

THE
BOOK OF MIRACLES;

OR,

Celestial Arcanum.

The following is a description of that Article by which all our Miracles are duly performed.

WE shall first proceed to shew what is to be understood by *Miracles*, which is a *supernatural operation* performed by the *power of God*. (a) Our Saviour confirmed the doctrine which he taught, by a train of *incontestible Miracles*, which were so great in their natures, so real and solid in their proofs, so divine in the manner of performing them by the power of his will, and so holy in their end, as to fully confirm the doctrine he taught, so becoming the wisdom and other glorious attributes of God, so that they set forth his great glory. *Real Miracles*, which far exceed all the power of nature, can only be produced by a creating power, and are wrought to give credit to those alone who are sent from God. Yet, some *ignorant Preachers* and others, have publicly declared that the power of Miracles have wholly ceased since the days of our Saviour and his Apostles, which said declaration I positively deny; as such assertions are absolutely as false and wicked as they are absurd, and only tend to prove that all such ignorant men know nothing of the Holy Scriptures, nor the power of God in this world: Such diabolical characters will thus deceive the people, while they are saying every day in the church of England, *It was in the beginning, is now, and ever shall be, without end. Amen.*

(a) John iii. 2, ix. 16. Acts ii. 22, xv. 12.

I shall also farther prove all these their most gross errors and mistakes herein, by giving you a selection of Miracles in this book, which have been heretofore performed before our eyes and to our knowledge, in this present day and generation, by the most glorious army of Heaven performing their most wonderful and astonishing operations by the particular guidance and direction of the great Creator of the universe.

The instrument by which all these Miracles hereinafter mentioned have been performed, is an article which we have daily on sale, called (for distinction sake), *our holy consecrated Lamens*, only just to distinguish them from every other thing, as there is no virtue in the name thereof, and which are here made and prepared by us by art, according to the highest branches of learning; which can never fail in their various intended works and operations, if they are only used according to such directions as are always delivered out with the same; which work is so very plain and easy, that children of only seven years of age are always able to use the same to full perfection if they can only read our writing, which is plain enough for any person to read; but, you must always remember, that there is nothing to be done under the sun without some kind of labour, *for if you buy a spade of an ironmonger, he will not go with you to use it for you*; neither shall I ever go with any of my *Holy Consecrated Lamens* to use them for you; the more frequent and often they are used the more work they will do. At all times and places whatsoever, their virtue, force, operation, power, and effects, will be extended throughout even the most distant parts of the whole world. We shall now proceed to show you

The Use and Nature of the same.

Please to observe, that these *Holy Consecrated Lamens*, &c. are not composed of any diabolical charms, &c.; but, on the contrary, they are *spiritual and celestial treasures*, wherein is contained the great power, strength, force, and virtue of the ever blessed Trinity, Father, Son, and Holy Ghost; by whose power and authority alone they daily act, do, and perform all their spiritual and most wonderful operations and works herein mentioned; and are also intended for the great use, profit, benefit, and advantage of mankind in general. If any person shall enquire how they receive their said virtues, &c. let me also ask them who gives virtue to the grass and herbs of the field, &c. All things are possible

with God, by and in whose power and authority alone these *Lamens*, &c. daily perform all their most wonderful works and operations, &c. (a) *Make one fair and impartial trial.*

The true intent and meaning of all these said *Holy Consecrated Lamens*, &c. is, that they bind them to their duty to God, transform and convert the heathen and profligate workers of iniquity to christianity, are waited on by angels, fully engage the most glorious army of Heaven into their service; and also confer upon them a *celestial angelic invisible guard* to always attend the bearer thereof, in order to defend them in the time of danger, and also to do all such things for them as is therein mentioned, which may be agreeable to, and consistent with, the will of God. (b)

These never-failing *Holy Consecrated Lamens*, &c. are here made to do and perform any lawful subject, matter, of thing whatsoever that is found to be agreeable to, and consistent with, the will of God; and are indeed a most valuable treasure, seeing that (when they are used according to such directions as are always delivered with the same) they totally prevent ruin, want, poverty, distress, bankruptcy, rapes, disappointments in love, all *unhappy marriages, robberies, murders, suicides*, with the best method to *apprehend and punish all thieves, robbers, and swindlers* of every description; and, in short, will give you whatever you may hope, wish for, and desire, agreeable to the will of heaven, (c) at all times, and in all places whatsoever.

The following is the general Preface to all our Holy Consecrated Lamens, &c.

First daily *meditate on*, and frequently *examine* the following most valuable portions of the holy scriptures, which are herein recorded for your benefit, (d) and *see our Cabinet of Wealth*, page 17. price sixpence; or, our *Key to the Wiseman's Crown*, pages 19, 63. which is also sold here,

(a) Matt. xix. 26. Mark ix. 23, x. 27. Luke xviii. 27. Phil. iv. 6. Psalm l. 15, &c. (b) Matt. xviii. 10. Luke xv. 10. Psalm xci. 11. Heb. i. 14. Tobit xii. 15. Heb. iv. 16. Psalm xxxiv. 7. 11 Kings vi. 15, 16, 17, 18. Luke xvi. 22. (c) Matt. vii. 7, 8, 9, 10, 11. Rom. viii. 32. (d) Deut. xxxiii. 27. Psalm ix. 9, 10. lxxix. 16. Ezek. xxxvi. 37. Matt. xi. 12. xv. 25, 26, 27, 28. Mark vii. 26, 27, 28. ix. 23. xi. 22, 23, 24. Luke xi. 5, 6, 7, 8, 9, 10, 11, 12, 13. xviii. 1, 2, 3, 4, 5, 6, 7, 8. 1 Thes. v. 17. John xiv. 13, 14. 1 Cor. xv. 58. James i. 4, 6, 7. iv. 8, 10. v. 14, 15. 1 Peter v. 7. Phil. ii. 12, 13. iv. 6. Psalm l. 15. Job. xiv. 15. 1 John v. 14. Prov. x. 4. xviii. 24. John xv. 13, 14. Rom. xii. 10, 11, 12, 19, 20, 21.

price one shilling each, wherein you are most fully informed, that all the *good things, gifts, and blessings* we ever receive, must come from heaven through Jesus Christ, (a) and also that we must ask for them before we can ever expect to receive them. From a want of a proper and due attention to these things, *ruin and distress* enter our dwelling place, &c.; for if we despise the help and assistance of heaven, how can we ever expect to go there? For if we live without God in this world, we must also live without him in the next; (b) for a man can receive nothing except it be given him from heaven. (c) *For when all human refuges doth forsake us, then will the help of God shine forth*; therefore, you must daily use and wear your *Holy Consecrated Lamen* any where about you, and repeat the service thereunto belonging on your knees for several times over, the first thing in the morning and the last at night at going to bed, and also as often every day as you can make it convenient so to do, *until you have obtained the desired end, intent, and purpose*; (*Here follows the proper Lamen Service according to the subject, matter, or thing, on which the same is duly consecrated, prepared, and made.*)

The following is the necessary preparation for this Work, in order to make the whole of the same more effectual, and also how to obtain the greatest success therein.

First search throughout, well examine, and daily meditate on all those valuable portions of the Holy Scriptures hereinafter mentioned for your benefit, until you perfectly understand the whole of the same. Then consider whether you are the friend of God, from whom all blessings flow, or otherwise; (d) and also, whether you actually see a real necessity of having your wants relieved; and also, whether you are properly disposed and duly prepared to approach the throne of Grace; whether you are clothed with a wedding garment, or otherwise, (e) and have also tasted of the fruits of regeneration. (f) For if you come without these necessary qualifications, *God will not hear you*; (g) and also remember

(a) John xiv. 6. Acts iv. 12. Eph. i. 21. Phil. ii. 9, 10. II Tim. ii. 19. (b) I Sam. ii. 30. Prov. i. 7. Acts xiii. 41. Luke x. 16. I Thes. iv. 8. (c) John iii. 27. v. 19, 30. viii. 28. ix. 33. James i. 17. (d) John xv. 13, 14, 15. Solomon's Song v. 16. James iv. 5, 7, 8, 9, 10. Phil. iii. 18, 19, 20. Col. i. 21, 22, 23, 24, 25, 26, 27, 28. (e) Matt. xxii. 11, 12, 13, 14. (f) John iii. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. (g) Psalm lxxvi. 18. John ix. 31. Isaiah lxxvi. 2.

at the same time, that there is only one kind of worship that is acceptable unto God, (a) as all other kinds and forms of worship are nothing less than *solemn mockery*; which, above all things, is most abominable unto the Lord: (b) which is also explained in my *Celestial Touchstone*, (which is sold here at our office, price *only sixpence each*.) But if it should so happen that any of our *Holy Consecrated Lamens* should ever come into the hands of any of these unhappy characters herein before mentioned, (as they have heretofore frequently done at various periods) or if they should ever be received by any of the *sons of Belial*, or the *workers of iniquity*, who daily live in an open rebellion against heaven, these unhappy deluded people (who are every day labouring so hard to complete their *ruin and destruction*), I should think cannot have the least expectation to ever use any of them with success while they remain in that most dangerous and deplorable state. For when any man doth come or apply unto me for these *divine and most sacred articles*, it cannot be expected that I shall ask him whether he be a *christian* or no? For this I know, if he is not, he ought to become a *christian* without any further delay; or otherwise, he is neither fit to live, nor is he yet in a proper state for the hour of death: therefore I must leave this matter to his own judgment, for his own *private and most necessary enquiry and examination*, as it will be *him alone* that must answer to this most *awful and tremendous charge*, at a certain future period *when every man will be rewarded according to his works*. (c)

THE ORACLE OF LOVE.

This is a *divine principle* which is planted in the soul by the great Creator of the universe; which signifies, to regard with great desire and affection, to be pleased with, to be fond of, to regard as a parent, a friend, or benefactor, with a sense of gratitude, the admiration of the divine attributes; a readiness to obey, and an unwillingness to offend when applied to our duty to God, an ardent desire of the object who seems amiable, that passion which is excited at the appearance of any object that appears to be desirable. It is divided into two species, viz. the love of friendship and of desires: the one betwixt friends, and the other between lovers; the one a rational, the other a sensual passion; when

(a) John iv. 23, 24. Prov. xxiii. 26. (b) Prov. xxviii. 9. Luke xvi. 15. Rom. viii. 4, 5, 6, 7, 8, 13, 14. Rev. xxi. 8, 27. (c) Matt. xvi. 27. II Tim. iv. 14. Rom. ii. 6. John iii. 10.

applied to the affection between persons of different sexes, it then implies *courtship*; but when it is exerted between persons of the same sex, it implies friendship or benevolence; when applied to our country, a preferring its interest to our own; a readiness to encounter any danger in its behalf; but when applied to the affection we should have towards *our Creator*, it is the whole man exerted in one desire; it signifies figuratively, the object of love, concord, a perspective image of love: Thus we read, “*that Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had for her.* (a) This love also inclines us to delight in, esteem, and most earnestly desire to enjoy an interest in God’s favour, and communion with him as our chief good, portion and happiness; and the fountain of all perfection and excellency, and which likewise disposes us to do good to all; especially to such as resemble God in holiness, and bear his image. (b) This kind of love hath the most wonderful effect in its operations, (c) it is therefore called *conjugal love*, which is divine; that is, God’s love to his people, which is *inexpressible*, (d) *inconceivable*, (e) *everlasting*, (f) *sovereign*, (g) *free and undeserved*, (h) *immutable*, (i) *complacential*, (k) *boundless and infinite*. (l) There is, likewise, a love between the husband and wife; (m) and also, parental and filial love; (n) There is also a spiritual love, which is the love of God towards his children, (o) and also the love of believers towards God; (p) and the love of Christ to his church (q) and to his people; (r) There is also the love of Christians towards Christ, (s) and also of believers to each other, (t) of pastors towards their people, (v) and also of hearers towards their teachers; (u) while we find that *the workers of iniquity, and the Sons of Belial* have a wicked, carnal, and sensual love; which daily lead them to their complete ruin and destruction, both in this world and also in that which is to come; and frequently to an untimely grave. (w) Thus we see one daily feed *on the lusts of*

(a) Gen xxix 20. (b) I John iv. 19, 21. (c) John xv. 13, 14, 17.
 (d) John iii 16. (e) Eph. iii. 19. (f) Jer. xxxi. 3. (g) Deut: vii. 8.
 (h) Hosea xiv. 4. (i) John xiii. 1. (k) Prov. viii. 31. (l) I John
 iv. 16. (m) Gen. xxiv. 67. Eph. v. 25. (n) Gen. xxii. 2. xlv. 20.
 xlv. 11. (o) John xvii. 23. Rom. v 5, 8. (p) Psalm cxvi. 1.
 (q) Eph v. 2. (r) John iii. 2. Gal ii. 20. (s) Solom. Song i 4, 7.
 John xxi. 15. (t) John xv. 17. Col. 1, 4. (v) I Cor. xvi. 24.
 II Cor. ii. 4. (u) II Cor vii. 8. I Thes. v. 13. Titus iii. 15.
 (w) II Sam. xiii. 4, 13, 14, 28, 29. Prov. vii. 18, 22, 23, 26, 27
 II Chron. xix. 2. Rev. xxi. 8. xxii. 15.

the flesh, while the other lives *on the fruits of the spirit*; (a) the one leads to happiness and felicity, the other, to the greatest of all misery and affliction, which hath caused so many grievous unhappy marriages; no wonder at us still hearing of so many *run-away husbands* and wives, whose names are so frequently found in the common newspapers, so many *crim. cons. elopements*, and *divorces*, even in this our present day and generation, so that, indeed, I wonder much how the young people of both sexes dare venture into a state of matrimony, until they have first had all these *evils*, &c. eradicated *by the rules of art* hereinafter mentioned, before their repentance come too late; or otherwise they may be left to drag out the remains of a most unhappy, grievous, and miserable life; as many others have done before them, from a want of knowing where to obtain help in the time of need; but, as you cannot make such a plea while I live, you must be left without excuse, if ever you meet with such *acute sufferings*, and *real afflictions* like these, *after this notice*, which you may obtain from these pages; for whoever hath read *my Celestial Physician*, and my other works now extant, hath no necessity to be told, "that as I well know the cause of every accident, &c. under the sun, with a good and proper never-failing remedy for the same, if you do not take the benefit of such *valuable remedies* in due time, it is not my fault, let the consequence be what it will. We are likewise taught by daily experience, "that a prevention is much better than a cure;" for it is but of little use coming to me with a *bundle of most grievous complaints*, &c. as many others have done, when their *ruin and destruction* was nearly completed; perhaps their expectations and hopes of happiness in this life, at some former period, was equally as great and as promising and brilliant as ever yours may be; but, alas! they were most miserably disappointed. I well know a great number of such unhappy characters, who did not hear of me, nor what I could do for them, while it was almost too late. But I have written and published this book on purpose for your *aid, timely help, assistance, relief, and benefit*, so that your future days may always be crowned with the *blessings of prosperity, pleasure, happiness, and felicity*, both in this world, and also in that which is to come, by a due and proper use of the *means and remedies* hereinafter mentioned, being first duly made and prepared for that laudable purpose.

