

LOVE

AND ITS

HIDDEN HISTORY.

A BOOK FOR

MAN, WOMAN, WIVES, HUSBANDS,

AND FOR THE LOVING AND

THE UNLOVED:

THE HEART-REFT, PINING ONES.

By THE COUNT DE ST. LEON., pseud. of

Randolph, Paschal Beverly

Hearts? breaking hearts?

Who speaks of breaking hearts?

Fourth Edition, entirely Rewritten.

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LOVE AND ITS HIDDEN HISTORY.

WHAT IS LOVE? — *Everybody.*

It is — it is — well, I don't know what it is! — *Everybody Else.*

BUT this, after all we do know, that —

Love is a glorious thing for old and young,

————— for high and low,

————— for all below, —

The Mecca of the heart all bards have sung.

The poor are rich if love with them abide;

The rich are poor if he dwell not with them;

The monarch oft would give his diadem

For such sweet company at even-tide.

Love is a glorious thing, I do rehearse;

A burning fount more potent than the god

That rules the day, and vivifies the clod: —

It is the spirit of the universe —

Th' attraction by Eternal Wisdom given,

To keep souls in their orbits, both in earth and heaven.

ALL this is truth. Life bereft of love were of little worth. But what *is* love? Ought any power other than the Infinite attempt to answer? We all, at times, feel its force, and recognize its power, and yet not one of us really knows what this mysterious thing consists in. Some of us try to synthesize, others to analyze it — fruitlessly; and others still tell us that there are hundreds of distinct feelings and attractions, common to the human breast, all of which we call by separate names; and these fortify their notions by triumphantly pointing to apparent proofs of their correctness, and ask, “Is the love I feel toward my little pet dog, of the same species as that which I bear toward my friend, my parents, acquaintances, and my children, wife, husband, — God? “Of

course *not*. These various forms are not identical, and never can be. To which some who entertain different, if not higher, conceptions, might answer, Love is a tree; its roots are in matter — body, and underlie and create the amative instinct; its limbs reach out, variously, to dogs, horses, children, friends, parents; — its trunk is the wifely, husbandly; and its top or crown stretches up to heaven and to God! Love, in another aspect, is perfect health. Phrenologists generally, Buchanan excepted, affirm in substance that the thing we call love is but lust refined; that its great function is the propagative; and that its cerebral organ lies at the base of the lower brain; in other words, they take the root for the tree itself. They are mistaken.

X Since the first three editions of this work appeared, of which editions nearly nine thousand were sold, much new light has been thrown upon the subjects of Love and Passion, and they have even been formulated mathematically. Science now weighs a human passion as readily as she does planetary bodies. She resolves all things into heat and magnetism, declares these are but modes of motion, that motion is the divine mode of existence, and itself the Grand Idea. That my readers may have some notion of the advance made, I submit the following sketch of two lectures on the subject by Mrs. Julia Ward Howe, — the ablest woman I ever listened to, and I have heard a hundred. I cut it from the "Boston Post."

"POLARITY; A STUDY OF SEX. BY JULIA WARD HOWE.

"Reported for the Boston Post.

"Mrs. Julia Ward Howe concluded a course of two lectures, under the auspices of the New England Women's Club, at Chickering's Hall last evening, with an essay upon the subject; 'Polarity; a Study of Sex.' The hall was well filled with a select and discriminating audience, who gave the speaker their closest attention throughout. The lecture was one of considerable length, occupying about an hour of rapid reading, and in the brief synopsis given below we find it impossible to convey to the reader so adequate an idea as we could wish of its completeness and beauty as a literary and philosophic production.

"Mrs. Howe began by saying that 'Polarity,' as she supposed

it, was the first step out of the indifference of matter, the earliest agent in the differentiation. Magnetism, chemical affinity, cohesive force and gravitation she took to be the various manifestations of this one force resident in all matter, whose derivation she would not at that moment consider. She had not been able to find a comprehensive definition of the quality which this word represents, but it seemed to stand for the tendency, universal in nature, of one set of things to one mode of action, and of another to another. The two opposite tendencies resided also in the same thing, at least in bodies of entire homogeneity, which would be simply unity if the two tendencies did not make them two. This principle in matter, of one as to principle and many as to force, is already well known. This active tendency she defined as something distinct from a supposable inertia or indifference, and could only be developed by the rencontre of opposite tendencies. This necessity of opposition is seen in mechanics, whose very initiative presents two postulates of impulse and resistance. The first unfolding of nature supposes a force that necessitates such an unfolding, and a primary condition of reserve unfriendly to it. Preponderance of imparting forces gives movement, which must have been the first evidence of matter. The contention of two opposite inclinations in matter giving two poles of termination, the opposition of the two gives an active tendency in the one and a fixed tendency in the other. These tendencies would result in the circle, but the active pole, which travelling around the passive one to produce the circumference, necessarily generates in the latter a point opposite to that of its first starting, which gives a third pole of antagonism. With the first point, resistance for the centre, the opposite poles of the circle revolving give the sphere, the first solid of revolution. But with the extended area of action the point of resistance must also extend, which it does, to the limit of the circumference in opposite directions. This gives the axis of the sphere, without whose persistence in the function of resistance, it could not move. In this manner the speaker accounted for the first fruits or results that might be called phenomenal; the cause of these results being ideal, a term which in philosophy signifies the conditions that antedate and determine the amounts of resistance which we term natural or moral. Of the ideal cause we can know nothing. The lecturer further elucidated this theory of

matter and mind, and their relations to the Divine Being. She said that the series of thought could not be considered as infinite, any more than the series of matter. In time and space both must be subject to quantitative limitation. The two poles of matter, as had been seen, when projected, could not help generating the circle, and the poles of the circumference, with that of the centre, could not help generating the sphere. Neither could the sphere do otherwise than generate other spheres, whose number must be limited, because without limit the idea of number could not exist. These spheres continuing passed to further and finer differentiation. This process continuing produces crystals and the various forms of vegetable and animal life. It causes trees to become vertical to their bases, the root and summit being poles of opposite necessity, with the whole current of vegetable life developed between them. This process, however, found its greatest result in the phenomena of life. Circulation cultivates the dynamic condition, being the return of a thing to its starting-point by a standing process of advance. Blood, nerve fluid, and thought make their rounds as regular as earth and sun, only more rapidly, extension and intention here compensating each other. Interrupt the circulation and the centres sicken. Death can begin either at the skin or at the heart, since life resides equally in outmost and inmost, and is dependent upon the normal conjunction and co-operation of the two.

“The further progress of polarity gives the true definition of the sexes. She supposed the whole series of mind, soul, and character to be evolved from the idea, as idea, in the same way in which form is evolved from matter, just as the idea of action and existence. The Divine, which she intended the same as the Idea, in order to reach the manifestation of number, was obliged to recognize a primary division of its attributes, for multiplication comes after division. One multiplied by one remains one to all eternity; give us another one and you begin a series without end. Sex she described as an idea with a history. In the pursuit of this idea and its history she encountered the master agency of polarity, and found herself forced to derive sex from this, and to make the one her primary and the other her secondary subject. The word sex represented two functions, two parties, two personalities. The distinctions which distinguish

these two parties are found equally in their psychical and in their physical constitutions.

“Man and woman differ as much in their intellectual and moral as in their material aspects. All their extensiveness or variety depends upon the maintained integrity of these two types. The inferiority of the one sex to the other is assumed as characteristic of the two throughout by the superficial thinker, and evinces an ignorance of moral and dynamic values which is at once perverse of truth, and, so far as it reacts upon man, is subversive of the ideal order and economy of nature. The solution or establishment of these values is now one of the first needs of society. The first aspect of sex, like that of an integral humanity, was tyrannical on the one hand and slavish on the other. The strong man opposed the weaker; but woman being weaker still, a sort of compensatory protection was given to her. The injustice has been always more theoretical than practical, the experience of life and the instinctive good sense of mankind acting as a restraining and compensating force in the aggregate of human action. Yet as this ideal inequality does affect the action and inter-action of man and woman, it could not be amiss to examine the extent of its existence and satisfy ourselves that such an equality does exist, either in the ideal or in the fact, in the divided being of which we term one part male and the other female. That a more worldly consideration, a more public sphere of action, and more definite labor pertains to the one than to the other is in no wise to be interpreted as evidence of superiority on the one hand and inferiority on the other. The experience of life tells us that we are constantly obliged to recede from seen values in order to realize true ones. The poorest head is often crowned with jewels, and the noblest with thorns. In this division, however, no inequality could be supposed possible, since one part of what is divine cannot be more divine than another. The distinction of sex is the mere initial of the simplest action of polarity in conscious and independent life, and thus makes the basis of two departments of labor and obligation; for two amounts of attraction and consideration. But there was nothing in it to indicate any inequality between them. The man is half, the woman half. They were not merely mathematical halves, indifferent in themselves and never operative halves. This at once necessitates the two different amounts of action. All organizing human

action, it seemed to her, resulted from the mutual action and influence of two such poles ; and this idea the speaker explained by means of a mathematical demonstration. As far as sex obtains in human affairs man represents the extensive and woman the intensive pole of motive, feeling, and intention. Man and woman were both entirely human and endowed in the same degree with sensibility, intelligence, and energy. They have equal average capacities for the sum of those operations which constitute life, and are equally capable of culture, material, moral, and mental. Both think by logic, and live by affection. The degrees of maturity correspond in the two sexes. The best man is not better than the best woman, and the worst man not worse than the worst of the other sex. The fiend and the angel can be made in the form and features of either indifferently. In the substance, mental and moral, of which the two are made, there is neither qualitative nor quantitative difference, for she did not believe that either in weight or solidity, contained in the absolute productive energy, one would, in any degree, outvalue the other. The equality of the two was latent, but their unlikeness was patent. The difference was that of a divided function, whose object continues to be one. The labor of illustrating, maintaining, and transmitting life was distributed between the two ; not by accidental and arbitrary determination, but in accordance with a certain divided function in the two, which, when matched each with the other, presented a moral and economic unit. Society was the multiplication of that unity. Both sexes worshipped the same being, though in different ways. Man represented the centrifugal, woman the centripetal division of force. In all good human lives the active and the passive were mixed. The nature and capacity of either sex has in it the elements of both. A sympathetic man has the woman in him ; a reasoning, energetic woman the man in her ; for the *vir* must be in both in order that both should be human. Each person has the active and passive half, like the sun and shadow sides of a planet. In the progress of the great necessity from which we come experience obliges us to reverse the old Hebrew method. Man is always born of woman, and this is the logical sequence. As the world from the ideal, as the multiplicity from the unity, so man comes from woman, and every man looks back to his mother with mysterious wonder as to the origin of his life, known to her

alone. The Germans call the sun feminine and the moon masculine, and this definition of their sex she thought was more in accordance with theoretical fitness than ours. The idea around which the whole result and manifestation of the universe resolves is central and feminine. Our social organization was the work of harmonizing polarities which adjust activities and increase a compatibility of all liberties. The problem of this great work had to be slowly worked out and verified until it reached that point where individual action became possible and consequently necessary.

“This point, and others immediately suggested by it, were then discussed at considerable length by the speaker. She also considered the relation of the idea of polarity to government, saying that a republic sprang from a circumstance, and exceptional and momentary recognition of the great polarities whose action was represented in the words ‘truth’ and ‘justice.’ It comes of the belief that the supreme right, which is the form of the supreme good, can govern in the persons of all with better realization than in the will of one or of several. It is a recognition by the whole community of the ideal standard to attribution, and of function to the primary motive power. But the ideal can only be embodied in extension. This involves time, and time involves new channels, and all men who have not thus enjoyed this direct illumination have more or less the human lessons to learn which must precede as a condition that extended view. The moral and social capital of mankind changes hands as well as does monetary capital. This was because humanity was essentially one. The ocean of being, like the great world-sea, has its variation of shores and currents, of limit and power; but it admits in its nature no such phenomena as isolation or permanence. The speaker then concluded her address with a beautiful apostrophe upon the golden voyages which Truth was ever making upon this sea, and the good results proceeding from the continued exchange of her heavenly commodities for those native to the soil of the various climes she visits.”

Since this book was written I find that the views I have expressed, relative to the physical basis of life, are being accepted by the loftiest minds, and that my theory that all life, mental and physical, every act in fine, are but so many chemical changes

and conditions, is regarded as true. In view of which I here sub-join a notice of certain discoveries, cut from the pages of "Appleton's Journal":—

"The proposition, that knowledge is progressive, is commonplace, but it nevertheless has an inexhaustible meaning. It implies successive conquests of the unknown, light behind and darkness before, and each age engaged with the definite work to which the past age has brought it, and which must be accomplished before future questions can be reached or future victories made possible. The intellectual work of an age is far from being what that age chooses. Past results are data; past effort is training; past experience, a preparation for researches which stand next in the logic of Nature's intellectual order. The historic epochs of inquiry are in definite sequence and intimate dependence.

"In the sixteenth century men first groped round the planet, and, grasping the conception of its form, dimensions, and of people on the other side, began to form definite notions of the world they lived in. This prepared for the work of the seventeenth century, which was, to ascertain the relations of the planet to the universe, and to determine the laws of motion in the heavens and on the earth, by which the foundations of physical science were laid. From the aspect of the universe in its vastness, and the properties of masses of matter, the eighteenth century passed to the study of nature in the opposite extreme of minuteness, — to the inner constitution and composition of material things, and the establishment of the science of chemistry. The discipline and results of physical inquiry, the art of experimenting, and the slow perfection of implements of research, were preliminary to the more subtle and refined investigation into atomic and molecular phenomena.

