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PART I.

MEDIUMISM.

It is useless to deny the existence in these days, of a vast and conglomerate series of phenomena passing under various names, as Magnetism, Clairvoyance, Hypnotism, Electro-Biology, Spiritualism, Mediumship, etc., etc., to the extent of a page of titles, but the whole of which may justly be characterized under the generic name, White Magic.

The reason why I edit and publish this handbook—aside from the almost universal demand for such an one—from the lips and experience of the celebrated Scer, whose name appears elsewhere herein—teachings given during the time he was heavily stricken by the hand of Accident, and while he was an invalid in Toledo—was and is not merely to cite authorities, recapitulate old stories, or to demonstrate such things have been, are, and will continue to be; but rather to state the laws underlying the phenomena in some of its multiform phases, and to indicate the means and methods whereby they may be made available to human uses:—for White Magic has been hitherto confined to a few, but ought to be known to the many. The Scer was ill, so ill that he was wholly unable to not merely help himself, but to even converse connectedly for five minutes at a time, and but for the generous care of two gentlemen—A. W. and E. D. M. of Toledo, would, unquestionably, to-day have been among the disembodied armies of Eternity. But they—God forever bless them and theirs!—promptly befriended him like Good Samaritans, and afforded the conditions under which the main ideas herein, were evolved—for while wholly unable to talk of his own power, he repeatedly sunk into absolute trances, and gave forth wisdom-talks of surpassing interest, and also developed a phase of mediumship seldom equalled, never surpassed, for repeatedly, in broad daylight, were spirits visible, and tangibly present in his room, so tangibly, that one gentleman at his door declared he heard what seemed to be twenty voices talking with him, but when he entered, none but the invalid was in the room. Subsequently the editress hereof formed part of a circle for manifestations, and in the course of time the gist of what follows was

given. It is called *my discovery* merely because I was the one through whom the conditions of Materialization were rendered.

The entire Phenomena of Spiritualism springs directly from the heavy and hungry hearts of human kind; wherever there is sadness, sorrow, love-starvation, misappreciation and domestic wretchedness, there exists the prime cause of mediumship, for wherever such bleeding hearts are found, there troop ~~and~~ ^{and} ~~the~~ ^{the} ~~loving, compassionate dead.~~ (K. C.)

I. It has for centuries been an established fact that the dead *do* still consciously exist, and that they frequently revisit the scenes of their prior life, and unmistakably demonstrate their existence as disembodied men, women and children. The question of absolute *personal* identity is quite another matter, as it is certain that the dead are good actors, often appearing as whom they are not, and, almost invariably, not as they really are, but as they once were: Thus the spirit of a negro appears to be black, yet there can be no *rote mucosa* beyond the grave! A soldier appears with maimed limbs, yet a spirit must necessarily be quite whole and never dismembered.

II. It is certain that the dead cannot reappear except under peculiar conditions, as to time, locality and in presence of particular chemical, magnetical, electrical, odic and actinal states: thus, certain houses, haunted by them, cease to be so troubled after being opened, aired, ventilated or partially torn down. It thus becomes clear that some peculiar element, gas, fluid, ether, magnetic, odic, or electrical is absolutely essential in order that the dead may be able to prove in a physical manner, the grand fact of the soul's existence after death.

III. It is equally certain that the identical elements, whatever they may be, which affords the dead the means of manifestation, are the very ones essential to successful magnetization, and the development of clear somnambulist sight or psycho-vision, for both spiritual-materialization and clairvoyance flourish best coincident with each other; and both unquestionably depend upon the existence of an impalpable, but positive *aura* sphere or air, existent in space generally, evolved by nearly all bodies and forms of matter in limited quantities in condensed form, but occasionally given forth in larger volume from the bodies of peculiarly constituted persons, who then are known under the generic titles of clairvoyants, hypnotics, extatics and mediums.

IV. There are two known modes or states to, and of, all known

Bequest of

Harry Houdini

imponderables, the Positive and Negative. Thus is it in electricity, magnetism and all the ethers. The *positive* form of the subtle agent whereby spirits demonstrate themselves by contacting and disturbing the status and equilibria of matter, evinces its presence when such disturbances take place in solar or artificial light. The *negative*, when light prevents them, and approximate or absolute darkness is essential. Thus it is that the class of media, who are most efficient in the dark, seldom have success in the presence of light, and *vice versa*. Again, it is remarkable that one class of subjects claim to act wholly as the magnetic proxies of the dead; while others, exhibiting phenomena seemingly identical, claim to speak wholly of and from themselves, experiencing an exaltation of soul astonishing to witness. But the two qualities are seldom combined in one person, but are occasionally.

V. There are two general classes of human organizations—the blonde, or light, who are electric; and the dark, who are almost wholly magnetic. Both these classes are mediumistic; but the dark are *very* seldom capable of evolving the peculiar sphere or aura, which is essential to the production of phenomena purely physical in its characteristics. But occasionally a brunette from some abnormal peculiarity does become a medium for material demonstrations, and when they are so, they excel. But as a general rule the dark person becomes what is known as a speaking medium, or spirit-proxy, else become inspirational orators and exalted proclaimers of new, and in some respects, startling, radical and inconoclastic thought, not reducible to any system.

The light person, generally females, become either physical media of either the positive or negative sort, else they launch out into independent clairvoyance, but such clairvoyance is *very* rare!

VI. Mediumship of either kind can easily be reached.

There is a third or intermediate class of persons who, being neither light or dark, yet partake to a great extent of the characteristics and advantages of both. But, neither Somnambulism or any phase of mediumship can confidently be looked for or expected in persons of a highly robust, physically healthful, externally minded grade, for such organizations either consume and assimilate the specific, *viz* aura, or element essential thereto; else they repel it from them; hence, no one of a cold, money-making, political temperament will become a good clairvoyant or medium; neither will those, who, in the affectional department of their nature are cold, unimpassioned, negative or deficient. While those who are

exactly the opposite of all that, excel in certain respects to a very surprising extent. The person who seeks development must persevere, for to begin and then stop, is to lose time. There are two motives inspiring seekers after mediumship—viz; Love and Money. One seeks it as a means of living; the other to know, to love, to reach the inner and nobler life. One class is nearly soulless, the other, all soul. The entire social, conjugal and domestic worlds to-day, are in an uproar, chaos and revolution. Were it not so, spiritual intercourse on a large scale were impossible.

It is deplorable that so much ill-will, sickness, discontent, hatred, sadness, insanity and wretchedness exists among the married of *to day*. But it is *true*, and domestic happiness is the exception to an almost universal rule, at least among the people of every sort and section of this Nation, and scarcely anywhere else, in such frightful forms upon the globe. Husbands neglect their wives and practically hate them; wives the same, and universal domestic chaos reigns supreme. The worst of the matter is, that both wives husbands and society at large attribute the bad state of things to *wrong* causes, for the fact is, that the *real* one lays right before their very eyes, yet they *will not see*. Such a state of things cannot exist among oriental nations, or the dark-skinned people of the world. Were it not so serious a matter one would laugh at the absurd and puerile folly that permits the reign of such social non-concord for a single day, when its causes are so palpable, and its cure so easy. As things exist wives are defrauded, husbands do not love them, and wives fail to hold their lords in affectional duress. How few, indeed, know how, or even care to accomplish Health and Happiness at home; and yet, it is in every man's power to make his wife love him, and in every wife's to make her husband worship God through her. On my soul, I, the writer believe, that if *ASGILL'S Rules* were followed, the social millenium would be close at hand. No strictly Good Human power can dwell in, or be developed by any man who is sexually unsound, imbecile, puerile, weak or impotent; nor in any woman with fallen womb, leucorrhea, ulcerated vagina or passional frigidity. How, let me ask, in God's Holy Name, can you expect Home, Happiness or Heaven in a family where the wife never, from the altar, where she swore her life away, to the grave that closes over her fretted corpse, never realizes the slightest *marriage joy*, or anything else than utter and profound disgust? How can a man be constant, faithful, Good or Great, who is in a sense, compelled to run after

harlots because his wife is concentrated ice? You can't expect Perfection from conditions themselves imperfect! But there is a clear passage and open water out of this Polar hell of marriage land. I refer to ASGILL's Rules—so called for the reason that they come to me while communing with a soul who once passed on earth under that name. In the "Master Passion" volume, I gave something resembling the truths here alluded to, and imperfect as they were, compared to the New Light, I feel grateful that they have saved many a family from utter wreck. Of course, this is not pertinent to the subject of this pamphlet, yet so vastly important that as this is probably the last work I shall ever print, as the hand of Paralysis is partially upon me, I allude to it here, so that those who desire further information may know that by sending a clerk fee of a few dollars, I, or my heirs when I am dead, will cause it to be written and sent to all who need it—and those who do, are all the unhappily married.

There cannot be a doubt but that the "Philosopher's Stone" of ancient and mediæval lore, referred to the "Magic Mirror" alluded to elsewhere herein; nor that the "Elixir Vitæ" Water of Life and Perpetual Youth, so vaguely hinted at by old writers, and which constitutes the burden of the celebrated book "Hermipus Redivivus" OR THE SAGE'S TRIUMPH OVER DECREPITUDE AND DEATH, means this identical triple mystery, which scarce any one practically knows, but which all should learn, and which every Physician and Divine in the land ought to be *compelled* to teach their subjects under heavy penalties of neglect, because it is the secret of sustained youth, grace and beauty; it is the gate of power and the crown and signet of ineffable human glory; it unveils the throne of Will, and taps the fountains of excessive joy; it is the Jemschidgenic of Persian story; and he or she who knows, appreciates diviner and celestial bearings of life and its meanings, becoming indeed a child of the Infinite, and no longer a stranger to the Father's face; and they alone who have it, are able to reach that magnificent sweep of clairvoyant vision, which, leaping from earth at a bound, scans the unutterable glories of space, and beholds the rain of starry systems as we view a gentle summer shower.

There is a morbid and healthy mediumship, the former of which has been quite too common; but now and then we see a man or woman exercising the grand power from a plane of personal purity and goodness, but this cannot be reached where the heart is for

long bereft, and that ever is, until the Love within goes out to meet as pure a flame.

Black Magic, and low mediumship leads to lust and wrong, and have wrecked many a soul in our day. Its orbit is closing.

White Magic and high mediumship purifies the heart, and sheds abroad the perfume of angels. It teaches us self-control—a lesson to be learned by all; it inculcates charity, goodness, forbearance. To-day, Aug. 19th 1873, my left arm and side are paralytic to a degree, and I am sensible that death may close my career below, ere this page be finished; yet will I write my testimony. Spiritualism is good to live, sweet to die for! I thank God for all my fiery trials, for they are purifying my soul. Already, the bad tenants Lust, Hatred, Anger, with a host of other evils are quitting occupation, and a host of white robed virtues coming to the surface testifying with musical voices that true and pure Mediumism and Spiritualism are the redemptive glory of the world. Repeat this for me when I am gone to rest. But till that time comes, be it long or short, sudden or protracted be my exit, I thank God I have lived to some useful purpose, and till I pass will labor in this loftier service of a great and good cause. P. B. M.

A singular and very marked circumstance consists in the almost universally known fact that the great majority,—to the extent of 98 percentum of those who become clairvoyants and media, of either kind, and of all temperaments, complexions and of either sex are almost invariably such as have suffered in their affections; been bereft of love; the victims of bad marriages—in a word, the heart-hungry ones of the world. There is something about such people that inclines them to esoteric and spiritual studies, and their aching souls incline them almost irresistibly to cultivate the occult and mysterious; first, in the unexpressed hope of appeasing their longing, assuaging their wretched anguish; and secondarily in that of bettering their state by new adventures in search of the great human one thing needful,—Love.

Out of this phase has grown a movement almost as extensive as human civilization on this continent, against the *status quo* of social ethics and philosophy, which bids fair, in time, to utterly unhinge it, and inaugurate an entirely different state of things in the Social world; for no sooner does mediumism get a fair start, than heavy blows are struck by those who consider themselves enthralled, and who long to be free. Nor is this movement indicative of immorality, for so far from that is it, that every thinking mind recognizes it

as the initial movement of a transition from one to a different civilization. This fact is here mentioned, because it displays to us the wonderful workings of a higher chemistry than our laboratories wot of,—inasmuch as it shows that dissatisfaction in affectional matters, in other words the prevalence of heart-hunger, emotional, passionial, and Love Starvation, almost invariably effects such certain positive chemical odic, electric and magnetic changes in the individual as to produce the conditions essential alike to clairvoyance and mediumship in every one of their varied forms. But while ordinary mediumship sometimes continues after the longed-for Love has come, yet in the majority of cases no sooner is the heart satisfied than certain forms of the heretofore mediumship vanishes; for it appears that social, domestic, or conjugal happiness and the phenomenon alluded to, are in certain peculiar organizations, antagonistic, incompatible. What chemical changes take place it is in the present stage of enquiry impossible to say, but that people who are affectionately wretched take to mediumship is widely known. True, there are occasionally children who are mediumistic; but they are generally of very fine, slender, nervous, delicate organization, and are usually the offspring of mothers whose married lives were unhappy, and from these mothers the mediumistic children unquestionably inherited the peculiar bias.