There are also a great variety of *evils, accidents, perils, and dangers*, which originate from the birth of the native; this I can prove every day by *common experience*, and which can only be known and perceived by the *learned*, who are able to *read the heavens*; (which is a work never intended for *fools and madmen*, but for *wise men alone* :) Thus the Apostle was well aware of the many *evils, perils, and dangers*, both sexes were subject to meet with in this life, and particularly in the state of *Matrimony*; which induced him to give them the following kind admonition, viz:—
 “*Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness; and what concord hath Christ with Belial; or what part hath he that believeth with an infidel; and what agreement hath the temple of God with idols, &c. Wherefore, come out from amongst them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, &c.*” II. Cor. vi. 14, 15, 16, 17, 19.

There is also another most grievous cause of unhappy and miserable marriages, which I have frequently observed with the greatest attention, which I deem the most fatal of all causes, which is an *evil and unfortunate nativity*, and the native daily living under the most baneful and malignant influence of the same, which hath brought so many thousands of unhappy mortals to their ruin and destruction, and also to an untimely grave; for whosoever hath *Saturn, Mars, or the Dragon's Tail* in that part of the heavens called the *seventh house*, at the time of their birth, will always have much reason to expect a most *miserable and unhappy marriage*; except all those said evils, &c. be timely removed by the *rules of art*, and I must also now inform you, that there is not now at this time any other person in this whole kingdom that doth even make the least attempt to remove any *evils, perils, dangers, accidents, &c.* out of any nativity except myself, which I have hitherto done, and can always do for you, to your full and perfect satisfaction whenever I am required so to do, either here at our *Temple of Wisdom*, or otherwise, at your *own houses, by personal application alone*, on such terms and conditions as will be hereinafter mentioned. All such unhappy and malignant positions of those *angels* who daily move in the sphere of the *heavenly bodies*, as those hereinbefore mentioned, generally cause *separations, quarrels, discord, elopements, divorces, &c.* as

for example, the late Dr. Sibly, had both *Saturn* and *Mars* located in the seventh house in his nativity, and the consequence was this; he had two or three wives, but could not live with any of them. No person could have imagined or thought this to be the case, neither from his *common conversation, address, accomplishments, or his company*; yet, that unfortunate gentleman during the time that I was at his house in Upper Titchfield Street, London, in the year 1796, he was then living in a state of separation from his wife, whom I never saw all the while I was in town, though he published his *Illustration of the Occult Sciences*, and therein taught the art of calculating nativities; yet, he never was able even so much as to make the attempt to remove any *evils, &c.* out of the same, as that most important work doth require much higher branches of learning than either him, or any other astrologian in the whole kingdom ever professed to know or understand." Reader, you will please to observe, that it is not my business to calculate nativities, for I never did bring any of the directions up in any person's nativity at any time whatsoever, because it is of no use to burthen or afflict the mind of any person whatsoever, with a most dreadful prospect of *future evils, &c.* which are yet at a distance.—No, my business is to remove them, and give them a never-failing remedy for the same, which I think doth answer a much better purpose,—*though I can read the heavens as well as I can read the Bible*, which I do when I please for my own *amusement, instruction, and information*, on any subject, matter, or thing which I may then have in hand. A certain tradesman, of the parish of Marston, came to my house on the fifth day of April, 1816, full of tears, he being in great grief, sorrow, and affliction, who then informed me that his dearly beloved wife had run away with a tailor, who was also a married man: this unhappy miserable deponent, most earnestly requested of me to let him have one of our *Holy Consecrated Lamens*, in order to oblige her to return to the arms of her most affectionate husband; but I was in a better disposition to have sent her two or three hundred miles another way, for reasons best known to myself; however, at length, after much persuasion, he prevailed upon me to put him in possession of this *most valuable article*, for which he paid me *one guinea*; which presently brought both these *adulterous fugitives* home again, as all the inhabitants of Marston can fully prove and testify; and I am informed by report, that they now live

more happy than ever they did before that time. This evil, &c. was caused by the opposition of Saturn and the Moon, who are the *prime significators* in his nativity, the malignancy of which might have easily been prevented, moved, and eradicated, long before that time, had he only taken my advice; but some are determined to buy their wit at too great a price. Another man came to me out of the country, and told me that his wife had gone away, and had eloped with a travelling bookseller; he said he wished to have her again, because "*she was such a very pretty creature,*" about twenty years younger than him, so I also sold him one of these *articles*, with a charge not to destroy the same, by which means, she was also soon obliged to return home again; but, when he found this *Lamen* had done its work; he destroyed the same, and the consequence was, she soon left him again, and I suppose his friends advised him to give himself no more trouble about her.

Now, I suppose, that all the people that even go to church to be married, do wish and expect to live happy and comfortable together all the remaining days of their lives; but, alas! what a great number of them, (I may say the major part of them) meet with a most fatal disappointment herein, which is caused from a want of removing these *evils, &c.* out of their *nativities* by the rules of art, *before their repentance comes too late*; I could mention many more instances of this direful nature, but I do not wish to detain your attention too long on such unhappy subjects, for no person can conceive how great and acute the misery, anguish, and affliction is which these poor unhappy mortals daily suffer, but the parties themselves. Now, observe, that such unhappy *nativities* have often brought many thousands to their ruin and destruction, and to an untimely grave, because they have lived under them. *Reader*, are you exempt from all these *evils, &c.* any more than others? If not, get them removed and eradicated therefrom without delay; or you may stay *while it is too late, before you learn to be wise*, for this is what St. Paul means, when he informs you: "*that if you live after the flesh, you shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. (a) Put off the old man, which is corrupt, and put on the new man, which after God, is created in righteousness and true holiness, &c.*" Now I have wrote these *tests* in this place, for you to read them and understand them,

(a) Rom. viii. 13, 14. Gal. v. 16, 18. Eph. iv. 22, 32.

if you please; otherwise, I need not have given myself that trouble, which at once will show you the great and real necessity of *regeneration*, (a) which is generally laughed at by those *heathens who are lost to all intents and purposes, being delivered unto Satan and the powers of darkness, (b) and also to their own hearts' lust. (c)*

Now I am continually in the habit of daily receiving various applications from *females* of different classes, both by personal and literal application, as for instance: The first class come, or send unto me, saying: that some young man hath paid his addresses to them for some length of time, when after making them several *promises*, and gained their *affections*, hath then left them to lament and gone to others, without any just cause for such ill-treatment; my business is then to make these deluded unhappy young women an *article*, which being used by them according to directions, will oblige their said suitors to return and come to them again, and fulfil all these their said promises, which they have heretofore made in the presence of the great Creator of the universe; which said *article* will also enable them to marry the man they love, if agreeable to the will of heaven; and, also, to most fully enjoy happiness and felicity after marriage, &c. I have done all these most wonderful works, miracles, and operations, at a many miles distance by this means, when there was no promise made of any kind whatsoever, as I shall hereinafter prove to your full satisfaction.

Another class of females come, or send unto me, saying: that they have received the *overture* and *address* of a young man for so long a time, unto whom they had given their love and affections; who after having thus gained their confidence—they had *betrayed* and *ruined* them, to the great grief and detriment of themselves and their friends; they had then left them to their own unhappy reflections, and heart-felt sorrows, &c. I then put such unhappy females in possession of an *article* that will oblige the offender to return, and make them such satisfaction as they may require of him; yea, if he go into the uttermost parts of the earth, (as the greatest distance is of no consequence to the *army of heaven*, who doth all my work), he must come at the forfeiture of his life.

Another class of females come, or send unto me, saying: that they wish and desire some time or other to enter into a

(a) John iii. 3, 8. (b) I Tim. i. 20. II Peter, ii. 4, 6, 9, 10, 12, 13, 14, 15, 18, 19, 20, 21, 22. (c) Psalm. lxxxi. 12.

state of matrimony; but, as they are not already engaged to any gentleman whatsoever, whenever it shall be that they thus change their situation in life, they wish "to do it well;" as they have seen so many unhappy and most miserable marriages, they wish to avoid the evils thereof. I then make for such *wise females*, an *article* that will most fully enable them to obtain a *good, faithful, honest, loving, kind, virtuous, and affectionate husband (together with happiness and felicity after marriage.)* At the appointed time, this they will obtain, let their nativities speak ever so much to the contrary, for a *supernatural good* will always overcome a *natural evil*, as in this case the great *Creator of the universe* chooses for them, which is much better than to ruin themselves for life, by making a fatal and unhappy choice for themselves; for if ever they should chance to be united and joined to the *sons of Belial*, and the *workers of iniquity*, their hopes of happiness and felicity must be in vain.

Another class of married ladies come, or send unto me, saying: that seeing that we all know that the *state of child-bearing, pregnancy, and the time of labour*, doth bring and expose us to the *greatest perils and dangers*, and also that many *unfortunate females* have been suddenly hurried out of the world, at that most *awful and tremendous period*, when so many *thousands have been called hence to be no more seen*, I wish to take the benefit of the *fifth Holy Consecrated Lamen*, mentioned in the *Cabinet of Wealth*, page 7, which is an inestimable treasure for all *pregnant ladies*, which will always prove to be their greatest friend in the time of danger. "What lady who values her health and life, would ever be without such *divine assistance, and the protection of heaven?*"

Another class of females come, or send unto me, saying: Seeing that we know that *we daily live in a world that lieth in wickedness*; (a) and also that we continually stand in jeopardy every hour, (b) I now wish to enjoy the benefit of the *fourth Holy Consecrated Lamen* mentioned in the *Cabinet of Wealth aforesaid*, which will most powerfully protect and defend any lady against all the various *powers of seduction and insult*; and also from the most *malignant grasp* of the most *atrocious and abandoned libertine*, at all times and in all places whatsoever.

Another class of females come, or send unto me, saying: That it may so happen that some gentleman may wish to

marry me just for the sake of obtaining my *portion*; and when he hath gained that point, I may then perhaps do as well as I can, and not as I would.—He may secretly hide from me all his *evil propensities, faults, and failings*; and thus I may be deceived, even while I am so far engaged that I cannot retract; so that my *repentance* may come too late. When I may also suffer much trouble and affliction by reason of my enemies' false reports, and a variety of other causes, and being also liable, like other unfortunate females, to be afflicted by a most *fatal disease*, which is explained in the *Celestial Physician*, (a book now extant) called *furor uterinus*; or, *the madness of the womb*; which hath brought so many thousands of unhappy females to their *complete ruin and destruction*, and also to an *untimely grave*; and being also truly sensible of my own weakness and inability to help or defend myself under any of these most alarming and dreadful circumstances which have such a particular effect on my spirits, that I am fearful of all these most *afflicting and dangerous catastrophes*. Therefore I shall now be much obliged to you to take all those *evils, accidents, perils and dangers* out of my nativity, by virtue of your art, which I suppose must be done by *personal application alone*, according to the tenor of the following advertisement, viz.

Dr. Parkin's Grand Celestial Arcanum,

For the benefit of the ladies in general, by personal application alone.

Which is a most *special remedy and cure* for all those who are in trouble and affliction, which mitigates and prevents all unhappy marriages, insults, and violence from all their enemies, together with the various evils, accidents, perils, and dangers that may ever be found in their nivities, which hath heretofore brought so many thousands of unhappy and most unfortunate females to their ruin and destruction, and also to an untimely grave, which said afflictions frequently come suddenly upon them *like a thief in the night*, while by this said divine art, these *calamities, &c.* will be speedily and most effectually removed and eradicated, so that by the same they will be most fully enabled to obtain the blessings of *health, prosperity, pleasure, happiness, and felicity*, both in this world, and also in that which is to come, for it is of no use “to lock the stable door when the horse is stolen.” As numerous most fatal examples of this kind are daily set before us; and also seeing

that a *prevention is always much better than a cure*, which is a work that can only be done by *personal application* alone. I hope *charity, benevolence, and humanity* will always induce you to inform all your *female friends and acquaintances* where they may duly receive all these great benefits, and heaven will reward this your labour of love; all of which doth require a *personal application* alone, where and when every lady may always depend upon the *greatest secrecy* relating to the whole and every part of their *business and affairs* at all times whatsoever, thus making any lady *amiable, beautiful, lovely, handsome, &c.* in the sight of any man, by the rules of art. And as we can always do so much more for them therein, especially for all those who so much require our aid, help, and assistance at any time whatsoever by *personal*, than what we can ever do by *literal* application, we wish now also to inform you, and all your *neighbours, relations, friends, and acquaintances*, that in all your most *serious and important cases* herein before mentioned, which are weighty, and of the greatest consequence both to you and them in all such cases, Dr. Parkins (who is the author of this book) will wait on any lady or gentleman at their own houses, in any part of England, &c.; (which is always the *best place* in which you can have your business done without being liable to the *least interruption*, which cannot be the case in our offices) who has no objection to *first send and remit* unto him, such *additional travelling expences, &c.* as will be necessarily required for the same; whether such expences be sent by any individual, or by any *party subscription*, at any time whatsoever; (see my *Cabinet of Wealth*, page 11; and also my *Key to the Wise Man's Crown*, page 63, &c.) you may then, at that time and place, obtain (by the rules of art) whatever you may then *hope, wish for, and desire*, agreeable to the will of heaven.

A young tradesman who lived in the north of Lincolnshire, near fifty miles distance from me, fell desperately in love with a farmer's daughter, who also lived in the same village. He being exceeding fearful of meeting with a repulse, hesitated some time before he dare attempt to make any *overture of his love* unto her, or even to speak in her presence on that most important subject. However, at length he mustered up all the courage he could find, and then asked her the plain question—*whether she would make him happy, or otherwise?* When, alas! to his great grief and mortification, she immediately gave him a positive and absolute denial, which completely destroyed all his

and sanguine expectations.—She certainly was at liberty to do as she pleased, and also to deny him if she thought proper, as she had never made him any promises of that nature. However, he well knew that it was of no use for him to make a second attempt by any way or means whatsoever, as such a step would only tend to increase his misery, and get himself offended; he was therefore left in complete despair; but while he was in this most unhappy and disconsolate state, he accidentally met with one of my books called the *Cabinet of Wealth*, (which we have here daily on sale at our house, price only sixpence each) and in the 7th page of that book, he found the description of the *third Lamén*, &c. which saith: “*That by the use of the same, any lady may marry the gentleman she loves, if agreeable to the will of God, and fully enjoy happiness and felicity after marriage.*” —Now, says he, if a lady can obtain such great benefits, why may not a gentleman by the same rule? Therefore, without any further delay, he sent me the following post letter.

