and enabled to live without pain and diseases? Therefore, when for their own welfare having contemned and still contemning all the riches of the world, and for their interest having preferred to harrass one's life and body, and waste and lavish properties, and live without rest and comfort—those considerations one ought to presume to be of a nature to induce those who are seeking after relief, not to regret the modicity of their expense, and to be anxious to serve their own cause, and the one of their own fellow-creatures. But to throw more light on the principle guiding the charitable pursuit, before quitting the prolix chapter, it must be a matter agreed on all hands, that gold and silver are the source of all evil, and upon that head long and fatal experience has too plainly informed that all crimes and iniquities upon earth, have generally for origin stimulus and reward, those idolized metallic substances. Hence, if the proof of this truth is too palpable to be contested, and that conspicuously a curse indicates to be attached to those modern universal idols, it remains to determine if those noxious substances, altho' the one of human predilection, by the Creator of precious and efficacious remedies, by him one must ask if it appear probable that, if a curse is laid on those metallic substances, that they can be deemed by the universal Inspector, fit to

set value on his benevolent dispensation. Because one cannot be tired to repeat that the man who knows nothing, who does nothing, and whose remedies are not worth any thing, if in opposition to those frantic and iniquitous assertions, he does prove that his vilified expedients have proved, or can in time prove, to strict examination, that they are, by their infallible efficacy, the genuine and natural offspring of the universal Procreator, which effect ought to lead to the belief that their use and beneficency, are an obvious and auspicious omen of the celestial wisdom and compassion. And that for those who receive the advantage of being relieved, or any one beholding and believing in heavenly goodness, that the effects must be a supernatural one, unless the pious and sincere believers in the omnipresence and perspicacity of the one, whom those scrupulous and righteous beings pretend to worship, the ubiquity argue that every thing taking place in this world, as well as the particular virtue of all substances belonging to the terrestrial creation, are the bare effect of contingency, and that nothing is submitted upon earth to the supernal inspection, and consequently indicating the being perfectly intimated with the mystery, which importance and nature must be acknowledged by their extraordinary effects, not to be levelled or intended to be so for human understanding, and according to the usual doctrine of those true believers, the initiation into those occult arts can be acquired by study, and do not require the help of the owner, and his special consent for the purpose. But solely speaking, in this occurrence, or intending to only speak to those who have not, one may hope, their minds infested with materiality, or the the atheism doctrine—therefore, one may expect that they will not suppose that the receiving forcible specimen of the bountiful wisdom of the paternal Author of their existence, and his manifested solicitude in affording expedients and the knowledge of them upon earth, enabling to effectually succeed in the relief of their misery, then they who can receive such a plight of the supreme sway, one must be authorized to believe that they will not infer that the nature and those effects, must be attributed to pure hazard, and the result to an absolute contingency. But after having so long and so particularly related the potent motives which, by their principles, ought

to convince the generality of those who make application to the gratuitous pursuit, and which ought to be sufficient to persuade any one of the essential benefit that could result for the human species, and principally those who are desirous of being acquainted with the danger of making use of articles, procreator of their pain and manifold miseries. If nothing can persuade avarice and selfishness of the truth, of the use they could be, if yielding to do what is desired from them, and if they still persist in the belief that, to the last, for them and without their trying to help of doing good to others, to retaliate the one they receive from the charitable distribution, and if, without any assistance, the distributor must spend his whole life and properties in the attempt of giving relief to the afflicted, but if not wanting much for himself, but a great deal for others, and if willing and cheerfully not regretting what has been long and palpably squandered to serve the cause of the distressed, and ready to continue in lavishing life and properties in fulfilling an incumbent duty. But to protract the good it can do, how long can the property last, spending every day without any return, is what we must try to determine, and besides, where can the said property be secured and preserved in safety, and that in a convulsed and piratical world, when political and moral principle seems to be totally subverted, because it is a matter too well known by a continual experience to be contested, that the characteristic of the modern age is fraud, deceit, and general extortion. And for what concern the usual means of acquiring the property of others, it is a point undeniable that ulcerated principles, and gangrenated conscience, having nothing sacred, and that all means are good to satiate an inordinate lust of gain, and consequently what is intended to support the charitable distribution may serve to the use of irascible rapacity, and may have met or be exposed to meet with multiplied bankruptcies. If there is any reality in the matter, is what is left undecided. But the truth proves the little safety there is, in this latter age, in trusting property to rapacious hands. And continuing the danger to which may be exposed the property of the charitable distribution, some instances may be one day related, that it has not been always respected by even those who had received from it the most essential and ex-

traordinary service, which, if it was the case, it would serve to inform of the ingenuous expedient of acquiring wealth without trouble, because may be one day, one could have to cite, that some covetous being entrusted with properties belonging to the charitable distribution for the purpose of disposing of some articles to the best advantage ; but forgetting the benefit they had received from the said properties, to have a part of it some unscrupulous individuals may have recourse one day, or may have had recourse to fraudulent schemes, and may declare their not being able to find any sale for articles but to a very great disadvantage ; but contrary to that it may be found out, afterwards, that they had better chance, and of course may want to make easy gain. And if instances of the like could be cited, referring to the prevailing propensity, by the judicious the matter is left to be determined. But in the age of universal speculation, as cupidity is the ruling compass, to prove it one might also one day be enabled to mention some other cases, and repeat that other beings, after their having likewise received the most important service from the charitable distribution, entrusted also with its property to dispose to the best advantage, ensnared by their external appearance, and under the cloak of probity and piety, profitable scheme of speculation, and also successful baits to effectually hook and catch confidence with, unaware of the artful means employed by hypocritical schemers, then some of them may have succeeded or may succeed one day, unable to read plainly in the intricating maze of perfidious hearts, through their disguise, may be entrusted in their rapacious hands, properties, which they might not scruple or have scrupled to confiscate afterwards a good part of them, to indemnify themselves of the trouble of keeping the said property. And if there is any probability that some similar circumstances may have taken place, or may take place at some future period the case is left to be decided by the sagacious appreciators of human modern virtue. And on that head, as palpable specimen of it, it must be confessed, to add to what has been said, although it should require to make a long narration, if obliged to give a citation of all the artifice traps, and a snare that can be employed to commit petty theft, cunning knaveries, cheating of all sorts, sly tricks,

and various larceny, to which may be or has been exposed the charitable distribution, by ravenous metallic beings. Some others also, more honest after their having received signalized advantages, & to testify their obligation of them, may have offered to be of service to the charitable distribution, by having asserted that they had good chance of disposing favourably of properties that should be in want of sale, and may be, availing of the opportunity, some property might have been, or may be entrusted one day, into the hands of those officious beings, who afterwards, not satisfied to sacrifice what they urged to sell in a profitable manner, they may afterwards charge double of the common price for their trouble. But, added to the continual danger to which the charitable distribution's property may be exposed by entrusting it, relying on honest tongues, concealing the deformity of mortified hearts, without trusting it, it may be exposed to some other danger, by the reason, that some pecuniary ravenous beings may one day avail themselves of some favourable opportunity and forcible probability of the legitimacy of a claim, and for the purpose they must have recourse to counterfeiting writings, and also forging signs, &c. ; and with such monstrous expedients, the perpetrators may succeed one day to extort the charitable distribution out of its property, and, by such a horrid deed, defraud the afflicted of their patrimony, and the distributor of his indispensable resources. And if such villanous scheme has taken place, or if it can take place one day, the solution is left to the judicious appreciators of the incredible virtue of the modern age.—Obliged to mention part of the various engines and fraudulent artifices, and vile tricks that can be made use of for the purpose of bereaving the charitable distribution out of its property, what is said is for the sake only of demonstrating how extremely difficult it must be found, if not taking the fortune of any—how hard it must be for the charitable distribution to keep its own. And on that score also, it cannot be denied, that besides what has been said, the dwelling of the depository of the charitable distribution's property may meet with efracation, and consequently be robbed of whatever civilized pirates may find valuable, and what may be easily taken away, and that by those living in the same place with the charitable distribution, and who, afterwards, to cover their deeds,

and prevent themselves from being suspected, the deprecacious pirates themselves may advertise, and besides offer rewards to those who could be the detectors of their infamous and scandalous crimes. Whether such events, like many others, can have taken place, or will in future take place, having such multiplied specimen of modern civilized virtue, is left to be decided by the candid appraisers of their species. But at all events, without affirming the fact, its probability may serve for advice to have caution, and leave no chance to the civilized predacious mortals of making a trial, without meeting with a kind reception; and that with little prospect of making great gain for their trouble. But what is said on the matter of the danger to which the property may be exposed, serving to maintain the charitable distribution, if there was some ground left to suspect that there might be some probability of such a circumstance of the like nature having taken place, or which could take place some days, it could serve to prove the extreme difficulty for the charitable distribution to keep its own, and could serve also to elucidate the latter age's righteous principle, and the prevailing one professed in the world. And such predominant honesty must induce the beholder to make the reflection on the subject, that, if those who have been or shall be indebted for their lives, or the assuage of their pain and misery, to the property that deserves so little of their regard afterwards, in what manner then do they deal with the property of others. But without lengthening the matter, what is said, if not altogether destitute of foundation, may give a hint of the species of fortune that may be made and has been made by the charitable distribution, and likewise instruct the nature of reward that the disinterested distributor may have received or may be apt to receive, to compensate his trouble. But being on the chapter of gratitude, one cannot quit it without making some digression of the quality so eminently adorning the latter age's civilized race of this world, and to be succinctly intimated with the opinion, that the lovers of virtue have with regard to those who deviate from the grateful doctrine, their sentiment may be known in the following sentence, viz.—“Ingratitude is but one crime,”—that is to say,—“comprehends them all.” But in order to be more completely informed of the species of the transgression to the dictate of nature,

if only on that head preferring to the lessons given by the wise Procreator of all living creatures, and taking a brief survey of the universal work, what concern the animal creation, if for the purpose of being informed of the implicit intention of the Implanter of natural qualities, with respect to the one of gratitude, minute and sedulous study, observing the infinite species of animals of the terrestrial creation, finding none, but testifying their gratitude for kind service, and no story whatever having informed mankind of instances of ingratitude committed by irrational creatures, even the most ferocious ones of the earth, no records relating that any of them had forgotten the service they had received from their benefactors. Then if none can evince their forgetfulness, on that point, one must infer then, that the principle of gratitude must be the genuine one, belonging to the work of the Supreme Creator of all things, and that the deviating from his intention on the matter must be computed an odious crime to the law of his omni-present tribunal, when not having created the most savage and ferocious of all animals, without their having been endowed with grateful affections. Hence, having no instances to relate of the guilt of the brute creation, with respect to their being destitute of grateful feeling, we have to relate the one of the animal, intended to be the rational one and the superior of the earth. And among the most notorious deeds of ingratitude that the records of antiquity have transmitted to successive human race, no sensible heart, without sentiments of horror, will receive the sorrowful recitation of Cicero's tragical end, and sinister catastrophe, and be intimated with the nature of his martyrdom, without execration for the monstrous author who caused his death. Therefore forever the odious name of his murderer, **Popilius**, will remain celebrated in the annals of the most ungrateful trespasses, and as such will be transmitted to future human race, when the barbarous perpetrator gave death to the man whose oratorical ability had succeeded with it to save his life, and due to his powerful eloquence, the one who dismissed him out of the world, had been rescued from terminating his days by an ignominious end. And absolved from the monstrous crime of paricide or of his father's destruction, and for such eminent service and reward of his successful devotion, the renowned victim has received the fatal