"With this scientific apprenticeship of three hundred years, the nineteenth century passes on, and enters upon the investigation of the great problem of life. The pioneering minds of the world are now absorbed in biological inquiries. Columbus before Newton, Newton before Lavoisier, and Lavoisier before Cuvier, Liebig, and Darwin, symbolize the sequence of discovery and indicate the problems that predominate in our own time. While physical and chemical inquiries are still pursued with greater intensity than ever, they have opened the gates of a still loftier research into

the conditions and laws of life, the nature of life, and the origin of life.

“Nor is this last stage of thought a fruitless or a hopeless one. The men of science of each era have been discredited by the mass of their contemporaries as pursuers of futile aims, and, although the majestic fabric of solid knowledge which they have reared attests their success, there are those still to whom the past teaches nothing, and who talk of the present predominant aims of science as chimerical and impossible. And yet, at no period and in no department of investigation has scientific progress been more rapid and sure than in the field of biology in the present century.

“An excellent illustration, both of the advancement which has been made in this direction and of the general interest which is felt in this class of subjects, is furnished by Professor Huxley’s recent lecture on ‘The Physical Basis of Life,’ and the reception it has met with. Several editions have been called for and issued, both in England and in this country, and it has aroused a great deal of curiosity, commendation, and criticism. A statement of the essential or more strictly biological portion of his argument will probably be acceptable to many of our readers. The understanding of it may perhaps be facilitated by a few words of explanation in regard to the attitude or conditions of the question.

“When the microscope had reached a certain stage of perfection, a few years ago, it was discovered that all living creatures, plants and animals, from the lowest to the highest, were made up of exceedingly minute bodies called cells, each of which has a power of growth, reproduction, and decay, as truly as the most complex and developed being. It was supposed that, in discovering these amazingly minute microscopical structures, we had gone to the very bottom of the phenomena of life; but further examination has shown that this conclusion is erroneous. In the first place, it has been found that there are organic structures which are neither themselves cellular nor derived from cells, and in the next place there is a material of life lower still in the vital scale, and out of which all cells are constructed. Every form of organic structure is elaborated out of a common and universal material known in science under the name of *protoplasm*, and it is this which Professor Huxley terms the physical basis of life. The present view regarding cells and their relation to the primitive

substance from which they spring is thus clearly stated by Mr. Herbert Spencer, in his 'Principles of Biology:' 'The doctrine that all organisms are built up of cells, or that cells are the elements out of which every tissue is developed, is but approximately true. There are living forms of which cellular structure cannot be asserted; and in living forms that are, for the most part, cellular, there are, nevertheless, certain portions which are not produced by the metamorphosis of cells. Supposing that they were the only material available for building, the proposition that all houses are built of bricks would have about the same relation to the truth as does the proposition that all organisms are composed of cells. This generalization respecting houses would be open to two criticisms: first, that certain houses, of a primitive kind, are formed, not out of bricks, but out of unmoulded clay; and second, that, though other houses consist mainly of bricks, yet their chimney-pots, drain-pipes, and ridge-tiles do not result from combinations or metamorphosis of bricks, but are made directly of the original clay; and of like natures are the criticisms which must be passed on the generalization that cells are the morphological (structural) units of organisms. To continue the simile, the truth turns out to be that the primitive clay or protoplasm out of which organisms are built may be moulded directly, or with various degrees of indirectness, into organic structures.'

"Protoplasm consists of the four chemical elements, carbon, oxygen, hydrogen, and nitrogen, which also compose the bulk of the entire organic world. These elements are united in very complex union, the nature of which has never been determined with exactness. It is albumenoid in aspect, that is, like white of egg. A few years ago, the term *protein* was applied to a combination of these four elements, which was supposed to be the common basis of all albumenoid substances; but no such principle has ever been separated or proved to exist. The term, however, is still retained, though with what vagueness may be inferred from the statement of Professor Frankland, that so-called protein has probably more than a thousand isometric forms.

"Professor Huxley aims to show that, as between protoplasm and all the developed forms of life, there is an acknowledged unity of *composition*, so there is also a unity of *power* and *form*.

"First, as regards unity of powers, by what property is it man-

ifested in the higher forms of life? By transitory changes of parts, which are due to the property of *contractility*. The power of movement in all the animal grades resolves itself into this: 'Even those manifestations of intellect, of feeling, and of will, which we rightly name the higher faculties, are not excluded from this classification, inasmuch as (to every one but the subject of them) they are known only as transitory changes in the relative positions of different parts of the body. Speech, gesture, and every other form of human action, are, in the long run, resolvable into muscular contractions.'

"But this property of contractility is also manifested in plants, and in protoplasm itself. 'So far as the conditions of the manifestation of the phenomena of contractility have yet been studied, they are the same for the plant as for the animal. Heat and electric shocks influence both and in the same way, though it may be in different degrees. It is by no means my intention to suggest that there is no difference in faculty between the lowest plant and the highest, or between plants and animals. But the difference between the powers of the lowest plant or animal and the highest is one of degree, not of kind, and depends, as Milne-Edward long ago so well pointed out, upon the extent to which the division of labor is carried out in the living economy.'

"The following graphic passages present a vivid picture of the extent and regularity of protoplasmic movements:—

"'I am not now alluding to such phenomena, at once rare and conspicuous, as those exhibited by the leaflets of the sensitive-plant, or the stamens of the barberry, but to much more widely spread, and, at the same time, more subtle and hidden, manifestations of vegetable contractility. You are doubtless aware that the common nettle owes its stinging property to the innumerable stiff and needle-like, though exquisitely delicate, hairs which cover its surface. Each stinging-needle tapers from a broad base to a slender summit, which, though rounded at the end, is of such microscopic fineness that it readily penetrates, and breaks off in, the skin. The whole hair consists of a very delicate outer case of wood, closely applied to the inner surface of which is a layer of semi-fluid matter, full of innumerable granules of extreme minuteness. This semi-fluid lining is protoplasm, which thus constitutes a kind of bag, full of a limpid liquid, and roughly corre-

sponding in form with the interior of the hair which it fills. When viewed with a sufficiently high magnifying power, the protoplasmic layer of the nettle-hair is seen to be in a condition of unceasing activity. Local contractions of the whole thickness of its substance pass slowly and gradually from point to point, and give rise to the appearance of progressive waves, just as the bending of successive stalks of corn by a breeze produces the apparent billows of a corn-field.

“But, in addition to these movements and independently of them, the granules are driven, in relatively rapid streams, through channels in the protoplasm which seem to have a considerable amount of persistence. Most commonly, the currents in adjacent parts of the protoplasm take similar directions; and, thus, there is a general stream up one side of the hair and down the other. But this does not prevent the existence of partial currents which take different routes; and, sometimes, trains of granules may be seen coursing swiftly in opposite directions, within a twenty-thousandth of an inch of one another; while, occasionally, opposite streams come into direct collision, and, after a longer or shorter struggle, one predominates. The cause of these currents seems to lie in contractions of the protoplasm, which bounds the channels in which they flow, but which are so minute that the best microscopes show only their effects, and not themselves.

“The spectacle afforded by the wonderful energies prisoned within the compass of the microscopic hair of a plant, which we commonly regard as a merely passive organism, is not easily forgotten by one who has watched its display, continued hour after hour, without pause or sign of weakening. The possible complexity of many other organic forms, seemingly as simple as the protoplasm of the nettle, dawns upon one; and the comparison of such a protoplasm to a body with an internal circulation, which has been put forward by an eminent physiologist, loses much of its startling character. Currents similar to those of the hairs of the nettle have been observed in a great multitude of very different plants, and weighty authorities have suggested that they probably occur, in more or less perfection, in all young vegetable cells. If such be the case, the wonderful noonday silence of a tropical forest is, after all, due only to the dulness of our hearing; and could our ears catch the murmur of these tiny maelstroms, as they

whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned, as with the roar of a great city.'

"There is, however, this fundamental difference between plants and animals; that while plants can manufacture fresh protoplasm out of mineral elements, animals, on the other hand, are obliged to procure it ready made, and in the long run depend upon plants. 'With this qualification it may be truly said that the acts of all living things are fundamentally one.'

"But this unity is not limited to action; Mr. Huxley maintains that it extends also to *form*:—

"If a drop of blood be drawn by pricking one's finger, and viewed with proper precautions and under a sufficiently high microscopic power, there will be seen, among the innumerable multitude of little, circular, discoidal bodies, or corpuscles, which float in it and give it its color, a comparatively small number of colorless corpuscles, of somewhat larger size and very irregular shape. If the drop of blood be kept at the temperature of the body, these colorless corpuscles will be seen to exhibit a marvelous activity, changing their forms with great rapidity, drawing in and thrusting out prolongations of their substance, and creeping about as if they were independent organisms.

"The substance, which is thus active, is a mass of protoplasm, and its activity differs in detail, rather than in principle, from that of the protoplasm of the nettle. Under sundry circumstances the corpuscle dies and becomes distended into a round mass, in the midst of which is seen a smaller spherical body, which existed, but was more or less hidden, in the living corpuscle, and is called its *nucleus*. Corpuscles of essentially similar structure are to be found in the skin, in the lining of the mouth, and scattered through the whole framework of the body. Nay, more; in the earliest condition of the human organism, in that state in which it has just become distinguishable from the egg in which it arises, it has nothing but an aggregation of such corpuscles, and every organ of the body was, once, no more than such an aggregation.

"Thus a nucleated mass of protoplasm turns out to be what may be termed the structural unit of the human body. As a matter of fact, the body, in its earliest state, is a mere multiple of

such units, and in its perfect condition it is a multiple of such units variously modified.

“‘ But does the formula which expresses the essential structural character of the highest animal cover all the rest, as the statement of its powers and faculties covered that of all others? Very nearly. Beast and fowl, reptile and fish, mollusk, worm, and polype, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus. There are sundry very low animals, each of which, structurally, is a mere colorless blood-corpuscle, leading an independent life. But, at the very bottom of the animal scale, even this simplicity becomes simplified, and all the phenomena of life are manifested by a particle of protoplasm without a nucleus. Nor are such organisms insignificant by reason of their want of complexity. It is a fair question whether the protoplasm of those simplest forms of life, which people an immense extent of the bottom of the sea, would not outweigh that of all the higher living beings which inhabit the land put together. And in ancient times, no less than at the present day, such living beings as these have been the greatest of rock-builders.

“‘ What has been said of the animal world is no less true of plants. Embedded in the protoplasm at the broad, or attached, end of the nettle-hair, there lies a spheroidal nucleus. Careful examination further proves that the whole substance of the nettle is made up of a repetition of such masses of nucleated protoplasm, each contained in a wooden case, which is modified in form, sometimes into woody fibre, sometimes into a duct or spiral vessel, sometimes into a pollen-grain, or an ovule. Traced back to its earliest state, the nettle arises, as the man does, in a particle of nucleated protoplasm. And in the lowest plants, as in the lowest animals, a single mass of such protoplasm may constitute the whole plant, or the protoplasm may exist without a nucleus.

“‘ Under these circumstances, it may well be asked, How is one mass of non-nucleated protoplasm to be distinguished from another? Why call one “plant” and the other “animal”?

“‘ The only reply is that, so far as form is concerned, plants and animals are not separable, and that, in many cases, it is a mere matter of convention whether we call a given organism an animal or a plant. There is a living body, called *Æthelium septicum*,

which appears upon decaying vegetable substances, and in one of its forms is common upon the surfaces of tan-pits. In this condition it is, to all intents and purposes, a fungus, and formerly was always regarded as such; but the remarkable investigations of De Bary have shown that, in another condition, the *Aethalium* is an actively locomotive creature, and takes in solid matters, upon which, apparently, it feeds, thus exhibiting the most characteristic features of animality. "Is this a plant? or is it an animal? Is it both? or is it neither? Some decide in favor of the last supposition, and establish an intermediate kingdom, a sort of biological No-Man's Land for all these questionable forms. But, as it is admittedly impossible to draw any distinct boundary line between this no-man's land and the vegetable world on the one hand, or the animal on the other, it appears to me that this proceeding merely doubles the difficulty which, before, was single.

"Protoplasm, simple or nucleated, is the formal basis of all life. It is the clay of the potter, which, bake it and paint it as he will, remains clay, separated by artifice, and not by nature, from the commonest brick or sun-dried clod."

"The transformations of protoplasm, in their practical aspect, are thus neatly illustrated by the Professor:—

"In the wonderful story of the "Peau de Chagrin," the hero becomes possessed of a magical wild ass's skin, which yields him the means of gratifying all his wishes. But its surface represents the duration of the proprietor's life; and for every satisfied desire the skin shrinks in proportion to the intensity of fruition, until at length life and the last hand-breadth of the *peau de chagrin* disappear with the gratification of a last wish.

"Balzac's studies had led him over a wide range of thought and speculation, and his shadowing forth of physiological truth in this strange story may have been intentional. At any rate, the matter of life is a veritable *peau de chagrin*, and for every vital act it is somewhat the smaller. All work implies waste, and the work of life results, directly or indirectly, in the waste of protoplasm.