“*Sir,*

Perusing your valuable work, the Holy Temple of Wisdom, (observe this book is called the Cabinet of Wealth; or, the Temple of Wisdom; but those who are in love generally talk backwards) and seeing the wonderful power and influence of your Holy Consecrated Lamens, feel anxious to make one fair and impartial trial of the same, if you think it advisable. The following is the particulars of the case: Having a particular regard for a young lady; but do not see the least probability at present of attaining the desired object of my affections. If, therefore, through the intercession of your Holy Consecrated Lamens you can enable me to gain the lady's affections, will for ever oblige your most sincere friend and well wisher, &c. &c.

P. S. Have enclosed you a one guinea note Boston Bank.”

This original post letter is kept here in our office for the inspection of any lady or gentleman who may wish to see the same.

Now, this work doth require a *miracle*, for he saith, “*That he doth not see the least probability of attaining the desired object of his affections.*” And if I am to render unto him any service in this matter, I must find the means to make this lady do as we please, say as we please, and think as we please, and all this at the distance of nearly fifty miles, with-

out having the least communication with her whatsoever; which you must acknowledge cannot be done without a miracle; but as I have at different periods performed so many of them, I well know that I could do the same again. Now I could do all the work myself, but if I do, he may think that I deal in some *black art*, &c.; therefore, I made the *article*, and desired him to use it himself according to directions; and then he knew that the work was done by the *angelic ministers of heaven*, who doth all my work. When this young man had used this said *article* (for which he had paid me *one guinea* as aforesaid) about some 3 or 4 days or a week, he went to see the *fair object of his love* once more, when, behold, instead of giving him another positive denial, she absolutely received him *with open arms*, and told him *that she would be his, and his alone as soon as ever he thought proper to marry and settle in the world*. But he thought that it was best to get a home of his own before he took a wife; and he also wished to get some more instruction in his trade and business before he settled for himself. For which purpose (having thus secured his lady as aforesaid) he went to London, and in order to gain more experience therein, he got into a large shop in the *metropolis*. When after staying there as long as he thought proper he returned into the country again, and was then so very kindly, and so affectionately received by his lady at that period, that he thought he had no further occasion for the *article* which I had before sent unto him as above mentioned, as it had done its work; therefore, without any more hesitation, he destroyed the same without delay: but what do you think was the consequence that followed that *rash act and deed*? Why, he lost his lady, who told him to his face, *that she had not the same affection for him then that she once had; but she did not know the cause for why*. But he knew then what he had done by destroying his *Lamen*. She never did know any thing of this matter herself. By this rash act and deed he had so far offended the powers of heaven as to bring down divine judgments upon himself; and he suffered this kind of punishment for destroying that *article*; which was just as much as if he said to the *angelic ministers of heaven*, "you may go, I can now do very well without you: since I have obtained the end and summit of my desires, I can now keep the object of my affections without your help and assistance, &c. But he was most miserably mistaken in this matter indeed; and he very soon found it

own ingenuity and sharpness, as he was now reduced to a most *miserable and unhappy state and condition* by his own folly and misconduct, which I suppose afflicted him with the cramp in the face.—Thus he found himself reduced to this awkward dilemma, whether he would expend another guinea for the recovery of his *lost lady*, or whether he would lose her for ever. However, he soon came to a determination and conclusion of this business, and sent me the following *post letter*.

“ Dear Sir,

“ *Have lately had a convincing proof of the efficacy of your Holy Consecrated Lamens, which I must acknowledge has fully answered my expectations.—You may, perhaps, recollect me applying to you on the ill success of my addresses to a young lady, whose affections I very soon gained after receiving one of your Lamens for that purpose: being taken ill some time back, destroyed the same. Since that time have frequently seen some alterations in her conduct towards me, which caused me to enquire the reason. She told me, that she did not know for why—but she must say, that she certainly had not the same affection for me she once had; therefore, shall be much obliged to you to send me another Lamens for the same purpose, for which I have inclosed you one guinea. You may tell Mr. S. when he calls at your house, that I am well convinced of the truth of your said Holy Consecrated Lamens, which I found to be exactly true, and believe me with respect, your’s, truly, &c.*”

This *original post letter* is kept here in our office, for the inspection of any lady or gentleman who may desire to see the same; as we have no deception in our business, we can always bear the *greatest scrutiny* of the *closest examination* at any time whatsoever; but in the case before us I was obliged to work another *miracle*, and make this lady *do as we please, say as we please, and think as we please*, at the distance of *near fifty miles*, without having the least communication with her at any time whatsoever, (and if I can do it at fifty miles, I can do it at fifty thousand miles by the same rule). This young man hath paid me *another guinea* for this work, and I can easy do the same again, as I did for him before; so I sent him another *Holy Consecrated Lamens*, and invited him to destroy that likewise if he pleased, because he would then want another, but he knew

·better than to^d do it a second time. He took it and used it according to directions, which immediately brought his lady to the same loving, affectionate, and desirable state, as that in which she was in before the accident happened. *Don't you call this a miracle?* After which, he went to London, took a house and shop, and I made him one of my *tradesman's best friend*, (for which he paid me another guinea,) in order to give him success and prosperity in his business, and bring plenty of ready money customers to his shop; when he sent for his lady up to London, and they were happily married, and live like *turtle doves*; for as *heaven* is the fountain of all happiness and felicity, it must be from thence alone that we must obtain the same, where we shall always find a sufficient store of pleasure and delight, both as it respects this world, and also that which is to come; and, remember *reader*, that whatever I have done for this worthy and good disposed young man, (who is worthy of all the *pleasure, prosperity, happiness, and felicity* he enjoys) I can do the same for you, whenever I may receive your instructions and directions therein for that purpose, at any time or place whatsoever.

OUR CELESTIAL COURT OF JUSTICE.

Law is a rule of action, a precept, or command, coming from a superior authority, which an inferior is bound to obey; the laws of England are so voluminous, that several years ago Mr. Viner made an *abridgement*, or epitome of them, in *twenty-four volumes*. The statutes since that period, make at least a fourth of all the statutes, for what with new acts of parliament, and subsequent acts to explain those, the laws of England are past finding out; it also signifies a judicial process, or any thing that is obliged to be done, an invariable conformity, or correspondent between a cause and the effect. There is, likewise, *the law of nature*, which would make a large volume of itself. To take the law, implies to enter an action against any person; but our law, which is practised in this court alone, is nothing less than *the established laws of heaven*, which is most fully performed and daily executed by the most glorious army of heaven; therefore, whenever you wish to put the laws of England in execution against any person, you must go to a regular attorney, but when you desire to put the laws of heaven in execution against any person whatsoever, (and thereby make a saving of a many pounds) you must then come unto

me for that purpose, for neither the one nor the other law are of any use, while they are put in due execution in a proper manner and form, as for instance: when *Peter was put into prison*, and was then delivered unto four quaternions of soldiers to keep him, (a) and was there sleeping between two soldiers, being bound with two chains, and the keeper standing before the door, keeping him safe therein, even while his friends brought this their cause, and this matter *into this said celestial court*; and the consequence was, that Peter was delivered out of that prison, and also from the power and malice of his enemies, by that means alone; and also, when the Syrian army came and surrounded a certain city with horses and chariots, and a great host, which came by night, and compassed the city about, so that the servant was exceedingly frightened and alarmed, while he had obtained a sight of *the army of heaven*, (b) *who is able to conquer the whole world*; and seeing that Elisha also, well knew how to prosecute in this said celestial court, by the *established laws of heaven*, which is always far exalted and dignified, even as much above all the laws of every kingdom in the world, as the heavens are exalted and elevated above the earth; and the consequence was, this great Syrian army was immediately smitten with blindness, and was delivered into the hands of this prophet. And again; Sennacherib, king of Assyria, came up with a very large army, with full intent to destroy a certain city, but Ezechiah also, knew how to present his cause in this said *celestial court*, which he did, instead of sending off for so many troops of horse, and so many regiments of foot soldiers: to defend both him and the city—in lieu thereof, he without delay commanded the army of heaven against them, and the immediate consequence was, that in that same night, there was slain in the camp of the Assyrians, *one hundred and eighty-five thousand*, and, behold, *in the morning, they were all dead corpses*. Here was an uncommon slaughter performed by only one from the army of heaven aforesaid: (c) and, remember, as it was then, so it is now in these days; for they daily say in the church of England, "*As it was in the beginning is now, and ever shall be, world without end. Amen.*" There is no difference in the laws of heaven now at this time,

(a) Acts xii. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 16. (b) II Kings vi. 14, 15, 16, 17, 18. (c) II Kings xix. 9, 10, 14, 15, 16, 17, 20, 23, 32, 33, 35. Dan. iv. 35. Judges v. 20. Isaiah xxxvii. 36.—II Chron. xxxii. 8, 21.

than what they were at that period above mentioned: for in this supreme *court of heaven*, (where every good cause may always be legally presented, tried, and executed; where all our works and operations are daily begun, continued, and ended; and also, where all our business on every subject, matter, and thing, is done,) may always be determined most *disputes, quarrels, and controversies*; (a) so that we can thereby prevent all that ruin and destruction which are frequently brought upon our friends by various litigations and lawsuits, (b) and whenever our directions are brought into full practice, the same will always oblige and compel the *aggressor, or offender*, to make you full and perfect satisfaction, by giving him proper *punishment and correction* without delay, by the great virtue of the most *glorious army of heaven aforesaid*: unto whom the greatest distance of miles is not the least object, so that the *thief, or offender, shall not be able to neither eat, drink, or sleep, nor take any more rest neither by day, nor night, even while he hath made you full and perfect satisfaction.*"

The case being first laid before Him who hath no respect to persons whatsoever, (c) therefore, let every person well understand, that no man can ever attempt so much as only to even speak against this our said *divine art*, without incurring the great displeasure of heaven at the same time, and thereby bring down the most grievous judgments and afflictions of all kinds whatsoever upon himself, tending to his most complete ruin and destruction; from which cause, *some have already lost their lives, for so doing*, as I shall hereinafter prove, for such a most wicked atrocious act and deed is nothing less than an *absolute declaration of war against heaven*, which I can prove. "*Did any person ever fight against heaven and prosper?*" (d) We can also prove from the best authority, that all such unhappy thieves and guilty persons, (when and where our said *Holy Consecrated Lamens* have been regularly used according to directions) have suffered most severe affliction and trouble, with restless nights of pain and torment: but mark this, "*That God is always above the devil, and also, that the powers of darkness must always submit to the powers of heaven;*" therefore, all resistance herein will always prove vain, fruitless,

(a) Titus iii. 9 (b) I Cor. vi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. I Tim. i. 9, 10. (c) Rom. ii. 11. Eph. vi. 9 Col. iii. 25. James ii, 9. I Peter i, 17. (d) Amos iii, 16. II Chron. xiii, 12. Acts v, 39, xxiii, 9.

and abortive; "for though hand join in hand, the wicked shall not go unpunished:" for if in any case (a) we should despise the help and assistance of heaven, how can we ever expect to go there; for if we live without God in this world, we must also live without him in that which is to come, to our eternal sorrow, "when repentance will come too late." (b) Therefore, be careful what you are now about, and mind what you are doing, for you see how easy you may ruin yourself in respect to these things, if you are not found "to be on the Lord's side," (c) and by this your rebellion against heaven, make yourself even worse than the thief himself. This book is intended to serve you as a *looking-glass*, to show you the state of your own hearts, and as a touch-stone, to *wet your wits upon*, while you are become truly sensible of your state and condition. "If there was no law, there would be no living," for we are most fully informed by the Holy Scriptures, that there are a certain class of people always living amongst us, who are justly termed the vessels of wrath, fitted to destruction, (d) whose mouths are full of cursing and swearing, (e) lying and slandering; (f) their common civility is only gross insult, *for the poison of asps is under their lips*, (g) whose hands are full of violence, (h) and their feet are swift to do mischief, (i) who are also open enemies to God and his holy religion, and also unto all the sincere professors of the same. (k) This class of persons, are particularly distinguished from all others by the names of *swine, vipers, (l) wolves, (m) dogs, (n) beasts, (o) serpents, (p)* and the like. This most awful truth we daily find confirmed by continual experience; why then should we wonder, or be in the least surprised, when we so frequently hear of so many various acts of villainy, robberies, murders, suicides, rapes, burglaries, common insults, cursing, swearing, lying, cheating, defrauding, and ruining each other? Perjuries, and the character merchants, slandering and

(a) Prov. xi, 21. xvi. 5. Heb. x. 30, 31 (b) I Sam. ii, 30.
 Prov. i. 7. Luke x. 16. I Thessa. iv. 8. (c) Exod. xxxii, 26, &c.
 (d) Rom. ix, 22. (e) Psalm x, 7. (f) Psalm lix, 12, 13.
 Prov. xii, 22. Hosea iv, 2. Eph. iv, 25. Psalm ci, 5. (g) Rom. iii,
 13, 14, 15, 16. James iii, 8. (h) Psalm lviii, 2, 4. Prov. x, 6, 11.
 (i) Psalm xxv, 10, xxxvi, 4. Prov. vi, 18, x, 23. (k) Rom. xi, 28.
 Phil. iii, 18, 19. (l) Matt. vii, 6 Job xx, 16. Isaiah lix, 1, 2, 3,
 4, 5, 6, 7. Matt. iii, 7, xii, 34, xxiii, 33. (m) Matt. vii, 15, x, 16.
 Luke x, 3. Acts xx, 29. (n) Phil. iii, 2. Rev. xx, 15.
 (o) I Cor. xv, 32. II Peter ii, 12. Jude 10. (p) Matt. xxiii, 33.
 Gal. v, 19, 20, 21.

