

Frontispiece



A
KEY TO PHYSIC
AND THE
OCCULT SCIENCES.

OPENING TO MENTAL VIEW,

The **SYSTEM** and **ORDER** of the Interior and Exterior **HEAVENS**;

The **ANALOGY** betwixt **ANGELS** and the **SPIRITS** of **MEN**;

AND THE

SYMPATHY between **CELESTIAL** and **TERRESTRIAL BODIES.**

FROM WHENCE IS DEDUCED,

An obvious Discrimination of Future Events, in the Motions and Positions of the Luminaries, Planets, and Stars; the universal Spirit and Economy of Nature in the Production of all Things; the principles of ethereal and atmospherical Influx, in constituting the proper Recipient of Life; the active and passive Tinctures requisite in the Generation of Men and Brutes; the Properties of Vegetable, Mineral, and **ANIMAL MAGNETISM**: the fundamental Causes and Qualities, visible or occult, of all **DISEASES**, both of Mind and Body; and the simple Modes prescribed by **NATURE** for their Prevention and Cure.

TO WHICH ARE ADDED,

LUNAR TABLES, calculated from Sidereal Motion; exhibiting, upon the most simple yet unerring Construction, the actual Moment of the **CRISIS** of every **DISEASE**, and the consequent Termination thereof, whether for **LIFE** or **DEATH**.

THE WHOLE FORMING

An interesting Supplement to **CULPEPER'S FAMILY PHYSICIAN**, and Display of the **OCCULT SCIENCES**. Published for the good of all who search after Truth and Wisdom; to preserve to all the Blessings of Health and Life; and to give to all the Knowledge of Primitive Physic, and the Art of Healing.

By **E. SIBLY, M.D. F.R.H.S.**

The **FIFTH EDITION**. Illustrated with elegant **COPPER PLATES**.

LONDON:

Printed by W. Lewis, St. John's Square;

FOR **G. JONES, (LATE WILKES,)** N^o 17, **AVE-MARIA LANE, St. PAUL'S.**

1814.

DEDICATION,

TO THE NUMEROUS

SUBSCRIBERS TO MY FORMER WORKS.

THE Liberality, Attention, and Confidence, I have received from YOU, demand the earliest fulfilment of my Promise, in publishing the following Sheets. Not conscious of having deviated from the line of REASON or of TRUTH, not challenged by Critics, nor accused by the Faculty, of leading you astray, I feel more than common Gratification in submitting myself once more to your Patronage; and no longer than I can render myself useful to SOCIETY, and worthy of YOUR Protection, do I wish to retain the Power of subscribing myself

Your much-honoured Brother,

Friend, and Servant,

A

KEY TO PHYSIC

AND THE

OCCULT SCIENCES.

WISDOM is the light of Reason, and the bond of Peace. It assimilates Man to God, and elevates his mind above unworthy pursuits. It is the principal excellence which distinguishes him from brutes, and the chief ornament that dignifies his character. Whatever is founded in Wisdom's laws, defies the mouldering hand of time, and ranks with immortality. Hence it is that a thirst after knowledge is natural to man; and, if the cares and follies of this world could be estranged from his concerns, his desire of information would be inseparable from his existence. Ignorance and superstition may be considered as the curse of God, which chains its votaries to unworthy objects; whilst, on the contrary, wisdom and understanding provide us with wings, whereby to soar above the earth; to contemplate the works of creation—to discern the mysteries of divinity, and converse with angels.

The beautiful description given by Solomon of his acquirements in wisdom, is highly deserving the attention of all men; but particularly of those who profess the science of physic, and the cure of souls. *I prayed, says Solomon, and understanding was given me; I called upon God, and the spirit of wisdom came to me. All good things came with her, and innumerable riches in her hand, Wisd. vii. 7, 11.*

What greater reward could any one desire? And though the intellectual faculties of all men are not alike strong and apt for occult speculations; yet it is manifest

that all persons are capable of deriving great improvements from reading; and, that it is not so much the want of natural ability, as of industry and application, that so many men disgrace the image of the Deity, and degrade the venerable professions of Divinity, Physic, and Law.

It rarely happens that the want of intellect, or natural endowments of the mind, are the rocks on which men split in their professional character. Indocile and unapt indeed must that man be, whom education, experience, observation, reading, or enquiry, will not set generally right in his progress through life. Yet, without industry, and an anxious desire of knowledge and improvement, neither education, nor all the advantages of natural ability, can save us from the wreck of error, or the disgrace of ignorance. Obstinate men, though of the first capacity in the world, are a forlorn hope, and often irrecoverably lost, by unadvisedly pursuing the phantom of their own brain; whilst, others, enriched by dignity of sense, and qualified by depth of understanding to form the brightest characters amongst society, surrender up their talents for discernment and enquiry, and content themselves with taking upon trust whatever they see or hear; particularly in the practice of physic, in the law, and in the church. The mischiefs attendant on this general conduct of mankind, are great and many; for by thus implicitly subscribing to the vague notions, and false doctrines, of others; by shutting their eyes against the light of reason and enquiry, and refusing to receive the conviction of their own senses, they transfer error from one generation to another, until the unlettered multitude, dazzled by the splendid ignorance of the learned few, become disciples to their mistakes, and make error and enthusiasm an hereditary disease.

