

THE GOLDEN SECRET!

THE records of the day abound with recitals of crime springing from perversions of the nuptial tie and relations of the sexes. A writer recently said, that in relation to the social mystery, the unwonted number of women who are now on trial for hideous crimes in this country, and the frequency of such cases both in England and in the United States during the last year or so, show a mysterious freak in the epidemic of sin. The great criminals of the age seem to be no longer hardened and hirsute ruffians, inflamed by passion, greed, or malignant enmity, but women; and not only women, but women often of hitherto unsuspected reputation, comely and sometimes beautiful in person, refined in manners, endowed with education, and moving in respectable and even aristocratic circles of society. No one who read the details of the late trial of Mrs. Fair in San Francisco, for the shooting of Judge Crittenden, could doubt the brilliancy of her mind or the wide range of her attainments; correspondents grew ecstatic over her beauty, and her eloquence more than once thrilled the court in whose dock she stood with the stigma of scarcely-doubted crime upon her. Mrs. Fair is no common woman — neither is Mrs. Wharton, who was charged before a Baltimore court with having poisoned husbands and friends indiscriminately; the latter was accustomed to excellent society, in which she is said to have moved with grace and influence, while her devoted daughter won the admiration of all who saw her in court. Quickly succeeding these cases, we are confronted with the arraignment of Mrs. Sherman, in Connecticut, for poisoning her husband with arsenic, with the appearance of the dead man's young son upon the stand as a witness for the prosecution; with the trial of Fanny Hyde, in Brooklyn, for killing her former employer, Watson; and with the discovery of a wholesale poisoning case in Leesburg, Virginia, where a Mrs. Lloyd is charged with having made way with her entire family — Mrs. Lloyd being described by the ubiquitous reporter as "a lady of prepossessing appearance," calmly denying the not very soft impeachment against her.

Simultaneously with this flood of feminine ferocity here, the cases of Lady Mordaunt, Lady Twiss, Mrs. Carrington and Mrs. Goodrich reach us from England, and serve to confound all our philosophy with their proof of a mysterious screw loose somewhere in the social fabric. Why has crime changed its instrument, and taking the pistol, the dagger and the poison bottle from the knotty hands of the bearded villain, placed them between the delicate blue-veined fingers, diamond-studded and velvet-skinned? What impatience at the restraints of domestic ties, bitter rebellion against marriage laws, dark temptations of unsatiated passions, fires of revenge and jealousy, extravagance of life, looseness of habits, worse than foolish overfondness for dress, have brought about this holocaust of feminine subjects for the hangman and the prison? Is it the new and startling doctrines that are abroad that have been shunned, then pitied, and are now embraced? Certain it is that the epidemic of crime runs in sexes, as well as times and places; but the present harvest, proceeding possibly from the seed of a few examples, can hardly be accounted for by the ordinary theories of social science.

Now all this and more is true; too many deserted wives and husbands attest it. "Grass widows" abound, and every fourth man has a love relation away from

his own home, and not a few in that very sanctuary, aside from that hallowed by wedding rites. Is it the people's fault? What's the cause of all this trouble and domestic wretchedness? And when found, what's the remedy?

Religionists, casuists, I defy you to answer either question. Like as not you will go the longest way round for the shortest way home, that is, to a true explanation of the evil and its cure. You cannot answer them! Shall I, shall I, in this monograph, brief and to the point, tell why this universal horror reigns where general heaven ought to be? Yes? Well, I will.

Men and women, it will be well to remember, are, of all creatures beneath the sun, at once the purest in soul, and foulest in morals, habits, affections and desires, wherefore the world is crowded with the victims of disease, which diseases, all of them, physical, mental, moral and social, all originate in perverse and morbid states of the affections of the species, one result of which is that but few civilized men inhabit the earth, but who are badly disordered either in morals or body; while a healthy, civilized woman is the very rare exception to a universal rule, for those who, by dint of feathers and paint, look sound, are nevertheless so in appearance only. We should not enjoy our food, could we see it when chewed; nor love, if we were aware of its general accompaniment, *ergo*, clairvoyance is not a happyfying gift.

Women, owing to their false lives, are the victims of ulcerations innumerable, and of her very vital organs, too, and, relying on doctors to cure her, is woefully deceived and troubled, not knowing her own power of self-healing, nor the virtues resident in a steady will, cold water, and sweet herbs, as basil, thoroughwort, parsley, mint, hops and elm bark, which, steeped a day or two in cold water, make not only an excellent curative drink, but when managed to be retained within the vagina (by cloth or otherwise) and the rectum, by injection and retention, for thirty minutes daily *at the same time*, until the membranes separating the organs have time to drink in or absorb the medical properties thereof, will rid any one of the piles or leucorrhœa; give tone to the body, force to the mind and love to the soul. But to do this well it is essential that the patient at the same time both will and wishes the curative result.

Of course this must be combined with proper food, and considerate treatment at others' hands. There is no need of actual positive medication, for *that* kills far more than it cures.

"You have lost your baby, I hear," said one lady to another. "Yes, poor little thing, it was only five months old. We had four doctors, blistered its head and feet, put mustard plasters all over it, gave it nine calomel powders, two boxes of pills, leeches its temples, had it bled, and gave it all kinds of medicine, and yet, after a week's illness, he died, notwithstanding all we did for him."

So with older babies; the best thing is to "throw physic to the dogs, and have none of it."

The method I have described will render fruitful the barren wife: and heal the ulcers of the ailing one, both of whom are what they are, by reason of local poisoning, some sorts of which must be purged away through the soul as well as the body; seeing that the trouble began there, so also must it be gotten rid of from that point *d'appui*.

If a patient is too low to treat his or her own case, then the nurse should never forget this grand rule and law: That health is as "contagious" as disease, a fact that few persons stop to realize. We imbibe vitality from strong and healthy associates beyond a doubt.

A sick-room should have a pleasant aspect. Light is essential. Blinds and curtains may be provided to screen the eyes too weak to bear full day, but what substitute makes up for that blessed sunshine for which life languishes? The walls should be of a cheerful tint; if possible, some sort of an out-door glimpse should be visible from the bed or chair where the invalid lies, if it is but the top of a tree and a bit of sky. Eyes which have been travelling for long, dull days over the pattern of the paper-hangings, till each bud and leaf and quirl is familiar and hateful, brighten with pleasure as the blind is raised. The mind, wearied of the grinding battle of pain and self, finds unconscious refreshment in the new interest. Ah, there is a bird's shadow flitting across the pane! The tree-top sways and trembles with soft rustlings, a white cloud floats dreamily over the blue, and now, oh, delight and wonder, the bird himself comes in sight and perches visibly on the bough, dressing his feathers and quivering forth a few notes of song. All the world, then, is not lying in bed because we are, is not tired of its surroundings, has not the back-ache! What a refreshing thought! And though this glimpse of another life, the fresh, natural life from which we are shut out—that life which has nothing to do with pills and potions, tiptoe-movements, whispers and doctors' boots creaking in the entry—may cause the hot tears to rush suddenly into our eyes, it does us good, and we begin to say with a certain tremulous thrill of hope: "When I go out again, I shall do"—so and so.