injuring their neighbours (when in company with those *polite heathens* who form the circle of their acquaintance,) *by various acts of defamation*? (this being their daily practice) together with all kinds of *violence* and *injustice*, which is so frequently committed amongst us by these *sons of Belial*, (a) and the *workers of iniquity*? (b) Which doth induce me to inquire what path can we pursue, or where can we ever go with safety? Are not our persons, property, our cattle, both great and small, our lives, and even all and every thing that we have, continually in jeopardy every hour? (c) What laws enacted or made in any kingdom or state have ever as yet been able to prevent or stop this most grievous and growing evil? For are not these *most diabolical characters* hereinbefore mentioned, continually seeking for the means to complete our *ruin and destruction*, either by *public insult*, *private injuries*, *robberies*, and the like—as daily experience doth fully prove and testify? And who are there amongst us, *whether male or female*, that is exempt from these *evils*, &c. *while they live in this world, that lieth in wickedness*? (d) But, in order to mitigate, and give you a speedy and present relief, under all these great and most grievous *calamities*, &c. I have written this book and sent it amongst you, in order that you may each of you, *know where to obtain help in the time of need*, which they say “*is a friend indeed*;” and the *more sensible* you are of your *wants and necessities*, &c. the *more welcome* and *acceptable* this small *treasure* will be unto you; by which you are most fully informed, that if you are ever deprived of your *character* or *reputation*, by any *malicious act* of *defamation*, or if your house or premises have been robbed, or if any of your horses, beasts, sheep, or any of your cattle, whether great or small, have been stolen out of your fields, &c. or if you have been assaulted on the road by any highwayman, housebreaker, or footpad, &c. and you are thus robbed of any part of your property, we can, by this our said divine art, immediately pursue all such thieves, robbers, and swindlers, even to the uttermost parts of the earth, and most fully oblige and compel them to make you full satisfaction, at the forfeiture of their lives, by the great virtue of the army of heaven: (e) by which means those silver watches, cloth, silver spoons, and various

(a) Judges xix, 22. II Sam. xxxviii, 6. I Kings xxi, 10.
 I Sam. ii, 12. (b) Psalm xcii, 7, 9, cxli, 9, 10. Prov. x, 29, xxi, 15.
 (c) I Cor. xv, 30, (d) I John v, 19, &c. (e) Exod, xx, 15,
 Rom. vi, 21, 23, Judges v, 20, Dan. iv. 35. II Kings xix. 35.

other articles (as is well known) that were stolen at Belton, Raiceby, Welby, Boothby, Louth, and in different parts of this kingdom, were recovered again, and the thieves duly punished, by the established laws of heaven, until they had made such satisfaction as was required of them, even to the great astonishment of all those who live round about them. (a)

Observe, that if you wish to obtain more help and assistance herein, and also to make this your work and operation still more strong and powerful, in order to lay a more powerful and still greater punishment and correction on the thief, you should, in this case, let your husband or wife, children, or servants, friends, relations, or any of your domestics, each of them daily wear and use this Holy Consecrated Lamen, for, and on your behalf, for the more people you thus employ in this *Celestial Court of Justice*, the sooner you will thus obtain the desired end, intent, and purpose; and we can supply you with as many of these valuable articles as you may please to order from this our office aforesaid, at one guinea each, when the same is duly paid for, on the shortest notice, at any time whatsoever. As we all know that five, or six, or more people, can always do more work than one single man, in any kind of business, and the expenses are always laid and charged on the thief at the forfeiture of his life; so that he is obliged to pay you the same again before you set him at liberty, if you require him so to do; and we wish also to further inform you and all your friends, &c. that in this our said *Celestial Court of Justice*, we shall continue to daily render unto you our *spiritual, ecclesiastical, and common law*, in all cases and causes of *Nisi Prius*, and also in all cases of felony of every description; which will be tried, proved, and executed by the *established laws of heaven*; when and where we shall proceed regularly through all the various departments of the magistrate, attorney, counsellor, judge, jailor, and executioner; and duly punish all offenders at the forfeitures of their lives, except they make full and perfect satisfaction in

(a) Mich. v. 15. Ezek. xxxv. 17. Luke xxi. 22. Rom. iiii. 5. xii. 19. Heb. x. 30. Job v. 8, 9, 10, 11. xxiii. 4. Psalm xxxvii. 5, 6, 7, 40. Prov. xvi. 3, 7, 16, 20, 33. Deut. 1, 17. Psalm xxxv. 23. cxi. 12, 13. Isaiah xli. 21, 22, l. 7, 8. li. 22. Jer. xi. 20. xx. 12. xxii. 16. l. 34. K. 36. Gen. xviii. 14. Exod. xviii. 28. Deut. xvii. 8, 13. Jer. xxxv. 17, 27. I Sam. ii. 30. Prov. i. 7. Acts xlii. 41. Luke x. 16. I Thim. iv. 8. John. iii. 27. v. 19, 30. viii. 28. ix. 33. James i. 17. Phil. ii. 12, 13. iv. 6. Psalm l. 15. Mat. xix. 26, &c.

due time ; and likewise save many hundreds of pounds in all litigations and lawsuits ; and also in the prosecution of felons, for in this Court we are sure to meet with justice, *without bribery or corruption*. If any man should happen to be offended at any of these our proceedings herein, and find himself in a disposition for an *open rebellion against heaven*, we would advise him to *make his will* before he ever makes the attempt to oppose us ; for in such a case, his *time* will be but short, as the *army of heaven*, (which I know how to command, and who doth all my work in all my various departments) will never admit of any opposition or resistance at any time whatsoever, as we can prove and well substantiate by several sufficient *examples, facts, cases, evidences, proofs, thefts, robberies, &c.* now in our possession in our office, which will be laid before any lady or gentleman for their inspection, at any time when required. See *my Key to the Wiseman's Crown*, page 31, No. 597 ; and observe, that the more public you make your *Holy Consecrated Lamens*, and also the *robbery* you have suffered and sustained, the better it will be for you, as by so doing the *thief* may chance to hear of it ; and, by that means, will much increase the effect of the same.

In this said *Celestial Court* (where we shall always meet with justice), bad debts may also be recovered, amounting unto any sum, if the said debtor has only property sufficient to pay or discharge the same ; if our *never failing Holy Consecrated Lamens*, which are here daily made and prepared on every lawful subject, matter, and thing whatsoever ; which being made for that purpose, are only strictly used according to such directions as are always delivered with the same ; for any man that gets into your debt without having intent or hopes to pay the same, is no better than a common thief, and he ought to be proceeded against in this Court accordingly. Where *injured females* may also have their *seducers* duly punished, and brought from any part of the world, who have either injured their persons or property, violated or broken their promises, or have in any way and manner ill treated or deceived them, at any time whatsoever, who will now, by virtue of this our *divine art*, be most fully obliged and compelled to return and make them such satisfaction as they may require of them. In like manner may be brought to their duty and obedience, all apprentices who have run away from their masters ; all wives who have left and eloped from their husbands, or husbands from their

wives: and also how to enable you to overcome all your public and private enemies, who have ever injured your *person, property, character, or reputation, &c.* at any time whatsoever, in order to make you full satisfaction for the same. (a) And for your further benefit I would now wish to recommend your attention

TO THE GUARDIAN OF THE POOR.

From the Treasury of Wisdom. (b)

Seeing that it is now well known that you are continually in the greatest danger of suffering either by *iinsult, robbery, rapine, murder, or by public calamities, tumults, commotions, &c.* at this present unhappy dangerous period; being also liable to have your houses and premises set on fire by incendiaries, &c. so that you now continually stand in jeopardy every hour; all of which you are also more fully informed of by the late dreadful eclipses of the luminaries, and also the present position of the heavenly bodies; which is a sufficient warning unto every person, (except *Heathens*, who will be left to suffer both in this world and also in that which is to come,) we, therefore, now beg leave to recommend to your most serious attention OUR CELESTIAL PROTECTIONS; which will guard, defend, save, and protect your houses, persons, lives, and property, and all you have, from *ruin and destruction by fire*, and all other accidents; from the rapacious hands of all *thieves, robbers, and swindlers*, and also from the power and malice of all your enemies, &c. by whom your lives and property are now daily in the most eminent danger, and also from all *evil spirits and wicked men*. But, being thus daily protected and defended by the great power, force, and virtue of the most *glorious army of heaven, &c.* you need fear no foe. These most *valuable articles* are daily sold here at our office, price only *one guinea* each. See our *Grand Celestial Arcanum*, for the benefit of the ladies and all females in general; which is herein before mentioned, making any lady amiable, beautiful, lovely, handsome, &c. in the sight of any man by the rules of art; which will also *save, protect, and defend* them at all times and in all places, when they would not otherwise be able to help and defend themselves; which has been often proved and are warranted good and substantial. See our *Cabinet of Wealth*, page 11, and also page 55, of this book.

A certain tradesman, who lives about fifty miles from my residence, came to my house some time since, and informed me that he had been robbed, and produced the following *hand bill*; which I keep in my office for the inspection of those ladies and gentlemen who may wish to see the same, viz.

“TEN GUINEAS REWARD.—LOST, but supposed to be stolen, on Saturday last, the 25th instant November; between the hours of 4 and 6 o'clock in the afternoon, at Mr. T. Foreman's, the Marquis of Granby, in Louth; a Black Bill Case, containing Bank of England and Provincial Notes to the amount of forty-eight, or fifty pounds, &c. Notice is therefore hereby given, that whoever will give information so that the said property may be again restored, or will produce evidence which may implicate and convict the person or persons suspected, so that he, she, or they may be brought to justice, shall immediately receive the reward of Ten Guineas, together with all attendant expences.”

This said tradesman then desired to have some of my *Holy Consecrated Lamens*, in order to prosecute this offender in our *Celestial Court of Justice*; for which purpose, I made him the same, and he took these *articles* with him, which, I suppose, was used by some of his family, according to directions; for sometimes the thief or offenders will come forward at first, as soon as they find any thing the matter with them; while at another time, they will be obstinate and stand it out to the last extremity, and so it was in the present case, for we never could have had a more obstinate offender than this was, at any time whatsoever; she seemed more inclined to give up the ghost rather than confess: But this was more than she was able to do, for, I believe she would have lived while now, if she had not caused me to receive some satisfaction in regard to this matter, for the thief can never die while the *Angelic Ministers of Heaven* who doth all my work, are perfectly satisfied; but it was so long before she would give the least hint of this nature, that the plaintiff grew impatient, and sent me a most infamous letter, written, I suppose, by some *wise-acre* who was much better versed in the art of *scurrility* than he was in the law; and who may think himself fortunate that he came off with a whole skin and escaped flogging; to which I returned an immediate answer by return

that I have not been favoured with any more of his *ignorant epistles* ever since that period, (as it seems he preferred life rather than to suffer death by my superior law) which was such a reflection upon the Attorney, and such a *complete disgrace to his profession* that I shall not give it any place in this book; I can only say, that the same *scurrilous letter* is kept here in our office for the inspection of any lady or gentleman who may ever wish to see the same: The language contained therein, was nothing less than a complete *rebellion against heaven*, as they all well knew that the *army of heaven* was to do the work, which they were fully taught by the *articles*, &c. they had received from me. This unhappy deluded tradesman who came to my house for the same, little thought that by causing that most infamous letter to be sent unto me, that by that one *wicked act and deed*, he had thereby so far incurred the displeasure of the angelic ministers of heaven, and *filled his house full of the greatest afflictions*; which would, of course, introduce *death into his family*. This I well knew would be the consequence, immediately as I saw that unfortunate letter, and now all the world could not save her; which I could have done very easy before this letter had been written; but, alas! they had now marked their own ruin. *Did any person ever fight against heaven and prosper?* For whosoever speaks against my art, hastens fast to his *death and destruction*, for the *army of heaven will stand no nonsense with any of them* at any time whatsoever; and when our law is put in execution in this said *Celestial Court*, it will go forward; while it brings the offenders to the grave if they do not confess and make full satisfaction *before it is too late*. This *thief* was as *obstinate* as the other persons concerned therein were *stupid, refractory, perverse, and faithless*; who, by this their said *rebellion against heaven*, was most severely punished to their own sorrow. I could never expect to receive any more letters from them after receiving that last insolent letter herein before mentioned, dated June 20th, 1816; which was to them the dearest and most fatal letter they ever before sent to any person or place in their whole lives, at any time whatsoever. I had, of course, given up all the thoughts of ever hearing from them again, until I received the following letter by the post, last *February*; which is likewise kept in our office for the inspection of those ladies and gentlemen who may ever desire to see the same. The contents are as follows, *viz.*

“ Feb. 4th, 1817.

“ Dear Sir,

“ *The circumstance I have to relate is of a particular nature; which I shall explain as well as I possibly can: The situation of this person, (who is very near to me) is troubled in a manner, that she can neither eat, drink, nor sleep, nor get any rest by day or night. What can be the consequence of this, God only knows. We are greatly apprehensive that she is guilty of the lost property I sustained, which I made known to you, when I was at your house. Should her affliction be occasioned from your exertions for the recovery of the same, we should be very glad to know, as you certainly are the only person to whom we can apply for this information, which I sincerely hope you will let me know by return of post, if possible, for the sufferings which she at this present time labours under is inexpressible. Should this be the case, and could be removed by any means of your's, we certainly should feel uncommonly desirous, for to see her in such a suffering state on that account is most shocking. Do have the goodness to write me word whether it be the reason or not, as we are out of all patience to know. Complying with this particular request, I conclude in haste, your humble servant.*

“ *N. B. I must once more request of you not to fail in writing.*”

Now it appears from this letter, that they thought I had been doing something myself in this business; but I had done nothing more towards the same after that day in which I first delivered those *articles*, &c. unto them as herein before mentioned, as I had no occasion so to do; for whenever any cause is once entered into this our said *Celestial Court*, it will proceed and go forward even while the *offenders* come to *the grave*, if they do not make full and perfect satisfaction in due time; for *He* who made that law (which was given unto *Moses on Mount Sinai*, and which also is recorded for your benefit in the *twentieth chapter of Exodus*, and is herein called the *laws of heaven, being delivered by God himself*) will of course always support it to the uttermost, whenever it is put in execution, at any time whatsoever. I have been more particular in this case, in order to shew you the most dangerous effects of an *evil tongue*, which as *St. James* saith, is a little member, and boasteth great things, which de-

flesh the whole body, and is set on fire of hell. (a) For these *unhappy people and their friends* had just before this period spoken much against my art, and also railed against me, when I well knew that they would certainly be paid for the same; for such an act and deed was sure to lead them on the *high road to ruin*, and now they are receiving their wages for the same. (b) For *He* who made our *laws* which is practised in this *Court*, saith, *that they shall give an account for every idle word, in the day of judgment.* (c) *And also, that every secret work, and every secret thing shall be brought into judgment;* (d) *when every man will be rewarded according to his deeds.* (e) I was informed that when they received my answer to the above mentioned letter this *poor unfortunate woman was a corpse*, whom I believe might have been saved if they had not sent me that most *infamous letter* last June; for when I first saw the same, I then expected this would be the most *fatal consequence*, as they might have seen by my answer at that period. Therefore, let them now go *and sin no more.* (f) Soon after we had performed this *miracle*, I received a letter from another tradesman who lives in the same town, respecting another robbery, dated March 28th 1817, which he concludes by observing, *that he hath that opinion—that I can punish them be where they may; and, also, that he would get all the jobs he could for me, at or about that town, &c.* This letter is also kept in our office for the inspection of any lady or gentleman who may ever desire to see the same, which most fully proves that they are all in that part of the country very well satisfied in respect to the *strength, force, power, virtue, and authority of our law*; and especially at that place, now they have also seen the *most dangerous consequence* of treating the same with *levity, &c.*; which I hope will be a *sufficient warning* unto every person who may feel themselves inclined “*to fight against heaven,*” for it is a *fearful thing to fall into “the hands of the living God, who is a consuming fire.”* (g)

A certain gentleman who lives in Northamptonshire, whose flock of sheep I had saved from diseases and unnatural death by the rules of art, sent me the following letter: (which is also kept in our office for the inspection of any gentleman who may wish to see the same, which I hope

(a) James iii. 5, 6. (b) Rom. vi. 23. (c) Matt. xii. 36, 37. (d) Ecclesiastes xii. 14. (e) Rom. ii. 6. (f) John viii. 2. (g) Heb. x 31, xii. 29.

will be received as a sufficient challenge without the interjection of any person's name herein, because there is a certain delicacy required in all subjects of this nature.)