"Every word uttered by a speaker costs him some physical loss; and, in the strictest sense, he burns that others may have light,—so much eloquence, so much of his body resolved into carbonic acid, water, and urea. It is clear that this process of expenditure cannot go on forever. But, happily, the protoplasmic *peau de*

chagrin differs from Balzac in its capacity of being repaired, and brought back to its full size, after every exertion.

“For example, this present lecture, whatever its intellectual worth to you, has a certain physical value to me, which is, conceivably, expressible by the number of grains of protoplasm and other bodily substance wasted in maintaining my vital processes during its delivery. My *peau de chagrin* will be distinctly smaller at the end of the discourse than it was at the beginning. By and by, I shall probably have recourse to the substance commonly called mutton, for the purpose of stretching it back to its original size. Now, this mutton was once the living protoplasm, more or less modified, of another animal, — a sheep. As I shall eat it, it is the same matter altered, not only by death, but by exposure to sundry artificial operations in the process of cooking.

“But these changes, whatever be their extent, have not rendered it incompetent to resume its old functions as matter of life. A singular inward laboratory which I possess will dissolve a certain portion of the modified protoplasm; the solution so formed will pass into my veins; and the subtle influences to which it will then be subjected will convert the dead protoplasm, and transubstantiate sheep into man.

“Nor is this all. If digestion were a thing to be trifled with, I might sup upon a lobster, and the matter of life of the crustacean would undergo the same wonderful metamorphosis into humanity. And, were I to return to my own place by sea, and undergo shipwreck, the crustacea might, and probably would, return the compliment, and demonstrate our common nature by turning my protoplasm into living lobster. Or, if nothing better were to be had, I might supply my wants with mere bread, and I should find the protoplasm of the wheat-plant to be convertible into man, with no more trouble than that of the sheep, and with far less, I fancy, than that of the lobster.”

I hold that every one of us is born with a certain amount of protoplasmal capital, both in fact and the power of gaining it. Nothing wastes so much as heat, hence the affections will not bear too much tampering with, for of all the earthly powers of life-destroying, none are so effectual as the passions, especially the amorous, for it destroys and saps the very citadel and capital of

life itself. Further on I shall again allude to this view of the general subject.

In what herein follows, Love is the theme or topic, as well in its practical, matter-of-fact, every-day, and passionate, as in its more lofty, theoretical, and sentimental, but not its lackadaisical aspects; and in endeavoring to faithfully perform this task,—not wholly self-imposed, it will be necessary, I trust, without offence, to use bold terms; because errors are to be exposed, fallacies exploded, current follies rebuked, and modern theories weighed in the balance of just reason. On the subject of the affections we have had a surfeit of philosophy; now we want common sense; especially in reference to certain peculiar notions thereanent, put forth, very confidently, and sustained by logic modelled on new plans, and claiming no relationship with the systems of either Aristotle, Bacon, or John Stewart Mill, by persons claiming to be “reformers.” Freely admitting the fact that there may be too much mawkishness, and not a little prudery, on the part of over-sensitive people on the general subject of the various *moods* of human affection, the abuse of which, and not the moods *themselves*, has occasioned much misery in the world of civilizees; yet, nevertheless, in order to full justice, it will be necessary to treat of the lower, as well as the nobler, phases of the superlative, grand master-passion of mankind; for the reason, among others, that there is much license, both in thought and life, in this respect, that needs to be restrained. In doing this, of course nothing shall be *purposely* put forward that can offend sound or healthy morals; nothing save what God, our benignant Father, hath already written on the world’s face, if the world would only stop to read; hence, while avoiding offence, my *meaning* shall not be stilted beyond common reach, or hidden beneath a cloak of hard words. I make a plea for woman — *and mean to be understood!* Many a well-meaning man and woman has, of late years, been led to believe that love and passion are one and the same. A great error! Passion is but a *mood* of love. Its (love’s) seat *is in the soul*, and its roots only in the body. The cerebral organ thereof is *not* in the back basilar brain, but on the summit of the fore-brain, right in the group of the phrenologist’s “Fancy,” “Reverence,” “Ideality,” “Hope,” and the general æsthetic family. Latterly, all over the world, certain passion-driven people, male and female, having

nothing better to do, have — and with marked success, so easy is it to do wrong — set up as philosophers, and deluded thousands into the horrible social quagmire, which they chose to call “passional attraction,” or “free love.” In England, “Brother Prince” — recently gathered to his fathers — startled the world with his “Agapemone” or “abode of love.” In America, one John Noyes established a “free-love community.” At Berlin Heights, Ohio, something similar was attempted, and “philosophical” bagnios were established at various points, culminating in Utah, and the erratic zealots called their *system* divine. Just think of promiscuity being divine! Divinity in a brothel! — following concubinage as a profession! It has been, by many fine minds, declared to be a sophism so senseless, yet so specious, as only to be accepted as truth by the insane. In a measure this is true, for look where you will you will *never* find a *healthy* man or woman a “free” lover! Such persons, by physical derangement, while sound on other subjects, are erratic, — passion-mad, and therefore pitiable monomaniacs; their cases suggesting hydropathic, douche, and sitz-bath treatment, with occasional ice-bags on the vertebral column. I once heard of a remarkable cure effected of a philosopher of that ilk, the prescription being, as himself expressed it: “I tried it and lost twenty-five years of life inside of twenty months. I am an old man at forty years of age and gray.” The strongest argument against it is to be found in six little words: “It isn’t Right; it *is* Wrong!” Physiologically it is so also, because the physical interest is altogether too usurious; by which I mean, that whosoever allows the amative passion to be excited by new parties generates vital magnetism in vast quantities — and loses it; for once excited, it *must* pass from the system in some way until the normal plane is again reached, yet the life thus lost can *never* be wholly regained. Where monogamy prevails there is never a *continued* blaze of passion, nor that excessive depletion consequent, invariably, upon indiscriminate promiscuity.

A life of perfect innocence, in that respect, is the only true life! — how many live it? — and the breath spent in defending such a monstrous system had far better be used in cooling bowls of porridge; and, by the way, a diet of gruel will do much toward cooling the ardor of all such “philosophers.” It, in the next

place, is an infraction of the golden rule. Nor can one of its believers be found, who would even *think* of taking his own daughter in such society; and who will not writhe at the knowledge of the fact that some one has played a Roland to his Oliver? Bring the thing home, and not one of them will acknowledge it right if his heart clings to those that constitute that home.

The material, nervous, cerebral, and organic exhaustion — the useless expenditure of life and vitality — are such, that not even an iron constitution could maintain its integrity for three consecutive years; or self-respect, or the real esteem of others for half that period of time.

Especially is this true among women, for no sooner is one of them even charged or suspected of what the term implies than her happiness is ended in *that* circle, for every female, save only her *mother*, will begin a war, cruel, cutting, endless, and terrible, against her. It takes woman to abuse woman. For spite, slander, vituperation, and the other little kindred and penetrating items the female sex has a power beside which the male sex can never hope for distinction. Woman is eminently eminent on her tongue . . . Weaknesses vary, also their locality. Some have them in the head, some in the heart, others in the stomach, and still others in the legs. The latter pertain to such as have something inwardly which has a strong determination to show itself outwardly. A weakness in the head makes a goose; one in the heart a cipher; one in the stomach a glutton and a dyspeptic. All weaknesses are so much genuine stock abstracted from a good and perfect man or woman, — if there is ever anything of the latter sort. The best method of treatment of a weakness is with a strong hand; like a consuming conflagration, you are to put it out.

Mankind, like notes, are to be taken at a liberal discount. Few people come up to their self-asserted value. Women put their best side forward, and are thus confessedly one-sided; men put on a face which is too often a mask. Not one in a thousand is really up to what he, she, or it would like to be gauged at. Life is a sort of game, in which the best-looking cards are played first, and the paltry nothings reserved until necessity compels us to show our hands; and too often they are found to be not over-clean.

The love of home and country is a good thing. People who

have this sort of affection are patriotic and stanch. The advantage of love of this nature is that it is rarely unprofitably disposed. A man may love a woman, or a woman a man, and the result be a bad investment. The world is full of the mistakes of love, and it is probable that more is thrown away than is bestowed on worthy and reciprocated objects.

Steer clear of burning love. There is danger in it. It is apt, like bad company, to have evil communications.

The way we love, or judge others who do, or think they do, very often depends upon our own moral and spiritual health, and this latter often results from our physical condition.

A touch of dyspepsia, growing out of pig's foot swallowed at midnight, has changed a man's whole life, and an irregularity of the bile, has made many an angel almost a fiend. If the gastric juice is all right, and the blood in swimming order, the world is a nice, bright, pleasant place, and from which nobody is in a hurry to move; but if, in that queer, mysterious fluid, there is any alloy, the sky of life is all cloud, the winds howl, and everything is dark and dismal. If you want to feel happy, look after your digestive and circulating systems.

My heart, I bid thee answer,
How are Love's triumphs wrought?
Two hearts to one pulse beating,
Two spirits to one thought!

Tell me how Love cometh.
It comes unsought — unsent.
Now tell me how Love goeth.
It was not Love that went.

And to enable my readers to discriminate between true love and its counterfeits, is partly why I write this book.

Promiscuous love, — freedom in that intimate relation is moral, social, physical, and psychical suicide; that's all. Proof, — look at the victims of it on every hand.

I shall have occasion to recur to this branch of the subject again; meantime a word or two about vampires, conscious and unconscious; and in treating upon that painful and woe-freighted phase of this holy theme, I shall speak also of it in its higher and nobler aspects. . . . Whoever can look unmoved upon the picture of "Evangeline," — to be seen almost everywhere, in

photographers' and printshop windows,— and not be moved, ay, deeply and mysteriously moved, while gazing upon the sorrowful, and yet calm features, had better begin the work of developing heart, for as yet it is ungrown; and whosoever, understandingly, *does* look upon that portrait, knows more of love than human words are able to convey. The artist who painted the phase of the kingly sentiment there portrayed, and the others who engraved it, *must* have known not merely love, but love blighted by death, betrayal, or desertion. All men, all women, are full, not only of love to bestow, but of a deathless, unquenchable desire to have love bestowed upon them. Of course, I mean that love which is husbandly, wifely, — blending with that amicable affection which unites friends, allies us to the world of Good, of Use, and of Beauty, and fusing into love of the Creator, as their exhaustless fount and source,— the perpetual well-spring of eternal life and excellence. Perfect love between man and woman is perfect fusion of each, a complete blending of the twain. But love is murdered nowadays; it is constantly sacrificed on the altars of fashion, wealth, selfishness, and something far worse!

I am certain that there is a great deal of mawkish prudery in the world, on the subject of love, that needs correction; and, therefore, lay it down as incontrovertibly true, that nine-tenths of the prostitution of civilization comes of the bad training, hence unhealthy development, of girls. I hold that it will require twenty times the eloquence on the part of a libertine to seduce and ruin a *healthy* girl that it will to triumph over one that is *not* healthy — whose eating, drinking, sleeping, work, exercise, play, and *dress* have been what it should be, from infancy up; and I believe you may preach the moral law till doomsday, and never correct the evil! You forget the body; ignore it entirely, in your earnest search for a girl's best good. Her soul's welfare, and the fevered body, stimulant craving, her cramped waist, contracted lungs, fevered stomach, and abnormal craving for excitement, hurl her soul and body also beyond your reach, and the moral law's too; and then you gape, and cry, "Who'd a' thought it," when, if you had kept her well, and taught her *young* what she should have known, she would have escaped the contaminating influence of solitary vice, withstood temptations of another sort, and have been blooming where now she fades; robust where

weak; and in her prime at fifty years, instead of nervous and consumptive at nineteen, dead at twenty-five, and stranded on life's voyage ere it was fairly begun! If a girl's stomach, liver, and heart be diseased, her mind and morals — which depend upon the bodily state — *cannot* escape. Mark that, ye mothers of girls! for that mental and moral states depend upon physical conditions, cannot be doubted longer; witness the effects of intoxicating liquors! Ten murders, five fights, and half a hundred crimes beside, lurk in every gallon of whiskey — improperly — if ever *properly* — used. A week's neglect or wrong living may drive any girl or boy to personal vice or worse things; all of which I propose to *prevent* by enforcing attention to bodily health; for the diseases of this age, mental, moral and physical — ay! even social, municipal, and national — have their foundation in the infraction of the laws of our love-nature! Nor is this state of things the result, altogether, of our own personal frailty, but is the legitimate inheritance bequeathed unto us by our ancestors. Ours is a vicarious atonement!