Ah, if nurses, if friends knew how irksome, how positively harmful, is the sameness of the sick-room, surely love and skill would devise remedies. If it were only bringing in a blue flower to-day, and a pink one to-morrow; hanging a fresh picture to vary the monotony of the wall, or even an old one in a new place,—something, anything,—it is such infinite relief. Small things and single things suffice. To see many of his surroundings changed at once, confuses an invalid; to have one little novelty at a time to vary the point of observation, stimulates and cheers. Give him that, and you do more and better than if you filled the apartment with fresh objects. It is supposed by many that flowers should be carefully kept away from sick people,—that they exhaust the air or communicate to it some harmful quality. This may, in a degree, be true of such strong, fragrant blossoms as lilacs or garden lilies, but of the more delicately-scented ones no such effect need be apprehended. A well-aired room will never be made close or unwholesome by a nosegay of roses, mignonette or violets, and the subtle cheer which they bring with them is infinitely reviving to weary eyes and depressed spirits.

The simple and easy method of medical treatment I have just set forth, I have proved to be the best ever known or seen practised. Medical science, after thirty years' acquaintance, surgery aside, is a fraud and delusion! The same directions already given, will, if followed, also go far toward—in certain vital respects—restoring the old man to youth again. It will lift up the soul of him who is cast down and in despair by reason of his *impotentia*. [In cases of confirmed virile atony, or total suspension of generative power in either gender, let no one resort to violent stimulants, which only excite and then destroy, but when better, because more potential materials can not be had, prepare a drink thus made,—al-

ways obeying the former directions. Into a two-gallon jug put three handfuls each of chips of slippery elm, bruised pumpkin seeds, eupatorium perfoliatum, boneset, rind of two lemons, two ounces assafras bark, one ounce cloves, three ground nutmegs, two pounds loaf sugar, four ounces carbonate of iron, or a handful of rusty nails, and fill up with cider, — keeping it full for three months as fast as used out. A wine-glass of this, at 8, 12, and 8 again daily, will work greater miracles for almost any sufferer from causes under discussion than by any possibility could be by apothecary drugs of any sort. If the party is very nervous or sleepless, add to it a handful each of Indian hemp, and common hops. This identical remedy strained and put up in fancy bottles, passing under a high-sounding name, is sold by the barrel weekly, in New York, at about \$8.00 per quart! and yet the man I gave it to, whom it cured, and who from its sales rolls in wealth and rides in his carriage, would not even loan me enough to print a small pamphlet. Now I stop his sales, and give the source of his wealth, gratis, to all mankind.

Yet I know this "Dr." sold half the right to his partner for \$45,000 cash, in gold days. Here you have it for less than forty-five cents.

FOOD AND ITS QUALITIES.

For the due preservation and enjoyment of health, much discrimination is necessary in the choice of food, whether animal or vegetable. It may be taken as a general rule that flesh of a full-grown animal is more digestible and nutritive than that of its young. Thus, beef or mutton are of more easy digestion than veal or lamb; but, on the contrary, the flesh of the sucking pig is more wholesome than that of the larger animal. Of all meat, tender wether mutton is by far the most nutritious and digestible; but the fat of mutton, having a tendency to coagulate, it is less easily assimilated in the stomach than the fat of most other animals. Beef is not of so easy digestion, but is equally, if not more nutritive. Beef is difficult of solution in the stomach; and cow beef is not so tender and nourishing as the flesh of the ox. Pork and bacon are a heavy and indigestible food, and fit only for such persons as lead an active or laborious life; and even by them they should be used sparingly, as by their too frequent use, the bowels will be disordered, and eruptions on the skin occasioned. Fish is less nutritive than meat, and therefore is not adapted to form a diet by itself. But it is not so difficult of digestion, and is more quickly converted into chyle. It is also less stimulant than the flesh of animals, and it is said to be better adapted to weak and delicate habits.

But the truth of this position may be well doubted; for as fish is generally allowed to linger and die in order to keep it fresh for the market, from this cause probably is occasioned its disagreement with some stomachs. The usual condiments of high-seasoned sauces render fish of all kinds more difficult of digestion than they would otherwise be; to render it a salutary food, vinegar and salt form the best additions. Of this last mentioned species of food, the cod, turbot, sole, whiting, flounder, and fresh herring, are the most nutritive, and the easiest of digestion; the salmon and the mackerel the most indigestible. Eels are nourishing, but difficult to digest. The turtle, when not injured by the refinements of cookery, is wholesome and nutritious. Oysters, eaten in a raw state, with a slight addition of vinegar and pepper, may be considered strengthening, and not unwholesome; but when stewed, they are highly indigestible, — a quality belonging to the whole tribe of shell-fish. Mussels are of a viscid nature, and on that account they often seriously disorder the bowels. In general, salt

water fish are wholesomer than river fish. Of birds, the woodcock, partridge, grouse, quail, lark, turkey, and the common fowl, are considered the most wholesome and digestible; and the goose, widgeon, teal, and the wild and tame duck, the most difficult of solution, and the most likely to disagree with the stomach. The pheasant is less digestible than the common fowl, and the pigeon furnishes food of a dry and heating nature.

In general, the flesh of birds is lighter, drier, and more easily digested than that of animals; and as the blood produced from it is light and full of spirit, it is favorable to the exercises of the mind. But there is very little nourishment in poultry and most kinds of game in proportion to their bulk. Raw eggs are nutritive and generally laxative; but if they are boiled hard they produce costiveness. To obviate this effect, they should be boiled no longer than necessary (namely, three minutes) to coagulate the greater part of the white, or albumen, without depriving the yolk of its fluidity. Game of all kinds is in general wholesome. The flesh of the leveret, when roasted, is nutritive, and easily digested; and that of the tame rabbit is of similar quality to the flesh of the fowl, and equally digestible. And notwithstanding the common opinion to the contrary, the flesh of the wild rabbit is one of the lightest and most digestible foods in use, — a quality that may be predicated of all wild animals used for food, in preference to those that are cooped or shut up.

My experience establishes that a fish diet is not conducive to intellectuality, and that fine flour is more digestive but less wholesome than Graham.

It will not be till people love, marry, and associate rightly, and, moreover, learn how to correct their own, each other's, and their combined errors; not till it shall be generally understood that sex-health alone is that which brings all other health along with it, to every one of us all, that we shall ever hear the genuine "music of the future," bearing to burdened hearts all the sublime possibilities of an era when science shall prepare the "abolition of misery," and for poverty, war, and ignorance, shall come contentment, plenty and harmony.