VIII. Compound or conglomerate mediumship, is that state of things wherein the requisite sphere (aura) cannot be furnished in sufficient quantity by any one person, but can be from the combined emanations of several; thus it often happens that under good conditions the manifestations take place freely in circles composed of persons no one of whom alone is mediumistic sufficiently. It also frequently happens that the presence of certain persons will prevent the manifestations even in the presence of strong and first class media; because such persons either consume, annul, or dissipate the medial aura.

This conglomerate mediumship is not productive of morbidity or any other form of harm; is, for many purposes preferable to individual mediumship, because the absence of one or two of the circle will not necessarily prevent the manifestations; while as a general thing the manifestations will be more normal, healthful, and dignified—while a still greater advantage consists in the fact that the results obtained in a conglomerate circle cannot be attributed to trickery or legerdemain, as is often the case where one person constitutes the Medium.

IX. Various hypotheses exist concerning the nature of the peculiar element, effluvium, air or sphere, upon the evolution and presence of which all the phenomena of white magic depends. The Chinese, many centuries ago knew all about these mysteries of clairvoyance and spirit-movements. They classified the whole under one general name—*Qi*, and declared that the whole depended upon the movements of a universal Vital Power, in ethereal form which they called *Yu-Yang*; that this *yu-yang* was the nerve-force of the Supreme Spirits,—good and evil; that certain persons were constitutionally fitted to inhale an unusual amount thereof, and they then elaborated and diffused a special and personal *yu-yang*; that by their wills they could move this subtle emanation, and with it anything or body which for the time being it permeated as tables, etc., just as the Supreme Spirit of good moves the matter of the universe with his *yu-yang*; and the Supreme Spirit of evil permeates people with *his* *yu-yang* and makes them bad, and work ill like unto himself; that none but good results flow from those who are influenced by one *yu-yang*, while all who are the recipients of the other sort are ministers of evil, because their *yu-yang* can be used by evil spirits; and the media exhale an atmosphere charged with the effluvia of hell itself, with Lust, Hatred, Revenge, Murder, Adultery, Abortion and all manner of ill and crime.

How far wrong the Cathayans may be it is not the province of a scientist to decide.

The German mind attributes the origin of White Magic to what they call the Sideral, or Astral Force,—a peculiar atmosphere given out from the stars, movable by the medium's and spirit's will; but they do not tell us how this force operates.

Another class of investigators attribute the entire phenomena to corpuscular, and still another class to ethereal, vibrations—whatever these may mean.

One school of British researchers after the cause, tells us of a "Psychic force," by which they mean a peculiar electric aura, which surrounds certain singularly organized persons; this aura can be acted on by the party's will who evolves it, to the extent of not only moving tables etcetera, but to the extent of taking bodily flight themselves.

And so many other theories are advanced to account for the wonder that it were a waste of time to recount and examine even the tenth part.

In one thing however, they all agree, to wit: that the element

whatever it is, is tidal, subject to ebb and flow; that the laws of its periodicity are not yet known; and that it is a bridge spanning the awful gulfs of Life, Death, and Eternity—which I believe!

X. There prevails an alarming misapprehension, not to say ignorance, concerning what a human spirit is. Some regard it as an unsubstantial vapory phantom, in no sense save outline and the capital ability to scare people—like their original corporeal selves—an idea so puerile that the marvel is, that any one seriously entertains it even for an instant. Neither the limits or purpose of this paper permit more than a very brief outline answer to the question What is a spirit?

Those who desire to *thoroughly* satisfy themselves upon this point are referred to the work on that subject, the table of contents of which will be found among the advertisements at the end of this monograph. But briefly; the body of man is a mere conglomerate of earths and metals, gases and fluids wholly material, but penetrated and permeated in every atom by imponderable elements essentially electric in their nature. Thus beneath, and lining our eyes are ethereal organs corresponding thereto: beneath our limbs, heart, lungs, brain—in short, all our parts are corresponding electric organs, and the totality of these constitutes the ethereal, spiritual, death-proof man or woman, and when dissolution occurs this inner man or woman oozes out of the material structure, becomes self-conscious again, and takes its place among the countless armies of the departed, but neither lost or dead; and this internal ethereal man, woman or child, can be contacted by us in the flesh, by conforming to the laws governing such contact, and the observance of a few simple rules.

XI. Where a person alone desires to become a medium, without any assistance from others in the flesh, the individual should provide a few lumps of common sealing wax, or some thick glass salt cellers; or the bottoms of broken bottles, or tumblers; or bits of thick plate glass, in short, anything that is a good electric insulator. The legs of the chair on which the person sits must be placed on these insulators, as also the legs of the foot-stool on which the feet must be placed, while no part of the body or dress should be allowed to touch the floor. The stand or table used by the sitter should also be insulated. Thus prepared the person should select a quiet hour, from sunset to midnight in which to sit. There should be a mellow, not too bright light burning, and the face should be turned either north or south, but *never* east or west, because the

magnetic flow of the earth is from North to South, the electric from South to North, while the dia-magneto-electric currents invariably cross these lines at right angles, and in their passage disturb and dissipate the Medial aura, or "Psychic Force," and render more difficult the success of the experiment.

The sittings should, if possible, take place at the same hour and locality *every* night, until the hoped-for results follow. But, if circumstances occur to render that impossible, then the person should sit at whatever place the party may happen to be, conforming as far as possible with the rules laid down, nor is it advisable to permit any other person to assist at the sitting after a lone experiment is begun, for the admixture of a new magnetism is almost sure to destroy the conditions already obtained.

XII. The same general rules ought to be followed no matter whether by one person or more, *but* the same ones should always be present, and no more, no less; and they ought always to occupy the same seats at the stand or table. It ought also be observed that these sittings should always be held in the same room, if possible, an upper chamber, especially devoted to the end sought; for by continual observance of this rule the aura-Medial is not lost, but in time will so penetrate and permeate the furniture, walls and ceiling, as to render it a veritable "Spirit Room," wherein results will follow quicker, stronger and better than anywhere else in that house.

THE Machinery absolutely necessary for successful Physical manifestations are, 1st., harmony, silence, save music, singing and gentle conversation; 2nd. a dark chamber or cabinet; 3d. honesty, earnestness; truthfulness, goodness; 4th. slate-pencils, paper, old violin, guitar or dulcimer, accordeons; 5th. a vial of olive oil with a stick of phosphorus in it, for the spirits to carry around through the air; 6th. a looking-glass, in which they can frequently show themselves when otherwise unseeable: and 7th. one person should take the lead and keep it, and all questions, save mental ones, should be asked through him or, which is better—her.

SPECIAL NOTE. It has been the custom to arrange circles by sandwiching a man between two women, without regard to coarseness, fineness, complexion or temperament, but by far the better way is, to have the largest person at the head of the table and the smallest and finest nerved at the foot, irrespective of sex. These should be flanked on either side by two next in size and grade, until the circle is complete; and none but those should ever be permit-

ted in that circle ; but, if others are present, they should form an outside ring on exactly the same plan, except that the largest should sit behind the smallest of the *inner* ring. An excellent way of obtaining manifestations by a man and his wife who occupy the same couch, is to begin by pitching their feather beds and pillows out of the house forever and aye, substituting hard ones instead, and after the light is extinguished, to join their two nearest hands outside the cover, look steadily, calmly, trustingly and hopefully toward the wall at the foot, and the odds are five hundred to one that within ten days they will develop electric phenomena, and odic materializations of the first class, and far more satisfactory and convincing than any to be witnessed in the presence of the majority of professionals. Both may also by binding handkerchiefs over their eyes, develop a fine degree of clairvoyance ; and, better still, those who try these experiments will also be drawn in *love to each other*, and glide from Hell to Heaven before they really know it, by reason of the soul-fusion thus strangely brought about. Here let me say, A passionless man or woman is a human nonentity. It is only when we are wholly man or woman in the higher, holier and, also physical sense, that we can reach the loftier and more significant heights of any sort of power whatever, therefore, those who would cultivate those loftier instincts, and gain mental wings wherewith to scale the heavens, should at once attend to the business of regaining perfect health, mental, physical emotional and passionnal.

MATERIALIZATION is the rare phenomena by which all witnesses are without exception, convinced that either the dead do actually manifest themselves, or that something so very like it takes place, that no one can tell the difference. Of course, this like all other phases of the great marvel, has been, is and probably will continue to be, counterfeited ; but unlike all other spectral shams, is most easily detected, for the real phenomena constantly occurs under conditions impossible of simulation. For instance, in the Toledo, Ohio, coterie, seven persons sitting in twilight, the mediums being a lady and gentlemen, a phantom hand moved through the air, across the table, pulled at a gentleman's beard, and faded away in dim phosphoric vapor. In presence of the same couple the most magnificent spiritual pyrotechnics frequently occur, and *thousands* of electric scintillas dance mazy waltzes about the room, now high in air, then skimming the surface of the floor, and anon broadening out into sheets of living vapor, irradiated the room with pearly light.

This *cannot* be counterfeited, because at the request of any per-

son present, these lights would and will, go to any designated point of the room; rise, fall; glide or remain stationary at will; beside responding to questions by assuming spark, linear or circular form as requested. The best preparation for this form of manifestation, is to seat the company in a line or cusp, with a wire or cord resting on the laps, and grasped by the hands of those present. The seats should be from 5 to 7 feet from an enclosure made as follows: Four upright sticks, 7 feet high, connected by similar slats at bottom, sides and top; to be covered on top and on three sides with paper or cloth impervious to light. In front of it, and facing the seats, is a curtain of black or green cloth, hung to the top or tacked there. In this curtain, one foot from the top, is a hole one foot square, to which is sewed a curtain 14 inches square. This lesser curtain will be lifted by invisible persons, who, when the sitters have become calm by singing, will be able to use the emanating medial aura to temporarily incarnate and render themselves visible to mortal sight. Such, in brief, is the rationale of Mediumship—a fact which, like those of mesmerism, is undisputable, and fixed beyond doubt, cavil or question. By means of these grand facts, the immortality of the soul has been, and is, triumphantly proved. By the concurrent testimony of all the returning dead this other great fact is established, viz: That the post mortem existence is a **YAST IMPROVEMENT ON THIS!** and that over there mankind finds peace, pleasure, rest, labor, usefulness and affectionate friendship, unswerving, incorruptible LOVE! and that life is one of constant improvement; but on these grand points I refer the reader to the work "After Death," already referred to, and to another from the same pen called "Soul; the Soul World," etc., now stereotyped, and to be immediately printed if the demand shall authorize it, and means accrue to do it with. It now remains to answer the often asked question concerning spiritualism, "*Cui Bono*"—what good. The above results partially answer this question, but to more fully respond to it, attention is called to the experience of unnumbered thousands in this and other lands, who upon oath will declare that by and through it they have reaped advantages, at least of knowledge, of incalculable advantage in very many respects. The opening of the inner senses more quickly and thoroughly educates an individual than any other system or method possibly can. L. P. B. Randolph, now at this writing of Toledo, Ohio, declare that I believe my many works will survive the century of my death, yet the power to produce them was the direct result of this identical

opening of the inner consciousness of my being, producing that mental clairvoyance of which the world has heard, and at which myself have wondered quite as much as those who read my books.

Through the opening of the interior senses (clairvoyance), and through the various phases of the marvelous thing Mediumship, the great source of crime, illness, wretchedness and suffering has been traced to its one single source, and that is the abuse, improper use, and mismatching of people in their loves, conjugal relations and sexual incompatibilities.

It is proven that these bad conditions are frequently the result of organization, and sometimes spring from incompatible electric, magnetic and chemical relations between couples. That absolute separation is the only cure for some who are wretched in their married state, or inter-relationship, while attention to health and a fair amount of TRV is a certain cure for other cases.

These conclusions are the very *res geste* of rational spiritualism; and, leaving aside a vast amount of mere hypotheses, the new-oldism has led us to the door of strange and weighty truths pertaining to everything that interests mankind, from the construction of an argument to that of a cosmos. In Science, Art, Philosophy and Social Ethics great discoveries have, through clairvoyance and mediumism, been made. Lost wills have been found; frauds concealed from every mortal eye been exposed; crime punished and prevented; the ignorant been educated, and an impetus given to the prevailing basis of the present civilization, which promises to shatter all that's bad of it to pieces and utter demolition, and in its stead bring the good time coming.

Not long since a gentleman—a spiritualist, too—said to me, after I had recounted many favorable points of the new Theurgy: "Admitted! But is it not equally certain that it has done a deal of harm also?" and here he gave a long catalogue of said wrong things, to which I responded, "I have nothing to do with the shady side of spiritualism, or my fellow men. All things and people are yet imperfect. Right and principle subverts the human world, and it will all be right in the good time coming. All sin is but disease! angry words settle nothing! all trouble is chemical! all wrong but moral scrofula or fever, the whole of which, like stagnant waters, are sure to cleanse themselves in time! there is no room for wrong in the world. The good is certain to crowd it out! what's truly human is therefore immortal! whatever is inhuman is destined to an everlasting death! good is human; bad is not! the one will live;

the other is forever doomed. The most troublesome spiritualist is not the man or woman who believes in the life after death, and acts upon that faith with an eye open to the possibilities there or here, and whose love and charity and spiritualism means action and advancement; but the most troublesome are those who form rings and try to rule the roost with a strong hand, themselves being leaders; people who know it all, can't be taught, and who muzzle the press and the utterances of speakers; people who get mad, spit forth slander, scandal and venom upon all who don't acknowledge their sway, and who deem themselves philosophers, being only fools. It is this class who have brought obloquy and contempt upon a movement essentially good, but their reign is about over, because spiritualism belongs to MAN, not a sect, party or clique. It means development as well as progress; religion as well as science, and peace on earth, good will among men, and not a perpetual wrangle, as too much in the past.