What is love? It is a physical, mental, almost inexplicable something inherent, that attaches us to others. But whatever it may be in the final analysis, certain it is, that its laws are the laws of **MAGNETISM**; for a non-magnetic person is *incapable* of a full, deep, rich love! Hence, the most loving are the most magnetic — [see note] — are those who either *draw* others unto them, or else are *drawn*. To be magnetic, therefore loving, you must be well, — full to the brim of royal health. We eat and drink. By the action of certain minute ganglia, there is secreted from the arterial blood an impalpable, ethereal, magnetic aura, which enters into, and invigorates the nerves and brain, giving us all the physical and other power that we have. It sometimes rushes to and fills the brain. Then we are in high spirits. At other times it rushes to the digestive organs, and then we delight in the table and the wine-cup. Or it may centre in the brain just over the eyes, — then we are clairvoyant; or back of the ears, — then we are angry; or to the pelvic organs, — then we are passionate. We may have the power to flash it from our eyes, and stream it from our fingers, — then we can fascinate others, and put them in magnetic sleep, and also relieve pain by the "laying on of hands," — which is no longer, as it once was, an unscrutable miracle. Some-

times, we have it in such abundance, that it floats all around us; then everybody is attracted. Some people have none at all. These are vampires, and exhaust all who come near them, as if they had been sapped dry of every drop of blood and vitality! In the presence of certain persons you are suffused with their subtle magnetic emanations (blood fire), and instantly there is evoked in you very strong sensations, and excitements peculiar and very strange. If those persons are healthy, physically and otherwise, the effect on you will correspond. But if their love-nature be perverted, inflammatory, morbid, then all the apocalyptic plagues *may* follow as a consequence.

[NOTE.—Twenty-five years of observation, as thinker and physician, have led me to the conclusion that *thousands* of unhappy homes are such for the reason that one or both parties to the marital compact have become *magnetically exhausted*, or demoralized. In many cases it results from the presence of depleting parasites and animalculæ in the system; spores producing morbid fungi throughout the body, and animalculæ which feed upon the electric life of human kind.

Another cause of unhappy married lives, I believe, is to be found in the use and abuse of passion; and the disturbing causes being removed and cured, a renewed and enduring affection can be established between the disaffected. Let those who would be surprised at a great truth and simple fact, with the means of turning a domestic hell into a charming heaven, learn it. I believe it possible to restore affection between the most widely opposite, and apparently mismatched couples, and that simply by removing the physical causes; and these causes are often no more than a non-electric state,—slime insulations, or other states that prevent due magnetic, electric, and nervous circulation. When I first announced this theory, and practised accordingly, the wise ones laughed at it and its author; but the lapse of years at length turned the tables, and the laughing philosophers came to terms: Truth is mighty, after all! and despite many defeats, *does* triumph in the end, and in her turn laughs at the laughers. As for the theory, *ca ira!*—It will go! Because it is true!]

Here you have the rationale and solution of the "Passional Attraction," and so-called, but in reality wretched, "True and Eternal Affinity" business. Now lust is but mere physical fire,—an intense form of personal magnetism. It is a material aura pervading the body; it is very subtle, but quite substantial; when it is penned up, it, like dammed waters, seeks to escape. It is subject to heats and colds, because material, and as such, is liable to disease, because the body that evolves it is so—just as a scrofulous woman cannot nurse her babe on *pure* milk from her own

bosom. The presence of diseased magnetism or vitiated blood aura is the prolific source of six-tenths of the diseases of Christendom; to it can be safely laid nearly all the ills, social, marital, physical, moral, emotional, and intellectual, of the Christian world. Why sang Fatima the song she did? Why? because of the purity of this blood-fire, or magnetic aura in nerves, and heart, and brain, and the consequent health of the soul. For if it be roasted or diseased, dire inflammations, moral, intellectual, and physical, are sure to follow. It is liable to chill and fever, clearness and turbidity. If it be kept pure and healthy, there's but little danger to girls or women, because they are *Vir-tous*, that is, STRONG. It is not too much to say that four-fifths of married American women are painfully disordered; nor that the causes thereof may be found in what passes for their — *homes!* nor that nine-tenths of the bickerings and domestic hells on earth have their origin in the senseless stupidity of their husbands, cures for which have been sought for in divorce courts, but without avail; for, out of one trouble into a worse, generally follows as a result. My object in writing this is to show woman a *higher* law than those of States, and to urge her to appeal hereafter to the Courts of Health and Common Sense, by clearly revealing Love and its Hidden Mystery.

Pelvic inflammation is the national disease, for in its train follows all others, from nervous agitation to wild and hopeless delirium. Secret vice and open crime are quite as much diseases as moral sins; and millions there be who are victims thereunto. Under the dreadful passional spell man forgets honor and woman loses shame; the one becomes pale, fickle, vacillating,—false even to her sworn oath at the altar; and the other a helpless, shattered wreck at forty years of age. The one goaded on to voluntary, semi-unconscious self-murder by inflamed blood; the other ruined by excess and libertinism. And out of both grow the great modern crimes; especially that of infanticide,—a horror easily preventable, as I intend to show.

In all our large cities there are scores of shameless wretches, vile abortionists, male and female, in my opinion fit candidates for the gyves or gallows, who flaunt their dreadful trade of child-destroying barefacedly to the world; who advertise liberally in the public journals, informing people where they can get MURDER

done at so much per head, — a terrible state of things, but legitimately growing out of popular demand, arising from popular hypocrisy, which seems to hold that a bastard is not fit to live, and therefore should be hurried into, and out of, the world as soon as possible. And yet, not one half the murdered innocents *are* such; for if we can believe scores of family physicians, ten *married* women resort to it, where one poor deceived girl is forced to, wholly unconscious of the dreadful enormity of her offence. And yet even a bastard is the handiwork of the Eternal God! Why not, then, permit them to be born, even though the mothers pass shamefacedly through the world! LEGISLATORS, in God's name I implore you to establish FOUNDLING HOSPITALS for these unfortunates. It will not be putting premium on crime, but it *will* prevent many a suicide, and save thousands of human beings who are now being ruthlessly butchered, that abortion-brokers may fatten in the land! MURDER, sirs, I tell you that red-handed MURDER is abroad in the land, and his victims are the INNOCENTS. It is the fashionable crime, alike resorted to by women in and out of wedlock, — of all classes, from the public leman on the highway, to My Lady Gay, and the poor girl who has loved, not wisely, but too well. Oh, all good people, let us try to *prevent* this tide of crime from submerging our country, — you in your way, I in mine. We are all journeying to the Land beyond the Shadow. Let us do something worthy ere we go. Good people, listen!

THE HIDDEN MYSTERY.

I. Woman holds the reins of the world, if she but knew how to drive the fractious steed. She falls victim to passion, only because of her physical unhealth and feebleness of will. She can — any girl or woman can — defy the arts and blandishments of any man who would lure her on to ruin, by preserving her health by right living, and steadily culturing the faculty of WILL. And she can do this, and increase her own power and attractions, by thinking “I will be strong! and I *will* conquer the impulse that bids me yield!”

II. Any girl or woman can, by WILL alone, *drive back* any morbid magnetism flowing from another, and can restrain and direct to cooler channels that which pertains to her own physical being;

and she can instantly turn the current of her own dangerous thought, impulse, or tendency, by resolutely thinking of *something else, and firmly fixing the mind upon it!*

X III. A great many think themselves in love, who are only magnetically fascinated, or, perhaps, vampyriized; and all marriages consummated under that delusion are just as certain to produce sickness, wretchedness, untold misery, as that units of the same kind equal each other. Test the matter thus, and the counsel will serve for either sex: If the affection be one of soul and principle, it will stand the test. If otherwise, it will not. The test itself is absolute and certain, and is based upon a correct understanding of the working of the highest faculty in conformity with the highest law of mind. Let us suppose a case, and try it by way of illustration. Mary fancies herself in love with Henry, and to find out whether it is true love or mere magnetic passion, she carefully bathes to cool her blood, and then calmly sits at a table, leaning her face upon her hands, and steadily gazing at a spoonful of ink in a saucer upon the table, a speck of dust, or any other object she may chance to see before her. This, to enable her to concentrate her mental faculties. She now seriously, first, prays for internal, spiritual, religious light to solve her doubts, and then directs *her whole soul* toward Henry, desiring to know him *as he really is*, thus bringing his mental image before her mind's eye; at the same time desiring to know of her own soul whether his love for her be real. If it be real, the mental image will stand revealed before her soul in an atmosphere perfectly lucid, clear, and cool. But if *not* true, then her perception will be blurred, vagarious, stifling, and confused. This is decisive; nor is it black art, folly, spiritualistic, or mediatorial, but is based on three laws of the human mind: 1st, the law and power of the will; 2d, concentration to a given end; and, 3d, the truth-compelling power of the human soul; for God *never* allows a lie to flow into us if we prayerfully, steadily, holily, and persistently *ask for TRUTH!* If the eyes be closed during the process, it is still better than as above directed. Love clarifies! Passion blurs the wonderful mirror-lenses of the human soul!

IV. In the same identical way the person may easily ascertain the whereabouts and condition of absent ones; in a word, here is the whole secret of modern so-called "clairvoyance," in a nut-

shell,—a power that nine in ten can exercise without any foreign or extrinsic aid whatever, if we except the aid of a magnetic bandage, nor is that even absolutely necessary.

V. In the same way, one can determine the diseases of another, the sex of an unborn child, and many other things; because, when *prayerfully* directed to dive, the soul brings up truth, and truth only. This power *cannot* be used for any selfish, mean, immoral, or wrong purpose whatever, for such motives dim the vision and utterly obscure it.

That the unhappy state of woman results from errors of judgment in love matters is notorious. It would not be so if the matter were tested before false or unwise steps were taken. But when girls are properly educated, fed, exercised, *worked*, and *clothed*, there will be developed a ripeness of perception and judgment, that will enable them, not merely to look forward to the wedding-dress and honeymoon,—and there stop, as now,—but to look afar down the valley of life in the clear light of immutable principles.

VI. Girls or wives, who suffer a great deal of mental anguish, which they attribute to affectional, conjugal, or domestic causes, often do so wrongly; and four-fifths of them will disappear before the magic charm, continually resorted to, of well-filled lungs, of sun-warmed air, a clear skin, active liver, and thoroughly purified scalp and teeth, loose garments, few sweets, hearty food, open-air exercise, and the hygienic use of music and laughter!

VII. All crime, error, wrong action, results from the flow of *blood* and nervous aura into *wrong* cerebral and other organs; and these effects can gradually, physiologically, be changed; that is, a normal change and circulation be effected; for well-filled lungs and an active heart are the elements of physical, moral, mental, and amicable, as well as passionate, power. A contracted heart and collapsed lungs mean illness and vice.

VIII. American women have plenty of nervous intensity, but woefully lack in *will*-power. They often rush to quacks and dangerous nostrums to procure the means of governing family increase, and kill themselves by so doing; wholly oblivious of the fact that the bath, robust health, and the exercise of the *will and proper periodical caution* are the only necessary methods,—practised for countless ages by Oriental women,—crimeless, sinless, stainless. Illustration: The soul and body interchangeably affect

each other. The *will* will close the hand, eyes, mouth; will it not? Yes. Well, exercise that same will in other respects, and one can command any organ to obey; and the volition will be found effectual. Thus, by means of a normal faculty, God-appointed, both crime and anguish may be prevented, health preserved, and happiness retained. If the will be exercised in precisely the opposite direction the glorious mission of the mother will begin.

IX. Cultivate the will by calmly, resolutely, determining that you *will* achieve a given end, victory, or result, and the power will increase every day; the character be modified, dignified, and exalted, and the world consequently altered in its aspects toward whoever tries!

X. The Law is inflexibly imperative. No woman can retain the love of a man, save under the operation of the following rules: 1st. To be *loved*, she must be respected. Indelicacy destroys both; she must make conscious and constant effort to merit and prove worthy of what she seeks. To be loved she must be lovely, lovable, and must *love*. 2d. True love manifests itself not tempestuously, spasmodically, — once in a while, forcefully, fitfully, demonstratively, and in *words* only, — but silently, evenly, steadily, and in *actions*, — trifles which, after all, make up life's sum-total, and in the heart-interest she really takes in his welfare. It won't do to *tell* a man you love him, yet take no pains to prove it; for he will *not* believe it, and is very apt to seek for it elsewhere; for it is human nature, this yearning for *genuine love*, and is as active in man as in woman. You "dress for company;" it will pay to sometimes dress for — husband! Love is not lust refined; it is a grand and holy attraction.

More hearts pine away in secret anguish, through unkindness from those who should be their comforters, than from any other calamity in life. Watch, then, and be what you ought to be, — a helpmeet for the partner. There's a deal in the phrase, "She stoops to conquer." Woman, remember this! That the agonies of the soul of a murderer, gambler, and suicide in the world to come can never equal in intensity that of the man or woman, who, free from these sins, has yet been guilty of a greater, namely, the wilful waste of love either by self-pollution or debauchery. Virtue is its own reward! the wilful waste *here* begets a woful want *hereafter*! — for of this fine love the soul elaborates its immortal body; and if

you throw away the bricks, wherewith shall it build? If a soul *can* be blotted out of being, these vices are *the* means best adapted to that end; for the loss of health hurts the body; but the waste of love impoverishes the **VERY SOUL ITSELF!** Both sexes commit it, and both alike must pay the dreadful penalty, here, or in the great hereafter.

Human nature is so constituted that in the fair race for power, the female can, if she will, invariably win; but never by using man's or any other weapons than her own, — tenderness, affection, gentleness, and love. But in order that she may gain these powers in their fulness she must have health. There are painful *facts*, that ought to be brought before *the whole people*. Especially should they be urged on the attention of parents and teachers, and these facts are that pernicious, baneful, solitary habits in early youth, and in maturity also, go far toward, not only sapping the health, but undermining the mental and moral constitution, deranging the entire system even to the point of confirmed nervousness and total or partial insanity.