"CANST THOU MINISTER TO A MIND DISEASED?" Yes! by teaching that mind the nature and principles of its own immortal powers, and the rules of their growth — not otherwise. For centuries we have known, what the world is just finding out, that all the multiple ills on earth originate in trouble, un-ease of the love, affections, and passions, or amatory sections, of human nature; and that heaven cannot come till Shiloh does — in other words, knowledge positive on the hidden regions of the mighty world called MAN. Hence this partial uplifting of the veil between us and the people of the continents. **MEN FAIL AND DIE THROUGH FEEBLENESS OF WILL!** Women perish from too much passion, none at all, and absolute, cruel love-starvation. Christian mankind are far more familiar with destroying, than with building up the Fabric of Human Happiness.

All over India sweetmeats are consumed as a substantial article of food. A native, when travelling, seldom eats anything else; and between the two great meals, at all times, he whiles away the long noon of the Indian summer day by sucking lollipops or candy between the whiffs of his hookah. When a Hindoo wants to be very dissipated he simply eats candy enough to make him sick.

That's why passionatism prevails to such an extent among all people of warm climates, and why all great sugar-eaters are great sensualists — as the Negroes and French. It is because sugar and albumen supply the waste of the sex-sys-

tem; and especially, when nuts, raisins, fruits, coffee, green teas, and chocolates, are freely used, keep that system in activity to very late periods of life. Yet, indulged in to excess, these very foods beget chronic inflammations of the pelvic viscera, exceedingly difficult to wholly allay. One thing rest assured of: He or she who does not like sugar, sweets, fruits, and delicacies has not much love in his or her nature; neither have they who bolt their food half-chewed. Plenty of fire, perhaps, and likely, but only a very little real love, friendship, or affection for anything except personal gain.

Are we born with a certain amount of life-capital, which, being exhausted, we die? Or is it possible to add to the sum total thereof and prolong it indefinitely? Are we like a stick of oak, which breaks short off, or, like Indian rubber, capable of being stretched out? These are questions of moment, but scientists generally hold that it is not possible to add to the sum of life, even by the most careful expenditure of vitality, but that the original stock born with us settles the matter of human longevity.

I have prepared a table, compiled by careful attention for a number of years, and which is based upon the mathematical calculations of the first life assurance institutions in the world. Here are the tables, corrected and enlarged by myself; by which any one can see at a glance his or her chances of life or death:—

AGE.	WILL PROBABLY LIVE			
	Years.	Months.	Weeks.	Days.
1	8	0	2	1
2	33	0	2	1
3	38	0	0	3
4	40	0	0	5
5	41	6	3	0
6	41	0	1	2
7	42	3	3	1
8	42	6	0	5
9	41	10	1	4
10	40	2	2	1
11	40	6	1	6
12	39	4	3	1
13	38	1	1	2
14	38	5	0	1
15	37	9	3	5
16	36	0	2	4
17	36	4	1	3
18	35	8	2	4
19	34	0	1	1
20	34	5	0	5
21	33	11	0	5
22	32	4	0	4
23	32	10	0	2
24	31	3	1	0
25	31	9	2	3
26	30	2	1	4
27	29	7	3	6
28	29	0	3	1
29	28	6	3	4
30	28	0	3	0
31	27	6	2	6
32	26	11	2	5
33	26	3	1	4

34	25	7	8	1
35	25	10	2	5
36	24	5	2	4
37	23	10	0	5
38	23	9	0	4
39	22	8	0	5
40	21	1	0	1
41	20	6	0	4
42	20	11	2	5
43	19	4	1	3
44	19	9	3	5
45	18	3	2	8
46	18	9	2	4
47	17	2	1	5
48	16	8	1	4
49	16	2	3	5
50	15	7	3	1
51	15	0	2	6
52	14	6	1	5
53	14	0	1	3
54	13	6	1	4
55	12	0	1	6
56	15	5	2	4
57	14	10	2	5
58	12	3	0	6
59	11	8	0	3
60	11	1	0	1
61	10	6	2	0
62	10	0	2	5
63	9	6	0	6
64	9	6	0	4
65	8	6	3	2
66	8	0	1	4
67	7	6	3	5
68	7	0	2	5
69	6	7	0	4
70	6	2	0	6
71	5	8	0	3
72	5	4	0	6
73	5	0	0	6
74	4	9	1	2
75	4	6	2	4
76	4	3	3	1
77	4	1	0	0
78	3	11	0	0
79	3	9	0	0
80	3	7	9	5
81	3	5	1	4
82	3	3	3	6
83	3	2	2	5
84	3	0	3	1

These are the natural chances, aside from accident and injury. These terms are prolongable from nine days to fifty-four years. See law elsewhere herein.

But, as will be seen by the last paragraph, I dissent from the original life-capital opinion, and hold that the sum total *can* be added to at any time, by means hereinafter briefly specified. Before doing so, however, I will give the substance of all that is known of the science of Biometry or life-measurement according to the canons of its profession — the life assurance people, who hold and say, substantially, that, in the words of the leading professor of the science: —

Every man had a natural term of life which could not be extended, but which might be shortened, as all men did not so care for themselves as to maintain their vigor to the utmost possible period which their constitutions permit of. Hence, there was an average life, which fell short of the natural, or what he called the potential life. For example, a thousand persons, by nature fitted to live to the age of ninety, would fall short of that period, on the average, ten years; in other words, the date of their death would average eighty years from their birth.

Long-lived men instinctively plan great undertakings in the intuitive persuasion that they shall live to complete them. They do not hurry, but take time. Short-lived men, by a similar instinct, incline to more sudden enterprises, and seek to gain their ends by speedy processes.

Certain trades and occupations were said to contribute to shorten the lives of those engaged in them. This was not the whole truth in the matter. Short-lived persons instinctively seek sedentary and in-door occupations. A man naturally long-lived will not enter upon a short-lived occupation. Blacksmiths are not heavy and strong men because they are blacksmiths, but they became blacksmiths because they were by constitution heavy and strong, and could not remain contented in a lighter occupation.

The doctor explained that secretory tissues exist in all parts of the body, and upon the vigor of these tissues depended the length of life. Life and secretory tissue are correlative. It was by availing themselves of their perception of the exterior differences in respect to stature, form and color, as indicative of short or long life, that quacks had often succeeded better than scientific physicians in dealing with epidemics. The quacks, being careful to undertake the cure of such persons only as are naturally long-lived, turn over the naturally short-lived to the men of science. The result is that the latter had the largest death-list, and there is an apparent superiority in the mode of practice of the quack.