Too many of the leaders of spiritualism have been unjust to those they did not, could not, understand. They were unwise, therefore cruel, and cruelty is impossible to wisdom. Presently great-hearted love and blessed compassion will nestle in all our hearts, and in this glad prophetic hope we may all be happy yet! We are none of us ever wise except when merciful. Let us all be so, for only then can we be perfectly clairvoyant—only then become mediums for the influence and effect of GOD-NESS! Never yet did man come to the absolute conviction of SOUL and Immortality, but he also came to that of God and Prayer! for, say what you will, both are and ever will be positive realities in the universe!

IN LOVE alone lies the boon of IMMORTALITY. INJUSTICE reigns to-day. By-and-by the wronged dead will openly testify in courts and before juries and judges, and in that day, too, no innocent accused will suffer for another's crime, for the reappearing and testifying dead will clear him! I prophecy that this will come to pass before a century passes away.

There is one point of spiritualism almost entirely overlooked by most of the believers in the New Mola, and everybody else. They seem to be practically ignorant—these thousands of mediums and sensitives—of either the facts or possibilities of MIXED IDENTITIES. That a well-attested medium, one with whom spiritual rapport is easy, can readily have his or her individuality, personal consciousness—absolute identity—the real *proprium*—entirely, completely, thoroughly subjugated, subverted, suppressed, to the extent

of being, so far as the mental, moral and conscious personality is concerned—*non est*, not merely for the brief duration of an ordinary seance or trance, but for a period of time limited only by the will of the invisible possessor. Nor is this condition one of trance at all, for the party is to all appearance wide awake, perform all the ordinary functions and duties of life, yet the consciousness within is not theirs, nor the guiding intelligence, but wholly, totally ANOTHER'S. This condition may last for days, weeks or months together, during which time the earthly party resume themselves only at brief intervals, like short and vague snatches of wakeful consciousness in the midst of deep sleep. This mergement of identities is the Oriental *Atrilism*, during the continuance of which forced or magnetic abnegations *other* souls than the subjects carry their bodies about, eat, drink, sleep, quarrel, fight, talk, laugh, conspire, get tipsy, make love, and in short, do anything which the possessor's fancy, whim, caprice, hatred, love, revenge, remorse, ambition or conceit may prompt, be the actions good or bad; nor can the possessed party, while in that state, help him or herself in the least degree, and are as wholly irresponsible for, and innocent of, what may transpire during that time, as a man would be for the flow or non-flow of the tide, or the rising or non-rising of the sun.*

*The authority for this extraordinary revelation is himself a spirit, and one of the loftiest who ever revisited this earthly scene. I am as certain of the unequivocal truth of the statement, as I am that any human being is immortal, which fact I know.

P. B. R.

Superficial thinkers may reject this tremendous fact, but their own experience will probably confirm it, and thousands will here see the clear solution of many a mystery, and it may develop a little more charity, not merely toward Media—reputed to be an “angular, queer and cranky set, full of chronic cursedness”—and unjustly, too, all things considered—but also the producing causes of much crime among drinking people, who, when inflamed by alcohol, are always approachable and controllable by others of the same grade who have left the world and only return to amuse themselves, shall I say? If a spirit can hold a medium for two hours, and rip and tear, fight and swear, preach and prayer, what's to hinder an extension of the self-same control to weeks or months by the *possessing* spirit? Nothing whatever, save the will of the medium, and but few of these have it sufficiently strong to entirely free themselves.

There is not the slightest doubt that eight times in ten the notorious angularities, love escapades and crookednesses of modern society are justly attributable to this identical Atrilism, here announced; but that secretly on the part of invisible beings Atrilism or unconscious proxitude to the extent of the complete substitution of mental and spiritual identities has been carried to an enormous extent, and deeds both good and bad committed by people who are as wholly innocent of them as John Smith is of having an uncommon name. The better and more high-strung, nervous and sensitive the subject, the more complete and perfect the control, especially where the dead one left the world in a love-hungry, soul-starved condition! They will and do come back to a corresponding sensitive medium, and then that medium will as certainly run a course of love, passion and volupty, as that ducks will swim, and that, too, in spite of Moses and Jairam, Joshua and Aaron, law, custom, conscience, or anything else; while all the people wonder why it is so, with, as usual, the solution of the problem right beneath their noses.

Spiritualism, and what it carries with it, is a far more tremendous thing than even its wildest and most unreasonable fanatics ever dreamed in their most vagarous flights. We know but a few of its minor facts, truths and possibilities, and none of us will know the *whole* story till after we have spent some dozens of centuries in other, and, let us hope, better worlds than this. One thing is certain—it is mistress of this world to-day, and can no more be doubted, laughed or crushed down, than the sun can be extinguished with water from a toy engine.

"We'll see the ruin of its bad,
The wasting of its wrong and ill;
'Twill heal the sorrows of the sad,
With joy will every spirit fill."

APPENDIX. Our minds are not yet keys enabling us to unlock all secrets, and the reason is puerile which affirms permanence to the souls of us and denies it to the beasts, and not oversound which affirms eternal duration to all men alike. As for the reincarnation dogma, it, like the Oriental transmigration story, is beneath contempt. Any man who sets up his dictum and professes to know all about the mighty world beyond us is an idiot. It is my firm belief that the best of us know but very little of the other worlds. Some of us have seen patches of it and that is all; now, in view of the notorious fact that every medium colors and shapes the communications coming through them, will be likely to get

much reliable matter beyond the fact of immortality through such channels. We must wait till we find some way of making a chemical aura, or the means whereby and where through disembodied people can either talk or write at first hand, and tell their own story in their own way. I am satisfied that Spiritualism is to become universal—that is, the fact will be commonly accepted, and then we may look for a higher and better class of minds than have engineered the movement so far. The hereafter of Christians and Spiritualists alike is not satisfactory. How are we to pass the eternal ages? Are we but the initial type of intelligence? and what of existence lies just the other side of consciousness? Why does folly and philosophy go together? and what is the true meaning of all this worldly woe? Is Charity, Mercy, Justice, an idle vagary? and why do the mouthpieces of celestial truth take pleasure in damning all but themselves and company? What is the law of intellectual being? Does the soul, with all its enormous force and tremendous range of possibility, originate from a gelatinous drop lodged in the matrix in the sexive act? Or, is it an emigrant from other States in Space?

What is the final destiny of man to be? What is there of absolute truth in destiny, fate, astral influence? Does the real power of a being reside in a central point, or is it of the nature of a republic of cerebral organs? Such, and a myriad others, are the questions to be solved by the class of spiritualists who are to supersede those at present on earth, and who seem to have advanced a great way into the region of physical spiritualism, but not so far into justice, mercy, patience, love, conjugality, mental health, and, greatest of all, charity! In the ranks of spiritualism are hosts of noble, suffering souls, and these are they who should develop medial power, and use it to the end that we may be able to reach beyond the present limited bounds of human thought. I have no doubt but that grand results will follow from efforts toward mediumship made, not in public, but in the quietude and sanctities of dear home life.

Before closing my literary career, I propose to reveal the secret of the Ansaireh Priesthood of Syria. I do not believe it can possibly be used for evil purposes; but this I *know*: There is a moment, frequently recurring, wherein men and women can call down to them celestial—almost awful—powers from the Spaces, thereby being wholly able to reach the souls of others, and hold them fast in the bonds of a love unknown as yet in this cold land of ours.

Would to God every husband and wife on earth would use it; then, indeed, were this a far more blessed life to lead. I do not give Spencer Hardy's translation of the mystery, for he lost his life before he got it all, in Cairo, Egypt, I think from Nusairetic poison, because he was about to expose this and other mysteries of the Syrian mountaineers. But I give my own translation, and know it to be perfect and complete. It must be written in the nature of a private letter, or not at all, and only be sent at special request. Since the "New Mola" was sent to press I concluded to print the private information alluded to herein, embracing "Love and its Hidden Mystery," the "Physician's Legacy," being the above "Private Information," and also "The True Oriental Secret." But in addition to both the above, (*when specially requested at the time of purchase—price \$5*), "The Ansairch Secret" will be clearly, fully written and sent. It is not possible for me to remain much longer on the earth. Feeling this, I have, during my illness from the railroad injury, May, 1873, experimented largely in my laboratory, the result of which is that I have made a vast improvement on my original form of PROTOGENE, I believe to be one of the most perfect nerve, brain and sexive tonics ever compounded. If I die my secret will die with me, to prevent which irreparable loss to the world, I have at last made up my mind to sell the formula, recipe, right to make and sell, and to use my circulars, to such medical people of either sex as will make a good and not an evil use thereof. The price is put at the low figure of \$300 for the right to do so in any State of the Union; more for the whole Union, less for counties, towns and cities. Included in the larger purchase will be certain peculiar and special instructions to be had nowhere else on earth. The time was when a fortune was offered me for that self same formula; but then I was well and strong, now I am semi-paralytic, and may be wholly so from my accident; therefore I part with my great discovery that the world may not lose its benefits when death shall have translated

P. B. RANDOLPH.

PART II.

CLAIRVOYANCE—ITS RULES, LAWS AND PRINCIPLES.

Clairvoyance is the art and power of knowing or cognizing facts, things and principles by methods totally distinct from those usually pursued in their attainment. I claim to have reduced it to a system, and to have evolved science from heterogeneity; to have added new thought, new conception, opened new fields of investigation, and to have discovered the central magnetic law, underlying and subtending the evolution of somnambulist phenomena, a brief resume of which I herewith present.

We are approaching the termination of the present civilization, are bidding farewell to many of its modes, moods, opinions, sentiments, thoughts and procedures, and are entering upon a new epoch of human history and might, destined to develop powers in man, now latent mainly, but which are destined to revolutionize the globe. On earth man is greatest, mind the greatest part of man, and clairvoyance the greatest part of mind. * * * Clairvoyance depends upon a peculiar condition of the nerves and brain. It is seldom compatible with the most robust health, albeit sometimes resulting from disordered nerves. The present discovery consists in the knowledge of the exact method *how*, the precise time *where*, and the proper time *when*, to apply the specific mesmeric current to any given person in order to produce the coma and lucidity. It will be found that careful following of the notes herein laid down, is generally sufficient to enable the aspirant to attain his or her end.

Knowing the mesmerist and subject, we are enabled to indicate the direct and almost certain method of transmitting the mesmeric impulse or influence, from the operator, from a magnet, a crystal, or tractor, to that particular nervous centre of the acted on, that will, in the briefest time, effect the purpose aimed at.

At the start let it be distinctly understood that fear, doubt, nervous agitation, coarse habits, or bad intent, will retard success, and may prevent it altogether.

When a person cannot be mesmerized through the eye, head, or by reverse passes, success often will follow if the clothes be wet with slightly vinegared water, just over the pit of the stomach and small of the back. If an operator acts, let his left

hand cover the rear wet spot, his right the front one, while the gazing process continues as before. REASON: The brain is not the only seat of nervous power; and we can often reach and subdue it by and through the nerves, nervous matter, and ganglia, situate along and within the backbone. If magnets are used, their points should be placed just as would be the mesmerizer's hands, and the experiment be continued as before.

At first, clairvoyance, like any movement, nervous or muscular, requires a special effort, but it soon becomes automatic, involuntary, mechanical. Keep your design constantly before you, and your soul and inner senses will make grooves for themselves, and continue to move in them as cars on rails or wheels in ruts. Let your groove be *CLAIR-voyance*.

Lucidity is no gift, but a universal possibility common to the human race. It is latent, or *still* mind-power, and can be brought to the surface in a majority of cases. *Omnia vincit labor!*

All mental action comes through nervous action, but in these cases the result must be reached outside our usual mental habits and paths. The person, who attempts to reach clairvoyance, and gets discouraged after a few trials, don't merit the power. If you begin, either by agents or mesmerists, *keep right on*. Every experiment lands you one step nearer success, and that, too, whether you aim at Psychometry, "Ubique," Lucidity, or any of the fifty phases or grades of "Repetition" (Mediumship).

Remember that physical conditions influence, modify, and determine mental states, whether these be normal or recondite and mysterious.

Nor forget that pure blood gives pure power. If your blood is foul do not attempt clairvoyance till you are free from it. Artists prepare their paints, you must prepare your body; else no good picture comes, no lucidity follows. Sound lungs, stomach, kidneys, liver, brain, blood, heart and pelvic apparatus are (not *absolute essentials*) but good preparatives. Above all, the blood *must* be purified, vacated of its poisons, rheums (alkalis, acids in excess), and be toned up to concert pitch, if you would enjoy the music of the spheres, and know beyond your outer knowing.

Food, digestion, drink, sleep, must all be attended to. Mesmeric subjects at first become quite passionate—the devil's bridge. Look out you don't fall through it, for true clairvoyance is coincident only with normal appetites normally sated. Excess destroys it. Every passion, except the grosser, has a normal sphere.