Of course no medicine on earth can minister to a mind diseased, save where that disease originates in violated magnetic law; then it *can* and does. I am satisfied that peace will reign in a healthy family; that conjugal storms and estrangements spring mainly from want of light on three little points; that ignorance of that light disorders the wife; that this disorder affects her mind; that it acts and reacts upon the husband and family; hence I cannot too strongly impress upon all women that their feelings, hence conduct, toward their husbands, which often estranges them and mars the peace of families, is far more the result of caprice or whim, dependent upon deranged nervous forces, than of principle. Their grievances are as often imaginary as real; and therefore I bid them ask themselves that question frequently, and by strong will-efforts repress the vagary, and attend to the matter of *physical* restoration. SILENCE IS OFTEN STRENGTH!

Full, free, and reciprocal play of the magnetic spheres of two persons constitutes one phase or mood of love. Where these spheres repel, just in proportion as they do so, and thereby fall short of assimilation or blending, just in so far forth are both discontented and unhappy. "Coldness" begins and other persons become more attractive; of course ending in open or secret re-

pughance, and consequent misery, and what grows out of it. Boy or girl love seldom is enduring, and, as results, we see repulsion, drinking, tobacco and opium using, the brothel and the race-course, *anything* for excitement, anything to kill the dreadful distemper of dissatisfaction. Fashion, frivolity, shopping, gossip, the theatre, church-going, — not for worship, but for forgetfulness, — temporary lethe and oblivion, on the other hand; not seldom driving the sufferer to bad courses, oftentimes to suicide, and premature death from disease, consumption of the *lungs*, because a *heart* is not filled. We have certain God-given rights, the greatest of which is that of being loved, truly, nobly, purely, for our own sakes, and not for what clings to us as a natural accident, as hair, skin, voice, beauty, or bank-bills; for in the currency of hearts all these are — *trash!*

Oh, the bursting, breaking hearts in the world! hearts with aching voids which *only* love *can* fill, — not passion — but love! Well, there are millions of just such hearts in the world, martyrs, murmurless, whose secrets are unknown, pining hearts that yearn and long, and pray to heaven, — a heaven that oft seems leaden and stony to them, — pray and yearn for just a *little* human love, — asking for bread, receiving a stone; yearning for affection, and met with brutal, unthinking, irrational passion! Woman-hearts, human hearts, that presently burst asunder, permitting tired souls to go from hell on earth to heavens of blissful — rest; for, since the dear mother died, love below has been theoretically *offered*, but practically *denied*, and all its holy rights ignored. What a sight of skeletons our houses contain! Why? Because at best women are treated as a softer sort of men, and not as their nature demands.

Love is a thing of *SOUL*; but as souls are spiritual, they require bridges to span the dividing gulfs, and these bridges are our bodies, — our shape, color, hair, eyes, hands, — our totalities physical, — and through the physical spheres we generate and exhale, the finer magnetisms flow and fuse and blend the twain into one supremely happy *dual* being.

“Dear me, how strangely worn out and exhausted I feel!” — “Indeed, sir. What have you been doing? Where have you been?” — “Oh, nothing, only down to the house of a friend, where I met a strange lady, and sat by her side. She seemed quite lively

and attracted toward me; and the conversation happened to turn upon the alleged phenomena of table-turning; and, just for sport, we sat round in a circle, joining hands, and I declare that I hadn't held the lady's hand five minutes before all my strength left me, and I came near fainting. I don't know what caused the strange feeling; but this I *do* know, that during the time I sat there I became more exhausted of vitality, life, spirit, strength, force, and power, than in any year's labor of my life. And it all went to that strangely fascinating lady!" Well, interchange the pictures, and you have the strange experience of thousands, especially during these last past twenty years. That woman was a vampire, and there are thousands of men of the same sort in society. They abound everywhere. They are human sponges, love-empty, and draw the precious fluid of life from all with whom they come in contact. The difference between this fatal attraction and a genuine passion and love lies in this. Such persons *give* nothing in return!—vampires, they extract all and give nothing; hence the game is all winning on their side, all losing on yours. Such persons are generally such as were born of women who, during gestation, yearned for love from the father of the child, but yearned and longed in vain; hence the new soul came into the world ahungry and athirst for that great food and drink whereon souls grow strong and fat. They are to be avoided. They are basilisks, and their glance is lingering death; and madness, disease, insanity, result from their contact. Not infrequently such persons set themselves up as medical oracles, human spiders rather, and in their foul webs thousands have been ruined.

The test of a love attraction as to its reality, or counterfeit, is simple. Do I grow strong or weak; healthy or the reverse? As are the verdicts, so is the case. *Hic Rhoda; hic Salta!*

One day a gentleman invited the author of these pages to attend a female patient exclusive of all other business. *The girl was empty.* Six months' attendance nearly killed the attendant. A European voyage only prolonged the attendant's life, for up to that time the poor sick girl existed mainly on the life and vitality thus afforded. When the current was broken the patient died. Study these truths; there is a volume of wisdom to be obtained therein.

I cut the subjoined scrap from a paper, and it suggested a

thought concerning the causes of much of the abuse heaped upon women, and that cause is jealousy:—

“Whatever else you may abuse, never abuse a woman. Always remember you had a mother, perhaps you have a sister, maybe a wife. It is cowardly, mean, unjust. If any act deserves the pillory, then does this. The very fact of her sex should make her exempt from all that is coarse, unkind, or cruel. No genuine man ever yet abused a woman. As soon expect to see a dart of lightning in the blue sky of June, a rose in the snow-bank of January, a gift from a miser, a great act from a mean soul, as a real man abusing a woman.”

Now, if a woman suspects her husband or lover, she generally flies off into vehement anger, and pursues the identical course to make matters a great deal worse, for human nature is a very crooked stick. All the citizens of a town might not want to go outside of its limits in a month; but you just pass a law that they *shall* not go, and every soul of them will quit within a day. Just so with husbands. If they get the name, they will be very likely to run after the game. I have a woman in my mind's eye for whom every sacrifice was made by the man she called husband, yet that man was *never* allowed to even speak to another female, even in her presence, without being followed by a jealous storm that so embittered his whole life that death was preferable—even by suicide. He began by giving her the full volume of as earnest love as his high soul possessed; and yet that woman outraged his whole being until he was glad to give her almost his last dollar and leave her for the sake of rest. What made the matter worse was that she was jealous of *all* women, not one of whom had at first the slightest power over him, but when driven from the home of his heart, he sought the society of one upon whom he never would have cast a thought but for the unreasonable jealousy in his home.

Men—husbands—are often stone blind at the very time their eyes ought to be wide open. They—all men—are oblivious of the fact that *all* women have their moods. There are often seasons—especially pre and anti catamenial ones—wherein she feels the *absolute necessity* of endearment, caresses, affection, and pure, unsullied *love*. She wants, and *ought to be*, PETTED! But just as soon as, by her endearments, she betrays this great neces-

sity of her higher, softer, diviner nature, the fool misunderstands her, and forthwith meets her with a storm of passion and its fearful exactions; wherefrom come disgust, loathing, hatred, illness, and not unfrequently incurable disease and death. These are holy seasons with woman, and whoever then desecrates the thrice holy sanctities of her nature commits a sin unpardonable; sows the winds, and by and by, if persisted in, is sure to reap the whirlwind. After all, a woman is something more and better than a machine. She is *then* supra-human, and is incarnating the glories of the empyreal galaxies, and ought to be treated accordingly; — tenderly, lovingly, kindly, and dearly, sweetly loved; and that, too, devoid of all passion or excitement. Impressions made upon her *at that time*, whether good or bad, are ineffaceable, eternal, and the wise man will understand this sublime fact, and profit accordingly. She is then like the shorn lamb, exposed to the pitiless peltings of fierce storms, whereof coarser man can have no conception. She seeks then to hide herself in the bosom of tenderness, pity, sympathy, and love; while all thought of passion or ardor is far from her pure, sweet, gentle, and trusting soul.

Again: while bearing the precious freight of a new being — a priceless and immortal soul — she is subject to peculiar and strange moods, which ought to be met *understandingly* and with *patience* by the man who desires good fruit to grow upon the family tree, — either human or domestic.

Dress is one of Love's vehicles. If married people paid more attention to it there would be less trouble than there is. Dress increases personal charms. Dignity and divinity go together. The woman who dresses "for company," but *never* for her husband, throws her treasures in the sea. As of the woman, so of the man. Trifles, I repeat, go to make up the sum of life; nor can we afford to neglect them. Love grows by attention!

Fidelity is truth to a genuine love! Love grows by knightly, courtly deference for woman, on the part of man. And he who wantonly violates her trust, or exposes her delicacy to rude shocks, is a suicidal fool, not worth a decent woman's attention! Unwelcome marital embraces are very apt to develop poison, mental, social, affectional, physical.

If one sees misery, one ought to sympathize therewith, and

soothe the sufferer in his loving arms,— provided it is not some one else's wife, and vice versa ; in which case, careful *talk*, and careful feeling, is the balm to be applied ; not too closely, however.

Fashion is the science of appearances ; and all women have a right to reasonably conform to its dicta. A wise husband will concede this.

Home should be where the heart is ; but instead of that, it is too often " a saloon," affording " refreshment and entertainment for man and beast,"—too frequently the latter, clad in broadcloth !

Love is spontaneous,— is not limited by laws other than its own, and they are recorded upon the tablets of every human heart.

Adultery is of the heart, not only of the person. There can be no offence of that nature if the heart and affections are right. I have actually seen a virtuous courtesan, and have celebrated her in more than one of my books. I expect to see more. It is not difficult to conceive of such, for a woman may be driven thereto by the stress of circumstances,— the force of penury, or the penury of force. There is as much in condition as in position. A woman in one chemical or magnetic state may be able to resist any temptation brought to bear against her ; yet a change of atoms in her body may in five seconds so alter her resisting power as to cause her to fall from the slightest attack. So also is it with the sterner sex. Let us have a little more charity. If the hidden scroll of our own lives should be revealed, most of us would be anything but proud or stilted over it. Let us learn to be just to all mankind, and especially lenient to our mother's sex !

What means a kiss?— an embrace?— the union aside from propagative ends? It means— an interchange and fusion of magnetisms : a displacement of one and replacement of its own by the other.

Perfect health is perfect love. A well man ought to be a good one. So of a woman. Wives should be BROODED !

WOMEN'S RIGHTS.

The right to wake when others sleep ;
 The right to watch, the right to weep ;
 The right to comfort in distress ;
 The right to soothe, the right to bless ;
 The right the widow's heart to cheer,
 The right to dry an orphan's tear ;

The difference between species is only a difference in the arrangement of particles, and thus, in a line, is solved the problem of the ages,—one that has probably called forth more brain effort than any other in natural history, and led Darwin to astound the lettered world with his “Origin of Species.” This discovery of mine—which will, but not herein, be elaborated—not only accounts for the various kinds, sorts, and orders of trees and other vegetables, but obtains of the animal and human kingdoms as well. A very high chemical authority says, in speaking of the main idea just broached, that molecular differences alone determine ranks and species:—

“Is it possible to change one metal into another? Many of the alchemists wasted their lives in the vain attempt to solve this problem. It is common to ridicule the alchemists as absurd visionaries, and their work as laborious folly. Such statements are, no doubt, properly used in regard to some of them, but they do injustice to a large number who are earnest seekers after truth, though holding mistaken opinions. The alchemist considered gold and silver to be higher and nobler in their nature than the other or baser metals; but the difference was one of degree only, and essentially the base metals were composed of the same substances as the higher, but differently combined, or else contaminated with some degrading constituent. In order to accomplish the change, or purification, which was to transmute the baser into the higher metal, it was necessary to obtain the “philosopher’s stone,” which had the power of instantaneously bringing about the desired end. The possession of the philosopher’s stone was the goal which the sincere and ardent alchemist, undaunted by the failures of others, and unwearied by years of profitless labor, still hoped to attain, and which always seemed to him to be almost within his grasp. Some claimed that they had succeeded in discovering this ‘bridegroom of the metals.’ A few even pretended to give processes for making it; but they took care to make them entirely unintelligible, by the use of a mystical phraseology. Nevertheless, the alchemist’s work, though wrongly directed, was not entirely useless. Dissolving, precipitating, distilling, subliming, constantly causing different substances to react upon each other, they could hardly help making discoveries and observations whose meaning and value were unknown to them, but which were afterwards to

exercise an important influence on the development of a truer chemistry. Such is always the case in natural science: from the labors of a large number of comparatively obscure observers, we become able to deduce the expression of a natural law, or the true explanation of a class of phenomena.

“As true chemistry advanced, alchemy gradually disappeared, and its followers diminished in numbers, until finally the transmutation of the metals was believed only by the ignorant. But the science of chemistry is a progressive one, and has been and is constantly changing; the views of the chemical constitution of substances held by the best chemists have undergone numerous alterations; and now, long after the time of the alchemists, chemists are beginning to hold opinions in a certain degree resembling the old alchemical notions; or, to speak more definitely, we can see that the distinction between the so-called elementary or simple substances may not be as wide as we have been wont to regard it, and that we may, some time, discover the causes of the differences between them. In the present article, it is our intention to briefly mention some of the arguments which seem to lead us in this direction.