“ April, 28th, 1817.

“ Dear Sir,

“ I received your's in due time, and hope it will have the desired effect, and I have reason so far to believe it will. My father occupies a farm about five miles from his residence, from which some evil disposed person or persons have in the night about a month past, stolen the share, coulter, cock, and other iron-work from his plough; and the sway-trees, and gears from his harrows: And again, on Saturday night, or early on Sunday morning last, the 26th or 27th instant, they did steal the new coulter, shares, and cock of the same plough, and also part of the iron-work of three gates, and my father is very desirous of having them restored, if you can do it, for which I inclose you a one pound note. I am, Sir, your obedient servant.”

Here I found that I must work another miracle, and proceed to prosecute these abandoned thieves in this our said *Celestial Court of Justice* by the established laws of heaven, which is dignified and is as much exalted above all the laws of every kingdom under the sun as the heavens are elevated above the earth, by which law the whole world will be judged at a future period. Having sent the article required to apprehend these thieves above mentioned, I received the following letter, (which is also kept in our office for your inspection, if you wish to see the same.)

“ May, 29th, 1817.

“ Dear Sir,

“ My father's friend, Mr. C. is now on a visit at his house, and as he complains of people robbing him of different things, particularly fire-wood, sawing down his rails, and lopping his trees, and in a great measure destroying his fences; we have recommended him to you for a Holy Consecrated Lamen to remove this evil, which I will thank you speedily to send directed to my father, who begs his respects to you, and he has had a part of his plough-irons restored, together with much peace; the latter has been very much wanting in this neighbourhood, and a first rate depredator, who has a cow, which jumped over a wall, ran through thick and thin;

would stop at no fence, and as if she was mad, went from lordship to lordship to a many miles distance, say eight or ten end, kept up the chase for about a week, thereby diverting his attention into another channel, for she lost all her milk. I remain, Dear Sir, your's in sincerity.

“ P. S. I have inclosed a one pound note.”

These letters inform you that I have apprehended thieves, obliged them to restore their stolen goods, given unto them also due punishment and proper correction; at the same time saved a flock of sheep, and made an *old cow dance a hornpipe* as above mentioned, at more than fifty miles distance, without having the least communication with them at any time whatsoever. Don't you call these miracles? and can you find any other person in the world at this time, who can do the like, by the same means? If you can, I will forgive you. I also now wish to inform you, that in this our said Celestial Court, I receive, prosecute, and enter all kinds of *law-suits*, and actions of *nisi prius*; as the last action I entered herein, was dated June 16th, entitled an *action entered into our Celestial Court of Justice for a defraud and robbery, to recover the sum of fifteen guineas, together with all expences and costs.*

The Army of Heaven versus the Defendant.

By which means some *scores of pounds* may be saved in a law-suit, as the offender will not be allowed to neither eat, drink, nor sleep with any comfort, nor to take any rest neither by day nor night, while he hath made you full and perfect satisfaction, agreeable to the established laws of heaven; for *He* who made those *divine laws* will always support them to the uttermost, whenever they are put in execution, at any time or place whatsoever; and we also find by daily experience, that we have much need of such divine help and assistance, seeing that we are continually surrounded by such a numerous train of *thieves, robbers, swindlers, and gossiping character merchants*, which is enough to induce us to conclude, that man to man is a devil, and a ravening wolf, as daily events do most certainly prove, if we do but observe the deceit and treacheries, that one man invents daily against another; the robberies, thefts, plunderings, rapes, slaughters, scandals, and a hundred vipers of this nature. The father prosecutes the son, the husband the wife, and the wife the husband, with a corren-

tine and poisonous biting. One flattering friend seeks to devour another; neither can the guest be safe with his host. If I had been as well acquainted with the laws of heaven, and had brought the same to that great perfection in the year 1810, which I now have at this time, I should then have made some of these most pernicious vermin tremble, and perhaps might have levelled them with the dust without the least ceremony; but if there be any remnant left at this period, I will make them a present of the following nut to crack, if it doth not break their teeth; entitled, *An Universal Challenge to the Learned in General*. *If there can be found any wise and learned gentleman in any part of England, Ireland, Scotland, or Wales, that can either confute, defeat, or prove to be false and erroneous, any article, subject matter, or thing contained in this book, all such persons will be entitled to the silver cup offered in my Cabinet of Wealth, page 4; together with a good and beneficial flagellation into the bargain, without the least respect to persons, dignities, rank, or titles, whatsoever.*

GOD SAVE THE KING, AND DEFEND THIS NATION!

THE AUTHOR'S SONG.

*After I was first created, and lord of the universe crown'd,
I gave my address to the Public, and took no less than a
Pound.*

*It's love, law, trade, and physic, that's all my whole delight,
I'll always attend to their commands both by day and night.*

THE TRADESMAN'S BEST FRIEND,

WITH THE

BANK OF HEAVEN.

This most useful and valuable *article*, being used according to directions, will bring customers to the tradesman's house and shop, with ready money in their hands, and good will in their hearts; and will thereby prevent poverty, distress, want, and bankruptcy: and will also save him from ruin and destruction, and (if joined to our celestial protections herein before mentioned) will also save him and his family from an untimely grave, &c. giving unto him plenty of work and money in the worst of times, with prosperity and success in trade, jounies, &c. making him fortunate

happy, and prosperous in the world all the remaining days of his life, forming the complete man of business, &c. Price only one guinea each, which are daily sold here, together with *eleven hundred* of the different articles, secrets, mysteries, and curiosities of our Temple of Wisdom, which is mentioned in our *Key to the Fisherman's Crown, Celestial Physician, our Young Man's Best Companion, Cabinet of Wealth, our Complete Herbal and Family Physician.* &c. which will always be sent unto you on the shortest notice into any part of England, Ireland, Scotland, and Wales, when the same is duly paid for, and where *the poor will be served on the lowest terms.* All these articles, &c. are proved, and warranted good and substantial. The whole being calculated to set at liberty all those who are bound by despair, desolation, distress, &c. relieve the oppressed, comfort the afflicted, raise the lowly, help the needy, *add an extra guinea to the tradesman's profits,* and bring down the blessings of heaven upon all his labours, works, and operations; enabling every man to pay all his debts, maintain and support his family, feed the hungry, clothe the naked, assist the unfortunate, give ease to the troubled, increasing their pleasures, making the miserable happy, transfusing joy into the hearts of the sorrowful, exalting the affections, raising the spirits, teaching those how to *live* who do not know how to exist at this present distressing period, by giving unto them an immediate relief—enabling them to subdue, resist, and overcome all kinds of oppositions, and make the tradesman independent of the world, as we are; giving unto them peace of mind, prosperity, pleasure, happiness, and felicity, both in this world and also in that which is to come. And also giving unto them whatever they may hope, wish for; and desire, agreeable to the will of heaven; exciting mirth and gladness, pleasing the eye, charming the heart, and striking the world with wonder!

"He that by the plough would thrive,

"Himself must either hold or drive.

"For age and want save while you may,

"No morning's sun lasts a whole day.

"Get what you can, and what you get hold,

"'Tis a stone that will turn all your lead into gold.

"Therefore be ruled by me, I pray,

"Save something for a rainy day."

"There is a tide in the affairs of man, if taken at the flood, will lead to prosperity."

“Remember, that time is money, for he that can earn ten shillings a day at his labour, and goes abroad, or sits idle at home, one half of that day, though he spend but sixpence during his diversion, or idleness, he ought not to reckon that the only expence: he hath really wasted, or, rather, thrown away, five shillings besides.

“Remember, that credit is money; if a man let his money lay in my hands after it is due, because he has a good opinion of my credit, he gives me the interest, or so much as I can make of the money during that time; this amounts to a very considerable sum, where a man hath large credit, and also makes good use of it.

Remember, that money is of a prolific or multiplying nature, money will produce money, and its offspring will produce more; and so five shillings turned is six, being turned again is seven and three-pence, and so on, till it becomes a hundred pounds: and the more there is of it, the more it will produce on every turning; so that the profits rise quicker and quicker; and he who throws away a crown, destroys all that it might have produced, even some scores of pounds.

“Remember, that six pounds a year is but a groat a day for this little sum; (which may be daily wasted either in time or expences unperceived) which, on the contrary, if a proper use be made of the same, he may, on his own security have the constant possession and use of £120. So much in stock, briskly turned by an industrious man, will always produce the greatest advantage to the tradesman. Remember this proverb, that the good pay master is lord of another man's purse, for he who is known to pay punctually and exactly to the time he promises, may, at any time and on any occasion, raise all the money his friend can spare. This is sometimes of great use, next to industry and frugality; nothing can contribute more to the raising of a man in the world than punctuality and justice in all his dealings. Therefore, never keep borrowed money one single hour beyond the time promised, lest the disappointment should shut up your friend's purse for ever, as the most trifling actions that affect a man's credit ought always to be avoided. The sound of the hammer at five in the morning, or at nine at night being heard by a creditor, makes him easy six months longer;—but if he sees you at a gaming table, or hears your voice in a tavern, when you should be at work, he sends for his money the next day, and demands it before

it is convenient for you to pay him. Beware of thinking all your own that you possess, and of living accordingly, this is a mistake that many people who have credit fall into—but in order to prevent this, always keep an exact daily account of both your *expences*, and also of your *daily income and profits*. (which hath been my daily practice for these last twenty years, and I must acknowledge that I have always found the good effects of the same). For if you will only just take the trouble at first to numerate particulars, it will discover unto you how wonderfully small trifling expences mount up to a large sum. By which you will also discern what might have been (and also what may for the future be) *saved*; without causing any great inconvenience.—In short, the way to obtain riches, (if you desire it) is as plain as the way to market: which depends chiefly on two things, *viz. industry and frugality*; and take care that you waste neither *time nor money*, but daily make the best use of both; if you take care of the shillings and pence, the pounds will take care of themselves, and if you also take good care of the hours and days, the *weeks, months, and years*, will also take care of themselves. I have always found by constant experience, that any business being first well contrived, is *more than half done*; for a sleeping fox catches no poultry; there will be sleeping enough in the grave. And, also, that lost time is but seldom found again, for that which we generally call time enough, always proves little enough; for sloth makes all things difficult, while industry makes them easy. He that rises late must trot hard all day, and shall scarce overtake his business at night—for laziness travels so slow, that poverty soon overtakes him. Drive your business, but let not that drive you; for early to bed, and early to rise, is the way to become *healthy, wealthy, and wise*.—Industry need not wish,—while he who lives on a vain hope, will die fasting.—For we find that there is nothing to be done or accomplished under the sun without labour. He that hath a trade hath an estate, and he that hath a profession, hath an office and profit with honour; but then the trade must be worked at, and the profession well followed, or they will not enable you to pay rent and taxes. For at the *working-man's* house, hunger looks in, but dares not enter: for industry pays debts, while despair increases them. *Diligence is the mother of good luck, as Solomon saith, the diligent hand maketh rich, (a) while he that dealeth*

with a slack hand becometh poor. For God gives all things to industry. Then plough deep, "while the sluggard sleep," and you shall have plenty, while others shall have reason to complain of hard times. Therefore, keep working while it is called to day, for you do not know how much you may be hindered to morrow; and never leave that business to be done to morrow which you can do to day; for since you are not sure of a single hour, throw not that away. How many are there who daily live by their wits, and who often break from a want of a *stock in hand*—while industry gives *comfort, plenty, and respect*. Keep your shop well, and then your shop will keep you. For it sometimes happens that the eye of a master will do more work than both his hands; and more especially *if his head be of any reasonable length*, for the want of care generally doth more damage than the want of knowledge. If you do not overlook your workmen, you may just as well leave them your purse open; for the trusting too much to the care of others has completely ruined many a man; for if you would be *wealthy*, think of being also *careful and saving*. For

"Women, wine, game, and deceit,

"Make the wealth small, and the wants great."