In the course of his following remarks, the doctor stated that diseases of the stomach and liver tend to produce depression of spirits, and the sufferer thinks he will die, while disease of the lungs is likely to produce a certain exhilaration, and the victim expects to get well. The expectations of each of these are likely to be disappointed. Valleys in New England running north and south are likely to be unhealthy, and people living in them will be more or less subject to typhoid; while valleys running east and west will be salubrious, and typhoid will be infrequent. This was explained by the fact that the prevailing winds are westerly in this section, and these easily sweep away the malaria from the region where they have free course. Large-nosed people, he said, were long-lived. People who keep open their mouths when asleep, to breathe, are short-lived, the orifice of the nose not being adequate to the demands of the lungs. A person whose head will measure six inches through above the ears will be likely to live ninety years; and one whose measurement from the bridge of the nose to the orifice of the ear is five inches is pretty sure to be long-lived. One who possesses both of these desirable measurements is doubly fortified.

Of the entire population he said two-fifths were naturally long-lived, two-fifths short-lived, and the remaining fifth partly long-lived and partly short-lived; that is, they possess physical qualifications, by inheritance from one ancestor which tend to produce an early death, while from the other parent they derive qualities of the opposite character. Which of these shall predominate depends upon the personal care and attention which they shall give to their health during the critical period.

A man, one of whose parents died young and the other at an advanced age, inherited the physical qualities of both, and when he attained to nearly the age at which the short-lived parent died he would be liable to be afflicted with some similar disease. By care and patience during this critical period he might endure this dying-out process of the blood of his weaker progenitor, and thereafter go on

for a long period upon the basis of the inherited blood of the stronger one, and enjoy good health to old age.

This idea was illustrated by reference to the experience of dealers and owners of mules. A thousand mules of the age of thirty years will bring more in the market than a thousand of the age of twenty years. The reason is that as the animals approach the natural term of life of one progenitor, the horse, they are liable to die; and that liability is just in proportion to the predominance of the horse qualities in their constitutions. If they survive this period they thereafter depend upon the donkey blood in their veins, and will in all probability continue to be serviceable animals for many years.

The period at which a man inheriting short-lived qualities from one ancestor comes on at an age a few years earlier than that at which the short-lived ancestor died. For example a man in New York stated to the lecturer that his grandfather died of apoplexy at the age of seventy-six; his father died of the same disease at the age of seventy-one, and accordingly this man expected to be taken off by the same disease at sixty-five or sixty-six years of age. The lecturer had no doubt that the man was correct in his forecast.

Longevity, as a matter of inheritance, was further illustrated by reference to the people of New Hampshire, which State at present contained a larger number of persons of great age than any other in the Union in proportion to its population. The main reason was that they had a long-lived ancestry. As one goes South along the middle States he finds actually people of shorter lives and historically a shorter-lived ancestry till he gets to the back country of North Carolina, where the prevalent old age was very marked again. The people there were descendants of the Huguenots, who were a long-lived people.

Instances where Jews had reached the age of a hundred years were very rare; the lecturer had known of but two instances. Their average age was, as in the days of the Psalmist, threescore and ten.

In the course of his remarks the lecturer said that he had found that not more than one person in thirteen bathed, at this season of the year, oftener than once a week. Three or four times a week should be the practice of people, in regard to bathing, who would live to a green old age. Alcohol, in whatever form and whether applied within or without, he thought injurious to health. The same as regards the use of tobacco. People whose jaws were broad and strong at the back part were long-lived.

The point to measure the diameter of the head was at the articulation of the jaw-bone, just in front of the top of the ear. Six inches was the desirable measurement here. Another good way to judge was to carry a band around the head, on a level with the upper edge of the eyebrow, in front of the occipital bone or the protuberance at the back of the head. A person who measured not more than half an inch perpendicular from this band to the orifice of the ear was short-lived; a measurement of an inch was a good assurance of long life. Persons having blue eyes were not liable to apoplexy; while those having reddish brown iris were liable to that disease. Married couples, each of whom were long-lived, but who possessed extreme temperaments of the same kind, would be likely to have short-lived children.

Upon the subject of using intoxicating liquors he is particularly cautious in questioning the applicant, for he holds that alcohol is the most deceptive of things, and cannot be used even in moderation, under any guise, without harm.

An intemperate man twenty years of age has a reasonable expectation of living fifteen years longer; but a temperate man of the same age will be likely to live for forty years more; and this difference is apparent when temperate and intemperate men of any ages are compared.

The audience seemed greatly interested in the doctor's rules for determining longevity, and as each new point was developed nearly every one was to be seen making an individual application of the rule. The man who is short when he

stands, and tall when he sits, is good for a long life; in other words, length of trunk means length of days.

There are really but two distinct colors in eyes, blue and brown, the other apparent colors being either shades or blendings of these. Hazel eyes indicate long life on both sides of the house and come from a union of temperaments as they are themselves a union of colors.

In conclusion, the doctor said that if licentiousness and the drinking of intoxicants be done away with, the short-lived people would soon die out, and the average of life would become much greater.

Both the Longevity tables and the Biometrical theory are predicated upon the assumption that life has its seat in the body, an hypothesis quite irrational, for life has its centre in the soul, that soul its centre in the brain, that brain's centre, consequently the seat of all vital force and all human power, in the small body called the *corpus callosum*, whence it radiates its energies all over the body.

[NOTE. — Sometimes disorders impact the brain, and to a great extent hinder the radiations of life from the central point. It occurs in all troubles, especially in those originating in love-disturbing causes. I have had hundreds of patients thus afflicted, some of whom had spent fortunes in doctoring. I cured them in half an hour! How? I poured gallon after gallon of water, hot as they could possibly bear it! all over their heads. The result was, the heat expanded the skull, enlarged it, gave a "purchase" to the brain, and the trouble was over at once! And I boldly say, that this treatment alone will cure more "Nervous Diseases" than a park full of drug doctors.] Now, if the soul is life itself, we do not come to the world with a stated capital of years; but with that which constantly draws to itself from food, air, drink, light, all the elements essential to not only its own increment, but its own powers of attraction and prolongability. All that is essential is to give the soul a fair chance to exert that peculiar power, and man may, accident aside, laugh to scorn your threescore years and ten; for the only reason why people die at all, from old age and senile decrepitude, is because the arteries, veins, nerves, and muscles become coated, lined, and charged with cumbrous and impervious matter, such as various forms of carbon, phosphates of lime, soda — in short, the ashes of what we eat, drink, and breathe.