blow, that separated the seat of his genius and eloquence, from his body. On such a sorrowful scene, one cannot but regret that his irresistible elocution has been grossly prostituted on the occasion, of defending the cause of the most atrocious trespasses, that can be committed by mankind upon earth. And on such baneful matter, one has but one wish to make, which is, that such example, that has compensated the service of defending horrid deed, may serve of admonishment to inform officious supporters, and zealous defenders and protectors of iniquities, and all those whom are situated to make of their tongues, a vile and venal instrument, to defend the fraud and crime of those who the law of God and man, claim the frame and hell the soul to, by their just punishment upon earth to prevent others from imitating their monstrous and ferocious trespasses. And for what concern the famous being who has evinced a palpable partiality in patronizing the most infamous transgression against the dictate of nature, the circumstance also proves to what guilty extremity the fury of party, and civil and political dissention can carry the spirit and rage of revenge. But, as nothing can palliate and justify the hideous crime in men, degrading the species by deed of ingratitude, which places them beneath the most irrational ones, and to what has report to the guilt of ingratitude, one cannot cite, for the present, in giving the record of the most remote antiquity, any one of a more abominable and ferocious nature than the abovementioned one concerning Cicero's assassination. And as one may suppose that the ingratitude of mankind cannot be carried further than what has been related of Popilius's villainous crime, and for the purpose of proving the mistake, on that score, if not with respect to murdering by the rage of party, but concerning the one of cupidity and metallic lust, one may try to determine, if no ungrateful trespasses committed by mankind, could not outshine the Roman related one, with respect to baseness; and for the purpose, we have to suppose, this moment, that for what concern the charitable distribution, one day, an instance may occur of an individual, who should make application to it, and that, as an obvious pattern of human misery, by his being overloaded with manifold complaints; and consequently one must suppose the same individual to be tormented by the acuteness of his various distresses, and exhibiting upon earth the

most wretched picture of poverty, needfulness, and human infirmity.—And on that scope, one must still continue to suppose, that in such a suffering state, the individual should endeavour to crawl and reach the dwelling of the charitable distribution, for the purpose of supplicating its distributor to have compassion on his complicated affliction, and on that head, like the open arm of the symbolical representation of charity, the door of the benevolent pursuit, in any time, never being shut to urgent distress, then one may suppose that the individual cannot meet with disappointment in his application, and one likewise must believe, that soon the balm of hope and comfort, in such occasion, should be cheerfully delivered to the distressed. And one must continue to suppose that also to make the individual's crime of ingratitude more preponderant, that to operate his alleviation, in his behalf the miraculous Author of Nature's capacity should be conspicuously manifested by the dexterity of the remedies, in the individual's alteration, the assuage of his pain, the use of his limbs and the perfect restoration to his former natural faculty, and added to these the eradication of long standing and occult complaint. But to make the guilt of the individual's ingratitude more complete, we must continue to suppose and add, that, after his having through the medium of the disinterested distributor, received forcible plight of the heedful, provident heavenly Father's goodness, by his efficacious remedies—effectually relieved of his corporeal distress, but not of the pecuniary one, and of his pressing, urgent want. Then in expectation of being also alleviated of his poverty to have likewise determined, if the human heart can reach such a pitch of baseness and ingratitude, we must always continue to suppose that the needy individual most eargerly should supplicate the one, who, by the assistance of the heavenly dispensation, had him effectually restored to his natural healthy state, to grant him a place, which he should be conscious, that the advantage also soon could effectually rescue him from his absolute indigence, and to make the crime of the individual's ingratitude more powerful, we must suppose that the one who had completely attenuated his complicated miseries, should grant his entreaty, and consent to have the individual in a situation, enabling him, like his bodily

faculties, to have repaired his pecuniary one.—But likewise we must suppose to have determined, if there is any probability that ingratitude in mankind can carry its trespasses, as far as the supposition can be made ; then it must be said, that the individual, intrusted with the place which he had been long panting after, and afterwards to testify his gratefulness towards the one, who through compassion granted him what he was so anxious to obtain. But as soon as in possession of it, one must suppose that the same individual should be found enormously deviating from the condition made to him, and not hesitating to take advantage of other's distress, and expose the honour and the character of his liberal benefactor, by his inordinate charge on those who should be obliged to employ him.—And to continue the supposition of the extremity, which ingratitude, being governed by the debasing principle of rapacity, could lead an individual, destituted of the feeling, which nature forcibly evince to have endowed, even the most ferocious of all animals, we must say that after having reaped the harvest of the place which compassion had solely granted to him, and which also successfully he had been relieved from pain and destitution, and need ; then we must say that the same individual indebted towards his compassionating benefactor, of those advantages, and beside, that of the amount of the sale of different articles entrusted to him. And if, notwithstanding his being indebted to the same, the said individual, regardless of the enormity of his trespasses, should put in his depraved mind, to make claim against his liberal alleviator, although his having been punctually and generously paid for whatever he could have done, if such supposed circumstance, one day, should be realized in the world, could it be denied, that the individual by such trespass, could have surpassed any one of his predecessors in the career of ingratitude ? But moreover if one should add to that, that the insatiable and rapacious individual finding that his equitable benefactor would not comply to his villanous demand, and not willing to pay tribute to such flagitious iniquity, and, if the same individual should attempt to force him to do it, and for the purpose should not scruple to have recourse to legal means, in order to constrain to have him part with the patrimo-

nial of affliction, and to pay with it the most notorious villany, and if the same individual to maintain his iniquitous pretension, should not hesitate to have the body of his creditor and charitable benefactor seized, and give him the alternative of either to accede to reward incomparable iniquity, or to have for ultimate dwelling, the habitation destined to receive the unfortunate victims of adversity and also the one serving for the receptacle of committed crimes; and consequently by these benign choices have reciprocated to him the good that he had done. This supposition is made for the purpose of knowing if any individual could carry the sin of ingratitude further than the supposition is made, and, if any being also with the look and human shape, could be the perpetrator of it, and try likewise afterwards to have, by all sorts of falsehoods, machination and invention, apply to the intervention of the intended Astræas mandatories or heir-judicial agency, and seek to have them for protectors and accomplices, by fraudulent scheme, and endeavour to have them grant an iniquitous claim, which attempt could be made, but by inventing fictitious pretence and fallacious titles, and likewise by blackening and calumniating and trying to disgrace, and perfidiously defame a successful, charitable and compassionating benefactor. By this supposition having related for the horrors of enormous trespasses what one may presume, they will not think that could be performed by mankind, and which, if they were mistaken the atrocious deed, by them, should be deemed to deserve the superiority of ungrateful crime and its perpetration worthy of the palm, that the Roman Cicero's murderer could be justified to remain in possession of. Remain now to have decided, if one has succeeded in the undertaking of successfully depicting the crime of ungratefulness, and if one day such individual should make his appearance in the world, and perform what has been supposed, if the civic crown of ingratitude could not be bestowed upon him in preference to Popilius's deed, and if by such a one and guilt of ingratitude, if he should not be outshined by a skilful successor. On that score, and to have the matter fairly decided, it may be answered by those who are taken for a special confidant of the supposition, that by the said, the mur-

der of the benefactor has not been supposed to have been performed.

But upon that head, as one cannot fully predict the whole of the guilt that can be committed by ingratitude, but to have a correct idea of whatever may be done by it, one is obliged again to refer to the laconical eulogy made by the partizan and admirer of the virtue (ingratitude is but one crime—and that is to say, it comprehends them all.) Therefore from the tenor and the meaning of the sentence, one is enabled to infer besides, that what has been supposed, what could an individual do, who should not previously scruple to murder the honour of his benefactor, in assassinating his character, by publicly accusing him of iniquity and falsehood, declaring his refusing to pay a pretended engagement. Then to these flagrant trespasses of inventing such a promise made to him to obtain it, making use of the most infamous imposture to have decided if there should be any accuracy in the sentence, must be added the atrocity of bereaving the afflicted of what has no other destination but the one to serve for their relief. And without making the enumeration of the multiplied guilt that could be committed by the individual who should come upon earth for such a purpose—likewise what could be said in behalf of his own species' exquisite virtue, if one should also make the supposition, that the same debased being should find among them and his own tribes, partizans, zealous admirers, liberal devoted patrons, and ardent protectors, officious defenders of his iniquitous claim. On that scope, continuing the supposition, if for the purpose of making the same rapacious and ungrateful being reap the fruit of his complicated trespasses, to succeed in the attempt, and to advocate his guilt, if one was likewise led to suppose that an undaunted Neophite, or novice officious Herculean, more intrepid and enterprising than his fellow-veterans, before reaching the virile age, should take upon himself to gain fame and metallic specie, to undertake such a glorious labour, and should also succeed in his attempt of conquering fruits for rapacity, and that with the arms of a stupid and loquacious mendacity, and obtain, with falsehood, reward for pattern of unparalleled iniquity. But on that topic, not denying to carry the supposition too far to give it the appearance of probability, and to make it more credible, one

would be obliged to say, that if an apprentice should give such a precluding proof of ominous capacity, and of his verbose lying talent and insuperable intrepidity, by artful logic defending odious rapacity, if one had the intention to persuade that, not void of veracity, one day the supposition should be realized. Then one would be obliged to suppose also, that for the purpose of gaining such a meritorious victory, a young daring Achilles was indispensable on the occasion, and adorned with a splendid valorous ability, to perform the noble action. One likewise ought to say, that, not destined to be a vulgar myrmidon, the pugnacious virtue conqueror received suitable lesson, and to be instructed, like the antique Grecian champion, the young hero, like the old one, add his Centaur Chiron, which, to inculcate in him honest and righteous inclination, Beelzebub himself took good care of his education, and that to be invulnerable in his noble profession, for a proper Styx, had the blood of Harpies' extraction, and for the one of his tongue had a viper's gall infusion, to enable him to triumph and always, without opposition, in articulating lies, stigmas, calumny, and promote defamation; and to become the audacious tutelary angel and exclusive patron of fraud, spoil, iniquity, rapine, and for villainy with success obtain compensation.

Notwithstanding, that with this new narrative and addition, if the whole contain of what is said, must be thought supposition, at least, made at random, it evinces that, in the art of prediction, one has but little, or not at all, capacity and pretension. But in spite of what is said which is deemed fabrication, also improbable, if one day, patronless, the charitable distribution should be doomed to be spoiled in favour of infamous action, and to a master-piece of ungratefulness, forced to give compensation, and consequently reward a villanous deed and odious transgression, and by that, if reality should take place, of the fiction. Then on the matter, what should be the judicious observer's reflection,—and on the subject the final idea and conclusion; but what is to be must be, and forever shall be, and that nothing good or bad does take place without some intended purposes. And with respect to what concerns futurity, if what now is fictitious should prove to be veracity, and on the score of the feigned master-piece, iniquity, if at some future period, such a one obtain potent

partiality, then the patronage of crime, for friends of justice and equity, should not be thought without intent and destiny, and that it should serve of everlasting monument, to inform posterity of human heart and principle, former age's perversity. But for the only sake of those who are taken for confident of the species of fortune, that can be expected, and that shall be made by the continued pursuit of giving relief to human misery, having made romantic supposition, which by them, must be thought to be nothing else by pure vision, real or speculative, in order to prevent them from believing that the whole of what has been related is destitute of foundation. To inform them of the contrary, and that, for what concern the advantage, that can be expected to be received by those, who have in their power the knowledge to be useful to the human species, concerning their maladies, one cannot consequently quit the egregious chapter, without having recourse to some preponderant document to support the assertion. But for the purpose on the matter, one must apply to a voracious and competent fatidic, or candid prophet and plain prognosticator, although this friendly admonition has been already quoted in the formula of prescription, but its nature is so obvious and so well calculated to the present circumstance, that one must be justified in transcribing it this moment.

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

“By what unaccountable perversity in our frame does it appear that we set ourselves so much against any thing that is new? Can any one behold without scorn, such drones of physicians, that after the space of so many hundred years experience and practice of their predecessors, not one single medicine has been detected, that has the least force directly to prevent, to oppose, resist and expel a continued fever? Should any, by a more sedulous observation, pretend or make the least step towards the discovery of such remedies, their hatred and envy would swell against them, as a legion of Devils against virtue;

* The readers, who are not informed, that there were too Physicians of the same name, must make a distinction, that the one from whom is taken this quotation is not the one, who has discovered, as pretended, the glorious blood circulation.

the whole society would dart their malice at him, and torture him with all the calumnies imaginable, without striking at any thing that should destroy him root and branch: For he who professes a reformer of the art of physic, must resolve to run the hazard of the martyrdom of his reputation, life and estate."