Clairvoyance is qualitative and quantitative, like all other mental forces. It is limited, fragmentary, incomplete, in all, because we are all imperfect, but no other being can occupy your ground, or be so great in your respective direction. No one exactly is like you; and you precisely like nobody else. We are like the world—green spots and deserts; arid here, frozen there; fertile in one spot, sterile in another; therefore we should cultivate our *special loves*. Clairvoyant vigor demands attention to the law: The eternal equation of vital vigor is—rest equals exercise. Remember this and retain your power. Clairvoyance is an affair of the air, food, drink, love, passion, light, sleep, health, rest, sunshine, joy, music, labor, exercise, lungs, liver, blood, quite as much as of mesmerism and magnetic coma, for all mental operations are physically conditioned.

Clairvoyance is an art like any other. The elements exist, but to be useful must be systematized. It has hitherto been pursued, not rationally, but empirically; as a blind habit, a sort of gymnastics, a means to delude people, and scarce ever under intelligent guidance like the logical or mathematical or musical faculties of the soul, albeit more valuable than either, and like them, too, subject to the laws of growth. It is far-reaching, and once attained, though the road is difficult, amply repays the time and labor spent. It has been the study of the writer's life, and that knowledge, which enables him to demonstrate the laws governing it, and by which it may be developed, also enables him to understand and impart those which attend its aberrant phenomena. This mystic ground has hitherto been the prolific hot bed of a host of noxious, dangerous superstitions and quackeries; and this is the first attempt to reclaim it to rational investigation. Clairvoyance is a generic name employed to express various degrees and modes of perception, whereby one is enabled to cognize and know facts, things and principles; or to contact certain knowledges, without the use, and independent of, the ordinary avenues of sense. It is produced or attained in

various degrees, by different methods, and is of widely diverse grades and kinds, as

A. **PSYCHOMETRY**, or nervous sensitiveness, wherein the subject does not see at all, but comes in magnetic contact with, first, the peculiar material emanations or sphere given off from every person or object in existence, and is analogous to the power whereby a dog finds his master in a crowd, or a hound hunts down a fugitive and pursues him unerringly, from having smelt a garment once worn by that fugitive. By this sense of feeling, persons become *en rapport* with others present, distant, dead, or alive, and when the sensitiveness is great, are enabled to sympathetically feel, hence describe, that person's physical, social, moral, amative, and intellectual condition, and in extraordinary cases, can discern and detect diseases, both of mind, affection and body, without, however, being qualified to treat or cure said aberrations.

B. **PSYCHOMETRY** can be deepened into absolute perception by carefully noting the first and strongest impressions resulting from contact with person, letter, or object, and afterward ascertaining the correctness of the verdict come to. A little careful experimentation will develop good results.

C. **INTUITION**. The highest quality of the human mind is latent in most people, developable in nearly all; is trainable, and, when active, is the highest kind of clairvoyance. It is the effortless, instantaneous, perception of facts, principles, events and things. The rule for its promotion is simply, when it tells a tale to test it *at once*. In a brief time the perceptions will grow clearer, stronger, more full, frequent and free.

D. The differences between clairvoyance, feeling or psychometry and intuition, are these: the first sees, the second feels, the third knows instantly.

In our ordinary state, we see through a glass, darkly; in clairvoyance, we see with more or less distinctness; in psychometry, we feel with greater or less intensity, and in intuition we leap to results at a single bound. There are hundreds who imagine they possess one or all of these faculties or qualifications, and arrogate much importance, merely because the ideas have made such a strong impression on their minds; or perhaps they have seen one or two visions or spectral sparks or flashes. Such are what they claim to be, only in the wish. They need training. For clairvoyance is a

thing of actual system, rule and law, and whoever would have it in its completeness or *complexity*, must conform to the science thereof.

E. CLAIRVOYANCE, or actual PERCEPTION, is of various kinds and degrees. It does not require brilliant talents for its development, for many seers are inferior morally, organically, cerebrally and intellectually, yet the higher, more brilliant, and finely constituted, the person is, the higher and nobler the clairvoyance they will develop. Some subjects can never get beyond the power to hunt up stolen or lost property; others stop at the half way house of telling fortunes; a number reach the scientific plane, while but a few attain that magnificent sweep of intellect and vision that leaps the world's barriers, forces the gates of death, and revels in the sublime mysteries of the universes. The purer the subject, the better the faculty, is the rule. Goodness, not mere knowledge, is power. Remember this!

F. No two persons' clairvoyance are precisely alike. Each clairvoyant has a personal idiosyncrasy that invariably determines his or her specialty, and, whatever that specialty may be, should be encouraged, for in that he or she will excel, and in no other. The attempt to force nature will be so much lost time and wasted effort. My advice to all is: Adopt a specialty and stick to it.

G. When any effort toward lucidity bids fair, by care, patience and perseverance, to become a success, and the subject becomes dreamy, or else sees flashes, sparks, white clouds, rolling balls of light vapor, or is partially lucid, the tendency of the mind should be carefully noted, and the future direction of the power or faculty be fully decided on, sought for, aimed at, and strictly, persistently, faithfully followed, until a splendid, and never-to-be-doubted triumph and success crowns the effort. If you intend to examine and prescribe for disease; or read people; to hunt up lost goods; detect thieves; make business examinations; in short, any special thing; cultivate that thing and no other, else you spoil your sight, dim your light, and become a sort of Jack-at-all-trades, master of none. You cannot excel in finding lost property, reading the love-life of amorous people, and also describe and prescribe for the sick. No; the rule is, one thing, and that thing well. Let the rest alone.

Again; people are too impatient. They push a somnambule too fast and too far. Be careful, if you look for success. Go short journeys, at a slow pace, if you expect to hold out. Be extremely careful, also, not to let different persons practice their

efficiency on the subject, for that is a bad thing. It is so, also, with magic mirrors. It won't do to let other people handle them! I had a splendid one in Toledo, through which I had earned many a dollar by foretelling whether the price of wheat or any other commodity would rise or fall, told it by the rising or the falling of the spectral wheat-sheaf on the wonderful glass. One day I let some people handle it, and they spoiled it forever. Three days afterward I had a chance to earn \$70 by it, tried it myself. No play, no spectre, *no nothing*. Needing the money, and knowing that glass *could* tell the truth, I rushed off for a lady—K. C.—to aid me. She looked in the glass. It wouldn't work. It had been utterly ruined by the handling of others. So I destroyed it. That act of allowing people to handle the mirror cost me a good glass and at least \$200 in money that I might have earned, but for the folly I was guilty of.

II. There are various kinds, as well as degrees, of clairvoyance. Natural, intellectual, spiritual and divine, social, practical and purely mental. Or a clear seeing of material forms; lucidity of mind generally; lucidity of special cerebral organs; lucidity upon certain points, as Medicine, Spiritualism, Religion, Philosophy, Science, Logic, Art, Love, etc.

There is a clairvoyance of Introspection, Inspection and Projection, and these have their appropriate fields in the past, present and the future, all of which are easily developed and perfected.

I. There is the common somnambulist or mesmerically induced lucidity. It also comes through the coma or trance, however produced, and yet it is by no means necessary that the patient be entranced in order to produce the distinct lucidity. There are capital seers who never were entranced; who never lost their consciousness for a moment. But such cases are far from being common or usual. This first kind of vision never exhausts itself on material objects alone—a mere perception of things without penetrating power. The next stage it reaches is that of mind-reading.

II. There is a perception one grade higher than this last, which enables the subject to come en rapport with the surface and essence of things, as a tree, man, woman, herbs, etc., and it grows till the seer beholds and explains somewhat of the pénétralia of things; and it culminates in the condition wherein the

leaping all the barriers of the outer senses and world, sees and knows things altogether beyond their ranges, and approaches the awful realms of Positive Spirit.

III. Special cerebral organs become lucid, soon succeeded by an entire illumination of the brain. This is a grand, a sublime, a holy degree, for the subject sees, senses, feels, knows, by a royal power; is en rapport with a thousand knowledges. A step further, a step inward, and the subject is in harmony with both the upper and lower universes. He or she thenceforth is a power in the world. All clairvoyants may not claim genius, but all true genius is clairvoyant. Mere talents are dry leaves, tossed up and down by gusts of passion, and scattered and swept away; but genius lies on the bosom of Memory and Gratitude at her feet.

IV. So far as America is concerned, the writer is the only teacher of clairvoyance as a system and science. Very few persons fail who strictly conform to the general rules here laid down, and fewer still who follow the special plan determined upon. As a rule, it is safe to declare that in every one hundred cases, seventy-five can become partly lucid, sixty-three can become mediums, forty-five can reach the third, fourteen the fourth, five the fifth, and two the highest degree of clairvoyance their peculiar organization admits of.

V. MAGNETIC CLAIRVOYANCE can often be produced, even when other means fail, by steadily gazing in the depths of a magnetic or magic mirror, many of which have been successfully used in this country; or by holding the head close to the open hors of a powerful horse shoe magnet. It may be suspended from the ceiling and held to the head lying down, so that when let go it will spring away or come in contact with its armature,—a nail will do, thus closing the circuit. A good crystal is nearly as good; so, also, is a common bar magnet. A magnetic circle of several persons, to be effective and proper, all who are in one should be insulated. The chairs and tables and footstools should rest on glass knobs made on purpose. In these circles, the chances are ten to one that some one will go off into the mesmeric coma on the first trial. The circle must wish, will, desire, and favorable results are almost sure to follow. Have patience if they do not.

NOTE.—All clairvoyants should, to be useful, successful and enduring, cultivate the habit of deep breathing, for all brain power depends upon lung power, nor can continued ability exist if this be

neglected. All clairvoyants should feed on the best things attainable. Again, all clairvoyants must use great caution in matters of intoxicants. Abstinence is good, for error in *that* direction is fatal to clear vision, or its perpetuity when possessed.

If the party desires to develop sensitiveness only, with a view of becoming a psychometrist, this caution does not apply with such force. If a person was to ask me, is it best to try to be a clairvoyant, or a good psychometrist, I should unhesitatingly say the latter by all means, for it is more easily attained, and to say the least, is quite as useful, if tests are the objects sought to be gained.

VL In all mesmeric experiments, individual or collective, very few become, at first trial, true hypnotic subjects, and some can never be, owing to peculiarities of organization. The matter can be tested in a variety of ways, as for instance the usual "passes" may be reversed. In some cases the doubtful subject may look steadily at a speck on the wall for six minutes. If drowsy at the end of that time, and the eye-balls have a tendency to roll up, the person is a subject, and all that is required is patience; or, breathe rapidly, forcibly, for ninety seconds. If it makes you dizzy, you are a subject, and can enter the somnambulist state in any one of a dozen ways. This same operation often repeated is almost certain to produce coma; and if done while lying down, in connection with the horse shoe magnet operation, will prove successful in enabling the person to see without eyes. In all cases the room should be quite dark. (N. B.—All magnetic, odyllic, and mesmeric processes are twenty times oftener productive of grand results if conducted in a darkened chamber, than in one lighted artificially, or by the sun. Next to a thoroughly dark room, moonlight is best, and starlight better still.) If, at the end of a few minutes, sparks, flashes, streaks of quick and lingering light are seen, or phosphor clouds float before the face, then one of two things is immediately probable. First, that the party by continuance and repetition, can be clairvoyant; or, second, if not too scary, these clouds and sparks may resolve themselves into spiritual forms of friends long gone, but not lost.

VII. Forty-eight of fifty mesmeric experiments fail because the operator wastes, not saves, diffuses instead of focalizes, the mesmeric force that streams from the eye and fingers. RULES.—Subject and operator ought to be of opposite sex, temperament, complexion, size, stature, hair, eyes, build, and so on throughout,

in order to bring about the best results, without reference to all the talk about Positive and Negative, which is mostly nonsense; for we have known of a sweet miss only six years old, to thoroughly and effectively mesmerize her great burly uncle, a man capable of knocking a bull down with one stroke of his ponderous fist, and who was one of the roughest sea tyrants that ever trod a quarter deck, and yet the little lady rendered him not only helpless, but clairvoyant, by repeatedly manipulating his head while he held her in his lap in his daily calls. She had witnessed a few experiments, believed she could do the same, tried it on four times, and accomplished it in great glee on the fifth attempt. But the greatest miracle of all was, that the captain's nature became entirely changed, and to-day a better or gentler man does not sail out of New York harbor! Concentrate your attention on a single point in the subject's head; keep it there. Do not let your thoughts wander. Gaze steadily at it, and it alone, gently waving your head and hands over it from right to left, left to right. Repeat the process at the same time, daily, for one hour, till the sleep is thoroughly induced. When it is, and you are perfectly satisfied of the fact, you will be strongly tempted to ask questions. Don't you do it. Resist it. Deepen the slumber in seven sittings after perfect insensibility ensues. The eighth time you may ask a few questions, and but a few. Lead the subject slowly, tenderly, holily, gently along, step by step, one subject at a time, and that subject thoroughly, not forgetting what has been said about "specialties."

J. Persons ambitious to become clairvoyant must not forget that a full habit, amorous pleasures, high living and mental excitement all are disqualifications. The entire diet must be changed; the linen often; the skin, especially the head and hair, scrupulously so; and, to insure success, the food should be very light; fruit, and tea, coffee and milk may be freely used; but very little, if any, chocolate, fat, oysters, pastry, and but little sugar. Nor should the person fail to think, wish and will the end aimed at continually. Soft and plaintive music is a capital adjunct.