Ashes! The fire's down; rake the grate. Result, the fire burns brighter than before. Even so if we rake the human grate. Just so will life's fires renew — and stay so, and all we have to do to outlive our so-called "allotted term," is to keep the grates clear, and use the right kind of coal. To tell you how to do this is the purpose of this monograph. I undertake to say that youthfulness of brain, and limb, and soul, and sex, are restorable at will: for the reason that all our senility, and loss of these powers and energies, result from the clogging of our bodies, so that our eternal and immortal souls cannot act fairly, freely, and with proper vigor. Of course, I lay down principles which every one can personally apply, rather than give "formulas," and "recipes," no one of which would apply to any two special cases. These principles are that: —

I. — No disease whatever, can flourish in a body whose informing soul is healthy, and whose loves are natural and human.

But, it may be objected, — cholera, itch, syphilis, small-pox, etc., are contagious, and the pure are as likely to be struck down as the impure. Specious,

very, for a man or woman whose soul is healthy, must have a healthy body, and a contagion-defying armor, which pestilence can no more penetrate than a pop-gun could riddle an iron-clad fortress. Besides which, when all mankind are healthy in minds and loves the race will bid good-by to all disease whether mental, moral, social, or physical. That the human being is destined to outgrow all his evils, sickness included, is just as certain as that he outgrows his bibs, tucker, pinafores, and pap. There are seven suicidal sins to be individually outgrown before the life-prolonging law can come into most effective operation. These are 1st, Anger. 2d, The vicious circle, self-abuse, immoderate venery, promiscuity. 3d, Improper drink, food, clothing, sleeping, exercise, and bathing. 4th, Tobacco, alcohol, and improper use of narcotics, and stimulants. 5th, Prolonged use of one set of faculties or powers of the mind, to the detriment and injury of others, or all the rest. 6th, Lack of music, domestic and social pleasure and amusements and, 7th, The non-culture of the devotional, emotional, religious and spiritual nature.

These are the fell destroyers of the race. Need I suggest the reversal of them as the precondition of prolonging your life, sir, or madame?

II. — No disease has its roots in matter, or in the body; but what we recognize as such is only the expression or outward manifestation of the disordered state of the soul, mind, will and affections. If these be well or ill, the body necessarily is so also. Music, laughter and green fields often cure "incurable" cases, and music, verdure and mirth are but modes of love, as heat is one of motion.

People have got to find out that "Sin" is a disease; that manners, avarice, syphilis, revenge, varioloid, hatred, consumption, malice, asthma, lust, piles, all belong to the same category. What else is war but a moral cholera? A hurricane, but an aerial pestilence sweeping o'er the seas?

III. — It is impossible to cure by medicine alone. When such cures are apparently effected, the cure results from the application of the mind, love, desire to do it, immeasurably more than from the chemical or botanical agencies employed. True, the mental part of it may be done unconsciously, but done it is! And when conscious efforts are made in that direction and fail, it is because the party making it had no faith either in himself, his patient, or his own power.

Medicines are almost useless, save where they are made the vehicles of spiritual or dynamic forces — that positive soul-power which springs to life when our pity is awakened, and whose office and intent it is to restore the ethereal equilibrium within. Wherefore crude druggery is deliberate poisoning, and Homœopathy but distantly approximates the correct principle.

Whatever draws upon the vital life in order to be gotten rid of, is either suicide or manslaughter.

IV. The most fruitful source of modern "diseases" is the loveless, isolated lives we lead. "But how about families — husbands and wives, who live together, yet are sick? They do not live isolated lives!" *Don't they?* Ay, more such people living together lead hermit lives, utterly, totally isolated and alone — my God! — than you could reckon in a twelve-month; for, look you, unless a couple actually blend natures, even though they are together all the time, yet they are as far apart and as utterly alone, as if ten thousand broad oceans rolled between. You

cannot imagine, unless you've felt it, how desolate a man or woman may be, and are, where there is no bridge of love between the twain.

There be some natures which cannot realize what love actually means. Their souls were insulated before they were born, and not till dead, buried, and resurrected, will they be able to comprehend what's concealed within the four letters.

A bad wife or husband is better than none, because there are days of sunshine and each soul derives profit from the other.

"Wife's bad and offish?" Well, growl if you will;
 But the voice of a woman is melody still!
 "Can't bear, and don't like him! Wish I was alone!"
 Perhaps! yet a poor man is better than none!

When this practical loneliness ends, certain forms of disease will disappear forever. For Love alone can and will give the power to repel disease.

If there's fire in the soul, it must flash through the body. If it does, it can work curative effects. If it is but a spark, then kindle it—quick!

V.—Neutral substances are all capable of being charged [by manipulation, stirring with the finger, grinding in a mortar, shaking in a bottle, or being breathed upon, all the while loving the patient, and WILLING, WISHING and decreeing], with any specific curative power and mission any earnest soul may desire.

So also, may certain positive elements and materials. Singly or combined, the two classes of substances thus charged are capable of arresting and expelling "Diseases" at almost any point on the scale between wheezy death and absolute robust health.

VI.—The neutral substances are, 1st, WATER. 2d, ALBUMEN in any form, from starch, flour, egg, to common gelatine or glue, such as cooks, not carpenters, use. 3d, Milk. 4th, Olive Oil. 5th, Sugar of Milk. 6th, Magnesia, and, 7th, pure White Sugar. The positive elements are, 1st, SODIUM—pure salt, its chloride—common salt. 2d, PHOSPHORUS,—in either of its forms, as phosphoric, or hypo-phosphoric acid—better still in rare beef, salmon, or bone soups, crabs, oysters and trout, wild duck or the black meat of fowls and game, and in the brains of calves. 3d, ACETIC acid, embracing all good vinegars and fruit juices,—cider, perry, oranges, lemons and, better than either, limes and tamarinds. 4th, INOX, either in carbonate, citrate or pyro-phosphatic form. Better still in beef, always from a fat creature, always underdone. A 5th element I call CATHARTINE, by which I mean one of three articles only—rhubarb, leptandrin, podophyllin, singly or combined. [NOTE.—There are four formulas for preparing: Jargonella, Phosodyn, Amylle and Protozone—agents used with unvarying success as seminal tonics, and nervous invigorants, which I intended to give in this paper, but as they might fall into the hands of those who would abuse them, and use them either to speculate upon, or for unrighteous purposes, I have concluded not to do so. It is best in any case to manufacture them properly, but I have neither capital or time to devote thereto, seeing that I have made up my mind to write a book, differing from all I have yet put pen to, inasmuch as it will be on the plan of young Jacques Rousseau's book, only that "THE WHOLE LIFE OF P. B. RANDOLPH" will be true!—every word of it.

In consequence of this labor my formulas are for sale, if disposed of within a year or so. I shall sell them to some one who has capital, to put up the medicines, and pay me fairly for my discovery, else my secret shall die with me.]

VII. — With the very few medicinal agents named, with the addition of willow charcoal, and one or two other disinfectants, associated with an active will, good heart and firm faith, you are armed, and prepared to combat successfully against any human ailment afflicting others, and to contend against disease and death in your own case, extending life at will, and nothing can prevent you save internal lesions or organic injuries. But, say you, if life can be indefinitely prolonged, why die at all? Why not live the life everlasting right here on the earth? To which I reply: Earth, and of it, can never satisfy a man. The sense of weariness impels him upward; immortality slowly breaks upon him, and gradually he loses hold of one life, and seizes on another. Like an apple he falls when fully ripe, for as the years pass on, higher senses are born, and the field of their activities is another life, not this one.