It cannot be denied that the Brittannic physical oracle is clear and plausible, and also without enigma in delivering his prediction to those whomsoever may be endowed of more capacity than the prevailing one, of those who profess the regular practice, and consequently make no use of the mortiferous learning and expedient of the privileged cast, and dare to have it evinced by the giving relief to those who are consumed by slow or ardent fever, or in any occasion. if exposing themselves to alleviate the civilized human distress, by the doing of it, they must be prepared to encounter all sorts of imaginable persecution and sustain the martyrdom of their reputation, life and estate? But from the tenor of such portentous admonition based on long experience, how can any one venture to expose themselves to receive such a recompense? When plausibly informed of it, and consequently the one aware of it, whose fortitude yielding to the dictate of nature and to a sentiment of natural sympathy for human affliction, listening to no other voice, then preferring the common interest to his own, indued with such a feeling he must give ground to prevent surprise, if what has been surmized with regard to the charitable distribution, and the agent distributor, although delivered, as fabulous supposition, should be, one day, fully verified according to the oracular prediction of the English sincere prognosticator. But on the matter leaving it to sagacious and judicious beings to determine, if there is not room, already susceptible to give credit to the accuracy of the pertinent, physical admonisher, and, if his assertion is corroborated by some unequivocal and palpable document concerning the real truth of the fate, that must meet with those, who dare to have recourse to other expedients, more successful than the deathful one of the regular doctrine, if attempting, with them, to give relief to human distress. And to prove, that the sarcastical and fatidical brother was not the only one of his own opinion, we are obliged to add to his own quo-

tation, some other also of regular bred brethren, informing of the effects that the innovation of remedies does produce among the methodical society, notwithstanding the novater's right of birth and legal education.

Dr. Robert James, physician of London, his defence against the antagonist of the powder of his name, extracted from his life.

Dr. Morton, who has saved millions of lives, as James observed, by pointing out the use of the bark, complains of the opposition which was made to that medicine.

"It is an undoubted truth," says he, "that there were many villanous slanderers, every where, especially in London, who wickedly and artfully conspired to suppress the rising reputation of the febrifuge, lest, by the short method of curing fever, they should lose the opportunity of picking the pockets of their patients. It should seem, as if an inventor was in a similar situation with the citizen of old, who could not propound a law without an halter about his neck, nay, indeed in a worse situation, as having a more certain fire ordeal to go through, for the law might pass and the propounder escape hanging; but the novelist, or innovator as they call him, is sure to be persecuted, whatever my be hit on. But, alas! what is matter of fact against prejudices and passion, especially when these prejudices and passions are heightened and inflamed by interested and self-motives? There was violent dissention between Peripatetics and Galenists about the origin of the nerves—the former deducing them from the heart, the latter from the brain. A Galenical anatomist of Venice happened to be performing a lecture upon the subject, when a noble Peripatetic, his antagonist, was present, and he proceeded with more than ordinary care, because he had the conviction of this Peripatetic particularly in view. It dissected with accuracy its minute part, in laying open the root, out of which the nerves grow, publicly exhibited its situation in the brain, upon which, turning to his antagonist, he asked if he was at length convinced that the nerves sprung from the brain, and not from the heart? who, after some pauses, allowed indeed the fact to be so very plain and obvious, that he could not, but have acceded to it, (if Aristotle had not declared to the contrary.) Another objection to the powder, is that it

is empirical—by empirical they mean a medicine, that has been tried or experienced, as the word, according to its Grecian origin, imports—so it ought to be, else it may be good for nothing, or ever hurtful for any thing that is known. But they do not mean this ; they mean that it is not agreeable to regular pharmacy ; that it is below the dignity of liberal practice ; and that, in fact, it is not orthodox medicine : for there is orthodoxy in physic, as well as in divinity ; and a man may be an heretic with the professors of either, if he shall offend against their respective establishments, by advancing any thing new or inconsistent with them. Let, however, what will become of orthodoxy, truth in all cases ought to prevail ; and especially, as in the present, where the safety of lives of men are at stake, for as James himself writes, “ If the dignity of physic, like that of Moloch, is supported by human sacrifice, it is the duty of every civil society to treat both the art and the professors alike, and to have them extirpated from the face of the earth.”

It cannot be denied, that those irreverend brethren by their former inconsiderate clamour, on that occasion, must have given ample field to miscreants to have illustrated the incredible and useful art of their con-fraternity. But if such is the particular version of regular brood of the licensed, graduated and the duly educated in the liberal science concerning the knowledge and physical utility of pretended lives’ protractors, what then must be the opinion of heretics, and what could they say on their egregious chapter. And one must inform, that it is without hostile intention against the precious society, that one has made this new quotation, which gives only a hint of the fulminant exasperation of some legal, but sarcastical members of the physical brotherhood, the citation of their mordicant declamation is only to give a new specimen of the reception, which must expect to meet with, those, who are bold enough, as to make novation of remedies and encroachment therewith, of the privileged physical cast, making use of other means, than their lethiferous, effectual expedient. When an insignificant powder, as insignificant in its intrinsic properties, has caused in the congregation such a dissension and produced such a strife, bustle, uproar, and one must say outcry, frightened and scared the magic, Brittannic prolific, pharmaceutical, pyrotic, physic, metallic morbific traffic. If a futile

pretended Pyritic or fever specific have produced such contention, what then must be the rage, fury, and the exacerbation of the ineffable nozological, predicable congregation against arustical infidel, who, instead of making use of a frivolous powder, and fictitious remedies, has at his disposal the hermetical, philosophical mineral, or the scorned, scoffed, mocked at, but the bewildering, enticing, besotting and a stumbling, precious stone, and with it, besides, as a companion, the universal, specific, vegetable kingdom, and that only the knowledge of its virtue in the four parts of the world, and their heterodoxical, illegal, despicable, natural, vernacular production. Then the daring attempt of making use of the Father of Nature's genuine remedies which have not the only qualities of curing diseases, but have also the one of preventing them, must fetch upon the rash novator, from all quarters, showers of anathema, the physical thunder-bolt calumny, and consequently the martyrdom of reputation, life, and estate. But, if experience, on that topic, has too long, and too forcibly demonstrated the truth to prevent its being controverted, and to serve the privileged tribe's interest protectors, as they have, for defenders, innumerable proselytes, satellites, and powerful assistants, who, like their sovereign, are invidiously and contumaciously averse to any novation. Then one ought to suppose, that the supporters and the supported, in their privileged remedies and systematical expedient, must be in possession of super-eminent knowledge, by the assistance of which, they can be maintained in a prosperous situation, and that the liberal dispensator of martyrdom of reputation, life, and estate, are themselves and the rest of the human species, found enjoying all the blessings of an happy, healthy life, and one must have such opinion, when the furious persecutors manifest their invincible hatred for any new means that could be made use of, for the purpose of alleviating human misery. But how can any one endowed with rational faculties, believe in the virtue of the specific made use of, in modern age, which preponderant efficacy, without repeating again what has been said, on their behalf, is sufficiently demonstrated by their effects and the prodigious bulk of human maladies, and their continued, premature death. Hence as the fatidical, physical predictor, martyrdom of reputation, life and

estate, must be the indemnification of those, who can make use of more successful expedients than the salivating process. And this general recompense bestowed on the successful, must compel to have the belief, that for the inhabitants of this planet, nothing is more pleasing for them than the beholding the latter age's exhibition, of human manifold deformities and multiplied infirmities, which makes of the earth, the human habitation, similar to a universal hospital, and which the spectacle, to the eyes of the spectators, gives a view of excruciated and excruciating beings, and their torment conveys to their ears, the wailful sounds of their pains, groans, griefs, and continued lamentations. And to conclude on the baleful matter of the human modern age's hemisphere, it is undeniable, that for the impartial observer, it is the one of agony, mankind's hecatomb, on which surface nothing else can be seen, but death, graves, mournful raiments, various ways of mutilation, blood spilt, universal slaughter, and human destruction.

And if the persecution and absolute extermination of those, who should venture to offer relief to human pain must be the consequence and the peculiar reward of their solicitude for their own species, incontrovertibly they demonstrate, that they find themselves happy in living in such a propitious state, and by their fancy they also indicate the solidity of their faith, when positively they argue to be the strict obedient children of the Creator's command, with respect to their endeavour, as ordered them, to preserve themselves upon earth. And on that score, it cannot be denied, that they give palpable evidence of their sincere belief and obedience to the heavenly law, when those who are enabled to ameliorate their situation and preserve their lives, cannot do it to any one, without encountering the martyrdom of their reputation, life, and estate. By the gratitude, they likewise manifest their sensibility and compassion for themselves and other's distress, and obviously, in all cases, and principally in the one of females in labour, when, rather than to have them alleviated and delivered without pain and danger, they prefer to hear their groans, screams, and shrieks, and have those hapless

creatures undergo the martyrdom of the Partus Cæsarum, * than to be, by a new method, saved from danger, torment, and death. And also, rather than have their infants and dolorous progeny raised in a vigorous state of health, without suffering and the danger of death, the compassionating beings prefer to have those innocent creatures terminate their short career upon earth, by torments, and the deathful means of ignorance. And if there is any one endowed with knowledge to preserve the new comer into the world from quitting it before the limited time, then their recompense must be the martyrdom of their reputation, life, and estate. And to add to the cases that can procure such a blessing, if one was to take a full survey of the human manifold maladies, the attempting and the succeeding in their alleviation should be compensated in the like manner.

But the cases for which notwithstanding the emphatical pretension of an infatuated science, there is no efficacious remedy, and consequently, those who have them in their power, deserve, if making use of them, to receive all the anathemas of the righteous modern human race, if the afflicted of them, to save themselves from death, entreat assistance, and, if those, who are supplicated, yield on the occasion to the dictate of nature, and to the law of the creator, delivered in a sacred writ, namely, to do to others as we would have been done by, and, if they apply to be quenched of their tantalus thirst, to prevent themselves from being consummated by an intestine fire, then it must be answered to the distressed, you are living under the privileged and auspicious protection of those to whom your lives are bound, and the giving your relief in saving your lives must expose the one who dare do it, to the martyrdom of his reputation, life, and estate. And likewise in epidemical distempers, as the various plague, when it makes its appearance, how can those who are visited by such a baneful scourge when it spreads its mortiferous standard? be the active persecutor of those, who can conquer the destroying foe, and make believe in the sincerity of their concern and sorrow, when beholding the raging enemy, snatching out of the world, the half of the population, and the other half afterwards

* The cutting a child from the womb.