K. The experiments should always be made at first with but a few spectators, in a darkened room; and perfect trust should exist between operator and subject.

L. For ordinary purposes the writer would prefer the Oriental methods of clairvoyance to the full magnetism of European and American practice. These are: First, the mesmerist places a few

drops of ink in a proper vessel; gazes therein himself (magnetizing it), and bids the subject gaze also. Presently, the subject will behold a vision in it, and will see pictures of whatever is desired.

I now give the special method of thorough magnetization. First, Let the room be partly darkened. Let there be a mirror in the north end; let the subject's back be toward that mirror, but take care that he or she sits so that the reflected ray of light (magnetism) from the operator's eye will strike the back of his or her head, the subject receiving the reflected ray—or operator, subject and mirror forming a triangle, which any schoolboy can arrange in a moment. Now the subject sits in a chair fully insulated, the feet being on an insulated stool, and no part of the dress or chair touching the floor. The operator also stands or sits on an insulated stool, and if he is weak in nervous force, should be fully charged with electricity from a battery. If spectators are present, seat them silently in the south, east and west, but not a soul in the north. No silk, not even a cravat, must be allowed in the room. If a piano is there, let some soft and tender chords be played; but take care not to play more than one on that evening. Previous to the experiment, two magnets have been suspended, one north pole up, the other down, so as to embrace the subject's head without much pressure; the poles must antagonize, and a current will be sent entirely through the head. Now be careful. You have already prepared a magnetic bar, and when the subject is seated, and the magnets arranged, the operator looks steadily at that point of the looking glass, whence the reflected ray will glance off and strike the back of the subject's head, just between the fork of the northern magnet, and while doing so he points the bar magnet directly toward the open neck of the subject. In a few moments there ought to be perfect magnetic slumber, and frequently the most surprising clairvoyance exhibited. It is still better if all the spectators grasp a cord on which a copper and iron wire has been bound, the ends being fastened to a chair, so that they point directly to the subject's body. If these directions be faithfully observed, success will follow nine times in every ten experiments.

A slight alteration will render this circle unequalled for other purposes. In such cases let all sit around a table itself, the chairs and stools being wholly insulated. If the room be darkened, and you have a good magic mirror on the table, you may and probably will have curious spectral phenomena. But I advise the chord to

be played all the time till results sought for are obtained. Again, let a person sit facing the south, insulated, with the magnets in contact as before, the person being alone, and the results desired are almost certain to follow. But let me here say that no one in or out of a circle can reach good and speedy results unless perfectly and absolutely clean. The bath is the very best of preparations for these experiments, and cannot be neglected with impunity. I have known many successes and some failures in conducting all of the above experiments both in this country, England and France, and I give it as my deliberate opinion that no one need fail in them, and will not, unless their own folly and impatience ruins all.

All magic mirrors are based upon the eternal fact, that whatever exists is something; that thoughts are things, that spirit is real substance, that all things photograph themselves upon other surfaces; that sensitives can see and contact these shadows, lights, impressions and images, as abundantly demonstrated by Baron Von Riechenbach in his researches into the arcana of chemism, light, force and magnetism; also, by thousands of others in all lands, and especially in these days, wherein disembodied people project an image of themselves upon paper, the artist sketching the outline with a pencil, thus producing photographs of the dead, recognizable by all who ever saw them when walking in flesh and blood. Now, the fact that dead people can and do project images of themselves upon the retinas of sensitives, upon the aura that surrounds certain people, upon similar emanations from houses (haunted!), so plainly that hundreds can see them as clear as noonday, is so firmly established that few are so hardy as to deny what is thus, upon the testimony of millions, in all ages, absolutely and unequivocally demonstrated.

It is equally well established, however, some may sneer, that for ages men of the loftiest mental power have used various physical agents as a means of vision, either to bring themselves in contact with the supernal realms of the *Æther*, or to afford a sensitive surface upon which the attendant dead could, can and do, temporarily photograph whatever they choose to. Nor is this all: I know that by a mysterious process, whose principles it is needless here to expound, a mirror is the means of a better, and far more reliable clairvoyance than nine out of ten would suspect.

V. During my travels through Africa, Egypt, Turkey, Arabia, Syria, and my intercourse with the *Voudoux* of New Orleans and Long Island, I became thoroughly convinced of the existence of two kinds of magic. One good and beneficent, ruled and governed by the Adonim; the other foul, malevolent, revengeful, lustful and malignant. They antagonize each other. The one revels in the saturnalia of the passions; the other, the true, moves in the light producing SHADOW of the OVER SOUL. In the one, the adept is surrounded by an innumerable host of viewless powers, who lead him on to great ends and power, but finally sap out his life, and utterly ruin or destroy him or her. And this accounts for much of ill seen and experienced by modern sensitives.

VI. The other leads its votaries through the glimmer toward the light, and unfolds at length that final and crowning clairvoyance, which consists in a clear perception of relations, causes, connecting links, effects and uses, by far the noblest and highest attainable while embodied, and this it is that I aim to enable others to reach. But take notice: The true clairvoyant in this sublime degree, moves and acts above and beyond the tempestuous realm of the passions—defies their utmost power. Passion dims the soul's best vision. To reach this lofty eminence, the subject's body *must* be purified, and proper preparation be made. Food, raiment, habits, must be *modified*. It is God's highest gift to man, and cannot be had without a struggle.

VII. No one of gross habits can easily reach lucidity. Food and all things else must be adapted to the conditions sought to be reached by the aspirant or subject, for if the proper precautions are neglected it were absurd and silly to expect victorious results. When a man or woman tells me there is no truth in the doctrine of "projects," "spells," "charms," "spells thrown," "rings," and all that sort of thing; when it is asserted that there is no genuine magic—a mysterious means whereby ends, both good ill, can be wrought—or that spells and charms are mere notions, based on empty air alone; then I flatly deny all such conclusions, and declare that such assertions are made by persons wholly ignorant of the invisible world about us, and of the inner powers of the human mind. Although I am not called upon here to explain the *rationale* involved in this special department at full length, yet elsewhere I have clearly indicated the direction in which they are to be found. As well tell me that

the sun don't rise, as that there are not means whereby two dis-severed persons can be brought in contact, or that methods do not exist by means of which one person can assuredly so work upon another as to gain desired ends, (even if they be evil, the principle and power exists, and have often been brought into active play and power), no matter whether said ends are those of love, affection, jealousy, revenge, or love of gain and lust of power. I have seen too much of that sort of thing in Asia, Africa, France, California, England, Long Island and New Orleans to doubt the evidence of my senses, and the experience of years of attentive study of this branch of the great magnetic law, to doubt it. Indeed, so thoroughly convinced was I of the truth, that I spent months in travel and association with experts in order to become master of the processes and the rather unpleasant secrets of the lower—as well as of the higher—magic. In New Orleans nothing is more common than for both men and women to employ the VOUDEAUX to effect contact with loved or desired ones. Some experiments of acquaintances of mine were rather expensive. A man loves a woman and cannot reach her, or *vice versa*. Then comes in the magic, and seldom a failure. More than that: in the matter of sympathetic rings I know that a pair of twin rings, one worn by the loved, the other by the lover, will blend the two in magnetic rapport to an astonishing degree. The whole thing is magnetic (another word for magic); and so is it also of the "Amulet" business, for, although most of the charlatans who pretend to deal in them are conscienceless swindlers, yet it is possible to prepare and charge certain materials so that they will retain the *nerve* of one person, and impart it to another, kindling up magnetic love between them just as a little yeast will leaven a whole barrel of flour. Again; it will not do to tell me that one person cannot throw a magnetic spell upon another, and affect them favorably, or the reverse, at any distance! Hundreds are living witnesses to-day of my public exposure of the VOUDEAUX in New Orleans, at the School of Liberty, in 1864-'5, and it was from one of the VOUDEAUX queens—Alice H——n—and Madame D——s, a victim, that I gained much of my knowledge in these occult points of black magic. I have known it to be practised for purposes of lust, passion, love, revenge and pecuniary speculation, and always with a strange and horrible success; which fact led me to make myself master of its secrets. Again, we are told that spirits of

evil guard hidden treasures, and successfully obfuscate and confuse the would-be finders. I believe it; and also believe that said obfuscation can easily be overcome by a timely resort to magnetic magic of a higher grade. People are wont to laugh at and deride all this, as superstitious folly and blind credulity, in spite of the fact that the loftiest minds, earth ever held, from HERMES TRISMEGISTUS, and the ALCHEMISTS, down the ages, to the last elected members of the SARBONNE have believed, do still believe it.

That Magic is an actual thing no sane man, especially if well read and travelled can well deny, for there is too much corroborative testimony from among the Hindoos, Indians, Arabs, Negroes, Tartars, Chinese, and other races, to successfully do so. Americans till of late years have wholly neglected the veiled studies; but from their immense amount of energy, brain and nervous power, they will yet excel all other people on the globe, in that, as in other specialties. So sure am I of this, that I venture to assert that aside from the savages of our cities, eight-tenths of the average Americans are competent in six weeks, to the development of what in another age than this, would be regarded as miraculous phenomena, either of the physical type of mediumism, or of the clairvoyant order, through circles, magnetism, or seeing by the mirror.

A WORD OF COUNSEL TO FIVE CLASSES OF PEOPLE:

I. To those who mesmerize: Your power depends upon your health, cleanliness, non-excitability, firmness of purpose, persistency, volume of lungs, and clearness of mind. It will do you great good to walk upon the grass or soil, as often as possible, because thus you gain the direct magnetism of the earth, which cannot be had from the hard stone or brick pavements of the crowded town or city.

II. All clairvoyants, while developing, must live on the very plainest and purest of food. But when they have reached the goal, they must remember that anything they do exhausts their vital energy, to maintain and rebuild which, they should live as well as possible, and partake of the articles enumerated.

III. All persons who are "used up," and exhausted by mental labor, sedentary, morbid, excitable and despondent.

IV. All who are passionless, cold, non-attractive, non-attracted, uneasy, unsettled, subject to mental, temperamental, gloomy and passionnal storms; and

V. All who have half-ruined their mental faculties, drained their bodies, sapped their health, and become crooked, angular, unreliable, fretful, by passional excess, normal or otherwise, from any cause, should, in order to gain access to the invisible world, or to develop the higher and inner faculties of mind and soul, take care and not allow themselves to be sapped and drained of their magnetic force and vitality by the love-starved cormorants abounding everywhere to-day. As a general thing it is better to have two beds for two persons, even if they slumber in the same room; and especially should the refined and sensitive avoid contact with the coarse and gross, for the finer life invariably goes out to him or her who is moulded after a coarser pattern.

Husbands and wives too often learn to hate each other, simply because they occupy the same chamber, and in time grow electrically, nervously and magnetically repellant each to the other, and then comes strife. Persons who seek the highest results of mediumism do not require that coarse and rugged health which comes of hard labor, but they need that gentle flow of life's forces which attunes their souls to the finer symphonies of nature, wherefore music is a delightful means of reaching the required condition.

It is said that the best religion is found outside of the churches. I am not aware that such is the fact, nor can I credit the statement; but I am certainly sure that the highest phases of the modern phenomena are not to be looked for in the rank and file of the public army of spiritualists, but rather at the quiet firesides of those who make no open parade of their belief, and who, amid the sanctities of the home circle, cultivate the new science, which is itself the key wherewith the very crypts of the universe will by man one day be unlocked. The difference between the blatant, iconoclastic, public spiritualism and the quiet kind, is that the first develops universal discord, the latter general satisfaction and well-doing. The one cultures the head alone, the other the heart and soul. One renders its acceptor calm, peaceful, better; the other rips and tears, breaks down and shatters; destroys, but never builds up; delights in slander, scandal, *crim con*, universal *blat*, and makes war on everything that many others regard as holy and sacred. The one attempts all sorts of revolutions, fails, and only achieves bad odor; the other forbears, investigates, hopes, and strives to harmonize conduct with teachings. The fact is, the at-

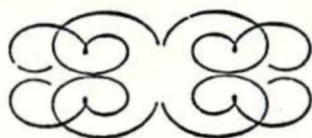
tempt to establish spiritualism as a mere sect, is an utter failure, and, thank God, it is so; but as an educator of *all*, an innovator, a compass, a life boat, a chart, its mission is to the RACE, and it is the grandest ever planted on this footstool! Quietly it is upturning the soil of the souls of men, and good fruitage will one day come therefrom. It is this better phase that I commend to mankind now, and when I am dead, for it is this kind only that can uplift the species. Bearing these things in view, I caution aspirants not to attempt gaining results until the heart and purposes are right. Then labor, work, wait, for in God's own good time you will reap a rich reward, and know of a truth, that if a man die he will live again.