For all that which maintains one vice, would bring up two children. And if you would wish to know the value of money, only just go and try to borrow a little. "*For he that goes a borrowing goes a sorrowing*," and, indeed, so doth he who lends it unto such people, when he goes to try to get it back again; for pride, that dines on vanity, sups on contempt, and often breakfasts with plenty, dines with poverty, and sups with infamy, creates envy, and hastens misfortunes, *for it is hard for an empty bag to stand upright*.—Creditors have generally much better memories than debtors; who are also a kind of a superstitious sect, great observers of set or appointed days and times. So that those have but a *short Lent* who owe money to be paid at *Easter*; for expences are always so constant and certain, that it is much easier to build two chimnies than to keep one in fuel; rather go to bed supperless than to rise in debt; for to always do unto others as you would wish to be done by, is the first fundamental law of natural justice. But seeing that a man may sow, and he may reap, and he may also give his whole labour therein to very little purpose, for sometimes every thing appears to go backward with him, just as if nothing would prosper in his hands. Then let that man

remember that it is *God alone who giveth the increase*. In such a case let him take our *Tradesman's best Friend* (hereinbefore mentioned) in his hand, which is daily sold at our office, price only one guinea each which will serve him as a *ticket of admission* into OUR BANK OF HEAVEN, where he will obtain a present relief, and all his wants will be bountifully and amply supplied, all his difficulties removed, and his unhappy mind will thereby be restored to his former happy state of *peace and tranquillity*; when and where he will also be taught how to obtain the *blessings of heaven* upon all his works and operations; he will then also remember that Job suffered great poverty, &c.; and was afterwards more prosperous than ever he was before that period: here he will also find the many most *gracious promises* which are suited unto all his wants; which are scattered throughout the *Holy Bible*, for his daily use and benefit. Thus a *divine faith* will always feed on the same, ever *looking unto Jesus Christ* to fulfil them, while a *human faith* cannot receive any profit from any of them. As for example, we will now suppose you to be in distressing circumstances, and while musing over the same, you open your Bible with an anxious heart, when this *text* meets your eye: "*Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.*" (a) Here you will see a most gracious promise, made by a faithful God, without limitation or condition, directed unto every person, who either reads or hears the same, which is applicable unto every time of trouble; which requires only the *prayer of faith* for deliverance. (b) Jesus Christ is the *christian's banker*, and the scripture promises are the real *bank notes* of heaven, and the *riches* of believers, who doth not live upon the stock in hand, but daily traffic with this currency; for wherever this *divine faith* is found, it takes these notes to *Christ's bank*, and receives the *cash*; while human faith cannot traffic with this kind of currency; it reads the notes, and owns them to be good, but dares not bring them to this bank for payment, seeing that no kind of faith can act upon God, but that which cometh from him alone, as the Holy Scriptures doth most fully prove and testify. (c) *For the just shall live by faith, (d) and they that fear him shall lack*

(a) Psalm i. 15. Matt. vi. 25. 34. Luke xi. 9. 13. Matt. vii. 7. 12. Luke xviii. 1. 8. xii. 22. 32. Phil. ii. 12. 13. iv. 6. Mark ix. 23. xi. 23. 24. (b) James v. 15. (c) Matt. xvii. 20. 21. ix. 22. xv. 28. Mark v. 34. Luke vii. 53. (d) Rom. i. 17. Gal. iii. 11. Heb. x. 38.

nothing; (a) they shall want no manner of thing that is good; he will feed them in the time of famine. (b) It was at this bank that the great and pressing wants of Elijah and the poor Widow was amply supplied, with many others. (c) For here they will obtain their supplies in due season; (d) but let this always be remembered: *that every man is required to work—otherwise he should not eat.* (e) For it is also written, *that by the sweat of your face, you shall eat your bread, till you return into the ground;* (f) *and it is your duty to ask for the same every day:* (g) *and also to cast all your care upon him, for he careth for you;* (h) for by thus trusting in God, you will thereby engage and bind him by virtue of his *most gracious promises*, to provide for you: for we all know that even an honest man doth always think himself highly concerned not to fail those who depend upon, and place their trust in him; and certainly God doth so much more. Therefore, what cause hath any christian ever to fear *want, poverty, or distress*, or any other affliction, who daily make proper application to this *bank* for relief?—For if any poor man could but obtain a *faithful promise* from any wealthy person, that he would never suffer him to want, would he not then rest easy, and be happy and comfortable in his mind? Yet we all know that a man may fail in his promise; he may either become poor himself, by some accident or misfortune, and thereby not be able to make it good; or he may prove false, and not be willing to make good his word; but we know that God cannot be subject neither to such impoverishment nor deceit, and therefore, how great and vile an injury do we offer unto him, if we dare not trust as much upon his kind promises, as we would that of a man, and cannot put as much hope and confidence in our great Creator as we would in a fellow mortal. But, on the contrary, *let us cast our burthen upon the lord, and he will sustain us,* (i) for here you may obtain whatever you may hope, wish for, or desire, agreeable to the will of heaven, and at the same time may have all your sorrows, troubles, and afflictions duly removed, and become fortunate, happy, and prosperous in the world; your several wants being thus supplied, your danger and difficulties removed by this means, and also by virtue of our *divine art*, by which many have been saved from ruin and

(a) Psalm xxxiv. 9. 10. (b) Psalm xxxiii. 18. 19. (c) I King's xvii. 8. 10. 11. 12. 13. 16. (d) Psalm cxlv. 15. 16. (e) II Thess. ii. 10. (f) Gen. Hi. 19. (g) Matt. vi. 11. (h) I Peter v. 7. (i) Psalm lv. 52.

destruction, and also from an untimely grave, who were before exceedingly miserable and unfortunate in the world (a) In short, here parents may make ample provision for their children, by thus taking all the various evils, perils, and dangers out of their nativities, so as to prevent the same, making them fortunate, happy, and prosperous in the world. (b) Here may children also obtain the means of protecting, defending, helping, and assisting their parents, (c) as well as husbands their wives, and wives their husbands, &c. (d) through all the different vicissitudes and stages; and also against all the various perils and dangers of this life. Where the tradesman may also receive the *article* herein before mentioned, that will bring custom to his shop without soliciting any person's favours whatever: and also give him the greatest increase and success in business; who will also thereby be safely delivered from the danger of *want, poverty, distress, bankruptcy, &c.* While the travellers may also be daily protected and defended from all the perils and dangers to which they may ever be liable to meet with in their journeys at any time whatsoever. Where the ladies also may obtain an *inestimable treasure* that will save their lives, and preserve them when in the greatest danger, as herein before mentioned, and give unto them prosperity, pleasure, happiness, and felicity, both in this world, and also in that which is to come. Here the scholar or student may also be conducted step by step, even from the lowest to the highest branches of learning ever known or practised by any person whatsoever, since the creation of the world. Here the lover may also receive, have, and most fully enjoy the means of obtaining the whole and sole object of their love and affection, at any time whatsoever; together with an *article* that will give them a good, faithful, honest, loving, kind, virtuous, and affectionate partner for life, with happiness and felicity after marriage, and also how to daily receive, have, and most fully enjoy, increase, and augment the most sincere love, and pure affection of those unto whom they have heretofore given their hearts, as herein before mentioned. Here the farmer may also be taught how to procure the greatest produce of the fruits of the earth, by bringing down the blessings of heaven upon the same; (e) and also how to *obtain riches*

(a) Phil. iv 13. (b) Prov. xxii. 6. Psalm xxxiv. 11. 14. Prov. xvii: 6. xxxi. 28. (c) Eph. vi. 1. Col. iii. 20. (d) I Cor. vii. 2. 4. 10. 11. 16. 32. Eph. v. 22. 23. Col. iii. 18. 25. I. Peter iii. 1. (e) I Sam. ii.

and wealth by our art of making one single grain of corn or wheat produce more than half a bushel of the same grain in one year. The price of this article is only *one guinea*—where they, together with the publican, the wholesale brewer, and any private family may have *our incomparable art of brewing*, which will teach, and shew them how to keep the best ale in the town, at the least expence, which soon saves its price; together, with the art of making fourteen gallons of good ale from one bushel of malt. (proved) Price only *one guinea*. Where may also be had, the best method of restoring sour ale to its former state of perfection. (proved) Price *one guinea* each; see *my Cabinet of Wealth*, page 14.

Where the grazier may also obtain an *article* that will most fully prevent the loss of cattle both great and small, by the use of THE CATTLE PRESERVER: which is an inestimable treasure for all farmers and graziers, which will keep and preserve all their cattle both great and small. This most valuable article, we have daily on sale, which ought to be kept and daily used by every grazier, dealer, &c. (who wish to have, and enjoy prosperity and success with their cattle) in order to save them from diseases, and also from an unnatural death; for how many have there been ruined by the loss of their cattle?—While others have received the great benefit of our *cattle preserver*, which is also daily sold here, price only one guinea; which will always be safely packed up and sent into any part of the united kingdom, on the shortest notice, by return of the coach, when the same is duly paid for without delay. (a)

An eminent grazier who lives in Northamptonshire, nearly fifty miles distance from me, sent me the following letter, dated

“ April, 7th, 1817.

“ Sir,

“ I have been very unfortunate in my live stock. The case is simply this: My ewes have this season brought an unusual number of lambs: but while I was from home, I sustained a considerable loss within this last fifteen months amongst my sheep, as is not paralleled by any of my neighbours. If they all died of one complaint, I should then attribute it to the nature of the soil, or the season, but they die almost every

(a) Psalm civ. 14. Ezek. xxxiv. 17. Psalm l. 10. 11. 12.

way, and some so sudden, that I cannot discover what is the cause thereof, even when I have examined the inside, but that may be from a want of discernment on my part. Now, sir, I request you will, with God's assistance, remove this evil from me, and give me good luck amongst my sheep, and other cattle, and indeed, my business in general; for though I am unfortunate, more particularly among my sheep, which is the most important part of my business, I would include the other sorts of stock, and my business in general, because to remove the evil from one part of the concern, and let it prevail in another, would not profit me; as I daily sustain losses; request you will lose no time, but speedily stop it; I have inclosed the demand for the performance of the above, &c."

Now having received this letter, I found it necessary to perform another miracle, in order to save this flock of sheep, and all his other cattle, both great and small, from all diseases, and an unnatural death; and also, to give him prosperity and success in his business; without having the least communication with them, at the distance of near fifty miles, (which I could have done just as easy at fifty thousand miles distance if required :) and I can also do the same for you on the same terms, whatever you desire to have and enjoy the same benefit; which I sent unto him by return of post, after which I received the following letter, dated

April 28th, 1817.

Dear Sir,

"I received yours in due time, and hope it will have the desired effect, and I have reason so far to believe it will, &c."

These two original post letters are also kept in our office, for the inspection of any grazer, or dealer, &c. who may ever wish or desire to see the same, at any time whatsoever. I believe you would be at a loss to find even any thing of this nature too hard or difficult for me. Don't you call all these miracles? If you can show that the same have been done before, either in this, or in any other kingdom within the memory of the oldest man living, I will then forgive you, for since then, I have received another letter from the same grazer, dated May 13th, 1817, wherein he says: "That his Lamen, &c. fully answers the purpose, which you may also inspect at our office."

OUR CELESTIAL HOSPITAL OPENED

For the benefit of the Public in general,

Where the sick and the diseased are healed and restored to their former good state of health, and have their pains removed, when their danger is great, their hopes but small, and their recovery becomes doubtful; thus adding the greatest virtue and power to all their *medicines*, by bringing the *angelic ministers of heaven* into their service, and making the great *Creator of the universe* their principal physician, by the use, power, force, and virtue of our *Holy Consecrated Lamens* hereinbefore mentioned: even at that most *awful period*, when all *dissimulation would be in vain*, when all hopes of life and recovery from sickness are lost; and when the best medicines in the world (being administered alone,) would not be of the least use, or service to the patient whatsoever; which will be hereinafter explained, and proved to your full and entire satisfaction.

“*Health* is the *soul* that animates all the pleasures of life, and without it, a man starves at the best of tables, is poor and wretched in the midst of the greatest treasures; without health, *youth* loses all its vigour, beauty all its charms, *music* is grating to the ear, *conversation* disagreeable, *palaces* are prisons, *riches* useless, *honours* and *attendants* cumbersome, and *crowns* themselves are a burden.”

Thus having made great improvements in the regular course of our practice; by which means we have restored those to health of body who had baffled the faculty and first medical skill both in London and Cheltenham; we shall, therefore, continue to heal the sick and diseased as usual, and make up, prepare, and send into every part of this kingdom the best medicines, and never-failing remedies, for all kinds of agues, fevers, dropsies, coughs, asthmas, liver complaints, worms, gravel, consumptions, all nervous afflictions, hysteric, and other fits, and also, for every curable disease incident to the human body. (*Observe, that whenever you shall find the words we, or our, used in any part of this book, it signifies, myself acting and doing all my business, by the aid, help, and assistance, and in conjunction with, the angelic ministers of heaven, who doth all my work, in all my various departments, as is hereinbefore mentioned.*)

As our laborious and most serious attention will always be given unto all our patients, for the purpose of saving them from all the horrors of an untimely grave, and as I shall always make it my principal study to merit their attention and support, as *my Celestial Practice of Physic* hath always been crowned with the greatest success for these last twenty years, both in town and country, by such valuable remedies as cannot be procured in any other part of this kingdom; which by virtue of the same, we have frequently performed great cures, at more than *one hundred miles distance*, without ever seeing the patient, (as I shall hereinafter prove :) when and where the dangers have been great, and the hopes but small; which I trust, will always entitle me to that confidence, my continual and unwearied labours for your relief and benefit, (*in those awful moments, when all dissimulation would be in vain*) may justly merit. The afflicted are also requested to favour me, either with a personal, or literal application; stating their particular cases, and send their morning urine, *as the physician can never be too well informed of the state and condition of his patients, at any time whatsoever.* *Terms for Water Casting, One Shilling.*

I do also particularly examine the various diseases of my patients, by the several aspects and positions of the *angelic ministers of heaven* at the time of application; which will always show what part of the body is afflicted, the true cause, and nature of the disease, whether chronic, or acute; and also, whether the sick person will die or recover, &c. with the true and proper nature of the medicine that ought to be administered and given in each particular disease; the natural constitution of the patient, &c. the whole being founded on the holy Scriptures, religion, reason, philosophy, divinity, mathematics, many years experience, daily study, and constant practice: (*see my Celestial Physician; and also, my complete Herbal and Family Physician, pages, 162, 344, 345, 346, 347, 365, 378,*) for by a long and laborious application to the study of *second causes*, which are the spiritual occult, or hidden operations of *nature* in all her works, by a contemplation of the human structure, *with the principles of life and death*, by a most minute investigation of the ancient and modern practice of physick, of *hereditary, accidental, and acquired diseases*, and by my many laborious studies in *divinity, astronomy, physick, philosophy, mathematics*, and in the *occult sciences*, I have

been most fully enabled to apply to the angelic ministers of Heaven, by whom our bodies are preserved and governed; for such proper directions and instructions, as *Abiathar* the priest, was of old enabled to do by the stars of the *Ephod*, (a) even at any distance whatsoever, if I never see the patient at all, for, by knowing the cause of the disease, the cure is more than half perfected; for thus, by a right knowledge of *times* and *seasons*, of *causes* and *effects*, the sick have been healed, when least expected. "For no man," says *Galen*, "can reasonably deny, but that the natural ground of medicine and disease depend much upon astral influx, and elementary impression; and hence it is, that by the nativity or decumbiture of the patient, we are fully enabled to discern both the cause and conclusion of the disease, and by considering the quality of the principal aspects in airy, watery, earthy, and fiery signs; all doubts and difficulties are removed; a plain and obvious mode of treatment presents itself to our view, and furnishes a striking proof of the wise oeconomy of the Supreme Being, in governing this inferior world, by the influence and energy of the superior bodies, whose very minutiae as well as more magnificent phenomena, are invariably obedient to a regular and unerring law." Thus, another medical gentleman, when speaking of the *signs of death*, most fully informs us, in his *Semeiotica Uranica*, (now in my possession,) page 125, by scientific terms: "That if in the decumbiture of the patient, the lord of the eighth be in the mid-heaven, and there afflict the lord of the ascendant, the physician will, by a shrewd mistake, instead of curing, go near to kill." Thus it is a most grievous calamity, which actually deprives a many thousands of our fellow mortals of their most precious lives, because all these divine, unerring, and never failing rules, which are founded on the holy Scriptures, (and well supported by truth and constant experience) are not more generally known and practised; for if you despise or are ashamed of heaven, or will refuse the help and assistance of the powers of heaven, why, certainly you can never be so mad or insane as to ever expect to go there; however, from this cause alone, I am certain that more than half of the number of our fellow mortals might frequently be saved and duly preserved; from all the horrors of an untimely grave, for a conjunction between the lord of the eighth, and the lord of the ascendant, is "as mortal a sign as the