remaining infected, and prefer to have them all perish sooner, than to apply, where they could get relief, and also in order to prevent the danger of contagion, erect stupendous and costly monument, and have the one whose knowledge and remedy could have extirpated the scourge, in one day, receive for reward, if he had dared to prove it, and to do it, to experience the martyrdom of his reputation, life, and estate. Hence, if time has corroborated the accuracy of the physical Brittannic oracles, can it be denied that the ardent persecutors and intrepid calumniators of those, who can be of such a service to the human race, by their deeds, make the tacit avowal, that pestilences, and their destroying effects are the predilected objects of their tender hearts' fancy, as well as to enjoy for them the enticing view of a universal mourning dress, and human depopulation, and with that, to have the one of multiplied widows and orphans, and the bewitching sight of hobbling invalids. And with this by their reluctance, opposition, and persecution of those, who have knowledge to prevent human maladies, and cure them in their first stage, then they positively tell to those who are deprived of sight, and those who are threatened of the danger: the beholding of your affliction, and to see you, without being able to see those who like us are in possession of compassionating hearts, is great misfortune, but find enjoyment in your being destituted of the most precious sense, that living creatures can have upon earth, is a pleasure that we cannot part with; therefore, the one who shall dare to give you assistance, and shall succeed in it, will receive for reward the martyrdom of his reputation, life, and estate.—And also to receive such a common reward, largely bestowed, if any ones are threatened of being devoured alive, and to have their flesh eaten up by the woful cancerous infection, and to prevent it, if the bounty and wisdom of the heavenly Healer, has created efficacious specific, in the intention of saving mankind from perishing by such fatal diseases. Then the one, who has the knowledge of the Creator's remedies, and, in those occasions, dares to make use of them, and rescue those hapless and wretched beings, and preserve them upon earth, and free them from the danger of pain excruciations, long agony, and a slow, and one must say infernal death. Hence, in those cases, the conse-

quence of being endowed of sympathy, and obedience in fulfilling the universal maker's command, for the purpose of giving relief to one's fellow creatures' distress, and applying to the Creator's expedient, intended to help and heal those mortals, then the beings obedient to the dictate of nature, and the supreme order, must be compensated by the martyrdom of reputation, life, and estate. And being on the topic of estate, it must be understood, that, like, if, this moment or at any future period, some hellish amphibious Labrax,* cast out of the Phlegethon Styx,† or a Tartarean metallic predacious bird, should, with the look and human shape, have the special mission upon earth of coming for the express purpose of perverting and disgracing its providential inhabitants, by obtaining from them protection, assistance, and particular license of extorting and depredating the resources that could help the afflicted's innumerable maladies. And on the occasion, one might have recourse to the old adage, proverbially saying, "*Birds of a feather flock together*,"—consequently, if the Tartarean ill-boding fowl, or the amphibious hellish monster Labrax or fresh river water shark—then if the aquatic devouring beast should succeed in making incursion upon earth, and could be protected by its own fellow creatures, patronized, and enabled with its infected rapacious, and broad mouth, to swallow up the portion or the necessary substance, and the destined one, principal and indispensable ingredient, to serve the nectar of affliction. Then, if such occurrence should take place one day, it could not be denied that the Albion physical predictors should deserve credit for accuracy of prediction, and that those veridical fortune-tellers have admirably and accurately prognosticated the species of fortune that undoubtedly must be made by giving relief to human pain and misery, and that they whosoever are unable to succeed, if exposed to the broad mouth and devouring teeth of the emigrated Tartarean or infernal inhabitants upon earth, must be prepared to receive unavoidably for reward, martyrdom of reputation, life, and estate. Then in order more forcibly to inform those, who shall be the source from whence

* The Latin, broad-mouthed fish, and fresh water shark and monster.

† Hell's rivers.

the predestinated fortune shall be made, to convince them, having had recourse to competent authority on this occasion, then the availment must prevent them from being surprised, if one day the whole contents of the aforesaid prediction are fulfilled; and consequently, if a boisterous storm of persecution become the lot of the charitable distribution and the distributor, and if, after being spoiled, a tragical end is the one that can crown the pursuit, and which in all time has been the one that has generally compensated the solicitous friends of mankind, and the zealous devotees of human welfare. It must be expected, and excite no surprise, after relating in support of it, the admonition given by the Britannic veridical and physical prophet, thence it is for the purpose of intimating those to whom it has been related, that aware of the consequence, but not disheartened by the danger, & firm at the post, whereupon must be performed a sacred obligation and an incumbent duty, that the peril that may be encountered by it, has nothing that can terrify the one who is above fear, worldly influence, and self-consideration. And upon the whole, the one who shall not regret to have spent his life upon earth, if, according to the fatidical, nozological predictors, it must be terminated by a violent death, if it can serve only the holy cause of the suffering humanity, and shall by him not be regretted; but before sustaining the last martyrdom of the three, or the deadly one, as the murder of the reputation is generally the prelude one that the friends of human good must experience, we have to make some disquisition on the pretext, that the active martyrizers of reputation may have recourse to, to succeed in their defaming schemes. And on that head, concordant in plan, as the modern tactic, like the antique one, employed by heinous passion and vile interest, in order to disgrace any individuals, and offer them to the world as objects deserving contempt, hatred, and detestation; to succeed in it, the usual contrivance, the scheme of the detractors is so emphatically and artfully bestow upon them the surname of impostors. But if this common designation must be counted the least of the defaming title that can be received by the friend of human good, & that by the implacable enemy of the happiness of the species, none can be offended to receive the same appellation that the Redeemer of the world has before received upon

earth. And consequently, the partaking the same fate and title of the Fountain of Truth, must neither surprize nor offend any one, when it is known that in this subverted planet, truth, by raging deceivers themselves, has been and forever will be termed imposture, and the veridical declarer of it distinguished by the name of impostor. But notwithstanding that to be overloaded with reproaches, abuses, insult, & persecution, must be the particular advantage generally received by those, whose fate in life is to occupy themselves with human interest, and that none are spared, and that even the Sovereign of the universe, and the general Benefactor, is not free from receiving the blasphemy of his name and power, and that by the pretended righteous inhabitants of this globe. Hence if one cannot be offended in beholding the forbearance of the Most High, in receiving defaming titles from the equitable tribe, for whom nothing is deemed virtue, but by living upon fraud, rapine, and human destruction; and differing from the noble doctrine, must be counted by the professors themselves, a crime of the first rate. But for the sake only of those who are the innocent cause of the defamation and assassination, that the serving their interest has been and forever shall be exposed to encounter the devoted to their cause, and to prevent them from being influenced by the report of malice and the one of malevolent calumny, for what concern the honourable title of impostor, that the success of alleviating human misery must unavoidably receive the solicitous undertaker, by the invidious and furious detractors of individuals, occupied with relieving human distress, in order to make themselves appreciate a little more the accuracy of the generous denominators, they have to determine, if he gives any chance to surmise his view, and deserve to be delivered up to the world as impostor, the one who, contemning its sumptuous and magnificent enjoyment, and to them prefers to be secluded from a busy and luxurious society, and relucting the view of splendour, and instead of it, in silence and retirement, pity the pursuers of illusory happiness, and their needy subservients, and all the afflicted of human manifold adversity, and also pitying their delusion in the worship of vanity. If such natural inclination deserves the title of impostor, those who are taken for special confidant and judge, must decide, and likewise add to

that as in all time, imposture has evinced its being guided by various and inordinate lust of ambition. And if this is a truth, it must be determined, if he does demonstrate to be governed by ambitious views, the one who willingly buries himself in solitude, in which he finds no real source of pleasure, but the spending his days in obscurity and earthly culture, and contemplating the starry firmament, and the multitude of the luminous inhabitants scattered in the ethereal expanse, and beholding the stupendous scenery with veneration and extacy, admire the wonder of the effulgent edifice, and the multiplied phenomena taking place through the omnipotent power, and the sublime First Cause, Spring, active Motor, and the supreme and potent Creator and Architect of the universe. Then if being endowed with such irresistible propensity indicate ambition, and the deeds deserve the surname of impostor, those to whom the revelation is made must determine the truth, and if what is revealed to them is not sufficient to decide the matter, they must likewise add, if the quitting the firmamental adoration for the terrestrial one, and the exploring and discoursing with the Father of Nature's bountiful production, and in their eminent virtue perceive his art, and admire his provident wisdom, for his innumerable families. Then if such prevailing occupation can also give ground to generous defamers to bestow the illustrious title of impostor on the pursuer, it is left to those to whom the information is given, to conclude. And moreover, if they find ground that can induce the liberal denominators to give their significative distinction, by authentically demonstrating to be competently initiated in the hidden mysteries, and the different occult virtues of the terrestrial kingdom, and its extensive and multiplied productions, which impenetrable secret discovered, none of the human history, as antique as they may be, have offered the same instance. And if this complete and original initiation, by its nature, indicate that the one who received it must be deemed an obnoxious being, making use of deception, and that by the perspicacious and wise Owner of those impenetrable mysteries, thence the being intimated with their hidden secret must lead to make the question, if the ubiquity, justice of the competent Instructor, can have been mistaken in the choice, or partial in choosing a being, deserving by ignorance to have bestowed upon

him the surname of impostor. And likewise to this unequivocal document, cited only for the purpose of having evinced the solid argument and the veracious one, made use of by the modern denominators, and to that must be added to deserve the dignifying title, if it must be got, by demonstrating and by plainly giving the testimony of the Universal Father's capacity, and solicitous wisdom, and by yielding to the afflicted's distress, and giving them relief, and rescue those suffering mortals from pain and death, that the action deserves to be distinguished by the epithet of impostor. And besides, to merit it, if it is by squandering life and property in the proceeding, and succeeding in it, that the glorious title must be obtained. And also, if exposing one's self to the danger of becoming a novator, in obtaining ostensible success, by the effectual help of the omnific Creator—divine, vernacular, and vulgar remedies, and more so, if having but such common repository to apply to for specific, and making use of such hidden substance, the least title that one must be prepared to receive, is the illustrious one of impostor. One must likewise deserve to have bestowed upon him, if telling that the heavenly terrestrial properties, mankind must have a convincing proof that the Omni-Parent does demonstrate that his intention is not to have his first rational creatures perish without any assistance upon earth. And one must also receive the full of the appellation, by telling that the provident Creator's genuine specifics are of a superior quality to alleviate human infirmities, than the factitious ones, and namely, the prevailing expedient and the extensive one, termed the mercurial salivarius process, and the god Mercury's communion, and its effectual incorporation. Then by the deed the illustrious designation of impostor cannot be avoided, if daring to tell that also the blood is the vital flame in living creatures, and that every one of the human species ought to be cautious not to part with such precious liquor. And likewise the same bliss must be received, if without any consideration, dastardly telling all those truths, and by obeying in that respect the law of God, prescribing to do good to one's fellow-mortals, and by yielding to the entreaty of suffering beings and complying to their demands, following the dictate of nature, and in doing it, wasting life and property, then by their anger and exasperation, one must infer

that the proceeding is unpardonable trespasses to the eyes of those, who pretend to be the faithful believers and the obedient sectaries of the Master of the World's intention and precept. Then one has a forcible proof of their sincerity, by their fulminent stigmas, detraction, and defamation of those who, performing their duty towards God and man, must be abused, ridiculed, and scoffed by those pretended religious beings, in the performance. It cannot be denied that the defaming title and persecution in fulfilling such incumbent duty, must be honourable to those who receive them, when acquired in the pursuit of giving relief to human distress. Then, on the occasion, the appellation of impostor, received from those contumacious beings, ought to serve them for looking-glasses, and by which they ought to see their imposture themselves, and notorious hypocrisy. But as exhaustless in their villanous calumny, as they are fecund in the scurrilous denomination, and for the purpose of having the truth detected, it is known that most part of the incitement which can lead mankind to have recourse to imposture, must be mentioned the lust of fame and the sanguine wish of living a long while in posterity, and that with a splendid name; and as the raging passion for fame is not the least one that adorns the human species, and give them the ambition of having a long life for their name after their death. Therefore, to prevent any mistake or any insinuation given by the indefatigable and prodigal lavishers of names, to those who might be unaware of their schemes, for the purpose it must be revealed, that the one who may be also accused of panting after fame, and like the rest of mankind, of being anxious of obtaining an everlasting celebrity. On that topic, like the one of wealth and splendour, having no more inclination for the one than the other—in opposition to that it must be said, that the pursuit and the hope of obtaining such seducing idol as to be famous in posterity, for the generality of mankind, is held also the by one despising vain glory and ostentation, as running after phantoms, and wishing to have the enjoyment of long dreams. But to cut short on the matter, and to demonstrate the truth of the assertion, for the purpose taking a succinct survey of the multitude of human beings, who have spent their lives upon earth in trouble, tribulation, and hardship, in expectation of

being honourably cited in the record of successive posterity—to cite the most notorious examples of human disappointment and delusion. For the purpose, one may only mention those Egyptian stupendous' pyramids, or stout, accumulated, stony monuments, which long while have survived the name of their fantastical masters, and the besotted mortals, authors of their erection, having expected to obtain for their existence a sure patent of immortality. By this notorious abortive expectation, one may also have an imperishable proof of mankind's frantic imagination of acquiring everlasting fame and immortal name. But to be more convinced of the chimerical hope, if only reflecting on the multitude of human beings, conquerors, or any of the human race, who have in various ways signalized themselves upon earth, for the purpose of becoming renowned long while after their death, surveying how far they have succeeded, one may be informed how by their littleness and insignificancy, which they are now to their presumptuous descendents, and the little notice they take of their former existence, by whom the raving after eternal fame expected to be admired and forever extolled. But notwithstanding the example of continued experience of a forcible tenor to instruct the strenuous aspirers of successive race, praise and veneration of the frivolous, delusive and frantic hope, it cannot be denied that by the sedulous observers of mankind, weakness, blindness of such extravagant pursuit, as the one of expecting to become eternally famous, they are obliged to confess that the variously conceited by self-merit, personal perfection, and all those, who have the fantastical idea of their being endowed of superior talents and ability above any other, have been greatly mistaken in their idea, when stimulated by their good qualities, and in order to inform of them, their descendants, they have proved to be more eager to insure to themselves a long glorious name after their own life was over, than they did demonstrate to have anxiety to preserve their real one upon earth. And as the infatuation of conceiving to be extraordinary worthy of admiration after death, and that the alluring passion has been, and is still, the prevailing, foible of many ages, and induces the longing after immortal fame, to have recourse to all means by which they expect to accomplish their desires. But as widely differing also on