Hence, then, we see the necessity of consulting our own reason, and employing our own understanding, in the discrimination of all our temporal and eternal affairs; and of acting and judging for ourselves on all occasions which immediately regard our health, our happiness, or our life; and under all those afflictions and misfortunes wherewith we struggle in this world, in our passage to a better; to one more glorious and permanent; the ultimate end and reward of all our labours! Our senses, on these occasions, are ever ready to support our endeavours, and perform their office; and it is unquestionably the duty of all men to exercise, to improve, and employ them. Yet it is astonishing in general to see how distrustful we are of those very faculties Nature has given us for our guide, and how fondly we submit to the opinions of others, whose nerves cannot feel for us, and whose judgment is often founded upon erroneous principles, and sometimes on no principles at all. This, however, is a conduct by no means fitted to the dignity and office assigned to man; who being placed at the head of all God's works upon earth,
walking

walking in his image, and exercising dominion over his creatures, is bound to improve that intellect of reason and understanding, whereby he is to govern and direct them, according to the dictates of truth, of justice, and of mercy. For this purpose he ought, like Solomon, to study the occult properties and qualities of all things: "from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall;" with whatever relates to a proper knowledge of himself, "and of beasts, and of fowls, and of creeping things, and of fishes"—not to worship the sun, nor the moon, nor the stars, nor any of the host of heaven; but to consider, to admire, and to investigate their characters, fixed by the hand of God for signs and for seasons, and for days and years. They, in fact, contain no more than what every man ought to be acquainted with, to the best of his abilities; because they lead to a comprehensive idea of those occult causes and effects, which act the most, though they are the least seen; and whereby the human understanding is enlightened and improved, and the mind enriched with those divine precepts, which lead to a manifestation of that FIRST and omnipotent CAUSE to whose power all second causes are subservient, and operate but as the agents of his Will; and under whose provident care and sufferance we see, feel, move, speak, and have our being! The ten thousand blessings which result from this study, are found in our enquiries after truth, and the mysteries which surround us; of the astonishing sympathy and antipathy betwixt heavenly and earthly substances; of the wonderful harmony and construction of the celestial bodies; of the nature and qualities of our own existence, and the propagation of our species; of the occult properties implanted in all created beings; and the end for which they are and were created!

To such enquiries all men are alike competent, and may boast the same pretensions, unless obstinacy or indolence is substituted to prevent them. There is certainly implanted in the human mind, a power which perceives truth, and commands belief, in all the occult properties of nature, not by the force of argument, nor learning, nor science; but by an instantaneous, instinctive, and irresistible, impulse, derived neither from education nor from habit, but from the peculiar gift of Providence, acting independently of our will, whenever these objects are presented, bearing evidence of their reality, even when the pride of our external deportment, and our very words, affect to deny them. This is an intellectual sensation, which I will venture to affirm, is felt more or less by all mankind; and I know the hearts of all my readers, if not their tongues, will admit the fact. It is therefore evident that the humble cottager, the classical curate, the regular physician, and the village doctor, stand on the same level in this respect. The study of Nature's laws, of the occult properties in medicine, and in the frame and temperature of our bodies, is no less

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less simple, than important to our welfare; and without knowing these, we know nothing that can place us beyond the sagacity of the brute creation. We can neither foresee danger, nor shun it when it is near—we are subject to misguided treatment, and mistake, in our medical applications, and advice—we receive intuitive signs and tokens of misfortune or advantage, without knowing how to benefit by the admonition.—In short, without this study, our enquiries are vain—our perceptions are clouded—our views limited, and all our pursuits are vanity, vexation, and disappointment. The weakness of our reason, and the avocations arising from the infirmities and necessities of our situations, require the most powerful instructions, and the clearest perceptions of heavenly and earthly things, for the preservation of our souls and bodies, and for the illumination of our minds; advantages that can in no wise be more completely obtained than by an intimate acquaintance with the Occult Sciences, or, in other words, by a contemplation

OF GOD.

THOUGH God has given us no innate ideas of himself, yet having furnished us with those faculties our minds are endowed with, he hath not left himself without a witness; since we have sense, perception, and reason, and cannot want a clear proof of him, as long as we carry any thought of ourselves about us. To show, therefore, that we are capable of knowing, that is, being certain, that there is a God; and how we may come by this certainty, I think we need go no farther than ourselves, and that undoubted knowledge we have of our own existence. I think it is beyond question, that man has a clear perception of his own being: he knows certainly that he exists, and that he is something. In the next place, man knows, by an intuitive certainty, that bare nothing can no more produce any real being, than it can be equal to two right angles. If, therefore, we know there is some real being, it is an evident demonstration, that from eternity there has been something; since what was not from eternity had a beginning; and what had a beginning must be produced by something else. Next it is evident, that what has its being from another must also have all that which is in and belongs to its being from another too; all the powers it has must be owing to, and received from, the same source. This eternal source of all being, must be also the source and original of all power; and so this eternal being must be also the most powerful.

Again, man finds in himself perception and knowledge: we are certain then that there is not only some being, but some knowing intelligent being, in the world. There was a time when there was no knowing being, or else there has been a know-
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