VIII. — Self-cure, and the love-cure are the safest, quickest, and best. The first consists in eating, drinking, sleeping, *WILLING* to get well. The second consists in the nurse, physician, or attendant infusing his, or her, highest, best, purest love, by will and manipulation, into everything eaten, drank, tasted, slept on, handled or worn by the patient; aided, of course, by flowers, singing, music, and general cheeriness on the part of every one around or near the sufferer. Plants, birds, and an active, magnetic will cannot fail to hasten the cure; for as soul underlies body, even so must all curative efforts be directed toward it primarily, and against disease as externally seen in the second place.

IX. — There are, so to speak, polar points, where soul itself can be directly reached, and be acted upon electrically, magnetically, volitionally, dynamically, and therapeutically. These are brain, will, understanding, or mind, the vital apparatus of either gender, situated in the entire pelvic cavity. In woman, the positive organ is the womb, vagina, and ovaries; in man the prostate gland and connected viscera. Now there is not one woman or man in every thousand but who suffers from some disorder located in some organ of that cavity; and the suffering, physically, is but an outward manifestation of bad soul-condition. Show me a sufferer from gravel, leucorrhœa, prolapsus, piles, impotence, and I will prove them to be also victims of disturbance in their emotional, devotional or affectional economies. Hence I seldom trouble a patient with inquiries about the stomach and liver, but about their hearts and affections. If possible I straighten *that*, and the balance of my work of cure is a very easy matter.

X. — Most of us civilized people die daily deaths, because we are poisoned by the bad magnetisms or spheres of those around us; or else we are completely drained and sapped of every drop of vitality in our veins, by the half-famished, love-starved vampires who abound on all sides, and everywhere, and to some of whom many of us sustain the relation of wives and husbands. Now to prevent both the poisoning and depletion is a very easy matter. It is simply to steadily resist either, and *will* that it shall not be so. And whosoever does so will be insured for life.

XI. — He or she who knows enough to avoid this common poisoning and sap-

ping has one more thing to learn and practise, which is, every man or woman can drink water or air at will: So they can vitality or life, not only from the sunny air, but from every living, breathing thing they come in contact with, be it plant or bird, beast or human being.

Let the desire be to that end—either of the above—and that is all that is necessary, for the soul will put forth its concealed powers, and effect the desired ends in ways, times, and modes, peculiar to itself. To wives this is indeed and very truth, a golden secret, because in this identical dual principle lies her salvation. This is the power a woman can exert over any man whom she can attract at all. I think I have said enough on this point to be understood. If not, then let me repeat: There are moments when a man's entire soul is open to the influence of the female will and love; and she who takes advantage of it then reigns queen of hearts.

XII. The vitality gained from food, drink, air, and absorption from others, must be maintained at flood-tide in the same way it was acquired.

You must have *self-restraint*—do you understand, sir?—*self-restraint*. Also, both sexes have hope, and trust, and faith, an active will, ripe love, a steady purpose, and, above all, be sure to daily rest the brain organs most in use on 'change, the store, workshop, or farm.

Thus you need not be sick, or perish from the earth, until old age shall have prepared you for the change.

Villains succeed. Honest people go to the wall as a general thing, yet the good man can discount the bad one when life-prolonging and disease-expelling is in order; because he has access to spheres and ranges of influence, and celestial elements, hence powers, which the villain, with all his wealth, can never reach or avail himself of.

XII.—In consequence of the improper lives led by almost the entire American people—who, as a rule, are suicidal in nearly all their habits—they, above all others on the planet, are unhealthy in the affectional regions of soul, hence are depraved, abnormal, fevery, paroxysmally passionate, and wholly disordered in the physico-vital economy. In woman this general depravation assumes the external form of neuralgia, breast-pang, head-ache, impure or disordered catamenia, ovarian and kidney troubles, liver complaint, prolapsus uteri and piles, nuptial horror and disgust, and a fearful dread and shrinking from the (to her) painful duties of wifehood, and decided aversion to the responsibilities of maternity. Out of this state of affairs springs unrest, gradually ripening into desperation, following in whose train are myriads of social crimes and child-murders innumerable. One great cause [the cure of which I have already pointed out in this pamphlet, as also in the large octavo volume "*Love, and its Hidden History*," 320 pages, and in "*Love, Man, Marriage*," 427 pages] of the universal prevalence of do- that husbands are thoughtless, inconsiderate, in matters wherein be. They are too exacting, selfish, the consequence of which a God's holy intent, is not realized in that household, but is a and cruel sham, often to him, always to her. Away go the wrinkles. Why? Because chemical and magnetic changes all to her soul, and disease to her frame. Soon she be-

comes completely demoralized in her entire physical, mental, and affectional nature, — and, mark you, — there are very many steep declivities on the borders of marriage-land, down which very many disappointed wives are ready to, and not unfrequently do, plunge. If secretly, then so. If openly, then comes scandal, crime, divorce, or death, for when discontent becomes chronic in a family, joy and love leap out of the window, and generally stay out.

Religiously and before my own soul do I deprecate the awful flood of social vice now engulfing the hopes and lives of countless thousands, all over the land; I believe nothing on earth will successfully stem it but just such knowledge as this pamphlet, and the large volumes contain. The world will one day find it out and appreciate my labors. Labor! ay, reader, as I write this page on this 24th of April, I do not know how or where to get it printed, so poor am I! yet I deem it a duty to tell what I know, and put it on paper before this heart-disease takes another turn and snaps my pen and life together. I have three more books on paper, and I hope this pamphlet may fall into the hands of some wealthy lady or gentleman who will assist me in getting them before the world. I will be thankful for every dollar advanced me towards putting my best books in type. I have one single idea, which, had I means to carry out, would bring a fortune in six months, and if such persons as I speak of will come forward and help me, there's good to be done and much money to be garnered. . . . To resume: the only way to stop the dance of death now going on, — this mad whirl of lust and crime, is to show the married the genuine laws of affection, — lay bare the sunken rocks in life's channel, on which such vast hosts are yearly wrecked and lost.

One cause of trouble is the occupancy of the same nightly room by husband and wife. In consequence of this habit each nullifies the other's magnetism, and just in proportion as that is done each becomes sensitive, — keenly susceptible to the magnetism of other persons of opposite genders. This magnetism is very easily made to pass for love, and occasions heaps of trouble in many ways, on both sides of the house, easily guessed at, and therefore needless to be here enlarged upon. If married couples would but heed and be guided by the *THEORY of personal orbits* or periods, elsewhere set forth herein, no trouble like that alluded to above could possibly occur to either. When our own magnetic sphere is ruptured or rifted, all the devils out of the pit, if there be one, can attack us at will, — and our weakest, as our strongest side is Love!