that topic, from the common rule, the digression and revelation was essential, in this conjuncture, if not in expectation to persuade spite and detraction of the real truth, at least it must be to instruct those who are taken for confident of the fact, to guard their minds against malicious suggestions of furious wranglers on the matter. And to them likewise, must be added, that the result of cogitation, and a studious experience, the humble and the incapable of being influenced by praise, while alive, far from having the frantic wish and expectation of becoming famous and applauded by posterity at any period, therefore the desire by rational beings, and those who are free from ambition, must be considered by them, as having the wish, and as wanting to have protracted the martyrdom of reputation upon earth, after death. Thence the informing, this moment, of the persuasion that one has with regard to everlasting fame, must prevent to have any suspicion of renowned expectation, and also to have any surprize if the one who has not the least inclination for the receiving encomium, and to become famous, neither while living in this world nor afterwards, consequently cannot have recourse to deception upon no consideration for the purpose of being applauded or extolled. But in opposition to that passion, and to have corroborated the usual veracity of captious martyrizers of reputation on the scope of celebrity, as on any other former assertion, it must be candidly declared, that, if a great name, fame, and unparalleled renown, present and future, and likewise, if an unexemplified, everlasting immortality should be offered to be purchased by the one, who is so pertinaciously asserted to be governed by ambitious interests, it must be declared that notwithstanding the little value set by the owner to the whole mass, if a single hair out of the head, was the price by which the immortal celebrity was to be obtained, the pretended, who has fame, and contemplation, would not even be tempted to purchase it, if it was to be got at such a low rate. And to conclude on this chapter, and the one of artifice and falsehood, and give the last testimony of the ground which deserves the title of impostor, it must likewise be declared, that the whole bulk of what is looked upon as the unappreciable treasure of the world, and also its unlimited power were to be acquired at the expense of telling a single untruth, the purchase should be

declined and left to the skilful artist in the profession, who, on that occasion, only treat their neighbours as themselves, and consequently, to all those, who are pleased to rail against him and to give him the illustrious surname of impostor. But before quitting the egregious chapter of ambition, some explanation must be made concerning its nature and the species of one, that is generally understood by the liberal bestowers of illustrious names, and what can by them deserve to be looked upon as ambition, and if it is by the eagerly evincing wishes of seeing the end of human misery, and likewise the one of their manifold misfortunes, if it is by such a desire that one must be deemed by the detracting cast of being guided by ambitious intention. On that head, one cannot but give justice to their accuracy, and that if the flaming desire is computed by the judicious beings to manifest symptoms of ambition, it must be acknowledged, that none, at any time, can have had into them a stronger desire of human welfare, and consequently have more deserved the title of ambitious, than the one who, this moment is obliged to make candidly the sincere confession of his trespasses, and, if their nature are declared by the friends of human adversity and misery to their victims, thought to be a crime of the first rate; then one cannot help declaring to them to be the most notable criminal upon earth. And even if this revelation must be the cause of experiencing more than the martyrdom of reputation, life, and estate. Hence those, who can be the cause of it, must be acquainted with the real motive, that governs the intrepid martyrizers of human well-wisher, and that to denote anxiety and compassion to relieve the distressed, for those, who dare do it, put themselves in a similar situation, as becoming an ostensible tretagonal mark, upon which every one by calumny and detraction seems to be authorized to exercise their talent; or in reality, their being exposed to public notice in doing good, is the willingly to become the common plastron inviting all the fencing scremers and all cavilling champions with their engines of calumny and scurrilous lampoons to try their ludicrous address, and detracting skill and scheme, and give them a chance, remaining in the same situation, to continue their sportive recreation of launching contempt, ridicule, slanders, scoff, and scorn on the object of their sport, until total destruction. But if the truth is

too palpable to be controverted, how can the studious cogitators seeing such a strange fate, account for it and not attribute it to the effect of an insuperable destiny, if only guided in the decision, by the striking contrast of other beings, and when observing, that honor, encomium, and an unbounded veneration are by the generality, bestowed upon the flinted heart of the flagitious author of human destruction, and that those who are living, by rapine and privileged extortion, are left in peace and plenty, and those, who make a sacrifice of themselves, their quietness and property for the sake of human good as the nozological brethren assert, must unavoidably meet with the assassination of their reputation, lives, and estate. And from this enormous disproportion of lot can the beholder of it refuse to believe in the power of an indelible fate by the consistent reason that the one, who wants nothing, wishes nothing, and likewise expects nothing but to receive from mankind for recompense of his unbounded devotion, their infection, insult, calumny, persecution, and death. If it was not then owed to fatality, the observer may argue, that the man, who has, but the hope and the inauspicious perspective of being ignominiously persecuted by slander and iniquitous rapacity, and to be blasted by infamy, and have the full certitude of terminating this life by a sinister catastrophe, if there was not fate in his life, the man, who is conscious of his danger, should not persist to live in such perilous situation, and undergo an irksome labour, while the reward of it is all the calumny imaginable. If there was no fate and instance, the man aware of the danger should retire from human society, and should seek refuge in the uninhabited wilderness, and should prefer the one of the most ferocious animals of the forest, than to remain among the human species. One must continue to argue, that if there was no fate in the one who must know the impending sinister one that must befall him, to avoid it, what then could he apprehend worse, even if he was to expose himself to the ferocious appetite of predacious animals, if the power of sympathy is obliged to yield to human misery's supplication, and if the doing them good is deemed by civilized species a capital crime, which must be compensated by the martyrdom of reputation, life, and estate. And where else can opprobrium and sinister death, persecution and spoliation, as the Britannic sincere

oracles have declared, can be met with, but among those who term themselves civilized nations, and those, for whom the human destruction is the only wish and study, and by whom, the most skilful in the destroying art, receive protection, patronization, generous reward, and unbounded encomium.— For to be confirmed in the opinion, as the satirical observers of prevailing civilized society's propense of human destruction and persecution and of whatever can tend to their preservation,—have they said with the power to do it, if any one should fall into the hands of the most determined pirates, by profession, and if they were informed, that their captive could do them good, and could give them assistance in their distress, on such important matter, as the one of saving their lives and preventing them from pain and infirmities, then their interest have argued the Britannic satyric of human civilization, those piratical beings, not enemies of themselves, should not be induced to reward the ones, whose crimes should be to do good, to bereave him of what could be useful to them, and should not pay his service by all the imaginable calumny and the martyrdom of reputation, life, and estate. And continuing to relate the supposition made by those censurers of civilized nations, justice and perfection more so have they said, if any individual enabled of the power of doing good, by attenuating and preventing human distress, and if the same had the knowledge of protracting lives, and with such a science, should happen to fall into the hands of Antropophagies, or flesh of man-eaters, if there are any such species in the world, as those antagonists of persecution have declared, knowing the power and use of the man, who should be in their hands, they would not make a Hecatomb of him, and the supposed cannibals should not sacrifice him, and he would not among them run the hazard as the Britannic prognosticators have asserted, in doing good, to sustain the martyrdom of his reputation, life, and estate. But after all, if the prediction and the positive assertion of those censorious, veridical, fortune tellers, the same species of fortune was made on this occasion, and consequently, their predictions verified in having asserted, that in following the pursuit of doing good, none can expect to escape the having a fatal end. But without continuing to

cite the sarcastical declaration of those reproachers of their own crafts, invidious and perfidious schemes, and the iniquitous deeds of civilized nations, in predilecting and encouraging among them human destruction, what has been said is for the mere purpose to have decided, if there should be no fate and influence in the one, who could meet with such a destiny, and that, for the sake of doing good, and if those who should reward him by the martyrdom of reputation, life, and estate, by the doing of it, should they not demonstrate to be enemies of themselves and of their own fellow mortals, and their being governed in their persecuting deeds, by the power of a malignant impulsion. But being on the topic of a malignant guide, to prove, that the doctrine, is neither a novation, chimerical, superstitious one, likewise not unorthodoxical to any creed and faith in support of it, and to have the subject fully elucidated, one might have recourse, if the circumstance could admit, to innumerable version and opinion, and infinite belief. But obliged to brief on the subject, as the belief of immaterial beings, termed, this moment, influence has its date and origin in the earliest ages of antiquity, although under various and different denominations, the mentioning of it cannot be deemed a novelty. Therefore, previous to the making any remarks and assertion, concerning the probability and the effect of invisible power, it must be said, that what is, in this occurrence, termed impulsion, influence, invisible intelligence, &c. was, in old time, and in the present one, among all nations the general belief. And what was by the ancients called demons, geniis, &c. by the moderns, is what is known by spirits of which, is said to have good and evil ones, and consequently the evil impulsion, if supposed to be the active agent of the Devils upon earth, if not the true devil themselves. From whence the good and bad actions of mankind as said must be attributed to those immaterial beings, and as well as all the sins and villany committed by the human race, and those who, with the look and human shape, by their opposition to human welfare and good actions, and by their antipathy for all that is useful and beneficent upon earth, the opponent indicates to be the passive agent upon it, and the active instruments in the hands of the flagitious power, and the direful enemy to human happi-

ness. But without deciding on the matter of the invisible being not having the intention to make proselytes and raise a new sect and faith, and not wishing also on this occasion, to convert contumacious Materialists, only to prevent from the being taxed with superstition, dreams, & vision, believing in the power of material influence, for the purpose one must take a succinct survey of the present state of human existence, to determine to what cause it must be ascribed. And on that head can the impartial investigator, as the result of his cogitation on the tenor of the atrocious barbarity, warfare, &c. deny that the human species, in latter age, gives the most ample and credible proofs of their living and of their being insuperably guided in their iniquitous conduct and homicide trespasses, by the barbarous power, a malevolent influence? Otherwise, how could the compassionating observers account for the living race's general propense of committing universal ferocious slaughter of their own species, for ambition's sake of increasing despotism's strength and other frivolous pretence. To the same power also of an evil influence must be by the same observers, ascribed the prevailing rapine, deceit, extortion, general hatred, contentious disposition, thirst of revenge, pugnacity, captiousness, religious and civil dissention, the fury of party. And likewise, to the same preponderant power of a malicious influence must be imputed the preference, that suffering beings when having the certitude of aggravating their disorders, should give in applying to baneful remedies, procreator of pain and promoter of prematured painful death. And predilect them rather than apply through pride to those who could rescue them from distress, save their days and preserve them upon earth. Also to the same potent, wicked, and invisible impulsion, the attentive observer should attribute, in females, the pleasure of being tortured in their labours, and to be exposed to lose their lives, the one of their infants, or to be long confined after their travail, rather than to have recourse to those who have expedients, that could preserve them from pain and danger, because the observer of mankind's extravagances, in following modes, may excuse their folly and frivolous bodily ornament, and not be surprised at seeing caprice of dress, stimulated and governed by the despotic power of fashion. But on a matter of the importance of being rescued from

pain and have life preserved, to continue to explode and condemn the solicitous hand, that could afford preservation, must be imputed to the suggestion of an evil misguiding spirit.