CONCLUSION—EDITORIAL

During his illness Dr. Randolph has devoted his hours to the perfecting of his knowledge to the end that it may not perish when his career on earth is finished. In reference to clairvoyance and mediumship, in addition to this present monograph, a full and complete system concerning the latter two sciences, including an account of the MAGIC MIRROR, may be found in his celebrated work entitled "SEERSHIP; or, THE MAGNETIC MIRROR," price \$3. There is a wide difference between the clairvoyance developed through and by methods common to Western nations, and that for ages known to Oriental lands. This latter it is that he has studied, perfected, written of and taught. ONE of the methods, and a rare one, too, consists in the use of the BLACK OVOID. There are some persons unable to distinguish odors, savors, flavors, sounds or colors; so, too, there are those who can never in this life realize clairvoyance through any instrumentality or agency whatever, magic mirrors included. But such cases are entirely exceptional to the general human rule, for a very large per centage of the fine brained, sensitive-nerved people of to-day can unquestionably develop one or more phases of the modern White Magic phenomena by following the ordinary methods *patiently, persistently*, with a determination not to be defeated; *but* when all others fail, the last and surest resort is to the mirror. As said before, a few fail even with this, but the trouble is constitutional and organic with the individual; for others will take that same mirror, and develop the most magnificent and astounding results. These mirrors, warranted *genuine, sensitive, PERFECT* in plane and *double focal ovoid*, can only be ordered through Dr. Randolph. With each mirror,

hereafter, will go, gratis, the book especially written concerning them, which work, as all his others, will hereafter be solely published by himself, or his lawful heirs in the event of his death.

To conclude: Dr. Randolph's Oriental system and philosophy develops the individual, enlarges the mental range, intensifies, broadens and deepens the scope of the soul, and is as far superior to, and in advance of, the jumble of ordinary theurgy, as decimal fractions is an advance upon simple addition in the science of numbers.



PART III.

SECOND YOUTH AND HOW TO GAIN IT?

Van Helmont, La Bruiere, Campbell, Asgill, and hundreds of other vast and mighty minds believed in, and devoted years to the discovery of the means of perpetuating human life and youth. To this end, I also, the last of the glorious Order, have labored, and, I believe, successfully—not that I claim to have found either the water of being, or the elixir vitæ, whereby man may challenge death for long centuries, as it is said Artefius did—but that I have perfected the *Phosorygen* of both Lavoisiere and Sir Humphrey Davy, the mysterious wine alluded to by both Campbell in “Hermippus,” Lord Lytton in several of his works, and Jennings in his treatise on “Fire.” This discovery of mine since 1854 has been known by the names Phymylle, (the life giver); Amylle, (the love creator); Phosodyn, (the nerve strengthener); Phosogen, (the light imparter), and latterly in one form as *Lucina Cordia*, (the barren woman’s relief), and in its clear state as *Protozone*, (the physical basis of nervous life.)

Drugs cannot reach and cure organic disease. The elixir will not repair organic lesions of structure in the worn-out frame, [Bulwer], but if there be none such, then every draught of it is new vitality, new force, new energy, renewed youth, and once more bounds the blood, a vivific torrent of sensuous life through every channel, every crypt of the physical being of earth-born man.

The discovery alluded to sprung from the fact that nearly every one in this nervous America is, to a greater or less extent, in some way deranged in the sexuo-urinary organs, and it is an impossibility that happiness or joy, mental, physical, or moral, can be experienced under such conditions. I do not believe, but know, that old age need not bring decrepitude and senility along with it; but that judicious care as to bathing, sleep, food and self-command, will, under usual circumstances, enable us to regain our youth and keep it; and under adverse conditions life and vigor may be regained, when even hope itself seems to have left us.

I quote:—

Those who have read Dr. Randolph’s works, need not now, at the end of thirty years, be told that, as an expert, in diseases of the nervous and genital system, his fame is too well established to be successfully contested by any man, men or party, nor that the

ablest physicians in the land are glad to accept his teachings and improvements upon original discoveries. During the past year, he has, by a new discovery, revolutionized the entire treatment of such diseases. By it the physician and patient need no longer "guess," but go at once to the cure of the case. The discovery is entirely original and will be imparted to practitioners—those who wish to make a specialty of treating that class of human ailments. Terms are set forth elsewhere herein. The cardinal principle of both the treatment and remedials, is that, contrary to all the "schools," he holds that Life itself is a principle, that we are not born with a given amount of it, which, when exhausted, gives us up to death; but that we can not only accrete and gather in new life, and thus add long years to the sum total of its duration, but also that we can intensify, deepen, broaden and expand it in every direction, thus preserving our fire, beauty, vigor, energy, electric, magnetic and personal force to an unlimited degree. And not only that, but—and here is indeed a mighty discovery—that the very source of exhaustion is, properly understood, the actual fountain of perpetuity, endurance, long life and power, mental, physical, moral, emotional and magnetic. In a word, he holds it possible to almost wholly rejuvenate ourselves and become young again in spirits, vigor, mental power and endurance—that loss of love is loss of life, and that both can be restored. These things he teaches, and among others gives one bit of practical knowledge of inestimable value, on the observance of which depends the happiness of all wedded couples, and ignorance of which fills the land with vice, murder, suicide, divorce and wretchedness incalculable. This knowledge is given in part in "The Golden Secret."

Very many of the large-brained, active-minded people of this country, as is the case with the same classes in Paris, London, Berlin, Vienna, Constantinople, and other large centres of population, labor under some form of Nervous disease, caused mainly by cerebral exhaustion from mental overwork. Another large class, including both sexes, suffer the same troubles, but from different causes—the distressing symptoms being difficult to alleviate, much less to cure, with the means at hand, for the reason that until this discovery, and improvement upon it, there was no absolute medical agent, or pharmaceutical preparation in existence, capable of meeting such cases successfully; and since our preparations—during twenty years of trial—have proved their unexampled power over all diseases involving nerves, brain, lungs, kidneys and sexual

organization; their popularity, without the adventitious aid of advertising, paid-for certificates, and other modes of puffery, demonstrating this fact—we are proud to say, the field of their usefulness is wholly unchallenged by the products of the Pharmacopæia of the civilized world.

In the experience of every physician worthy the name, numerous cases present themselves, which may be generally defined as loss of magnetism, depletion of magnetic force; in other words, Vital Exhaustion, to cure which, thousands have resorted to the various hypophosphites, preparations of Lyttæ, Valerian, etc.; some of which undoubtedly afforded temporary relief; but all of which are impermanent, and, as Dynamic remedies, and no other, are adapted to that class of troubles, wholly and utterly unreliable; Patients who need and resort to such remedies—and in vain, for reasons self-apparent—may be classified as: First, those who, forgetful that Vigor is the gift of God, have exhausted the brain and nervous system by indoor life, too constant mental application—of course involving loss of lung power—and hence, like plants in a cellar, are bleached out. The Second class have lived too fast, and late hours, wine and personal excess, have stranded them midway of life's sea; the nerve fountains are run dry; vital energy is sapped and gone, and existence is dull, feverish, wholly spiceless and insipid. A Third class have led such fretful, vexed and troubled lives that, without intentional error, they have nearly extinguished the fire of life. A fourth class, embracing both sexes and all ages, from ten years to threescore, consist of those unfortunates, who, by neglect, or other causes, have become inverted, and by solitary habits—not to be mentioned, but whose terrific consequences must be met and conquered—have sapped and drained their vitality, till their flesh is waxy, nerves unstrung, brain softened; they have become unreliable, changeful, angular, crooked, wild, shiftless, aimless, suspicious, nervous; easily affected by the weather, bad news; are gloomy, morose, scary, discontented, dreamy, fidgety, suicidal, secretive; now tender, then coarse and callous; now gentle, then the opposite; vapory, fretful, easily worried; wholly unfitted for life's most solemn duties; disquieted themselves, and estranging their best friends; they have become worn out, exhausted, and, in the case of females, loaded down with troubles that would kill half the men living; often, in their cases, resulting in morbid states of mind and body; and in men resulting in impotence and worse trouble. There is a Fifth

class, whom disease has wasted and reduced so that there is scarcely life enough left to make it at all desirable; and a morbid melancholy, almost utter despair, follows. They have frightful dreams, flashes, headaches, palpitations, anger fits, hysteria, and angularities without number. A Sixth class have gone to waste, impotence and senility at 30, 35 and 40 years of age, who, with a little care, could retain full vigor till threescore years and ten.

The above list embraces, 1st, All that vast mass of people who are exhausted by mental labor and sedentary occupations; who, from various causes are angular, excitable, nervous, and, at times, unaccountably morbid; 2d, All who are passionless, cold, non-attractive, non-attracted, or if attracted, hopelessly so, from lack of responsive ability; who are unsettled, uneasy, subject to mental, temperamental, gloomy, lonely, and passionnal storms; 3d, All who have ruined their minds and bodies; sapped their health and vigor, and are now crooked and fretful, despondent by passionnal excess, normal or otherwise, or from any cause whatever.

Who can doubt that in reference to very many of these troubles, perverted, excessive or abused Physical Love lieth at the foundation? No woman is ill whose nervous apparatus is sound; no man is so, whose natural appetites and brain are strong and vigorous. Life and power, strength and force, beauty and love, talent and genius, endurance and longevity all depend upon the normal health of the vital-nervous organs, for when these are disordered, the whole being must and does suffer, and nine-tenths of all the diseases of "Civilization" originate in the disturbances of that portion of the human economy.

By the medical profession, the great want has long been that of a powerful, positive, certain, yet harmless, Nervine-Invigorant, capable of direct action upon the brain, nervous centres, and pelvic apparatus; an agent that will allay morbid inflammation, yet stimulate, exhilarate, tone up, and permanently strengthen; that will supply nervous energy, correct all morbid action, and furnish the material lost or wasted by excessive mental toil, venery, masturbation, onanism, and other forms of vital prostration. Every physician of any reasonable amount of practice frequently has cases of impotence, mental and physical, demanding the exhibition of peculiar tonic stimulants and aphrodisiacs, that shall be certain in effect, yet non-irritant or reactionary. This want is generally met in these, beyond all question, the most perfect vitalizing agents known, and hence peculiarly adapted to all cases of Female Dis-

case, Marasmus, or Wasting, Dyspepsia, Consumption, all anæmic cases, and those morbid states resulting in Epilepsy, Hysteria, Despondency, Melancholia, Insanity and Suicidal Depression, all of which result from Uterine, Ovarian, Cerebral, Nervous, Prostatic and Seminal Exhaustion, in either sex respectively.

The remedials which I prepare will revive lost energy from whatever cause—trouble, exhaustion, excess, for they are nervous force and vital power in tangible form, and act, not by stimulation, but by invigoration, restoring magnetic and dynamic power, when nothing else on earth can do it.

Physicians and patients are hereby given to clearly and distinctly understand, that in no sense whatever are either of these preparations empirical productions, or "Patent Medicines." Their discovery opens a new era in the curative art. They are not medicines, but dynamic agents; have been thoroughly tested in France, England, and 32 States of this Union; and, where properly administered or taken, it is doubtful if a case exists of Incipient Consumption, Wasting, Nervousness, Hypochondria, Hysteria, Nervous or Vital Prostration, Leucorrhœa, Sterility, Brain Softening, Spermatorrhœa, Mental Wandering, General Debility, or Weakness from Organic Exhaustion, that they will not speedily and radically cure, because of their extraordinary dynamic power.

Through these remedials many have regained health; old men and barren women have become happy parents, and patients standing on the verge of death, have been rendered strong and vigorous—of course not alone by medicines, but by the course laid down for their guidance, especially those set forth in my pamphlet on the Prolongation of Human Life and Power, called "The Golden Secret."

Not one of these preparations are warranted to cure all diseases, but are guaranteed to cure all such forms as arise from impairment of the sexuo-vital apparatus, Brain Softening and Bright's Disease, if taken and continued according to directions. There is no guarantee unless they are so obeyed.

The remedials are:—

- I. Pure concentrated *Lucina Cordial*.
- II. Pure Clarified *Protozone*.
- III. Pure *Chlorylle*. For desperate cases of *Impotentia*.
- IV. *Rheumatism Remedy*. Prices of each are singly \$5.
- V. *Barosmyn*. For *Kidneys* especially.

Two or more, one-fifth off; by dozens, one fourth off; by gross, one-third off. Each order necessitates a new manufacture, and it requires twelve hours over a furnace to make either one gill or one gross.

Dr. Randolph's laboratory is re-established at its present location; and he is prepared to furnish either Protozone and Cordiale de Lucina, combined accordant with experience, derived personally in Turkey, Syria, Arabia, Egypt and Africa, where sexual matters have been the special study for ages; where he travelled especially to learn their methods, under advantages never before possessed by a native of Christian soil. The great want of the world, medical and physiological, has been a genuine and perfect Sexual Tonic, and here it is, better and purer than the world has ever seen before. Protozone is the result of many years of investigation, and thousands of dollars have been expended in experiments to perfect it. Many in this and in other countries can testify that it has proved to them the Elixir of Life; as it replenishes the waste of vitality in the human system. Its effects on weak and sickly women, and its power over morbid states of mind and body are wonderful. A fair trial will convince the most skeptical, that for the cure of Nervous Diseases, Brain Softening, Consumption, Dyspepsia, Epilepsy, Impotence, Vital Prostration, Loss of Magnetism, Insanity from Exhaustion, Despondency, Sexive Debility, Weakness, Nervous Morbidity, it is rapid, certain perfect; rendering the weak one strong, the despairing full of hope, certainty and vigor, rendering fruitful the barren and sterile, making the old young again, and giving a new lease of life to the worn out and exhausted victims of excess, and worse still, Self Abuse; beating back Insanity, Consumption, and the peculiar demoralization consequent upon abuses of the generative and nervous system.