“Between the alchemical opinions and those of the present day we notice at once a great distinction. The alchemists knew nothing of the elements, as we style them; neither had they any conception of the constitution of salts. At the present time we are acquainted with sixty-five elements; that is to say, there are sixty-five bodies that we cannot now show to be compounds. It is important to notice that the difference between two elements is often very slight. For instance, the distinction between nickel and cobalt is by no means a marked one; they always occur together, and have many common properties. Now we know that a very minute quantity of extraneous matter will often entirely change the properties or mark the reactions of many substances. We have a familiar and striking illustration of this in iron; a very little sulphur or phosphorus is able to seriously injure the quality of a very large amount of metal. The difference between the various kinds of iron (cast and malleable iron, steel, etc.) is caused by the abstraction or addition of small quantities of carbon; indeed, *perfectly pure* metallic iron in any quantity has never been made. Iron is itself closely allied to cobalt and nickel; they

always occur together in meteorites, and are the only magnetic metals. It is not impossible that, as chemical processes are made more accurate, future operators will find these three metals have a common basis, differently modified in the different cases. Similar close resemblances are found between other metals. We know that while our analytical methods have been greatly improved, yet much more labor is required to make them what they should be. Many of our separations are imperfect, and some substances cannot be separated from one another with our present means. The chemist engaged in research is groping his way in the dark, and is constantly liable to arrive at erroneous conclusions. Many of the best chemists have been led into error. Wohler mistook a compound of boron and nitrogen for boron itself. Rosè thought he had discovered in certain rare minerals the acid oxides of two new metals, niobium and pelopium, and it was only after years of labor he found that his pelopic acid was another oxide of niobium. At the present time there is a bitter controversy between two European chemists concerning the existence of a new element, ilmenium, which one of them claims he has discovered, while the other stoutly denies its existence, declaring the ilmenic acid of the first to be a mixture of titanitic and niobic acids. Many times have discoveries been announced, and indeed been accepted and believed, until more careful investigation has disproved them. So the time may come when chemists will discover the causes of the differences between nickel and cobalt, iron and chromium, calcium and magnesium, etc., etc., and then they will be able to transmute one into the other.

“But the most important consideration connected with the whole subject is that which presents itself when we speak of the molecular constitution of substances. Let us note here in passing the distinction between an atom and a molecule. An atom is the smallest quantity of an element, indivisible by chemical means, which can exist in a compound body; a molecule is a group of atoms forming the smallest quantity of a simple or compound body which can exist in a free state, or is able to take part in or result from a reaction.* Now we are acquainted with many substances that occur in different molecular conditions (allotropic states); that is to say, their atoms are differently grouped under

* Wurtz. Introduction to Chemical Philosophy.

different circumstances. A substance passing from one allotropic state to another will often change all its properties, and, to all appearance, become an entirely different body. We have an excellent illustration of this statement in the two states of phosphorus. Red phosphorus and ordinary phosphorus are so unlike that we should consider them distinct substances, if we were not able to prove their identity by converting one into the other. We account for the difference between these two forms by supposing the molecule of the red to be twice as great as that of the ordinary variety. We have instances of the same body appearing in different modifications in sulphur, carbon, and silicon. In view of these facts, chemists ask themselves if, with our present means, we can show in one case that two apparently distinct bodies are but modifications of one and the same substance, shall we not with more extended facilities be able to prove the same of other bodies? For example, there are the four halogens, — fluorine, chlorine, bromine, and iodine; they closely resemble each other in their manner of combination. One thing connected with them may be worthy of notice, and that is, the relation which perhaps exists between their equivalent numbers and their physical condition. Fluorine is a gas, equivalent 19; chlorine a vapor, easily liquefied, equivalent 35.5; bromine a liquid, equivalent 80; iodine a solid, equivalent 127: the ratio between these numbers is pretty nearly as 1, 2, 4, 6. The idea at once occurs to us that these four are but one substance in different molecular conditions; the molecule of iodine being six times condensed, that is, having six times as many atoms as the molecule of fluorine; that of chlorine twice condensed; and that of bromine four times. It is evident that we have by this hypothesis a reason why these elements present a regular gradation from a solid to a gas.

“Again, as an illustration of the importance of a knowledge of the grouping of the atoms in a molecule of any substance, let us observe that we are acquainted with many instances where two or more bodies composed of the same number of atoms and not distinguishable from each other by analysis are yet entirely distinct. It is only from the study of the molecular and atomic constitution of bodies that we will ever attain the transmutation of the metals.

“Very many laborers are even now working in this field. This

subject has engrossed more or less of the thoughts of many of the best chemists. Some have even carried their speculations so far as to advance the theory that there is but one universal kind of matter, appearing in different forms; but all theorizers would do well to imitate Faraday, who, incessantly theorizing, yet considered his theories worthless without experimental support. Faraday himself, not long before he died, was engaged upon experiments looking toward the transmutation of the metals. Study and experiment are the only means by which we can attain our end; and let us remember, that while the alchemist labored to obtain wealth for himself, the chemist of this day has as his nobler object the increase of human knowledge, and therefore the benefit of all mankind."

Let us glance a moment at crystals. A snowflake is a crystal, so is a quartz rock; a granite boulder is a crystal, so is a diamond; and the only difference between them is simply a different arrangement of their respective particles, which, too, accounts for the apparent difference of the several constituents that compose them. Now, one human being differs, materially, morally, and in all other respects, from another, only by reason of a slight difference in the arrangements of the material crystalline points or atoms that go to make up the man; and, while two men may, *generally*, resemble each other, yet, *specifically*, they may be very far apart or dissimilar, simply and only because one man is made up of multi-angular atoms,—coarse, gross, unrefined; while the other is composed of higher, finer, or more ripe and ascended points, cells, crystals, and atoms. Ambition, love, taste, appetite, passion, capacity, energy, power,—all depend upon the more or less perfection of these particles, and their chemical completeness or ripeness. Let me illustrate this point familiarly: Two drops of semen are, so far as human chemistry is concerned, precisely alike; yet one shall be the germ of a genius, the other become a Hottentot, murderer, knave, fool, politician, or some such human nuisance. Again, chemical conditions determine future organism. Starved cattle cannot produce superior offspring; unripe seeds bring forth sickly plants; while well-fed John and happy Betsey have finer children than half-starved Tom and Sarah, even though the latter have the advantage, on the score of refinement. Again, ripe semen produces ripe children. It cannot ripen in the body

of a debauchee or human goat. It is troublesome; hence is worse than wasted. It is not possible for a low organization to give birth to a high or fine one, albeit such organizations often greatly improve upon themselves, and produce offspring greatly their own superiors; yet no one could expect a race-horse to issue from a cart-drab, or a fine-limbed courser to spring from the loins of a brew-horse. A dog is dog all over, and so is a doggish man. The dog-nature lurks in every particle of his being, and is sure to be transmitted, with less or greater force, to his posterity, in exact proportion as the dog-nature slept or preponderated during the act that launched a soul into being; and when coarse parents produce finer children, it proves that outer circumstances were strongly in the ascendant over the inherited bias of the general dogativeness. A heart-woman will, even under bad conditions, produce a better child than a mere heady one, even if the latter is capable of maternity, which, happily, is seldom the case; for, it is well known that savages increase far less rapidly than civilizes, and lucky it is for the world that it is so, else chaos would soon come again. Everything on earth is chemical, and under chemical law, — even human morals, — for nearly all our sins are the result of chemical incompatibilities all the way along. Any woman, who is kept contented, happy, *loved*, during pregnancy, will carry every stage of the gestative process a great deal farther than would be possible under the reverse state of conjugal and domestic affairs, and the consequence will be a child to be proud of. But let her be worried, and she will not fail to *hurry* her work, and that will be a babe of inferior make-up, in all respects.

A negress, in Charleston, South Carolina, bore a monkey-boy, because the natural processes were arrested at *that* stage of embryonic development. Another negress was exceedingly happy during that period, and she gave a "Blind Tom" to the world and God, — a boy who was the very quintessence of musical genius. Now, had her intellect been cherished and nurtured, the boy would have been a mental prodigy as well. Whatever of talent or power the writer hereof possesses is all owing to the peculiar mental conditions of the dear mother who bore him, — so far as power goes, while the angular impress of his father will never be effaced, within the limits of this earthly life. Here, then, is the

law, or principle; and, if it be fully heeded and attended to *at the right time*, the world will be the better for it.

Failure and success are a part of life. We all succeed, and we all fail. The brave and resolute are topmost. The stout-hearted go up; the faint-hearted go down. Atlas, with the world on his broad shoulders, is pluck, persistency, success. The head the world believes in is—ahead. The daring and determined go in this direction. Their route is not all sunshine and pleasure, but it has a good share. Whether we succeed or fail—do something or nothing—depends upon the individual. Faith, and pluck, and work will do for a man all that can be done. If he fails with these, it is a failure worth all the successes the world ever saw.

Women are sometimes censured for being old maids. It is too often an unjust judgment, and merits compliment rather than censure. The world is under great indebtedness to this class for no little of its best intellect, heart, and good sense. They live to honor the community and themselves; and perpetuate themselves in their own good examples, which is better than through the channel of questionable blood; and yet chronic maidenhood is to be regretted, because no woman can reach perfection save through the maternal realm of her glorious nature!

The color of a thing often depends upon the sort of eyes that look upon it. A man troubled with the spleen or dyspepsia sees no gold in the summer sun, no pleasing tints in the unfolding rose, and nothing attractive in a pair of virgin lips. Per contra, one with good digestion and an active flow of blood sees beauty in almost everything.

All human beings, all human organizations alike, generate an element called love (in this connection I am writing on the physical plane), and if they be coarse it follows that the great chemical result will be coarse too; and, therefore, their likes and dislikes, tastes, appetites, fancies, affections, loves, pursuits, hopes, pleasures, ambitions, all will correspond. You cannot make silk purses of pig's ears, nor a rough, coarse, brutal man or woman love with the power, refinement, delicacy, intensity, and soul-fervor, that a finer-moulded one is capable of. And yet, howsoever coarse a love may be, it is capable of refinement and purification to a very great degree; mainly by thinking, wishing, *willing* one's self on a nobler, higher plane; dwelling less on self,

lust, brutal, coarse, tow-cloth joys, and more upon religion, science, soul, art, tenderness, manhood, womanhood, charity, justice, mercy; all that is good, grand, high, beautiful, and true. So, by sure but imperceptible degrees the subject ascends, refines, enlarges, and improves, and in proportion thereto the intenser love-joys follow! No sensible person prefers to dwell in the cellar. But there are millions who live whole lives in affection's cellars, — in the human kitchen, — and seldom venture into life's drawing-room or parlor, where angel-guests like to come, and still more seldom in the sky-observatory of the soul. Go up, my friends! go up.

Miserable are you, O man or woman? Why?

HE: "She's sickly." Probably. Cause: too much of a muchness, too few caresses, pettednesses, tendernesses, embraces, kindlinesses, and too much coarseness, heedlessnesses, lovelessness, passion; all work and no play! Result: haggardness, sallow, sunken cheeks, hollow eyes, aching heart, pining soul, hungry love, consumption; else seduction, — victim perfectly willing. Can you wonder if she falls before the magnetic storm from the soul of some man full to the brim of what she wants, or that she even invites some man to occupy the place in her heart that *you* ought to, but do not, occupy? Or, reverse the picture. Perhaps your wife is full to the brim of ardor, while you are cold as ice. I knew a wife, of thirty years, in Worcester, Mass., whose husband had never once kissed her. *She* had a large and generous soul; *he* was cold as snow. Result: a small but smothered hell; and all the more dreadful to endure because its fires were pent. Well, you, husband, provide all things for, and sincerely love, your wife, perhaps. Well, why don't you *study her nature*; caress, fondle, pet, and love her more than you ever did? It will pay! — HE: "Oh, I never thought of that!" Well, think now and *do* it, and then no man can occupy your place, or passionate lover withdraw her soul from yours.

SHE: "I can't bear him; there's no good in him; I wish I was dead, — or him; then I might be happy." Stop! lady; not so fast. I take it for granted that you know *his* faults. Do you know your *own*? A man is very often just what a woman chooses to make him, — ignorantly, perhaps. Well, have you ever sincerely *tried* to win him up to a nobler place in life? Try! Love, caresses,

persistent tenderness are the most wonderful solvents known. Have you shown him true wifeliness? or have you fallen into the popular error that all a wife's duty consists in keeping house, and tacitly doing from habit all he demands of you? If so, turn squarely around and sail on the other tack. You'll soon win him from the arms and charms of all rivals. Study his weak points, and attack him THERE.

HE and SHE now say: "But love depends to a great extent upon the congenialities of personal magnetisms. We repel each other; how is it possible for us to assimilate?" I have already answered that question in another form. The WILL can effect wonders. Will therefore to love each other and the good thought and act will be an alterative, utterly changing the entire mind, spirit, soul, thought, and body. Not in a day or week, but in a very little time.

Not one tenth of our marital difficulties are real; or if real, but that can be outgrown by persistent trying. While a man and wife are socially, maritally, or magnetically hostile, seduction is not difficult to those who are loose in that respect and adepts in the art; for whoever then approaches magnetically or sympathetically nearer than the mate, pushes that mate further off, and in nine cases in ten the attraction toward an "outsider" is merely physical or magnetic, but is too frequently mistaken for love and genuine affection. Gratify the passion thus engendered, and the results are appalling, for just so soon as the passional and magnetic storm is over, a worse chaos looms up again.