And also to the same influence must be ascribed the persecution which must meet with those who can save the lives of mankind, and keep them free from pain, maladies, and infirmities, and to that preferring to scoff, mock, cavil, and calumniate those who could be their benefactors. Then beholding the human inclination of hatred and contempt, and that of those who are or could be of essential service to them, how can the observer explain the cause of such an extraordinary disposition; more so, when observing the most abject animal endowed with sentiment of gratitude for the good they receive, and their anxiety of self-preservation. Then if it was not by the prevailing power of a deceitful & mischievous influence, the observer of human incoherent action with the precept of the Creator, will say, should they be unaware of their notorious transgression, barbarous trespasses, and iniquitous deeds. And to be confirmed in the opinion of the powerful misguiding impulsion, the scrutiner of its effect cannot believe without committing impious blasphemies, that they are innated in men, and originated with them, as nothing but perfection and goodness can belong to the work of the universal Maker, then there should be the most notorious and flagitious offence, given to the omniscient Father and Creator of all good. If concluding in another manner, that human multiplied crimes are not natural and implanted in them, thence one must be free from impiety in attributing them to the power of malignant influence. And to be fortified in the opinion of an invisible and evil power, directing human understanding, referring only to visible objects, it is an undeniable truth, that the whole universe, to thinking and intelligent beings, display to their astonished eyes, the most extraordinary scenery, and give them the most conspicuous document of the most convincing nature, that the terrestrial hemisphere, and all the luminous bodies and innumerable ones, dispersed in the sparkling firmament, indicate to be contrived and destined for the purpose of serving for habitation to a superior and most perfect animal of other creatures, and the governour and privileged proprietor of what can be upon earth. Such is the opinion that must have

the rational beholders cogitating on the beautiful harmony exhibited in the universal system, and also reflecting on the Omnipotent wisdom, goodness, and inexhaustible and exquisite qualities, becoming the supreme Creator of the innumerable visible perfection, from which his pious devotees are authorized to infer that the animal intended to regulate and cultivate the terrestrial hemisphere, foot-stool of the Most High, must be a being that ought to be found equally perfect, happy, enlightened with due knowledge, and indispensable to maintain him in the prosperous state of perfection, into which he had been fixed by his own Maker upon earth. And the animal must be competently instructed with learning, susceptible also to save his own frame from the being exposed to be attacked by deathful diseases, corporeal infirmities, and be free from degeneracy, and with all those instructions thereof be enabled to remain in his original situation, and exist in conformity with the rest of the sublime creation. This conclusion being the natural one, that must make the pious admirer of the all-wise and incomprehensible omnipotency with respect to the importance of human, the rational animal. But by their evincing to be the reverse of the expectation, how can the admirers of the Supreme Cause of all things, source of all consummated excellency, help attributing to the misguiding influence the surveying the same animal for which the whole nature at large conspire to inform the species of their being intended to be the sovereign of the earthly region, and as such enjoy all the prerogative belonging their incomparable superiority, and corresponding with the infinite wisdom of their own Maker. And instead of finding the same being endowed with bright knowledge, splendid happiness, bodily perfection, see the same animal exhibiting upon earth the most wretched picture, and hideous one of misery, decrepitude, manifold deformities, ferocity and ignorance, while their having such a palpable proof of their own Maker's partiality for the race and their intended illustrious destination.

Hence the studious examiner of human deficiency of useful knowledge, and hurtful ones, is forced to attribute it to the predominant power of a misguiding impulsion, preventing them from making use of their rational faculties, and more so, in observing the admirable sagacity of the brutes, so obviously and

generally manifesting evincing their being favoured with proper intellect, enabling them to discern in any part of the earth, and that among the multiplied and multiform productions, those intended to serve for the use of their own species. And moreover, one is obliged to believe in invisible influence, that serve living creation to guide the brute animals, when before introducing their food into their bodies by their circumspection, they indicate to be perfectly intimated with the secret of the general Maker, & to know the occult tendency of whatever substance which they apply for food shall have on their system.— And then sustaining a view of such an inconceivable penetration, and witnessing the human deficiency on such an important matter, if not attributing the cause impiously to the Author of the work, then it must be ascribed to the beforementioned malevolent impulsion. By the consistent reason that like the irrational animals for what only is of an injurious tendency into the body, men have two senses undeceivable to consult, viz. the tasting and smelling, and that the last or smelling one, is sufficient for the brute creatures to inform them beforehand of whatever is either prejudicial or salubrious into their bodies, and also of what is intended for their own use. And on that score it cannot be denied, that their utter reverse the two senses are useless to mankind in regard to the use of their food, when they scruple not to introduce into their stomach, what provisionally gives them full information by the burning their palate and scorching the instrument of speaking, or tongue, what the substance can produce on their system, if men, like the beasts, should yield to the warning given to them by their senses, they could make no mistake, and be intimated before the making use of aliments of either their pernicious or healthful tendency. Therefore, upon such an important matter the studious observer of mankind's indifference in declining to make use of the admonishers, which, for a good purpose, they have received from wise nature, cannot be attributed to the bare effect of contingency, when experience so powerfully does inform of the fatal consequences resulting from their inattention. Then the notorious contrast and the want of penetration in the animal giving such multiplied proofs of their being by the wise Maker destined to be the brightest ornaments of the earth, & due to their want of penetration,

and they contemning to consult the senses which should give them warning of salubrious foods and detrimental of one's neglecting to consult such deceitful admonishers, or to receive useful instruction from their sense, they demonstrate to be the most miserable and afflicted race of the whole creation. Then to rationally surmise the cause of the human species' multiplied calamities, manifold miseries, and destitution of means to allay their distress, it must be ascribed to their having encountered the paternal disaffection, and to their having provoked the anger of the author of their existence, and also must be attributed their hurtful propense and the want of his beneficent instruction, and consequently the manifesting their living generally and insuperably under the counsel of malignant and misleading influence.

Such is the conclusion that have given or can give the sedulous observer of the rational creature's sagacity and human deficiency and ignorance, because, as have said, the faithful believers in the ubriety of the Fountain of Light and in the perspicacity of the all-eyed and attentive Harkener, and Beholder of the universe, then by him it cannot be doubted that to his luminous throne the human complicated distress, and ignorance, as universally prevailing among the inhabitants of this planet, is unknown to their common Instructor, and especially, the misery of those who pretend to be the most righteous beings of the earth, and whilst exhibiting upon it the most wretched picture of human mortals. And not supposing the heavenly Monarch of being susceptible of wrong affection for mankind, the first animal, in affording to the species, less knowledge, than even to the most abject brutes themselves, evince to have comparatively to the human one, their not being enabled by their emphatical science to preserve their frames with the same success of the irrational animal, free from infirmities, and for the purpose, deprived of beneficial impulsion. Then by the studious believer in the omni-presence of the general Inspector, the effect must be thought by them to be the result of an implicit and unalienable will and the one of the all-knowing Dispensator of beneficial instruction. And as a cause by the impartial Coagitor, observing the first animal's destitution, must be supposed to such a fatal effect, the most probable one, that they can give on the matter

is that, relying on the justice of the author of their days, without some preponderant reason, man, the first being of the terrestrial region, should not be found forlorn upon earth and chiefly occupied of their own destruction.—Therefore from multiplied considerations, thinking beings and silent observers of human calamity, generally have concluded, that their iniquities must be the consequence of their sorrowful deficiency, and consequently of their manifesting to live under the baneful direction of a deceitful and flagitious influence. Hence, if the human present state of darkness, by the candid beholder of latter age's boasted virtue, is generally imputed to the enormous, progressive perversity of successive race, and to it, is due, as they affirm, their destitution of favourable influence. And if such is the natural conclusion made by impartial beings, on the cause of the human mind, long tenebrose sway, which one, by the same, can be made, and to which cause could they ascribe, those who, should prove to be the absolute reverse of the prevailing darkness, by their evincing to be in possession of the most important and useful knowledge, that mankind can possess, the same judicious, must determine also, to what cause the knowledge must it be attributed, and more so, if their precious nature and impenetrable one plausibly should inform that their principles are not levelled to other human beings' understanding. And if the heavenly disaffection for the race is conspicuously manifested by their notorious ignorance, by the same reason no beneficent knowledge can be obtained by men without the tacit consent and assistance of the monocular Inspector and competent Instructor. Then, if any one should prove by their instruction, their being proficiently initiated in the Author of Nature's mystery, which initiation, by its complication and deepness, could not be acquired without an effectual and supernatural influence. Then any one after having received such signalized preference, ought to be free from being exposed afterwards to be cavilled and censured, and receive the reproaches of ignorant and miserable race, and by them they ought not to be exposed to be deemed to be worthless objects of contempt, hatred, and defamation. And on that head, again borrowing the veridical prognostication of the physical Britannic prophet, experience the martyrdom of reputation,

life, and estate. And the appraisers of human virtue have said, what pretext could the spotless antagonist of superior learning, and the dexterous martyrizers of reputation, make use of, and to what detraction could they have recourse, to justify their malicious aspersion, if the one whom they should blacken and calumniate, could evince to have such a pledge of the perspicacious Heart Scrutiner's affection? Enabling the instructed to read fluently in his voluminous book of nature, in the four parts of the world, while the language of it remains unintelligible to the rest of the human species. And if by the beneficent instruction and initiation, not only the being enabled to alleviate human pain, but to prevent their distress and common infirmities. And if such a mark of deference of the universal Institutor, and his particular initiation are inducement, authorizing consummated ignorance and stupid infatuation, having no other plight of his notice and emphatical virtues, but their unconquerable darkness and multiform miseries, to believe in righteousness, how could the wretched destitute, unaware of their abjection, take the pretext of others' knowledge, to give vent and try to satiate their thirst of calumny and lavish stigmas & anathemas on those who indicate to be the entire reverse of them, concerning the heavenly paternal instruction? And if the nature of the instruction, in the intention of the mysterious production of the Father of Nature, is not deemed to be the bare effect of a chance, the pretended austere moralist conceit to be better judge & appreciator of virtue than the one they pertinently assert to be chief rewarder of them, then in the juncture their candour has the option to declare themselves the true disbelievers of the omni-presence of the Governour of the world, or accuse him of partiality. But better deciders of the moral principles of mankind than the implanter himself, therefore the virtuous & scrupulous observers of the heavenly dogmas, have compelled the admirers of the latter age's pure, prevailing, illustrious virtues, to give a candid delineation of the most notorious and followed ones of modern times, and the predicable and social morality generally followed in the world. And on that scope, have asserted the veracious examiners and divulgers of the present existing righteousness, as the most notable specimen of the ruling maxims of faith in the heavenly commands, must be cited the

use of the firing spirit, or the infernal hellish ones, as the fiery antagonists of those benign warm liquors have violently urged, which also they have termed and pertinaciously continue to term, the satanical cordial. But obliged in this juncture to make use of the same expression employed by the furious flamiferous opponent of the refrigerating liquid of comforts, can any thing they have said be comparable to the present predominant state of perversity, and complicated hypocrisy, into which are palpably and actually leaving the subverted inhabitants of this fatal planet? And that by their being absolutely guided and duped by the artificial schemes of their denominating chiefs, and multiplied and infatuated demagogues, who, artfully availing themselves of their usurped powers to impose upon the multitudes credulity, fascinating the weak-minded of their subordinate slaves with fictitious morals of their own making, and dazzling their eyes with external pious appearance, and enticing their ears with the holy words, prostituted in their mouths, and villified by their issuing from such impure and deceitful sources. But have said in support of their assertion, the modern controvertists and infidel disbelievers in the latter age's virtues—by beholding pious demonstrations, they deny the sincerity of the heart of the fervent exhibitors, and evince by their conduct the profanation of sacred things, can it be contested and have urged in pious miscreants, that in late time, the mouth is the only sanctuary into which reside the human faith and their general virtue. And to prove it and to have detected the clear fallacy of the pretended believers in future judgment, and in the happiness that good actions performed upon earth can expect to enjoy, as the raging opponents of the parching liquor have spitefully declared, for if there was any thing like it in this world, they have asserted, as faith in future judgment, nothing of the species of those conflagrating intestine liquidity, should have been allowed to be made use of by mankind, and suffered by those who pretend to be the most pious and true believers in their own Maker's precepts, and those who with emphasis recommend their strict observation. And continuing to relate the tenor of their objugated argument, for denying that there is no real faith in futurity in the heart of those who declare it, and avail them-