In Section 7, Part 1st hereof, allusion is made to certain private information. It concerns all men and women; is intended to correct an enormous social evil, avert conjugal hatred, and teach people how to realize God's full intent in marriage. There's no use attempting to disguise the fact that not one in five hundred married couples enjoy their wedded life. But they know how to live in a perpetual hell, which is just what I desire them to avoid.

Protozone in either of its forms is a Nervo-vital Remedial Element, of rare virtue; a general restorative and invigorant, and, what its name implies, a life wine of great power over states of mind and body, very beneficial for young men, and

absolutely necessary for young ladies in the great trial put upon their constitutions when entering upon the relation of married life; for mothers nursing, and especially useful in postponing what is termed the turn of life. It is peculiarly adapted to females suffering from those complaints incident to their sex, for which, as well as in cases of wasting away in the male sex, it is unrivalled among remedial agents. It is an effective brain and nerve stimulant, tonic exhilarant and restorative; a specific for all classes of cerebral, nervous and obscure derangement, especially those resulting from excessive or inverted passionism. It is an absolute tonic invigorant, a pure dynamic agent.

DIRECTIONS.—For ordinary cases shake the bottle and take a large teaspoonful in a wine sangaree of Port, sugar, nutmeg and hot water, or a sling of good liquor, two or three times a day. For hard cases of Sterility, Barrenness and Impotence, Sexive Weakness, Magnetic Exhaustion, and total want of vital power, in either sex the result of trouble, excess, or any cause whatever, take twice the quantity, but add a beaten egg, sugar and cream to your wine, sling or sangaree. This renders it still more effective, and thus taken it is unapproachable by any invigorant in the world.

The difference between Protozone and Lucina Cordial is that the former is especially adapted to cases of long continued exhaustion—mental, emotional and physical; it is thoroughly adapted to all that Lucina Cordial is, but its action is far more constitutional. The latter acts almost immediately, and will remedy the effects of personal excess promptly. Either of them should, to develop their *peculiar invigorating power*, be used with good wine—California, Port, Angelica, Muscatel or brandy. They are the most perfect sex tonics ever yet elaborated.

THE EYES.—Dr. Randolph cures with almost unerring certainty:—

1. Impaired Vision.
2. Presbyopia, or Far or Long Sightedness.
3. Dimness of Vision, commonly called blurring.
4. Over-worked Eyes.
5. Asthenopia, Running or Weak Eyes, or Weakness of Sight.
6. Epiphora, or Watery Eyes.
7. Pain in the Eyeball.

8. Amaurosis, or Dimness of Vision.
9. Photophobia, or Intolerance of Light.
10. Weakness of the Retina and Optic Nerve.
11. Myodesopsia, or Specks, or the appearance of floating or moving bodies before the eyes.
12. Ophthalmia, or Inflammation of the Eye and its appendages.
13. Cataract Eyes.
14. Strabismus, or Squinting.
15. Hemiphopia, or Partial Blindness.
16. Sore Eyes, Acute or Chronic.
17. Ulceration, Total Blindness, and the worst diseases of the Eye, &c.
18. Myopia, or Nearsightedness.

After using glasses constantly for over twenty-five years, he was one day hurled through a bridge as elsewhere stated, and lost his spectacles, thus affording him a chance to try the system himself, and to-day he sees better than for thirty years. He can and *does*, do the same for others, and ventures to say that he can absolutely cure nine hundred and ninety-nine cases in every thousand of any or all the above formidable list of eye difficulties. *There is no mistake about this matter!* He of course will teach others how to effect the same miracles, nor is there a county in America but would afford a competence to any good specialist, of either sex, in this line of practice. Ladies and gentlemen furnished with the system, apparatus and fluids on application to him in person or by letter.

THE TABLE OF CONTENTS of Mr. Randolph's world-famous book concerning the post mortem life of human kind is herewith given. No work ever printed gives such a clear and full insight as does this. Happily, the stereotype plates of it were not destroyed in the great Boston fire, and Mr. Randolph hopes soon to have sufficient orders for the work from the readers of this one to warrant a new—the sixth—edition. Should this notice reach any person of means who desires to assist in putting that and others of his works before the public to supply the great and increasing demand for them, they will please address him at Toledo, Ohio. The other works advertised are on hand, and all orders for them will be promptly filled.

Synopsis of:—

AFTER DEATH ; OR, DISEMBODIED MAN. The Human Soul and its Destiny after Death. A Revelation of the Ethereal Universe, concerning the Location, Geography, Topography, and Scenery of the Upper World ; the Occupation, Habits, Customs, Modes of Living, and Transmundane Destiny of the Human Soul. Also concerning Sex, and its Uses after Death ; affirming that it does exist, and that it will remain a human happiness forever. Fifth Edition. Price \$2. Postage 28 cents.

CHAPTER I.—Concerning God. New Definition of Deity. His Nature and Dwelling-place. Existence of a Third Grand Universe. Are Souls as well as Bodies originated here on Earth? A New Mental Power. The Eternal Throne. Its Locality. The Absolute Existence of a Magnificent, but a Strange, Supernal or Soul Country.

CHAPTER II.—Why is Man Immortal? Reply. Singular Proofs. Invisible People. God. Another Idea. The Exact Locality of Hell. White-blooded People of the Future. An Astonishing Prophecy. Value of Clairvoyance. The Devil—his origin. "The Redeemed." Exact locality of "Heaven." About the "Golden Streets."

CHAP. III.—The Rationale of Going Up. Matter's Immateriality. About the First Human Couple. Extent of the Sky. Origin of Negroes and other races not identical. Revelation of the Grand Secret of the Ages. Tailed Men. The Origin of Man. The Development Theory.

CHAP. IV.—An Extraordinary Chapter. Analysis of Human Souls. Why they are Death-proof. Singular Disclosures concerning the parts and organs of a Soul—its eyes, legs, mouth, teeth, head, hair, arms, feet, stomach, lungs, hands. The Sex question settled. Coquettes and Dandies in the other life. Souls' Dress and Clothing. The Fashions among them. Do we carry our deformities with us there? What they do in Soul-land. A skeptical person's arrival there. His surprise. The Soul and its seat in the Body. Dancing, Singing, Playing there. Idiots, Thieves, "Still-borns" Cyprians, Maniacs, Insane, Murderers, Ministers, Suicides and Monstrosities—when in the Soul-world. Why Human Beings resemble Beasts. A very Curious Revelation. Some Still-borns immortal, others not so. Why? "Justification of Suicide." Consequences of Self-destruction. The effects of Masturbation and Onanism on the Soul. "Bad Women" there. The Judgment-day.

CHAP. V.—Are Animals Immortal? The Budhistic Doctrine of the Soul's Absorption into Deity settled. Phantomsophy. A Wonderful Power of the Disbodied People. Its Explanation. The Rationale of Delirium Tremens. A Singular Fact. How Thoughts are read. The Explanation of Memory. A new Revelation. Genius. A new Faculty. Creatures in the Upper Worlds of Disembodied Humanity—Phantom Dogs and Birds. Soul Magic.

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CHAP. VII.—Location, Direction, Distance, Formation and Substance of the Soul-land. A new Planet near the Sun. The Soul World tangible and real. The Throne of God, its nature, bulk and locality. Location of the first home of Souls. The Origin of the first Human Soul. Uncreated Souls. The rain of world-souls and soul-seeds. Location of the seven grand spheres or zones. Length of an Eternity. Our Soul World visible on clear nights. Its depths and dimensions, Distance and substance of the Soul World. How we go to and from there. Plants and animals of Soul-land. Scenery about the Spiritual Sun. Boreal and Austral Suns now forming at the Poles. Vampires. Weight of Soul.

In this chapter occur the following questions and their answers: What and where, in the Soul World, Morning Land, Better Country, Aidenn, or Home of the Soul, are the spheres or dwelling-place of the disbodied human being? What is it made of? In what way is it seeming or real, distinct from matter, and the Great Ethereal Ocean? Is it subject to Gravitation? How do we get there? And back here? Is there any Death up there? Do we sleep? What are our occupations? Do sects abound there as here? How do we live when there? What is the size of a disbodied Soul? Can a soul penetrate Solid Matter and exist? Can a Soul be annihilated? Could a man

exist after being blown from a cannon's mouth? Are we there as here characterized by red, black, or light hair? Complexion? Slenderness? Obesity? Tallness? Shortness? Do we use vocal language? Are there Kings and Rulers there? Books? The famous persons of earth? Are they so there? Are nations distinct? Where are the dead of a million years ago? Vegetation of the Soul World. The chemical origin of sin. Heaven aristocratic, not Democratic. Rationale of vampirism, and who the vampires are.

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implies, after death? Do we retain amative passion beyond the grave?" are triumphantly served in the affirmative, and the reasons why are given. These chapters have created more talk than any similar amount of printed matter ever published in this country.

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APPENDIX.—A section about "Love and its Hidden History; its Ebbs and Flows; its Calms and Blows. Its Unsuspected Mystery."

The profound and world-wide importance of the contents of these sections cannot be over-estimated. The author here reveals discoveries regarding Sex, Marriage, their abuses and their remedies, which are indeed surprising, and of which the world has never dreamed before. Woman may henceforth cure her own ills, and defy, sickness, exhaustion and lingering death, to which

far too many of her sex are, from unsuspected causes, exposed. Let it be well read and studied, and the author hopes that fewer graves of the prematurely dead will mark the churchyards of our land, and fewer wasted, haggard forms move languidly through our streets. *Finis.*

All who wish to read one of the most strange and varied life records in existence, should avail themselves of the present opportunity, and procure the "Curious Life of P. B. Randolph." The plates were burnt. It will never be re-printed, and the balance of the edition will be sent to readers of this and others of his works for 75 cents, postpaid.

The masterwork of Dr. Randolph on the subject of Woman, Love and Marriage, is unquestionably that whereof a synopsis is given below. No other book on the subject in any language can compare with "Good News." It is his last great work, and best, and he leaves it as that whereon his fame shall depend when life's fitful fever is over, and he sleeps well. Purchasers should send direct to him for this large and extra important work.

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CHAP. XXI.—Dead-level love. Tiffs and Spats. Husbandic Rules, which husbands neglect—and pay for doing it. Married celibates. Angularities. More about Eyes. Blondes and Brunettes—their relative love power and value as Wives—a very curious analysis worth much to those concerned!! Black Eyes, and the “De’il.” Blondes resist outward pressure better than Brunettes. Brunettes fall from within quicker than Blondes. Why, in both cases. Singular! Astounding theory concerning Brunettes—Have they all Black’s man blood in their veins? The question and its answer! Blondes love more than one—at one time. Brunettes one only:—Their Fire-Packed Souls! Their relative love and revengepower. A Brunette’s love. Its intensity. Blonde love—its superior delicacy. Disadvantages of the Ruddy. Brunette love, Sense-Subduing; Blonde love, Soul-Subduing! Brunette’s never vampiral. Blondes are, and a startling fact! Their relative immunity from varied diseases! A widow’s and widower’s chance of marriage better than those of single person’s! Curious reasons. Cotton-Aids. How to win a true man! Male Vampires. Little women have advantages. Why? Reconstruction of Dead Loves. How? Loftier Gospel. New England Love! Comparative deaths of the wives of light and dark men. Whose children live longest—and why.

CHAP. XXII.—How we sigh for the old loves! Prodigal Wives and Husbands. Meddling “Friends.” Dangers of unrequited Love. The Awakening. Never make your loves Public! Watching a Wife and what came of it!! What befell Mr. Connor—and his trowsers—while watching his wife!—The place of Sighs!—a touching story of “Lost Souls.” The “All Right” fallacy exploded. The Social Evil!—a chapter of which the Author is proud—and his readers will be glad.

CHAPS. XXIII. and XXIV.—Pre-nuptial Deceptions sure to be found out! Complaining marriagees. Necessity of loving some one. Dissection of an Atheistic Libertine. The Upper Faith. The Dog Nature. Temptation. The True Bill. Bad Marriage Horrors. The Magic Power of Dress. Wife-neglecting Husbands. Woman's Love—a Poem. Evidences of high civilization from a savage's point of view. A rebuke to the 19th Century. Ignorant offers and foolish acceptances. Wedded Licensees—impure brides—Discovered. The Married Rights of Man. What a Turk told the Author about Women—New and very good! How the great are fooled by the little. How the best women must act queer and offish at times—A Hard “Case.” No Atheist a full man. Hopes fixed on inappreciates. No man can endure neglect. A powerful female advantage! A powerful male one! Stingy husbands! How husbands can re-win the wife's love! A splendid resort!!

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CHAP. XXV.—A bit of the author's life history. What love is like. Human Responsibility. Vastness of the human soul! “She was all the world to Me!” A Heart Poem. No libertine can evoke real Love. Modern Love! Sensitiveness—its advantages. The seven Points—this alone is worth the cost of the book to every woman. Something for wives; do. for husbands. “When her soul's at work!” The distributive Offices of woman's Being. The human Telegraphic system. Its wonders. Sexburg and Scoundrelton. Counterfeit kisses. “Opportunity.” The real kiss! Its meaning. Grand! When friendships fail! “Bitter Beer!” Home! Sweet Home! Its Joys. “Like a gentle summer rain!” A Poem. The twain who truly love. Vive L'Amour! Finis.