People would never go abroad to seek happiness if a better quality could be found at home. People *do* go after strange gods, fancies and affections, hence to them "Home" is a misnomer. Now there are a thousand "philosophers" who will tell you that the whole human race is lust-driven and passion-mad. That's a lie! It's no such thing — for *that* never yet satisfied a single human heart. We want Love, tenderness, soul affection, the best and worst of us alike, and nothing on earth or off it can fill the bill, but pure human kindness and love right out of some one's heart and soul into your own; give us that, and all the brothels and bagnios on earth couldn't lure us to our dissipation and disgrace. Wherefore, whoever says that lust is driving the world mad is a fool. It's want of heart-love that's doing it, and nothing else than that. Husbands

are too slow often in divining the real heart and soul wants and needs of a wife — caresses, demonstrative affection, amusements, kindnesses, heartiness, uninspired by whiskey and oysters and other stimulants precedent and successive to their use. Affairs are stronger than cables. A wife likes to be appealed to, not ordered to "obey." She's moody, so are we all, and don't relish being compelled to go down street when inclined to go up. But what care husbands for a wife's feelings, humors, moods? Doesn't she belong to him? Didn't he buy her? And didn't she promise to "obey"? What's the result of that sort of husbandage? — plenty of it all around us too! Why, there's deep-seated trouble in that house, a lover in the distance waiting! — on the right hand; and a "Miss" on the left hand beckoning husband — with a yawning gulf of misery and infamy right straight in the path between the four.

What's worth at all is well worth winning! When husband went wooing that self-same woman, he did not order, force or command her to accept him, by a long shot. On the contrary, he brushed up, looked neat and spruce, put on his finest coat and most killing airs — he "gushed," and by praises, love, caresses, endearments, gradually woke her penchant for him; and when by perseverance in that course she was in a frame of mind and magnetic mood to respond to his suit, he gently and tenderly asked, "Wilt thou?" and she wilted! — of course because, and only so, he created the conditions of consent and surrender. Now why don't the poor fool pursue the same course, and make marriage what it should be, a perpetual courtship, the reality of which as far surpasses the courting prelude of early life, as honey does molasses in purity and sweetness. Create the condition, sir, and the game of life is yours.

In the halcyon days he never went wooing when she was weary, sad, exhausted, sick, gloomy or despondent. Why should he now be careless of the winning principles? But he is! He's all for self. She's his slave, not his partner, and slaves always had a trick of running away.

XIII. — The principal condition of happiness is health of soul, and its affections, in whose train health of body follows. Sometimes it happens that a wife's non-love, to some extent, depends upon causes which may be remedied by physical means of her own application — such, for instance, as high food, by which I mean the very best of meats, fish, crustacea, oysters, crabs, etc., oatmeal and good fruits, nuts, etc., which, with the baths external and internal, will work miracles for almost any woman on the earth.

Like as not this little golden secret may fall into the hands of some worn-out man whose commercial brain uses up nine-tenths of his vitality daily, and who therefore is not overstocked with any sort of love except that of money; a giant on change, but a poor spasmodically walking failure in all other respects, whose affections and energies are a constantly decreasing quantity. Well, if it should, I say to him: Sir, keep away from quacks. Let all stimulants alone, save an occasional drink of good ale, cider or wine; take daily sponge and hip and bowel baths — cold. Eat, drink, and take all exercise whatever slowly. Take time to live, and properly perform all functions of your triple nature and health will wing her bright way to you, and with happiness, nestle at your fire-side once more.

XIV.—THEORY OF PERSONAL ORBITS OR PERIODS.—Everything in nature moves in orbits, has its tides, ebbs, flows, its days, nights, rests, activities, wakefulness, sleep, winter and summer, bloom and fruitage. So has woman, not alone her moon, but her loves, hatreds, attractions, repulsions, emptiness, fullness, cold, warmth, and so on, to the end of a very long chapter. She is love incarnate, but she only manifests certain physical phases of it at regular and stated periods; emotional phases at stated terms; devotional, and affectional, in varied phases, occur with the regularity of clock work.

People grow cheerful, gloomy, despondent, musical, sad, nonsensical, and run through the gamut of change just as regularly as the days come and go.

Drink is a familiar illustration of the law, for it attacks some people as certainly as the tides flow.

I claim to have discovered this law; and that the love in us presents alike its celestial and earthly phases just as the moon shows first a line, then a silver shield on the breast of heaven. The love orbits of women vary from five to seven days. Brunettes belong to the short term, blondes to the long, and the ruddy describe orbits varying between the two extremes. Each for herself knows this fact; and nearly everybody has remarked that there are periods regularly recurring wherein the sex are more tender, heartful, lower-voiced, and more sensitive to praise or censure, good treatment or the reverse; fonder, purer, more devoting, thrilled and filled with softer, sweeter, finer and higher emotions—her soul drinking directly from the infinite fountains of God's own sphere,—than at others. Her better nature and loftier love is then at high tide, and be she ever so humble is then capable of mothering heroes and demi-gods of soul and mind. Husbands are heedless of this grand periodic law—a law which all women know to exist, even though wholly unconscious of its periodicity.

It often happens that when two persons occupying the same chamber become filled with the same magnetism, the affectional tide is suppressed in both, and finds vent in the wife's case in tears, rage, or emotion; in the husband in periodical excitements, often allayed by tobacco or alcoholic stimulus, until the tidal wave has passed over, whereupon both fall back into the same old chronic rut of life again, until the next high tide—which is not a mere tide at last, but is the regular diastole and systole of the soul's forces, just as pulse-throbbings are of the arteries and heart. No human male, to whose care a wife is entrusted, has a right to be blind to these laws or these facts. A demonstration is mistimed when out of due season. From transgressions of this law springs five-sixths of the misery on earth, to say nothing about brothels, divorces, and child-murders by reason of forced maternity.

It is not my purpose to elaborate this knowledge. Here are the facts: study the law and abide by its behest. **THINK OF IT!**

Bad physical habits have shortened the orbits or periods of nine men in every ten, in consequence of which they eat, drink, think, sleep, act, and perform every human function in too great haste, hence are used up mentally and in every other way, when they ought to be in the very heyday of prime and vigor.

Now come in the quacks, legal and illegal, who stimulate them for a while, only to all the more effectually wreck them in the near future. The idea of ~~drugging one with poisons to restore vitality is all sheer empiricism.~~ Nothing but

good food, rest, sleep, and temperate habits can renovate a jaded man or beast. Our appetites — of all sorts — come altogether too frequently for our own happiness, health, or endurance. They are too pressing, fiery, sharp; are abnormally appeased, leaving the sting of unsatisfiedness behind, accompanied with an accession of will, but a dead loss of vital stamina and energy, mental and physical alike. The gustatory appetite is blunted by too frequent feeding, and so are all others belonging to us very irrational rational creatures.