selves of it,—if the belief was true, they have urged, and not a fictitious one, and consequently, if those who assert to be the true followers of the immortality of the soul's doctrine, and also of the one of its answering for the trespasses of the body, then the pretended true believers in the creed should manifest it by their apprehension of receiving a fatal doom, after having quitted the carnal receptacle of living souls; and with regard to the diabolical spirit, should be afraid of the consequence of having served, directly or indirectly, in the consumption, use, and fabrication of the delectable nectar of the Tartarean inhabitants, and consequently for the deed they should be in dread to encounter the disgrace and fatal judgment of the uncontrolable Judge of human actions. And for what concerns the responsibility of the hellish tantalous beverage thereof, some enquiry should have been made before its introduction among those refined, moral, civilized tribes, and those making a pompous show of their superior faith and virtue, and by those who have hope of a reward for their practice of good actions. Concerning those firing liquids, if not having been effectually blinded by the hellish sovereign, of whom the guiltiferous liquor so forcibly & powerfully serves the most important interest, & conscious of the truth, some serious discussion should have been made previous to the general use, for the purpose of knowing upon whom should be laid the trespasses of the toleration of the crime, promoting essential spirit by the supreme human soul's Judicature. For as the virulent life-liquid antagonist of the human beings' burning flame's Embrosiæ, have argued, as the fabrication must be compared to a fertile nursery, or to a fecund mint, coining the most capital crimes to be put afterwards in circulation; but, to have decided the question of their respective answerableness, supposing, for instance, that an inordinate drunkard's soul, after having quitted its surfeited and permanently intoxicated and inflamed frame, for the immortal region, and to receive the reward of its former habitation, for the meritorious deeds that its untemporated body had performed upon earth. And if have said the irreconcilable enemies of the human reason drink, effectual destroyer, and potential antidote—thence for the purpose, supposing the said soul of the inordinate drunkard at the bar of the heavenly Throne of

justice, and also of souls' inspection and final compensation, and there the said drunkard's immaterial and immortal remains or soul there interrogated by the grand Judge of the celestial and eternal Court of human performance and recompense, concerning the species of one that she come to claim for the multiplicity and enormity of crimes that her noxious body had committed, while drowned in the infamous spirit of sins and intoxication. And as they have said to the perspicacious Heart Scrutinier of the world, none can pretend to dissemble and deny the truth, then what could answer to the awful angry Judge, the justly frightened and terrified soul, or the surviving and incorruptible partner of her former stupified and degraded body, and when hearing the recital of the enormous catalogue, detecting and enumerating the complicated mass of crimes committed by her material and corruptible devilish like living angel. And namely, as have mentioned the veridical supposers, in giving a brief narrative of the deed of drunkcness, must be cited the starving families for the purpose of feeding and saturating intemperance, and by that committing suicide, or the self-murder of soul and body. And also must be added the giving to progeny the hideous spectacle and disgusting example to imitate, which consequence is to excite contempt, instead of veneration, which children are in duty bound to have for the author of their days. Then the ill and unjust treatment of them and consort, and their needfulness, cottage laziness, sickness, poverty, tortures, nakedness, debts, and general destitution. Such is the compendium of the homely succinct picture, that the mordicant enemy of the stupifying and villifying drink, have given with regard to the drunkard's habitation, and for what concerns the one that can be given of the repugnant out exhibition, must be related the captiously insulting, railing, quarrelling with the peaceable citizen, and the irresistible pugnacity, or insatiable thirst of human assassination, boxing, fighting and robbery, depredation, and the committing incendiary, and extortion, &c. Thus is the abridgement that the pertinacious foes of the arch-angel's furiferous spirit have given of the beastifying intoxication. And they have added to those meritorious exploits, swearing, cursing, blaspheming, vociferating, and abominably imprecating against God and man, and that in the most frantic

and horrid manner. And besides this description of the crapulous heroes of surfeit, they have added, that in their orgies they give to the beholding Creator of the species, the most loathsome and villanous view of his superior animal, debasing and degrading themselves, and noxiously becoming the most despicable being upon earth. Such is the last and brief narrative that the partial admirers of modern incomparable morality have candidly given concerning the most notable principal trespasses that are commonly performed by the fervent followers of ebrosity and the predicable prowess, operated by the assistance of the satanical spirit, prolific fabric, giving obvious specimen of the latter age's virtue, and its specific characteristic. And to the natural delineation, that the implacable enemies of the ignipotent liquor have given of its ineffable exploits, they have said that their detection was to give a correct but brief compendium of the eminent boasted remarkable virtue, as strictly practised by the scrupulous inhabitants of this planet, and to have specious and palpable hint of their faith in futurity, and the one of their having in them an immortal soul, exposed to receive reward and punishment. And to evince the solidity of their belief, have continued the raging antagonists of the hellish holy spirit, after the multiplicity and enormity of trespasses committed by the corporeal companion of intemperance, what then the spirital remains of the drunkard could give to the soul's judicious Compensator for their vindication, and in the behalf of the material diseased being or drunkard, in which she had a temporary residence. after the exposure and recitation of the above mentioned and enumerated crimes. On that scope, inferring of the probability of the means of defence left to the immaterial convict, and which one, they have said, could she make use of for her justification, and what answer, one must suppose, could she give to the heavenly tribunal, and the luminous Interrogator, is not the following probable one, that, alas! doomed guilty and her former surfeited body should not have been exposed to commit such complication of crimes upon earth while alive, if the crimeferous liquid had not been fabricated, retailed, and distributed, and not forbidden, by either temporal or spirital soul's regulators, themselves not averse to cool their material system with

the refrigerant drink. And to this ingenious justification, given in behalf of the material drunkard's life wasting remains—hence, what could be replied by the true Fountain of Justice and Mercy, is not what the fertile supposers have said of the heavenly interrogation. But on the matter, if not having themselves given any definitive solution, and having continued their prolific supposition, they have said that if at the moment that the vindication is made, there should happen to have also at the divine Brazen Bar, the incorporeal consociate or soul of those liquid crime propagators, and after their having heard the recitation of the enormous trespasses resulting from the labour of their departed temporary partners, and also being questioned on the business, and if the abettors of such multiplied crimes, as those that had been related, ought not to be deemed more guilty than the perpetrators themselves, by their having fabricated and put into their hands such atrocious instruments, original cause of their trespasses, and if the punishment that they equitably deserve, should not be more properly inflicted on the cupid and profligate souls of bodies, that have been the active authors of such multiplied iniquitous deeds. And to this judicious question and definition, given by the chief Legislator of the universe, permanently presiding on his luminous Throne, of the immense Court of the world,—thence what could also answer the rapacious and insatiable metallic substance's idolizers, and the soul's and body's direful actual destroyers. Then, they have said, what substantial reason could they give to justify and palliate their sordid inordinate cupidity, when, by the impartial soul's Rewarder, they are found to deserve the capital punishment of crimes, committed by their lucrative and destructive former venal companion's deathful soul's and body's profession? And have continued to suppose the fiery advocates of the benign soul's and body's blasting liquor, seeing their impending danger, those reprobated souls, and their being on the eve of answering for all the trespasses committed by the patibulary traffic of their former temporary habitation,—thence to save themselves from their fatal doom, what could they urge in advocacy, and to shield themselves from the portentous consequence resulting from the monstrosity of the prolific iniquitous fabric?

but alas ! also their former carnal, venal, peccable, and terrestrial receptacle should not have been liable to contribute to the propagation of crimes upon earth, or their co-partner had not been duly and legally authorized in the direful fabrication, by the established privileged authority, and those asserting themselves to be the heavenly appointed and the chosen one, intended to regulate human action, and consequently being, as they have declared and generally declare the particular agency and the symbolical and typical representation in power and infallibility, and justice of the sovereign of the world upon earth. And to this also candid vindication of the human rapacious and depredacious soul's and body's effectual and active destroyers, given to the angry Creator of the species, and the universal Judge of their actions, what could the celestial Judicature conclude on the matter ? But on that head, the exhaustless supposers likewise not having asserted, they have said, that if at the moment that the vindication was given, also some souls of those typical and celestial representations upon earth were present at the heavenly inquest, and if some of those righteous, judicious, and scrupulous governors of human action, after their having been auditors and auricular witnesses of the sovereign Legislator's interrogation, from whom they had been as positively by them asserted, to have been the delegated mandatories for the purpose of their being the tender fathers of human prosperity, preservation, and happiness ; and also coming for the express purpose of claiming and of receiving the generous reward due to their glorious and meritorious actions, bestowed by the liberal Dispensator. Then which one, they have said, that also those honourable souls could claim from the prodigal eternal Compensator, for their signalized services, and for the generous zealous protection, and bountiful patronization, that those elevated souls and the imperishable fragments have given to the hellish Embrosiæ or the satanical spirit. And as also, on this matter, the exhaustless supposers had been silent with respect to the answer that could be given by the judicious appreciators of those dignified emblems of his paternal authority upon earth ; confessing their incompetency, the veracious supposers have declared their incapacity of finding susceptible expression for the purpose of giving a correct idea

of the impression, that those illustrious and virtuous terrestrial mandatories can make on the Master of their delegation. But on that scope, have said the diffident of language to express the one that can be made use of, in the juncture, by the sovereign Judge of all those pretended, supreme, judicious judges of virtue, if one cannot find suitable words for the purpose of inferring the tenor of reception given to those soul's grandees' exquisite principles for the eminent benefit that they have been to the human race, as the sincere supposers have said, one cannot be at a loss, in inferring of their receiving an equivalent reward to their commendable deeds, from the judicious munificent Compensator, only if it was for what concerns the strenuous and zealous protection, that their carnal consociate munificently and liberally give to the arch-angelical hellish Embrosiæ. Therefore the inveterated enemies of the innocent demon's benign spirit have supposed, that the sovereign bestowers, in consideration of the important service that his faithful agents, owners of the souls claiming their rewards, and for the advantage that they have been to the master of the Tartarean region, by their special and partial protection given to the sin's pernicious promoting essential liquor. Then those happy resorts, by the generous supposers, are supposed to be the last habitation, or the Elysian fields, that commonly receive for judicious compensation, the sensible zealots and scrupulous souls, for their partner, notable, laudable, and infallible action, and their license given to the furiferous spirit and patronization, and that to give them chance to admire the grace of their dispensation, and to receive the thanks of the numerous happy population, that the prosperous Tartarous kingdom enjoys by their protection. But afterwards, having been serious on the matter, and the raging, thundering, exacerbating antagonists of the hellish being's essential spirit have said, afraid of the consequence of a future judgment, if there was any thing like such a belief in the hearts of those who emphatically call themselves regulators of human conduct, should not any of those infallible beings, long ago have demonstrated their apprehension of responsibility, in tolerating and encouraging the use and fabric of a liquid, which has no other property but the one of promoting in mankind crimes, distress, and misery, and with it also, the one of degrading, degenerating, and

and depopulating this fatal planet, of its indispensable inhabitants, and increase their hapless state of wretchedness. And more so, a serious inquest should have been made, when so bombastically those privileged human beings pretend to believe, or make believe, that they are guided in their laws by the sole motive of promoting morality, and protect the soul and body of the species, and to be the eager zealots of human extensive population. But the fulminent adversaries of the tantalous drink have said, this inconsistency of declaration and action is the most convincing proof that the reverse must be always taken of the civilized assertion, and that the names of virtue are only for them conventional words and political device, made use of according to the circumstance and to the want of those which serve their interest, and are in their hands and in the one of malice and insidious views, for the purpose of vilifying and disgracing those whom detraction wants to have chance to make obnoxious and to have exprobaded. But returning to the prevailing faith in future judgment, the disbeliever's controvertists and deniers of civilized belief have said, their general action forcibly demonstrating that the creed is useful only to the governing demagogues, and in which none but few indicate their sincere belief, and the inexorable adversaries of the drink have continued to say, if there was any reality in the faith of those who pretend to be the protectors of mankind, contemplating the sinister result of the quintessential liquor, effectual promoter of crimes, no civilized nation should have permitted its baleful fabrication, and that when so often the pretended civilized nations have made, under frivolous and insidious pretext, stupendous coalision for the purpose of destroying the inhabitants of this globe, by them one at least might have been made for their preservation. And if their rulers were not altogether guided by the destructive propense, they have said, and if in their heart there was any thing life belief and the principle of virtue, and faith in futurity and the immortality of the soul, by the assenters' conscience, should they ever permit the use of a drink and its fabrication, whilst known to them, that it has an active fecundity in promoting crimes, human degeneracy, and loathsome depredation, and should not a convention have been made by those human rulers, to extirpate conjointly the destroying liquid, from whence a mor-