Heavens can show;" while, on the contrary, the *benevolent* being located in the first, fourth, sixth, and tenth of the *decumbiture*, doth fully inform us, that not only our *medicines* will restore the patient to his former good state of *health*; but, also, that the physician will gain much credit *thereby*. By this *divine art*, the most *obstinate and dangerous diseases* have been *eradicated and removed*, and the *health of the patient* restored, even at the distance of some *hundreds of miles*, when all hopes seemed to be *vanished*, and the *recovery of the patient* exceedingly *doubtful*, and when all the best *medicines in the world* (being *adminstered* by themselves alone) would have been of no use *whatever*; (as we shall hereinafter prove to your full *satisfaction*); yet, after all this, the patient has been restored to good *health*; by the great virtue of our *Holy Consecrated Lamens*, (which are fully explained in our *Cabinet of Wealth*;) which being joined to his said *medicines*, then engaged the most *glorious angelic ministers of heaven* in his service; and also, thereby made the great *Creator of the universe* his principal physician, "*for when all human refugees doth forsake us, then will the help of God shine forth.*" Why then will you still remain lingering on a bed of pain and sickness, and under a complication of most dangerous diseases, which may *snuff out the candle of life, before it is half consumed*, and thus hurry you into an untimely grave? Hasten then, and delay not to obtain all these great benefits, which you cannot procure at any other place in this whole kingdom; and send what sum of money you please, on your application by *post office order, or good bills, for medicines, &c.* in your letter, post paid, with the true state of your case, and they shall be sent unto you safely packed up by the return of the coach; as we make up, prepare, and send out *our own medicines* into every part of this kingdom, when the same is duly paid for, without delay; this will also prevent loss of time, and save the trouble and expence of journies, as well as the postage of unnecessary letters of inquiry, &c. for sometimes delays are dangerous in the most desperate cases, when your life is at stake, the danger great, and the hopes small; therefore, we shall not delay to send unto you the *best and most effectual remedies* in our possession, on the shortest notice, at all times whatsoever. "*Did any man ever fight against heaven and prosper?*" Yet, it is a melancholy fact, too well known, that there are too many

exultingly forward to condemn all that which they do not understand, and by thus attempting to baffle the secret operations of nature, the most wonderful works of God, and the strong influence of the planetary system of the *Pleiades, Arcturus, and Orion*, (a) they fully expose the weakness of their own imaginations, while they also insultingly oppose the most glorious host of heaven, (b) "*but all such unhappy, miserable, atrocious, and diabolical characters, will have and receive their full wages in due time; as some have already thus paid so dear for this their folly and wickedness, that they never will be able to do it again.*"

You may also here obtain a most *valuable treasure*, which ought always to be had and kept by *every family* in the kingdom. Price only *one guinea* each.

(a) Job ix. 9, xxxviii. 31. (b) Psalm viii. 3. xix. 1, 2, 3.

OUR GRAND MEDICAL ARCANUM,

Consisting of *four* of our most *valuable and principal medicines*, which will heal and most fully eradicate most of the internal diseases incident to the human body; the whole forming a small complete and regular *family medical chest*, most essentially necessary to be had and kept by every person in the whole kingdom, viz:—

First, our *grand Fever medicine*, which is a most excellent remedy for *fevers* of every description.

Secondly, our *Philosophical Pills*, which is a special remedy for all bilious and liver complaints, for the scurvy, dropsy, gout, king's-evil, all diseases of the head and stomach, bad digestion, and want of appetite, they purge phlegm, &c. and permit no hurtful thing to remain in the body; in short, they cure all the diseases incident to the human body. *Many families have used no other medicine.*

Thirdly, our *Celestial Pills*, which are agreeable to the palate, and pleasant to the taste, cures most of the diseases incident to the human body, and destroys all kinds of worms in the body, cures the venereal disease, stoppage of urine, gravel in the reins and bladder, violent cholics, leprosy, asthmas, and all diseases of the lungs, &c. and completely destroys all crudities which breed worms in the body, opens all obstructions which prevent the circulation of the blood, consumptions; they will also make young ladies strong, vigorous, healthy, and fresh coloured, &c.

Fourthly. Our *Balsam of Life*, which is grateful to the stomach, strengthens and fortifies the heart and liver, and wonderfully preserves the body in health to extreme old age; it cures bad appetites, makes a good digestion, gives a long wind and clear voice, an acute sight, a good colour and complexion, and suffers no offensive thing to remain in the body, as *wind, phlegm, &c.* Cures an offensive breath, in short it promotes good health of body, preservation of spirits vigour of mind, &c. *N. B.* Please to observe, that all these most *valuable medicines* which compose this small Medical Repository, will keep good for any length of time; which is calculated to save many thousands of our fellow

mortals from all the horrors of an untimely grave : Which will always be safely packed up and sent by the return of the coach into any part of England, Ireland, Scotland, and Wales, on the shortest notice without delay, when the same is duly paid for, either by the remittance of good bills, or post office orders.

Here may also be had more than eleven hundred of the different articles, secrets, mysteries, and curiosities of our *Temple of Wisdom*, which we have daily on sale, at various prices. See our *Key to the Wiseman's Crown*, and also our *Cabinet of Wealth, Celestial Physician, &c. &c.* Any part of the above-mentioned *Medical Arcanum*, may be had separate in any quantity, and will be sent unto any person on the most reasonable terms, who may not find it convenient to purchase the whole of the same ; but, remember, that no letter nor parcel will be taken in or received at this office at any time whatsoever, except the same be duly post paid.

Directions how to take these Medicines which compose our Grand Medical Arcanum, viz.

As, first, whenever you perceive any symptoms of a fever of any kind, then take one or two large table spoonsful of the *Fever Medicine* the last thing at night at going to bed, and also at any other time in the night if you find it necessary ; even while those said symptoms have totally disappeared, having first well shaken this bottle.

Secondly, Whenever you are *costive* and find that you require *purgatives*, then take two of our *Philosophical Pills* early in the morning fasting, two or three times a week, according as you may find it necessary ; which perfectly cures all such diseases as are appropriated to the same as aforesaid, omitting the *Celestial Pills* at that time.

Thirdly, Or take two or three of the *Celestial Pills* the last thing at night at going to bed, two or three times a week, as your necessity may require ; which cures all such diseases as are appropriated to the same as aforesaid, omitting the *Philosophical Pills* at that time.

Fourthly, Take half a wine glass of our *Balsam of Life* as often in the course of the day as you may think proper, but if you find it too strong for you in its natural state, then dilute the same with an equal quantity of either *Rue* or

Camomile Tea, which cures all such diseases as are appropriated to the same, as herein before mentioned : But, when your danger is great, your recovery doubtful, your case exceeding difficult, your pain and sickness strong, your state of body and constitution weak, the hopes but small, and there appear to be but little chance to save your life, then, in such a case, I would recommend the use of our *Holy Consecrated Lamens* aforesaid, to be daily used by all or most of your family and friends *on your behalf*; which may deliver you from the brink of the grave, call you back to life, (a) as it was the case with *Hezekiah*, who was only a *mortal man* like you, (b) and thus restore you to your former good state of health, at a time when least expected; which will be hereinafter proved. (c) See my *Key to the Wiseman's Crown*, page 28, No. 577. *Thousands* of our fellow mortals have, for centuries past, fallen *unhappy victims* to those many deficiencies found in the common practice of physic; which never could, nor never will be, able to give us that relief and benefit which we have a right to expect. It is now, therefore, *time* that something better was attempted : And am I the only person in the world that is to do this great work ? Then I will do it, and that most effectually, by *God's help and assistance*; and contradict me that dare at their peril; for I say again, that *thousands* have turned their pale faces to the wall, issuing out their most grievous heavy *sighs, groans, lamentations*, and most *bitter complaints*; being stretched out on their languishing beds of *pain and sickness*, surrounded with weeping friends, and also with all the horrors of an untimely grave; while even now, by a proper use of these our *remedies* aforesaid, all their most sanguine hopes and desires are most fully gratified in this present day and generation, and they are healed of their *sicknesses, diseases, and bodily infirmities*, and restored to their respective families, and also to their former good state of health, by the great power and virtue of this our *unparalleled and unprecedented scientific celestial Practice of Physic*, and our *Grand Medical Arcanum* aforesaid, which is daily made and prepared here, and at no other place in the kingdom.

Therefore, all those *ladies and gentlemen* who are inclined and disposed to exercise their *humanity, benevolence, and charity*, would do well to cause to be circulated a few thousand printed copies of this most useful book,

(a) II Kings xxx. 5, 6, 7, 8, 11.

(b) Isaiah xxxviii. 5, 7, 22.

for the great relief and benefit of both the rich and the poor, both in town and country; and not only throughout the whole and every part of this *kingdom*, but also to daily circulate the same in *foreign climes*, so that all the *nations* under the *sun* might thus thankfully receive the great benefit of our most *wonderful life-giving medicines, Holy Consecrated Lamens, &c.* (which now stands unrivalled in the world), so that all of them may thereby be restored to their former good state of *health, ease, tranquillity, and comfort*, who will not only thereby be most fully enabled to obtain a good *healthy constitution of body, and peace of mind*, which is the greatest blessing we can obtain in this life; but they will also hereby have, and enjoy, an opportunity of spending all their remaining days in various acts of *praise and thanksgiving* for such inestimable *mercies, gifts, and blessings* thus received, and daily enjoyed by them; so that they may also make some provision for that great *happiness and felicity* which is prepared for them in those happy mansions of *bliss and immortality*, "*where the wicked cease from troubling, and the weary are at rest.*" (a)

A certain sick man who lived at the distance of near *two hundred miles* from me, lay so *dangerously ill*, that his life was despaired of, and that not without great cause thereof; during which period, he was visited by a worthy young man, of *Stalbridge, in Dorsetshire*, (for whom I had heretofore done some business) who thus finding his sick friend in that most dangerous and desperate state and condition, he undertook to write to me for my *advice* for this said *sick man*, and on *his behalf*, from whom I received the following *post letter*, which is also kept here in *our office* for the inspection of any *lady or gentleman* who may desire to see the same—

“ February 22d, 1814.

“ *Blessed Sir,*

“ *The inclosed case is a statement of symptoms of my neighbour's infirmity, which is sent for your judgment and advice, accompanied with an order for your first Holy Consecrated Lamens. Its commands you will find by a post office order, of £1. 11s. 6d. whose clinic disease commenced about seven*

weeks since, and was preceded by a weakness, cough, short breath, and sudation; and have since operated by exuberant spitting of a very phlegmatic foul substance, with pains in the head, stomach, back, and sides, the two latter more especially by coughing; I observed, also, the tongue quite foul, of a whitish nature, which changed to blackness, and since yellow; the patient is now able to leave the bed, but not his room; his appetite is bad, and the memory impaired. I omitted cold shivers in the clinic commencement.

“ I remain, yours, sincerely.”

Having received this letter, with one guinea for a *Holy Consecrated Lamen*, and half a guinea more for my advice; making in the whole £1. 11s. 6d.; now to send him a *Lamen* without medicine, would be just as unreasonable and absurd as it would be “ to set a tailor to make a coat without cloth.” For we are informed by the *Holy Scriptures*, that all those means (which are appointed by the Creator of the universe, the great physician and giver of health and life) must be regularly used with *praise and thanksgiving*, for he who could have healed the *blind man* by only a single word or touch, &c.; yet, to show that all proper means must always be used at all times, and not to be rejected on any account whatever, “ he anointed the eyes of the blind man with clay, and also commanded him to wash in the Pool of Siloam.” (a) And for me to have sent this sick man aforesaid, even the very best medicines that could be procured or got in the whole world, if I had sent that without a *Lamen*, &c. while he remains in this his most dangerous and desperate state, it would not have been of the least use to him. I, therefore, without delay, made up a box of medicines, and sent him the same by the return of the coach, together with an *Holy Consecrated Lamen*, &c. after which, I received the following letter, which is likewise kept here in our office for your inspection, at any time whenever you may desire to see the same. (You will also observe, that all these letters came post paid, or otherwise they would have been returned unopened, which is our general rule).

“ March 29, 1814.

“ Blessed Sir,

“ Your letter and medicine arrived safely. I saw your patient last evening, and I have the happiness to inform you, he told me he had been to work, and that he was at church last Sunday. Such is the effects of your remedies under God, &c.

“ I remain, your's, sincerely.”

Now this patient being a christian, and also, who by this his serious attention to my directions, he was thus restored to his former good state of health, though I never saw him, nor even any thing that came from him, thus I performed this miracle for him, at a time when least expected: And I can also do the same for you at any time, whenever you may require such aid, help, and assistance, if you will only attend to such advice and directions as will be then given unto you without delay.

Some time since, my Son lived with a Surgeon at Navenby, which is about 17 miles distant from me, who had the misfortune to be thrown from a horse, on June 7th, 1813, who then pitched on his head, which bled inwardly; the consequence of which, was this, that he was most grievously afflicted by strong and violent fits, which commenced with one fit in two or three days, and then afterwards increased to one, and often two in a day, when he required three stout men to hold him for about two hours at each time; this most grievous and most dreadful intelligence was brought to me by the following letter written by my Son, which is also kept here in our office for your inspection.

“ Navenby, Wednesday, June 16th, 1813.