When it is understood that this celebrated book is not only Mr. Randolph's masterpiece, but is the identical one for which he was so bitterly and inhumanly persecuted, (see his “Curious Life,”) that its thirty-seventh hundred is in print, and that on the great subjects of the human loves and passions it confessedly stands without an equal in the world, it will readily be seen that no man or woman, married or single, should be without it even for a day. Address him at Toledo, Ohio.

TO THE READER:

At the last moment, before this work left the press, admonished by new paralytic symptoms, resulting from my railroad accident, I have resolved to print herein the *private* information alluded to in the pamphlet (Asgill's Rules, etc.) The *omitted portions thereof* will be *written* to those who need them as per conditions set forth below:

A PHYSICIAN'S LEGACY TO HUMANKIND—ASGILL'S RULES.

Sad are the times when wedded wives decay,
And brothels flourish, and Cyprians bear the sway;
These are the times! their scarlet banner waves,
And honest wives, neglected, fill up a million graves!

Since Dr. Dixon, of "*The Scalpel*," printed his great and warning essay on "The Organic Law" (of sex), and the anonymous author of "*Satan in Society*," faintly echoed these stirring notes, nothing has been given to the world on the mighty subject worthy of attention or record. Neither essay filled the required bill, and for that reason I print this series of salvatory counsels. I may, and probably shall, ere long, be numbered with the armies of the dead; and who then will give Randolph's thoughts to the world? I don't know, and therefore give at least a part of them before I leave for good and all; consequently, as an addenda to this pamphlet, I shall now convey certain brief and concise forms of certain knowledges, which, if abided by, will prolong many a life, and add immeasurable happiness to mankind. I wish to be clearly understood, and yet not to offend the most delicate or fastidious, for God is my judge that my sole aim is to teach certain truths whose mission is to stop the tide of crime, misery and wretchedness now devastating our land. I am forced to use similes, but trust to be fully and entirely understood. On the proper use of every human function depends the weal and happiness of life. Letters addressed to me will be attended to no matter whether I am alive or dead.

P. B. RANDOLPH.

I. Balzac says: "He who begins with his wife by a rape is a lost man!" for, I say, it is next to impossible that she ever can love him *after*, as *before*! and I say this after a large medical practice

of not less than thirty years. But most "Men" (?) not only begin thus, but keep it up—the brutes!—and their name is legion!—till hatred, horror and disgust either kills her outright, or suggests an evil from which every *true* human shrinks.

II. Abortion at any stage from conception to birth is—MURDER in the first degree. It effectually *kills* the child, demoralizes the mother, *destroys* her moral and physical health, while living, and after death *dooms, irrevocably* DOOMS, her and her assistants to the perpetual society of MURDERERS beyond the grave, from which doom there is *no* appeal. So beware of the crime.

III. Circumstances may demand non-increase of family; therefore, avoid all risk forty-eight hours before, and one hundred after the Catamenial period. Avoid all risk after a return from a journey or temporary absence; and

IV. After the *make up* following an unpleasantness, tiff, spat or downright family quarrel, because the reaction creates not only increased affectional and procreative energy, but also a peculiar liability to the risks of unwished for parentage.

V. Mental, moral, physical and domestic trouble, mutual magneto-vital exhaustion are easily preventable between couples if they will but sleep apart, have hard beds, good ventilation, never sleeping in day-worn under-clothes, and each magnetizing the other at the seven magnetic points of the human frame—sides, spine, throat, head, breast and over the stomach (pit of).

VI. Superior men, whatever their rank or calling, are *very* attractive to women, as a general thing; therefore such men—as they are almost *always* *very* licentious—have great need of watchfulness and prayer.

VII. The true nature of any wife is quickly changed *for the worse* by the *pigness* and *private* brutalisms of their husbands; and "can't a man do as he likes with his own?" requires a universal No, even if ownership of the wife is conceded, which it isn't.

VIII. When a husband's *private* conduct, *unreasonable* demands, etc., has estranged the dear love, so precious to every genuine man, there is but *one* way to change it back, and that is

forbearance, self restraint, care, gentleness, reciprocity, Love. It is best to eat only when one is hungry. But why force an unwelcome *feast* to you, *horror* to her, except she be abungered as well? If she be not in sympathy with her husband in *all* respects, it means death to her affection for him, in time, if not at once; and he is a poor bird who foolishly ruins his own nest, and how many human birds do it?

THE ANSAIRETIC MYSTERIES.—We are triplicate beings—soul, spirit, body. Our loves and passions may be of either one, two or all three of these. If our love be only of soul it is too fine and ethereal for this lower world, and for all practical purposes is useless. If it be of spirit *only*, it is too vague, unsubstantial, unthoughtful, and physically unsatisfactory. If it be of body only, then lust is regnant, with hell all around, and crime swelters in the air. If our loves be of soul and spirit only, then we are bereft of the power to become Energies in the world, because we lack the material force to either make our mark on each other, the world, or to give good physico-vital constitutions to our offspring. If our loves be of soul and body, we are isolated from the rest of mankind, and are lone pilgrims all the way along. If they be of spirit and body *only*, we are extreme—either all transcendental affection, or downright animal passionists. It is only when our loves are triplicate that we fulfill our true mission, and realize the supreme joys of existence.

The marital office and function is therefore *material, spiritual and mystic*. The Christian world knows much about the two first, but nothing whatever of the last. The Ansairetic secret doctrines only contain it, for they alone establish the fact that the marital function is unquestionably the highest, holiest, most important, and most wretchedly abused of all that pertains to the human being. Its offices are so vital that we, the Ansairch, hold as cardinal, indisputable axioms, that

IX. He who is diseased or unsound, *politically*, is *not* a true man while thus; that his soul is barred out from the heavens whither all souls repair during sound sleep, and that his immor-

talities is *not* certain till he does become sound. Woman everywhere is subject to the same law and penalty.

X. We hold that any over-passional, inconsiderate male human is no man, and that such a husband must *necessarily* destroy the best wife ever given by Allah to the son of man; and

XL An over-passional woman can easily destroy and ruin any husband on the earth, and totally unfit him for combat with the world.

XII. Children are the gifts of Allah. They will not come unless the message is sent for them during the wife's lunar season; hence any artifice to prevent conception, save such as are based upon time and her moon's changes, are *diabolic, inhuman* and dangerous to both the man and the woman, souls as well as bodies.

XIII. Ghouls and fools think to avoid all disaster through the murderous habit of incompletion of the conjugal rite. But they are mistaken, both the wife and husband, for such folly begets hatred, disease of bladder and brain, nerves and soul in him, and a corresponding host of evils in the wife. Why?

XIV. Because it is not merely suicidal and unnatural, but is also a conjugal fraud, among whose results may be reckoned Dyspepsia, Insanity, Paralysis and Impotence on his side, and Uterine, Vaginal and Ovarian Inflammations, Ulcers, Leucorrhæ and Prolapsus on her side, physically, and hatred, disgust and "Damn" generally on both sides.

XV. Too few husbands respect the modesty of their wives; forget that drapery, perfumes, beautiful trifles, are powerful adjuncts; do not know that it is impossible for a wife to love him unless she is *won*, not *forced* to compliance; that he can *never* hold her soul, and she be made to realize the natural God-intended joy of conjugal association, except by those affectional and *magnetical* caresses and endearments which to the wise husband suggest themselves. Above all let none be careless of modesty; for WHOEVER CANNOT BLUSH IS LOST!

XVI. Too frequent exercise of any power, quality or faculty is ruinous. This is especially true of marriage matters, which are only productive of two results—Hell or Heaven! For the true and holy rite is *ascensive*, and leads to health, happiness, delight, longevity, gracious, celestial and glorious joy; or descensive, leading to the lowest depths of social, moral and domestic Hell, on which sad rocks too many souls are wrecked.

[Note: At this stage the *esoteric points* of the mysteries come in. They are *never* printed, but are written to such as need and will properly observe them. The fee for writing them out will in no case be less or more than \$5.]

XVII. Granules made of one-fifteenth grain *red oxide* of phosphor, and two grains solid extract of cannabin, taken one at a time, two or three times a month, with proper food precautions, together with cold baths, an occasional wine sling, with twenty drops of camphor in it, accompanied with spine and other magnetic treatment will generally correct any undue inflammation of a genital character, and restore not only general health, but the wasted force of either sex. This, however, in lieu of either of the Protozones, which of course are the only *perfect* brain, nerve and genitive tonics and invigorants in the world, for none other will bring back the nervo-vital energy and sustain it as will, incontestably, the Protozones. [Physical Basis of Nervo-Vital Life.] In making the red oxide, pure oxygen should be used, not common atmospheric air, because the latter is too highly charged with deleterious dust. Love between husband and wife should last to the brink of the grave, but it don't. With careful obedience to these rules, and judicious food, drink, and occasional baths and Protozone, *it WILL!* Doctors, clergymen, merchants, lawyers, people of letters, all whose minds are constantly on the stretch; also, women of like mental culture, are *all* more or less deficient in vital energy, and all will speedily reach primitive vigor, *endurance*, and elasticity of spirit and body, *only* through the natural methods and agents herein set forth.

XVIII. Conjugal love never stands still. It either increases or diminishes, and husbands and wives *both* injure and mar it by heedlessness.

XIX. Morning embraces, *not too often*, are prolific of nobler joys, health, satisfiedness, and better still, offspring, than in the night.

She who yields to a libertine is *sure* to be despised by him! He who patronizes a harlot is worse than a beast, and either are unworthy of the forms they bear, for no beast sins against beast-morals, as humans do against theirs. . . . Whoever yields to passion not love-founded is not only a fool but a suicide, for love-passion *builds up* the human soul, but mere lust absolutely *wastes* soul, and every one guilty of the folly *knows* this from experience, for a debauch lessens the entire volume of power! Whoever is false to a true wife or husband contracts the malaria of Hell, and are sure to bring home the subtle poison, and lay the broad foundation of domestic damnation! Sexual Faith and Purity is the price of Power! just as Love is the sole base of Immortality. ALL PEOPLE DO NOT HAVE SOULS. <

XX. Both husbands and wives will grant as a boon, when either would refuse to accord a rite claimed *as* a right. Nothing is lost, but everything is gained by the persuasive mood. *He comes too near who comes to be denied.* Insistance is brutalism. Ask in love:—be sure to show it; if you're *true*, she's *sure* to know it. Slow paces last the longer. Unless there's mutuality, a little, but growing hell, is kindled!

XXI. Govern yourself, then you may rule a kingdom, and then your mate!

XXII. Nothing but love can keep a man faithful, and not that always, unless he finds greater solace at home than abroad; and that's just it. They too often do, and that's her fault; for unless he does she's *never* sure of him.

XXIII. A woman must have love—must love and be loved—in all its true meanings; ought, of course, to have and exercise it at home, but if she *don't* have it there she will elsewhere; and he

who imagines he can keep her true, in heart, at least, without loving her right along, and right straight from his to her soul, is an egotist, a fool, and an ass! Lost love seldom returns! It can only be won by truth, assiduity and genuine manhood.

XXIV. An idle wife may be successfully tempted; so may a dressy one, or one subject to flattery. For such to be tempted is to fall. She will forget everything but a slight to her love—not passion; but a man will forget a slight to *his* love, but *never* forgive a sin against his conjugal rights. Ought he?

XXV. No power can tempt a woman against the man she loves, and whom she knows loves her in return.

XXVI. No rite of marriage gives ownership, but equality. Proprietorship means despair to her, dishonor to him.

XXVII. A woman in love can be wholly trusted, but not so with a man.

XXVIII. One sheep-killing dog will ruin all the other dogs he comes across, if you grant him time; and one loose woman will corrupt five hundred innocent girls or wives in six months if you but give her the chance to do so. It is their chief delight.

* * * * *

Finally: I commend these twenty-eight points to the study of mankind, as also that portion of the Ansairah knowledge which is only written.

In finishing my career and disposing of my medical knowledge, there are some *very important* and special matters of *extreme* value to medical people never published, but which in my hands have cured *thousands* of genital and nervous diseases, concerning which I will say no more at this time, but I am ready to negotiate with proper parties of medical guild. Till further notice, address P. B. RANDOLPH, Toledo, Ohio.

LASTLY: The stereotypes and copyrights of *all my works* are for sale. I need not say that they are *good* property, for all the world knows *that*. *They are for sale!*

TO CAPITALISTS.—I will sell out half of my interest to a lady or gentleman of good business tact, with right to buy the whole.

The business to include the publication of any or all my works, my medical practice, and the manufacture of my improved remedials—Protogene, Lucina Cordial, Chlorylle and Barosmyn. To a good business party here is a fortune, now and after I am gone. My price for the medical secrets above, and publication rights, is \$13,750 cash—a low figure, in view of the wholesaling of books, remedials and general practice. That sum is the exact cost of plates (stereotype) and laboratory expenses for experimentation, and it is therefore the bottom price for one-half interest, or, if parties prefer, the entire business will be disposed of, reserving the old form of the principal medicine, already bargained for in Europe. The purchaser will succeed the present lessees of the right, until which all the remedials will be furnished by myself at the Protozone Works, Toledo, of which at present I am chemist and manager.

P. B. RANDOLPH, M. D.

NOTICE.—The avidity with which this work was subscribed for enabled me to assume its sole publication, wherefore the right, title and interest in it has wholly reverted from K. Corson & Co. to P. B. Randolph.

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