He comes too near who comes to be denied! She is unwomanly who purposely tempts a man. They are barbarous who seek to destroy a bond which, though iron, can be changed to one of silver or gold, wreathed and rose-entwined.

Divorce ought ever be the last resort. But our laws on that point ought to be so modified as to afford relief without either forcing one or other of the parties to crime or public litigation and indecent exposure of domestic secrets.

"Nothing comes of nothing" is not true, since an empty-headed fool often causes uncounted trouble.

In these days of Spiritualism there exist countless pretenders to the strange science, who counterfeit the mental phenomena and use the sacred thing as a cloak under which to hoodwink, impose

upon, and swindle the public. Their signs and advertisements disfigure the houses and the press, and their influence is consumptive and cancerous to the last degree. Consult one of these harpies on any subject you may like to, and the chances are ten to one that they make the astounding discovery that you are improperly married; that your wife or husband — as the case may be — is not *adapted* to you; that there's no affinity, in short, that you are — what perhaps you never before dreamed of — the most unhappy and miserable matron or benedict under the sun. Such devils have, under the specious guise of philanthropy, broken up thousands of theretofore comparatively happy families, — more than even rum itself. And poor, silly, weak wives too readily hearken to their villanous suggestions, thenceforth fancy themselves the most wretched of victims, and hades comes quickly. I have known of scores of families thus broken up; for hundreds of these people infest society, and their infamous work may be seen on all hands, — false pretenders to spiritual inspiration! Husbands consulting one of them are crammed with the same sort of stuff till they believe it, and thousands of desertions and divorce suits attest the result. These seers see too much. Nothing they say should be relied on. They talk to hear themselves, and set up sham claims to wisdom and unusual sagacity with the smallest imaginable capital. They excite ardent hopes, abnormal cravings, and wild desires in the minds of their deluded victims, which never *can* be reached; and when these victims realize this fact, misery beyond calculation results, happiness is gone forever, and a premature grave very often ends the dreadful tragedy. A proper punishment for these impostors would be to make them undergo the dreadful tortures they impose upon others.

In Boston I daily read the advertisements of several of that class, and desiring to get in the "ring" to find them out, I sought an opportunity and made the acquaintance of several. One of them set up the business of making "love powders" of a root called "dragon's blood," at a dollar a pinch; and she afterwards, finding that I was practising a branch of chemistry, solicited me to furnish an amative excitant for her to sell, informing me that theretofore she had dosed her dupes and victims with a deadly blistering compound at five dollars an ounce. Pretending to enter into her views, I soon learned that she made and sold

lozenges of gum and sugar, well sprinkled with the above deadly blister in its dry state, and that she drove a thriving trade in that line, and as a pander to the meanest passion man is possessed of. Boston is a moral city, and yet its daily literature is tarnished with public notices of lechers in search of mistresses, — doctors and doctresses who want to kill unborn babies at so much per *caput*, — five dollars is the standard price! — of women in want of keepers, and a thousand other infernal abominations, all slightly disguised yet so plain that the merest simpleton perfectly comprehends the whole thing at a single glance; and yet all this horror in a city famed to be the most puritanic and moral on the surface of God's habitable globe! Bah! its moral filth exceeds that of either Sodom or Gomorrah!

As a relief from the fearful picture allow me here to present you with the HEART SONG, written by myself in New Orleans, where I served during part of the late rebellion.

Love me, love me in the morning,
 When the light breaks on the world,
 And crimson glories, sky adorning,
 Wave their banners, all unfurled, —
 Golden banners, light so pearly! —
 Love me in the morning early.

Love me when the sun is flashing,
 Rippling seas of love and light;
 Love me when his flames are dashing
 Death to darkness and to night;
 Love me gently, truly, sweetly,
 Love me nobly and completely.

Love me in the even-tide,
 When God's starry eyes look down;
 Or tempests on the air shall ride,
 And threat'ning storms in anger frown;
 Then draw me gently to thy breast,
 And soothe my timid soul to rest.

Love me when my cheek is fading,
 And my sparkling eyes grow dim,
 And flocks of gray my hair are shading, —
 My form no longer lithe and trim.
 Love me when no longer young
 End the race as you begun.

Love me when my life is ended,
And my soul is wafted o'er
The river, — and with angels blended
On the ever blessed shore.

Love! with heart and soul and brain,

Love me! We shall meet again.

The great tendency of Americans is to waste themselves. The modern civilizees, of either gender, are like untamed horses, needing very little, if any, whip or spur, but a great deal of curb and check rein; and even then not seldom the passions get the bit, and away goes somebody to ruin, moral, physical, intellectual, at a break-neck rate of speed. The young, and old too, very often forget that passion's tide will one day ebb as well as flow, and may leave sorry wrecks high and dry upon the rocks of disaster, disease, physical and mental impotence, insanity, or worse, ere life's voyage be normally half over. If you doubt it, just look around you upon the ten thousand "splendid wrecks" of men and women, to be met every day, stranded, ruined, — walking pest-houses, creeping spectres, scarce forty years old, dolefully wending their way through the world, whose only joy is the fun lamps of lang syne, now, alas! gone out forever.

Nearly all of us are bound slaves to some dominant power, — money, fame, place, amorousness, drink. Talk about resisting the "devil!" That were a comparatively easy task, provided he came in proper, tangible shape, with horns, hoofs, and so forth, all complete; but when he attacks a man or woman through the passions, especially amateness run wild, as it is to-day, great Heaven! what amount of courage, care, watchfulness, persistence, *stamina*, does it *not* require to successfully beat back this formidable enemy of human weal and virtue! especially when, as of late years, in this dismal age, it attacks us panoplied in "philosophic" armor, backed by never so many "scientific" reasons, axioms, historic parallels, sanitary hypotheses, ancient examples, and modern ones too, drawn from our barn-yards, mainly! To be mistress or master of yourself is a service rather difficult to thoroughly accomplish, owing to the law of transmission of qualities, for the weaknesses of the parents are suffered for by the children to half a dozen generations. Yes, indeed, the devil can be defeated by one or two pater-nosters; but when for bullets he uses

the amorous glances of a right-down handsome woman, or an accomplished and magnetic man, Heaven help the poor besieged! Yesterday a resolution was taken to not yield to the tempting of some besetting sin again. To-day there was a slight fall; like the servant girl's baby, — it was *only a little* one! To-morrow it will be the same old story, so strong is human weakness. Cold water and spare diet are good agents just then. Watching is good; so is prayer, — especially watching! “Lead us not into temptation” is capital, so far as it goes; and I am not one who believes in fighting, for running *may* be the wiser policy; and so, “get away from temptation” is better, provided one *keeps* away; for in these loose days, just as surely as a tempted man or woman stops to “consider about it,” or to “argue the point,” the game is up and “I’ve fallen again!” as certain as that ducks will take to water, or guinea fowls to green peas. There’s a little concupiscent devil running loose about the world, getting up cases of crim. con. and divorce to feed lazy lawyers on. If we resist the devil he will certainly flee from us, and just as certainly “flee” back again. The safest plan is to “flee” yourself, and *stay* flown.

Amative passion seldom exists half as strongly in woman as in man; when it does, in either case, its functions and offices are good in proper places and under right conditions. In leading strings, restraint, it is a good servitor at life's feast; but let it loose, unfasten the moral leash, and soon will it get the upperhand, and become an inexorable and insatiable tyrant, acknowledging no law, human or divine. Keep wide awake and watch it, and it ambles beautifully along life's Broadway; but let it once catch you napping, and you will very speedily find out that the steed that carries you is galloping toward perdition at a fearful pace, bent on landing its rider in the midst of Gehenna in the briefest possible space of time.

Very few “philosophers” have common sense enough to last them over night. *Keep cool!* is the touch-word, provided it be well done.

“ My soul thy secret image keeps;
 My midnight dreams are all of thee;
 For nature then in quiet sleeps
 And silence broods on land and sea.

Oh, in that still, mysterious hour,
 How oft from waking dreams I start,
 To find thee but a fancy flower,
 Thou cherished idol of my heart!
 Thou hast each thought and dream of mine,—
 Have I in turn one thought of thine?

“Forever thine my dreams will be,
 Whate'er may be my fortunes here;
 I ask not love, I claim from thee
 One only boon, a gentle tear.
 May blessed visions from above
 Play brightly round thy happy heart,
 And may the beams of peace and love
 Ne'er from thy glowing soul depart.
 Farewell! my dreams are still of thee,—
 Hast thou one gentle thought of me?”

“My joys like summer birds may fly;
 My hopes like summer blooms depart;
 But there's one flower that cannot die,—
 Thy holy memory in my heart.
 No dews that flower's cup may fill;
 No sunlight to its leaves be given;
 But it will live and flourish still,
 As deathless as a thing of heaven.
 My soul meets thine, unasked, unsought,—
 Hast thou for me one tender thought?”

“Farewell! farewell my far-off friend,
 Between us broad blue oceans flow,
 And forests wave, and plains extend
 And mountains in the sunlight glow.
 The winds that breathe upon thy brow
 Are not the same that breathe on mine;
 The starbeams shining on thee now
 Are not the same that on me shine;
 But memory's spell is on me yet;
 Canst thou the holy past forget?”

“The bitter tears that thou and I
 May shed, where'er by anguish bowed,
 Exhaled into the noontide sky,
 May meet and mingle in the cloud;
 And thus, my much-loved friend, though we
 Far, far apart must live and move,
 Our souls, when God shall set them free,
 Can mingle in a world of love.
 This were an ecstasy to me!—
 Say, would it be a joy to thee?”

There spoke the true woman *heart*. Don't you think so, dear reader? If not, read it over.

There's a great deal of common sense in this scrap:—

“Mr. Stomach sends his respects to Mr. Brain, requesting him, if convenient, not to undertake any strong intellectual effort after a hearty dinner; as he wishes to bring the strongest possible concentration of vital power upon the meal just consigned to him, for its proper digestion.”

Wonders at home by familiarity cease to excite astonishment, and hence it happens that many know but little about the “house we live in”—the human body. We look upon a house from the outside, just as a whole or unit, never thinking of the many rooms, the curious passages, and the ingenious internal arrangements of the house, or of the wonderful structure of the man, the harmony and adaptation of all his parts. In the human skeleton at maturity, there are one hundred and sixty-five bones. The muscles are over five hundred in number. The length of the alimentary canal is about thirty-two feet. The amount of blood in an adult averages thirty pounds, or full one-fifth of the entire weight. The heart is six inches in length and four inches in diameter, and beats seventy times per minute, four thousand two hundred times per hour, one hundred thousand eight hundred per day, thirty-six million seven hundred and seventy-two thousand times per year, two billions five hundred and sixty-five millions four hundred and forty thousand in three-score and ten, and at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourth tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, lifts the enormous weight of three hundred and seventy millions seven hundred thousand two hundred tons. The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average twelve hundred times per hour, inhale six hundred gallons of air, or twenty-four thousand gallons per day. The aggregate surface of the air-cells of the lungs exceeds twenty thousand square inches, an area very nearly equal to the floor of a room twelve feet square. The average weight of the brain in an adult male is three pounds and eight ounces; of a female, two pounds and four ounces. The nerves are

all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, exceed twenty-two millions in number, forming a "body guard" outnumbering by far the greatest army ever marshalled! The skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. Its average area in an adult is estimated to be two thousand square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subjected to a pressure of forty thousand pounds. Each square inch of skin contains four thousand seven hundred sweating tubes or perspiratory pores, each of which may be likened to a little drain tile one-fourth of an inch long, making an aggregate length of the entire surface of the body of three hundred and fifty-eight thousand feet, or a tile-ditch for draining the body almost seventy miles long. Man is made marvellously. Who is eager to investigate the curious, to witness the wonderful works of Omnipotent Wisdom, let him not wander the wide world round to seek them, but examine himself. Now, if this machine gets out of order, as it does unless love keeps it right, how is life to be other than a gloomy vale of bitterness and tears? Can it?

Laughter is a good thing. It has credit for adding length to the days of man. This credit is due. Laughter does a good thing for the species. Men are better for it; ditto women. We don't like a person who never laughs; we do like one who does laugh. The chances are that the latter will be ten times as good as the former. The chap that don't laugh—how can you trust him? He may be a saint, but he is a dark and suspicious one. Besides, laughter is a tonic, and everybody needs something of this sort. Moral: cotton to laughers; turn your back severely on those who never open their mouth, except to utter a melancholic moan, or drivel a tomb-like warning.

Be sure and have the heart right. All else is sure to come right, including the head. There is never a weak head attached to a good and strong heart. The thing is impossible. As well expect a white face on a black body. Nature doesn't make 'em that way. The main thing is the heart. It is the central part. That correct, everything is correct. Love does not change the matter. It is simply an exchange,—one good thing for another of the same sort. People's hearts are often perverted, shrivelled, cold, motion-

less, and very many, it would seem, have none at all. In the first place, have a heart; then have it in the right place; after that you will be all right.

Scandal, if an invention, is sure, like children, to grow rapidly. The more improbable, the faster its growth, and the more readily credited by a majority of people. Folks let fiction in at the front door, with all sorts of ceremony, but kick fact out at the back door without any.

Sunshine is good; so is cloud. No man — we will *not* say woman — can live on sugar. Wheat without chaff would be monstrous. All good has streaks of evil, and for the end that good may be presented in cheerful contrast to evil. A little adversity, a little opposition, a little care, some trouble,—these are an advantage. Such cultivate and develop us. No year is made up of summer, and he is a fool who thinks it is.