“ Honoured Father and Mother,

“ Feeling myself a little better this morning, I took this opportunity of writing to you about my late misfortune; the particulars are as follows: On Monday, the 7th of this month, my master told me he had a dining-day that day; and I must keep about home to take the horses, when I took

three down one after the other, and coming up for the third, I saw there was another ready for me, when I went up and took the horse, which I mounted immediately; having rode down the street a little way, I felt very low in my spirits, and also very dizzy, that I fell from the horse; after which, I got up again, and felt myself something better, and after having mounted again, the horse took fright, and gallop'd away as fast as his legs could carry him; I having nothing but a snaffle bridle on, I could not stop him, the faster I tried to hold him, the faster he went. I rode very well while I came to Wellingore mill, where the horse threw me off, but whereabouts I cannot tell, I pitch'd upon my head, having no hat on, which made me quite insensible; it is supposed that I fell in a fit; some man came up and stopped the horse, and took me up, and gave me the horse, when I led him back; but what I was doing or where I was going, I could not tell; a neighbour came to meet me, but I did not know him; he asked me some questions, but I answered him in a state of insensibility; he took me to my master's, who told him to take me to my uncle's house, and he would come to me there himself; he accordingly came, and took three parts of a basin of blood away from me. This happened about two o'clock in the afternoon; and I was not sensible any more while five o'clock the same afternoon; there is not any wound on my head now to signify, it would have been better if there was. I have had six fits since.

“ I remain, your dutiful Son,

“ J. PARKINS.”

Some people may call this an accident, &c. but I say, that there is no such thing as mere chance in existence, for there is nothing happens here in this world without the *preordination* and *divine will of Providence*,” as a *sparrow cannot fall to the ground without divine permission, and also, that the hairs of our head are all numbered.* (a) But if we only read, and just take a single view of the heavens at that most fatal period, we shall find that his *principal significator of life* in his nativity, was located in the *house of death*, making at the same time, a most fatal opposition with the *malific planet*

Mars, from *fixed signs*, in conjunction with *cauda draconis*, so that his danger was so exceeding great, his case so difficult, bidding defiance to all the powers of medicines, and the hopes so small, so that to cure him, and restore him to health of body, *must be a miracle indeed*; however, I got him home as soon as I could, and whenever his *fits* came, we all expected that the same would end in death; this was the general opinion of every person who saw him in that most dreadful state and condition. I gave him but very little medicine, well knowing, that the best medicines in the world would have been but of very little service unto him in this case, so that we all looked upon him as a *dead man*, without the least hopes of recovery whatsoever, and seeing that his affliction lay so much in his head, he was not able to use any of our *Holy Consecrated Lamens* himself, that was impossible, so that we were all at a loss what to do, or what course to take in this great extremity, for I really dreaded the return of every day, which always brought such new and most dreadful and tremendous horrors to my view, which made me completely miserable indeed, having only *one son*; when both myself, and all the people about me, most fully expected to see him a corpse every day, his agonies were so exceeding great, and being thus daily deprived of his reason, that I fully expected that some of us would be either hurt or lamed by him, seeing that at those dreadful periods, he was quite *mad and insane* for nearly one hour after each *fit*, and would then knock any person down he could reach, and would also, have *torn his own flesh* from his hands and fingers, if he had not been held down by the superior strength and force of our assistants; but in the midst of all these heavy afflictions, which are much easier conceived than expressed, I considered that I would make one of our *Holy Consecrated Lamens*, and use the same myself, and on his behalf; this I did without any further delay, well knowing, that "*when all human refuges doth forsake us, then will the help of God shine forth*;" and this cured him, and restored him to his former good state of health in less than three months, when we least expected it, for which we are truly thankful; and this communication, I now give unto the world, for the benefit of all those who may be now labouring under *afflictions* of any kind whatsoever; thus showing them how to obtain help in the time of need, and if you will now, after this notice, still continue to throw away your most precious lives, and still daily give

yourselves up as *victims to pride, ignorance and folly*, (as it is fully explained in my *Celestial Physician*,) remember, I have done my duty, it is not my fault. I suppose this to be as *great a miracle* as ever I performed, at any time whatsoever, for him whom we dared not trust to walk two hundred yards without a *guard*, can now go any where safe by himself, as he has travelled *some thousands of miles* by himself, since that *unhappy period* hereinbefore mentioned.

We also read, and are informed by the *Holy Scriptures*, that there are *diseases* caused by the possession of evil, or unclean spirits, (a) from whence cometh also, *diseases* by *witchcraft*, which have often terminated in death? (b). Now it is the grand policy of the devil, to make as many believe as he can, that there is no such thing now at this time in existence, in order that he may, by this means, thus *afflict and kill them*, as it were without their knowledge, and by their own consent, and a many are foolish and ignorant enough to believe it; but common experience and continual practice, hath now most fully convinced us to the contrary. Why should not there be the same *evils, afflictions, and diseases* now, as there formerly were? Is there not the same *devil*, and the same *powers of darkness* now, as there always was in times past? I believe that it will continue in this state, even to the *end of the world*; let heathens say, and do what they please; for do not they say every day in the *Church of England*: "*As it was in the beginning is now, and ever shall be, world without end. Amen?*"

I have had a great number of *cases of witchcraft* in my hands since I have been in business, and we have an *Holy Consecrated Lamen* to cure the same; (see the *ninth Lamen, &c.* in my *Cabinet of Wealth*, page 8) and sometimes these devils in human shape, have even come to my house both by day and night, in order to fight me, power against power, art against art, and life against life, but I always obtained the victory; because the *army of heaven*, who doth all my work, was always stronger than the *powers of darkness*, so that I now think no more of taking a case of *witchcraft*, or possession of evil spirits into my hands, than I do of any common disease whatsoever. Now, in the West Indies, they are called the *Obee*, which is just the same thing under another name. I lately cured a West India Captain, who

(a) Matt. xii. 43, 45.

Luke ix. 42. xi. 24, 26.

Mark i. 23,

26, v. 2, 8, vii. 25.

(b) I Sam. xv. 23.

II Chron. xxxiii. 6.

Gal. v. 20.

II Kings ix. 22.

Nahm iii. 4.

was so much afflicted by them, that all the medicine he took before that period, was not of the least use to him, neither in town nor country, which cost him a many pounds in vain, and he was also so sensible of this affliction, and the true cause of the same, that he was glad to give me *five guineas* for that alone; for by my *art and power*, I can reach into the *West Indies*; and also, all over the world, with as much ease as I can reach the other end of the room in which I now sit; but if I was to attempt to give you a full account of all the different cases of this nature, which have passed through my hands at different periods, I suppose it would make a large volume of itself: for on the 6th day of January, 1816; a poor woman, whose name is Mary Rowston, of the Parish of Ludborough, near Louth, Lincolnshire, being most grievously afflicted by *witchcraft* for some time, and having also spent all her money in searching for remedies to no purpose, she applied to the parish officers and overseers of the poor, who sent unto me, and paid me *one guinea*, to cure her at near fifty miles distance, without ever seeing this woman; and I restored her to her former good state, and safely delivered her from the power of the devil, and the malice of witches or wizards, on the first application; as all the principal inhabitants of that parish can fully prove and testify: “*Don't you also call this a miracle?*” Sometimes whole families will be thus afflicted, their cattle, and all that they have (when not timely prevented), have fallen victims to these *minions of darkness*, which have brought them to their ruin and death; while you now know where to obtain a *never failing remedy* for the same, if you apply to me for that purpose, before it is too late. The first case of witchcraft that ever came to my hands, was as hard and as difficult as any I ever met with, at any time whatsoever, and then I had all my business of that nature to learn, and none to teach me, except the *angelic ministers of heaven*, who regularly taught me all my business throughout every department of the same. A great deal of time and trouble attended this desperate case at that period, which I could have done so easy in a very little time, if I had the same case in my hands now at this time. This man was a *farmer*, (who lived at the distance of thirty miles from me at that time) his whole family was most grievously afflicted, his cattle was dying, his house was much molested by nocturnal disturbances, his sister was very ill, he could get no butter, the cream was like rotten eggs: in short, he

expected nothing but immediate and complete ruin and destruction, which caused this *unfortunate* man to cry before me like a child; I thought all these things very strange at that time, but now they are become so familiar with me, that I think nothing of them; he first came into all this trouble, by only giving some *old women* some *vegetables* out of his garden, and he could not spare them any more. Now, observe, that it was not the *old women* that could ever hurt or injure him or his family, it was that *infernal power*, which they had obtained from the *devil* and the *powers of darkness*, which he expected would have ruined him, and *destroy* all that he had; but in order to give you a proper *specimen* of this case, I shall now call your attention to the true copy of the following *post letter*, which is also kept here in our *office*, for the inspection of any lady or gentleman who may desire to see the same:

“ March 13, 1798.

“ Sir,

“ I received your letter, and I am sorry you should think that we have not done according to your directions, for I am certain we have done as near as we possibly could in every thing as you ordered; and, according to your last orders, the first thing we did was the cream, and after my sister was gone to bed, the house was much disturbed, for my sister could hear her chair to rock about as if somebody had been in it in great agony, and there was a great disturbance in my sister's chamber at the same time, and the witch was upon my sister's bed, and afflicted her much. The next night my sister tried the same experiment by her own urine, and as soon as the dish was consumed, there appeared in the cloth three things like unto three images, and two of them stood very near each other, and the other stood at the back of the other two, which was much the largest; and one of the two fell very quick. And they have tried the same by a brother's urine, when there appeared the shape of a coffin as soon as the dish was burnt, and there was also a very mournful cry heard in the hubs, like to the cry of two rats, and as for the cream it was very good, and they got the butter twice, the first time with ease; the next time with a great deal of trouble, for the cream soon became very bad: and on March 11th we tried the cow's urine, and

another dismal cry was heard in the hub as above mentioned, and she is very deep upon the cows at this time. Thanks be to God, I have now the pleasure of informing you that all your patients are better; Sir, I hope you have it in your power to do something more for us, as we are in but a very middling situation at this time, for we are very much troubled at both houses, and we are in fear there is nothing the matter with the witches at present; Sir, I wish you would be so kind as to give us your opinion of these scenes and cries above mentioned. So no more at present

“ From your humble Servant.”

Observe, here was two houses disturbed, and two families afflicted, with their cattle, by these minions of darkness in the same parish; and as hard and as difficult as I found this most desperate case in those days, I should now think the same case but very small and trifling, were it to be brought to my hands now at this time. I have had so much experience therein since that period, that I do not know who could believe half of these most wonderful and most astonishing relations I could now give unto you on that most alarming subject, without the same was duly supported by the testimony and evidence of post letters, which no man can ever contradict or confute at any time whatsoever.

But in respect to all the various miracles I ever performed, and also of all my works and operations, which were also done by me at any time or in any place whatsoever, I wish to give all the great praise, honour, and glory of the same, unto HIM alone who hath given unto me certain knowledge of the things that are, viz. To know how the world was made; to defend kingdoms, states, and private persons; to discover the secret counsels of men; to overcome enemies; to redeem captives; to increase riches, prevent poverty, distress, and all unhappy marriages; to apprehend all thieves, robbers, and swindlers of every description; to punish the guilty, and protect and defend the innocent of both sexes; to procure the favour of men; to expel diseases; to preserve health; to prolong life; to renew youth; to foretel future events; to see and know things that are done

the elements, the beginning, ending, and midst of the times; the alterations and turning of the sun; the revolution of the planets; the nature, office, order, virtue, power, and dignity of angels and just spirits made perfect, archangels, cherubims, seraphims, thrones, and dominions, principalities, and powers; the change of seasons; the circuit of years; the position of stars; the structure and formation of the human body, both male and female; the principals of life and death; the nature of living creatures, the fury of wild beasts; the violence of winds; the nature and progress of the most glorious army of heaven; the nature and violence of that which is called *fire balls*, which is produced by thunder and lightning, which, by some is called the *artillery of heaven*; the reasonings of men; the diversity of plants and the virtue of roots, and all such things that are either past, present, or to come, whether secret or manifest.

Them I know, which are not only mentioned in my Cabinet of Wealth, Key to the Wiseman's Crown, Celestial Physician, the Oracle of Heaven, my Complete Herbal and Family Physician, my Young Man's best Companion, and my Universal Fortune Teller; but also in all my other books in M. S. and *advertisements*, which are daily sold here at various prices, together with eleven hundred different articles, secrets, mysteries, and curiosities of our Temple of Wisdom: The whole being founded on the Holy Scriptures, religion, reason, philosophy, divinity, mathematics, much experience, daily study, and constant practice; deduced from the various positions of the heavens, and the most wonderful practice of the ancient and modern English, Spanish, French, Italian, German, Persian, Arabian, Chaldean, Latin, Greek, Hebrew, and Egyptian doctors, prophets, seers, wisemen, astronomers, astrologians, physicians, poets, divines, primitive Christians, and philosophers, throughout all the various ages of the world.

Therefore, come and hasten unto me without delay to receive all these great benefits, and lose no more time, for all your various orders will be executed here on the shortest notice, when the same is duly paid for, and will also be regularly sent into any part of England, Ireland, Scotland, or Wales, at any time whatsoever. Dr. Parkins will also wait on you at your own houses, in any part of England, &c. if you have no objection to first send and remit unto him such *additional travelling expences*, &c. as will be necessarily required for the same, whether such expenses be sent by any indi-

vidual, or by any party subscription, at any time whatsoever. See my *Cabinet of Wealth*, page 11, and also my *Key to the Wiseman's Crown*, page 63. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. viii. 18, 19, 20, 21. xiii. 20.



THE END.

Any lady or gentleman may also be favoured, with
curious and interesting Work, which is prepared and
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the *celestial regions*, leading the way to know all thing *past*,
present, and *to come*; *resolving all manner of questions* by
the *angelic ministers of heaven*, *foretelling and predicting all*
future events and contingencies whatsoever; both by the use
of a *common slate and pencil*, and also by a *consecrated*
chrysal, shewing how their *closets* may be thus converted
into a kind of *PARADISE, or HEAVEN BELOW*; together
with all the various *theological and magical ceremonies, se-*
crets, and mysteries, with *ENOCH'S DEVOTIONS*, thereunto
belonging; the whole containing the *highest branches of*
learning ever known or practised since the creation of the
world; *shewing how to obtain health, prosperity, pleasure,*

... and felicity, both in this world and also in that
to come; and also how to obtain a union and com-
munion with the angelic ministers of heaven at any time.
The whole made plain and easy for the meanest capacity.

BY DR. PARKINS.

“Prepare to meet thy God, seek good and not evil, that ye may
live, and so the Lord the God of hosts shall be with you.” AMOS. iv.
2. v. 14.

“For the angels minister unto them alone who shall be heirs of
salvation.” HEB. i. 13, 14, who daily keep their charge over them,
and also “Encamp round about them that fear Him, and delivereth
them.” PSALM xci. 11. xxxiv. 7. MATT. xviii. 10. LUKE xv. 10.
MATT. xviii. 20, 21. MARK ix. 29. LUKE x. 20.

N. B. Six Weeks must always be allowed for the execu-
tion of this said order, from the time that the same is first
received at our office aforesaid.

If you think — Read —

Ch. v. - v. - v.
1 Corinthians I. 27. 28
- W -