Now I have observed in thousands of cases, that when a man's soul affections are out of gear, that the prostate gland enlarges from inflammation, and, affecting the rest of the pelvic viscera, he is, in various ways, subject to a dead loss and waste of vital elements involved, and that, too, without the slightest compensation. Please understand this point well; and also, that promiscuity, above all things else, produces this national weakness, and leakiness too. Virtue and truth pay after all. On a general correction of these special ills depends the weal and health of individuals and society at large.

These principles are sound to the core. Science will ere long demonstrate them, while common-sense already proclaims their value.

I am not vain — for suffering has cured all lapses in that direction, — but I am earnest when I say that I believe I understand sexism better than any other human being now on the globe. I have studied it, not alone in books, but through thousands of living subjects, in half the lands beneath the sun; and not only myself, but nearly every one else is satisfied that the domestic and social troubles of the vast mass of us spring from causes herein pointed out, but of course not so fully as in my larger works, which, wholly aside from my property interest in them, I sincerely believe ought to be read and studied by every married person in the land — most especially those in whose families troubles exist, the causes of which they do not fairly know, but which, and their cure, these books point out.

To conclude: My advice to medical people — ay, and every one else, is: **STUDY THE AFFECTIONAL STATES OF THE AILING!** Thoroughly test the principles herein laid down. Rely more both upon vitalizing neutral substances, and charging them with specific curative medical energies, in the first place, and upon some positive dynamic nervous invigorant, than upon any method of chemical drugging whatever. To properly qualified persons, medical practitioners especially, for a fair compensation I will impart the formula for preparing a very effective remedial, simply unequalled for all cases of impotentia in either gender, resulting from cerebral and nervo-vital exhaustion, from an ordinary atony and functional derangement; to insanity, from such causes, gloom, depression, brain-softening, and mental disability. The original formula I actually obtained in Constantinople, Turkey, from Sultan Abdul's own physician, during the time I was the guest of our consul-general, Mr. Goddard, in 1862, at Prinkipo, an island in the Bosphorus, opposite Stamboul, between the shores of Europe and Asia. Applying modern science, the formula has been vastly improved since then. It has been tested in thousands of cases, and never yet failed of its purpose. Misfortune now compels me to part with it — unless some capitalist comes forward and buys the exclusive right. If so, there's an immense fortune for him or her,

as, with a single addition, it can be made the very best nervous restorative in the globe. Were it not to cancel my debts, and save my copyrights, I would never part with the secret. Meanwhile, I will manufacture it in dozens at \$37, which leaves me a small margin of profit.

Here let me say, once for all, that whoever is resolved upon self-cure must never forget that the will is a *vehement* potency, the use of which, with strong and prayerful desire to remove disturbing causes of whatsoever nature, will go far toward removing it. Especially is this true of sex impairments of all kinds whatever. As a consequence of this, the personal orbits will expand, the periods lengthen, physical and mental energy increase, endurance also; power will enhance, will intensify and deepen, health be promoted, soul brightened, mind enlarged, affections become normal and purified, and life itself be prolonged.

As to the wife, the observance of the same rules by her will enable her to laugh at the doctors, defy the quacks, protect herself from magnetic depletion, and magnetic poisoning as well; will enable her to prevent, as well as cure, the whole list of "female ills," most of which have an affectional origin; restore her mind, soul, and body to health, and enable her, not only to maintain her place by man's side as his peer and equal,—and, in the finer sense, his superior,—but also to realize something of that happiness which God purposed her to know, when he founded the divine institution of marriage, but which to-day is a far off dream to the vast majority, for the reason that they neither understand nor are understood.

A final word: good, pure wine or ale occasionally will do no harm, but their frequent and habitual use destroys the very bases upon which all social and domestic love and affections rest.

Coffee, tea, chocolate, nuts, fruit, eggs, beef, mutton, and scale fish, being highly charged with spirit, are good in change and reasonable amounts.

The mere forces and impulsive energies of the triplicate combination called Man, are ever greatest at the close of day and before midnight. But the power of mankind—the triple union of moral, mental and material energies—are greatest between the morning hours at five and eight, because sleep and rest have eased down the excitements of the prior day and the soul has drawn large drafts from the ethereal realms of the upper worlds.

Let this knowledge be abided by, and it can but result in the proliferation of the happiness of all concerned.

The three principles, DECRETISM, Volantism, Posism, are new to this land, but are old as the human mind itself. They are the grand secret of the sages, and, surviving all earthly and intellectual revolutions, come to the surface once more to save mankind from the effects of his social vices and personal transgressions of the love-laws underlying his nature. In the hands of quacks during the dark ages, they were used to pander to the lusts of princes, emperors and lordly magnates, and to empower heartless women to control the affections and homage of gallant fools, called knights-errant. In Arabia and other oriental lands, where they are understood and practised, harlotry and libertinism are wholly unknown, and so will be everywhere else that this divine magic of the triple will is practically enforced. The knowledge of these principles is found in the Vedas,

and the highest caste Brahmins have kept it fast locked in the sacred Sanscrit. They are the elements of positive power.

Current unions in marriage exist as repressions, — my system in expansion. *They* drive people to heaven, cross lots, over steep-down gulfs of hell; I teach to avoid all such. *They* drive mankind by everlasting gabble on the horrors of deformity; I draw them by appeals to the good, the true, and the beautiful. *They* concern themselves about mourning; I about joy; they about making the best of a bad bargain, bearing life's crosses, abiding patiently till the end, and all that; while my books teach people how to neutralize hells by wholesale, — and the worst of them, too, married ones, — and all through the white magic of Love, Will, and Ætherics. God help us all.

All orders for Mr. Randolph's works must be sent direct to him, at ~~69 Court street, or Box 3352, Boston, Mass.~~; as also invitations to lecture on any subjects, and for medical and other personal matters.

Love well and wisely, but not too muchly!

My advice. R.

P. B. RANDOLPH,

THE "LEARNED FUNDIT," AND "MAN WITH TWO SOULS."

HIS CURIOUS LIFE, WORKS, AND CAREER.

THE GREAT

FREE-LOVE TRIAL.

RANDOLPH'S GRAND DEFENCE.

HIS ADDRESS TO THE JURY, AND MANKIND.

THE VERDICT.



RANDOLPH PUBLISHING HOUSE,

~~80 COURT STREET,~~

BOSTON.

Trust no secrets to a friend, which may get you into trouble!

Be Virtuous, even if people do call you Very Eccentric!

Try professed "Love" and "Friendship" before you trust it! *And don't then*

Don't get excited! Put money in the Purse! and Stick to the Right!