a mortal spring overflows mankind with a torrent of iniquity, misery, and devastation. But the furious antagonists of human complacency of those austere virtue's governours, and infatuated tutelary patrons, have said, far from being averse to such lamentable effects, they indicate that nothing can please them but human destruction. And if those revered human demagogues, the pretended image of the divinity upon earth, had themselves the least faith in futurity, and in their answering for human trespasses and their own, should they be the harbinger of rapine, robbery, mendacity, and have for trade blood-spilt pugnacity and human slaughter, the peculiar characteristic of modern age. And likewise if those human guides themselves, and the generality of the human race, were existing in the persuasion of a future judgment, as have argued the exhaustless controvertists of human sincerity, in expecting a future state, and in believing in the reality and in the omnipresence of their own Maker, the Creator and Inspector of the world; for besides the hellish spirit fabric, promoting welfare, if the inhabitants of this globe were sincerely impressed with the sentiment of the ubiquity of the Master of the universe, how should any one of them attempt to raise temples to glorify the Most High, and that with the lucrative scheme of gambling expedients, by which the credulous needies are learned in the practice and in the one of deceit, and ensnared, enticed, and inured in the means of making fraudulent gain, and robbed by themselves through temptation, and defraud their family of their daily elementary sustenance—Under the frantic expectation of getting fortune. And if have said the gambling antagonists of Synagogue, owing their existence to profit, resulting from hazardous scheme and speculation built with its profit, such monuments have they urged, ought to bear the name of exambium, or resort of traffic and to be dedicated to the God Mercury himself, or to the divine Furina, his kindred consort, and serve of rendezvous to lucrative pursuit, and not to insult and prostitute into them the name of the Most High and mighty, just, and the universal Creator of all things, and the source of virtue and equity. Then by this deed the bitter disbelievers in some of those Israelites' faith, who scruple not to speculate upon every thing, have taken the pretext of their making legal profit on

their pious edifice, and have exclaimed against the covetous perverters, and their rapacious furacious defrauders of public morality and of metallic specie they have asserted, that the toleration of such enormous profanation demonstrate that there is very little faith and sincerity in the heart of those Inhabitants of this planet erecting synagogue by mendacity, fraud and spoliation because they have said, if the pretended devotees of synagogues, which foundations were laid down by the profits, made by gain, pursuit, and the advantage taken of the credulous mind, and by their delusion and the fruit of spoil and distress. If the speculating metallic worshippers were in the persuasion, that they are worshipping a God of justice and honesty, they should have the faith also that his predilected temples, being in pure and honest human heart, he should not take monument of profli-gateness, for special sanctuary, and, if the external pious devotees were in the sincere belief, that they are paying homage to the permanent omnipresent divinity, whom, in the most minute part, is scrutinizing human action, having the belief they should manifest then their dread and faith by their not venturing themselves to remain in synagogues, elevated by the bereaving of their food, wretched, deluded beings in the apprehension that, one day, the true God of the Universe, tired of beholding and hearing the enormous insult, prostitution and blasphemy, wantonly offered to his august name in covetous, rapacious, avaricious synagogues, and for fear that the impious and fraudulent sounds, of shattering profanation, staggering the polluted vault, finally may also one day give way and serve of last cap to the deceived and deceiving fanatic sectaries of pride, deceit and infatuation.— But unabled, and also not willing, for the present, to continue to give the endless arguments made use of by the furious disbelievers of the inhabitants of this planet sincere faith in the immortality of the soul, and future judgment, and their punishment of crimes. Nay one cannot quit this prolific chapter without giving the last conclusion of the particular faith of those wagers, controvert its concerning the latter age's beliefs and virtue, moral and honest principle. And on that head they have said that generally they are but empty words, now void of sense, and of their real and original signification, and also speculative tenets, solely preserved by deceit, and made use of by its agency,

in order to ensnare the credulous and serve of instruments, proper to exterminate the enemies of fraud, iniquity and collusion, and all those which malice destine to have exprobrated and annihilated. And besides they have said that as to what concerns the human race's meritorious prevailing principles, if not entirely blinded by their fictitious and righteous appearance, and absolutely fascinated by a superficial and artificial nature, then void of prevention, on the matter and beholding themselves and their complicated state of corporeal wretchedness, their mental and bodily unnatural deformity, and their manifold prevailing general calamities. Therefore, the result of their impartial inspection, conscious of their own imperfection, have said their frank appreciators, without presumption, if every one should take a succinct survey of their own defects, far from believing in their own moral qualities, cavilling, contesting and controverting the one of others, aware of their multiplied transgressions, the only sight of them ought to make the candid examiners sink under their ponderous, power, and in contrition, and fervently for themselves, only implore the paternal clemency, give thanks to its forbearance, and for past and present iniquity from the heavenly throne, invoke the grace of divine mercy. Thence such is the last conclusion, that have given the pertinent appreciators of modern age's faith, physical and moral, and theological exemplary virtue, and depicted by the furious antagonists of the satanical cordial, and the violent adversaries of lucrative pursuit, and the ones of the laudable gain made by the gambling synagogue's erection. But, in this occasion, with those, who are taken for special confidants of their sarcastical declaration, if found by them to have been too prolix, tedious, and exalted only by their having made use of their literal expression to them, it must be revealed that it is only in the simple view, and also, pure intention of being supported in the assertion of latter age's exquisite, scrupulous virtue, and perfection, and for the mere sake of having substantial reason to give of the palpable effects, evincing plausibly, by multiplied and irrefutable documents, that the human race are insuperably living under the malicious power of a flagitious and misguiding influence. And it is, likewise, to give chance to conclude on the strange toleration and unaccountable condescension of the pretended, rigid casuist and

the strict conscientious, and the austere, religious moralist, whilst they find no fault done by human universal devastation, spoliation, intoxication, the inward frame conflagration, horrid intemperance, debaseness, and corporeal degeneracy. But without dwelling any longer on the baleful chapter of mankind's potent mind infirmities, affliction, and sorrowful adversity, one is forced, from the tenor of their multiplied cogencies, to persist in the belief, that the completion of them no more than the cause, cannot be attributed to the bare effect of contingency, yielding to the numerous and persuasive arguments which are all of nature, to maintain the studious observers in the conviction, that with respect to virtue, as well as other instructions, the human race is guided upon earth by the deceiving power of a misguiding and flagitious impulsion. And to be strengthened in the persuasion it is an irrefragable truth, that the whole universe conspires, in giving innumerable proofs of the contrast that the inhabitants of this planet forcibly evince to be with the rest of the Creator's perfections, and for what concerns only the visible, material system, and the one of other animals' creation. And to remain in the same opinion and have it corroborated, one has to cast the eyes, as far as they can reach, to see the whole world displaying to this naked sense of rational beings, the wonderful, numerous phenomena, informing the intelligent spectator of the unbounded power of their own Maker and first-mover of all things. And for the purpose of making use of their intellectual faculties, to take survey of the perceptible, material objects, ostensibly offered to their discerning eyes, enabling them to contemplate those infinite and numberless luminous bodies, or the firmamental, orbicular population, so admirably dispersed in the resplendent, & magnificent ethereal expanse, and the respective motion of those sparkling stupendous, suspended inhabitants. Hence result of the pious contemplation can any thinking beings not to be converted, of the Atheists monstrous doctrine, and not be persuaded that those incomprehensible wonders are the absolute effect of an unexplainable, powerful, and knowing cause, and that what is left to human understanding, to infer on the matter, is, that the splendid bright space, is repleted with solid and innumerable mass, or terrestrial and material vegetable orbs, which symmetry and sublime composure demonstrate that their surface must be the particu-

lar habitation of human, rational animals. And if such is the reflection, that beings endued with intellectual and cogitating faculties, can make with regard to the starry, firmamental economy, that every thing indicates that each of those dazzling illuminated bodies are the absolute residence of human living animals. By the importance of the work, the cogitators have solid arguments to infer that the species, for which so much is done, must be replenished with exquisite perfection, corresponding to the consequence of the being and the supreme excellency of the omniscient, wise and good Author of all things. This solution being the last one, that have made the godly and the impressed, with sentiments of veneration for the worshipful wisdom of the supreme omnific Creator of the world. Thence beholding the conspicuous state of various deformities, multiplied infirmities, manifold maladies, and the obvious utter destitution of means of relief of the distressed inhabitants of this planet, how can then the studious beholders help thinking that the race have encountered the heavenly disgrace, and that they have deserved the capital punishment of being governed by the direful power of malevolent influence. Because the sincere believers in the ubiquity of the fountain of justice and goodness, are obliged to believe that a potent cause must be supposed, or the human species should not, so forcibly, evince their being deprived of the Creator's protection and tutelary impulsion. And to the deficiency, must be attributed all their fatal misfortunes, and the one, instead of inhabiting the region of harmony, peace, and felicity, their being situated in a distressing one, and insuperably entangled in the one of Chaos, and struggling against malignity, hatred, and revenge, and to be plunged besides in misery, pain, and death, and have for general feast, funeral entertainments, mournful raiments, bacchanalian, and gallows exhibitions, human slaughter & sacrifice, warfare's nefarious spectacles, & themselves predilected the view of destruction, & to live by deceit, blood-shed, & general confusion. Such is the compendium of the happiness of life of the inhabitants of this planet, the characteristic of modern age, as delineated by impartial beholders, and those inferring from the complicated state of calamity of the human race that they have deserved the Creator of the world's disaffection and provoked the celestial wrath and chastisement. Therefore, to recover the paternal auspicious bounty and salu²

tary impulsion, henceforth, by the help of the eternal Father's mercy, and beneficent assistance may the human species be soon enabled to extricate themselves from the abyss of misery, gulf of blood, and perverseness, into which they have been immerged for so many ages. And for the purpose anxious of a better fate, may the well-wishers of their own species in this world, be re-united in desires and entreaty, and petition the heavenly Throne of mercy and goodness, to have bestowed upon them, beneficent instructions, and may they effectually succeed in pacifying the Almighty Sovereign of the Universe. And may they obtain his resistless intervention to be rescued from the hands of their enemies, and by his invincible power may they be enabled to deliver themselves from the ruling domination of malicious, ferocious, and merciless influence. And may its perfidious agency, and its passive instruments, the flagitious opponents of human welfare, at the exhausted final hours of their long calamitous days, for last punishment upon earth, may they see the downfall of their tormenting, bloody throne. And may their tutelary elected successors, on its purified ashes, raise up an eternal one of human righteousness and unbounded happiness, and may such rapturing sight for the good inflaming the raging eyes of the enemies of human prosperity, for last view in this world, see the twilight, and the most auspicious dawn of the perpetual, and long panted after, benign light, kindling the fire of the everlasting day's promoter of exhaustless felicity, and the tremendous one of wickedness and ignorance, pain and death, foretoking the end of human adversity, and complicated misery, and the total overthrow of the reign of wicked ages, and the Aurora of the one, solemnly and universally proclaiming their end, and the gorgeous triumph of the long hapless inhabitants of this ill-fated planet, in their having succeeded gloriously to obtain the august Father's heavenly clemency, and that by it, henceforth and forevermore, may be granted to receive the blessed favour and love of the Most High and Mighty One, and renovated, regenerated, and purified by his revivifying bliss, to the utmost perpetuity, be protected and enjoy his paternal love, knowledge, and impulsion, and the expurgatory grace of his Holy Spirit.

A M E N.

NOTIFICATION.

By various reasons, useless to mention, having deemed it necessary to have divided this work into two parts, the present one being the first, advice must be given, if it does not correspond to the contents of the title page, which shall be fulfilled in the second part, when printed. And with respect to a list of the writer, which may be thought necessary, on account of the numerous faults and multiplied mistakes, that the peruser may have found, due to the little time, and chance to survey and prevent them in the impression. On that score the readers must be candidly advised, to refer upon the whole contents of the advertisement at the head of this book.