SOLUTIONS.

We are too far in the nineteenth century to require to be told that the affections act and react with tremendous force upon our physical as well as mental and moral structures and constitutions; nor that so-called wives and husbands frequently become absolutely and unequivocally poisoned by the repulsive spheres of their respective mates. In marriage land to-day non-assimilation of tempers, temperaments, spheres, joys, sorrows, pleasures, and pains, is the rule, while the converse is the exception. We are more highly and finely organized than were our ancestors, and far more susceptible to impressions of all kinds, and, like a good watch, are very easily thrown out of gear, become tired of our mates, restive under the ties which bind us, and long for what will fill the aching void, whose exact nature we do not precisely understand. An opinion largely prevails, emanating from wretched quacks, that the weak wife will extract the life from the strong husband, and vice versa, which, in some sense, is partly true. But magnetisms, like all other invisible things, are graded, and the weak wife and refined woman finds no attraction in the coarse husband, and wholly fails to draw the slightest vitality from her strong and burly lord; but that lord is certain to draw from *her* the finer magnetism of her body, and fattens on it, while she drops graveward day by day, because she cannot consume *his* coarse strength, but he delights in feeding

upon *her* fine nerve aura; and many a suffering woman there is, who, feeling conscious that her life is being drained, and dreading the disgrace of a judicial or other separation, makes up her mind to bear it and die. Now this is not right or necessary, because her negative state alone is the cause of it, and to live, defy the raid upon her life and health, and become positive to the vampirous onslaught, is entirely within her power, because magnetic and electric positive states are as easily inductible in human bodies as in steel filings. She lacks oxygen, phosogen, — the proximate element of life, — phosphorus, iron; and the chances are that her despair and disease — for such a woman is almost death-sure to have nervous complaints, obstructed or profuse menses, leucorrhœa, prolapsus of the uterus, and a score of other vaginal, nervous, and uterine troubles beside, often attended with a strong desire to “get religion” — proceed, whatever may have been the original producing cause, — proceed, I repeat, from morbid chemical states of her body, frequently indicated by the excessive quantity of various acids and salts therein; which fact may easily be verified or gainsaid by chemical tests, very easily made, and which, when made, are perfectly decisive and conclusive on that point. I defy any man or woman to be contented, loving, or happy, whose body is loaded down with slime, algoid vegetations along the various canals of the body; parasites in the intestines, liver, heart, brain or stomach (there are four and twenty species of entozoic parasites which find their natural habitat in the alimentary canal of man); ulcers in the veins, digestive organs, head, vagina, testes, womb, prostate gland or heart; or if the blood be loaded with spores, metallic atoms in excess, or wrong kinds, acids, alkalis, salts of various kinds, and earthy phosphates in excess, sugar, albumen, or vegetable fungi, — and I here repeat that hundreds of people live lives of wretchedness from such physical causes, who imagine them wholly mental. If such ones would but test the matter, destroy all morbid life within them by appropriate chemical and medicinal means, bring up the nervous tone and energy by means of the right kind of breathing, sunshine, fresh air, ablutions, music, exercise, and varied employment, the graveyards would be less thickly populated. I have known hundreds of such people effectually restored to pristine vigor and magnetic power by such means.

That spores, parasites, and animalculæ are a frequent and often unsuspected cause of diseases of the body, and oftener the cause of mental disturbance, may be judged of from the following taken from the "Boston Journal of Chemistry:"—

"CYSTITIS.—Dr. Bottini (of Navarre) has injected the bladder in cases of cystitis with a solution of carbolic acid, — one part to one hundred of water, — and has obtained most unhoped-for success. The putrefaction of the urine, due to its stagnation in the bladder, is combated, stopped, or prevented; and the myriads of zoöphytes and of penicillium glaucum, very abundant before its use, are no longer to be found in the pus or urine."— *Giorn della Venetie*.

"PARASITES IN PERSPIRATION.—Dr. Lemaire, of Paris, has been examining the coating of perspiration and dust formed upon the bodies of people who have passed ten or fifteen days without a bath, and finds in it millions of living parasites."

"The Chicago Microscopical Club examined specimens of trichinæ from the biceps muscle of a young lady who recently died near that city. The specimens examined showed three hundred thousand parasites to the cubic inch."

"PRESENCE OF INFUSORIA IN THE EXPIRED AIR IN WHOOPING-COUGH.—M. Poulet, in a note to the *Academie des Sciences (Gazette Hebdomadaire)*, writes as follows: A small epidemic of whooping-cough having occurred in the locality where I live, I was induced to examine the vapor expired by several children affected with this malady, reputed contagious by the majority of observers. These vapors arising from the respiration of the little patients, presented a veritable world of infusoria, identical in all cases. The more numerous, which were also the most slender, may be classed with the species described by some under the name of *Monas termo*; by others, under that of *Bacterium termo*. Others in less number moved to and fro in the field of the instrument. They had a form resembling a *bacillus*, slightly spindle-shaped; their length was two to three hundredths of a millimetre; their breadth, about a fifth as much. This is the species which Muller named *Monas punctum*; Ehrenberg, *Bodo punctum*; and which micrographers habitually class among the Bacteries—*Bacterium bacillus*. Thus, whooping-cough, because of these alterations in the expired air, belongs to the class of infectious maladies, of

which I have already studied, from the same point of view, variola, scarlatina, and typhoid fever; and a truth, which the simple observation of facts had already rendered evident, receives from microscopic study complete confirmation.

“The air we breathe, the water we drink, are full of spores and organic germs, all of which seem to have a purpose to serve in the economy of things. If any one doubts the statements of scientific men regarding the presence of these germs, they have only to become acquainted with the use of the microscope to convince themselves of their entire truthfulness. Separate from the bark of the common maple-tree a bit of the adhering dry lichen, or *moss*, as it is called, moisten it with water, and place over it a glass slide. The spores or seeds which lie dormant, when the lichen is dry, immediately become vitalized, and rising into the air are caught upon the glass, and with a power of four hundred diameters can be seen and studied. This simple experiment will illustrate the origin and nature of what are called spores, and the air is filled with thousands of varieties, arising from as many sources.

“Dr. Smith and Mr. Dancer, of Manchester, England, have recently been examining the air of that city, and have found it loaded with them. The air was first washed by shaking it in a bottle with distilled water, and in a drop of the water it was reckoned that there were about two hundred and fifty thousand spores. In the quantity of air respired by a man in ten hours there would be more than thirty-seven and a half millions. All these germs, floating in the air, are ready to spring into activity, whenever the conditions of growth are favorable. The varieties and sources of fungoid growths from which the spores arise are wonderful. A fungus is known which develops only on the corpses of spiders; another, which grows only on the hoofs of horses in a state of decomposition. The *isaria* has as yet been observed only on certain night butterflies; there are other species which invade the larvæ and chrysalides. Hooker has discovered a fungus which attains considerable dimensions (from ten to twelve centimeters), but which is found absolutely only on the neck of a certain caterpillar in tropical countries. It vegetates on the animal, fructifies on it, and the caterpillar buries it with itself in the ground, whence it springs like a funeral plume. Still more, a singular vegetable is known, the *racodium cellare*, which has never been found except



on the casks in wine-cellars, and another which lives only on the drops of soot which the workmen let fall on the soil of mines. 'Have the seeds of these vegetables remained without use from the origin of the world to the day that they found their proper soil?'"

"Professor S——, of Cleveland, Ohio, has the very great reputation of having first discovered and demonstrated the cause of fever and ague to be an algaoid vegetation which is found in the soils of malarial districts. This sends out its minute spores, which rise in the air, are inhaled into the lungs, and thus find their way into the system, where they grow till they are found in the blood, in all the secretions and excretions, and on the cutaneous surface. This discovery would seem to be enough for one man, as it has been sought after for ages. The doctor gives particular direction what to look for in a drop of blood, naming some sixty-seven different things to be noted, and even then, the catalogue is not complete. This is rather startling to ordinary observers, who have been accustomed to see only two items in a drop of blood, the red corpuscle and the white. Such are apt to speak of the doctor as a monomaniac. They do not receive the idea that rheumatism is caused by oxalate of lime, cystine, phosphates, and emboli of fibrine in the blood; nor do they welcome the announcement that algaoid and fungoid spores and filaments are found in certain pathological states of the blood as causes of disease. Ordinary microscopic observers are slow to believe in the statement that small-pox is caused by a vegetation which has an algaoid and fungoid phase growing together, and that cow-pox is simply the algaoid phase alone. It is also difficult for them to understand that typhoid fever is caused by a vegetation which grows on the skin, in the blood, and in the Peyer's and Brunner's glands of the small intestines; all which views the doctor announces in the present work. It is easy to explain this distrust, on the ground that the views are novel, strange, and opposed to ordinary ideas. What is brought forward to sustain these extraordinary assertions? The doctor simply states, that he has made over *thirty-five thousand* examinations of blood, some of the examinations extending over half a day's time. He has demonstrated to many physicians—among them is the writer—certain appearances in the blood which correspond to his descriptions, this blood being taken from

patients in the presence of the observers, and immediately examined under the very best microscopes. The same appearances have been found in the blood of patients by other observers after having been pointed out; so that there cannot be any doubt but that certain new pathological appearances have been discovered and brought into notice, only the question arises as to the interpretation to be placed upon them. If he is rightly understood, he does not ask for his statements to be received and swallowed down whole; he wishes other observers to enter this new field, and, by a large number of careful studies, extended over a comparatively long period of time, to establish the truth or falsity of his conclusions.

“ We have always heard a great deal about ‘bad blood.’ It is one of the most satisfactory diagnoses to the sick. They are willing to undergo a process of cleansing the blood by medicine, believing that they will not be cured until the detergent operation has been performed; but if you ask what is meant by ‘bad blood,’ you will find it difficult to receive an answer which is specific. But the doctor comes forward and gives a clear response by saying, that in ‘bad blood’ are found certain definite, positive, specific, morphological characteristics and bodies, such as cystine, oxalate of lime, etc., which are foreign and pathological, and which, by their presence and admixture, render the blood abnormal, that is, bad.

“ It is easy to see, should these discoveries be confirmed received, and established, among the medical profession, how accurate and scientific the practice of medicine would become in certain complaints now considered self-limited, and subjected to expectant treatment. There would be a physical cause to remove; something to take away and something to restore. For the sake, then, of suffering humanity, and of the medical profession, we hope that he may receive a candid, impartial, and exhaustive hearing and trial by those who are the most competent to judge of such things; and if our author comes out of the ordeal sustained, we shall be safe in saying of him that he will rank as one of the greatest medical discoverers and benefactors.”

“ The other new and interesting metals which we find in our collection are *lithium*, *thallium*, and *indium*. The first of these is of a white color, and fuses at 180°. It is the lightest metal known,

being almost as light as cork. Before spectrum analysis was discovered, it was supposed the lithium salts were very rare; but the wonderful spectroscope reveals their presence in almost all waters, in milk, tobacco, and even in human blood. A very strange plant is the tobacco plant. How singular, that atoms of the rarest and most remarkable of all the metals—caesium, rubidium, and lithium—should be found in this pungent weed! When volatile lithium compounds are heated in flame, they impart to it a most magnificent crimson tinge; nothing in ordinary pyrotechny can compare with it. *If one six-thousandth part of a grain of lithium be present in a body, the spectroscope shows it when it is volatilized, or burned.*"

M. de la Rive makes an interesting communication to the Academy of Sciences, in Paris, upon the electrical state of the globe. We will give a summary of it after a few considerations. "Perfect instruments are of an extreme delicacy; the least thing deranges them and makes them valueless. It is the same with choice organizations. Persons whose moral and physical characters are uniform, moderate, always the same, who fall into no extremes, who are rarely subject to slight variations of health and strength, but who, whenever they are indisposed, are so in earnest,—these persons, whose thoughts and feelings move always upon the same diapason, possess a quantity and intensity of life nearly uniform, ever the same, which changes but slowly and with difficulty, but which, when once modified and enfeebled, is also with difficulty restored. These temperaments are bad conductors of life. They guard it well; but if circumstances unfortunately arise to enfeeble it, it can only be restored with much difficulty.

"There are vulgar and common natures having no sentiment of poetry, made to live uniformly, without excesses of any kind. It is on this account they are commonly called good characters. But there is another category of individuals. See that man, full of force, of joy, of enthusiasm. Life animates all his fibres; existence is for him only happiness and success. But observe him to-morrow—even to-day, perhaps. Dejection contracts his features; a profound melancholy shades his expression. How much sadness in his physiognomy! Apprehension, indecision, the most complete vacuity, has seized hold of him. He sees only bitterness on the earth; happiness has disappeared. And, what is strange,

his whole life passes in these alternations of strength and weakness, courage and fear, joys and sorrows indescribable. This is the type of those organizations which fill themselves with life in a moment, and may also lose it in a moment. They are to-day on the borders of the tomb, and to-morrow rejuvenated as though regenerated.

“These natures, with characters so variable, which give the diapason in all degrees to human passion, — now full of strength and vigor, now cold and glacial, — are what the vulgar term melancholy characters; but the close observer will recognize in them the impress of choice natures, — those alone capable of great things. These especially need to study the hygiene suited to them, and the wisdom which will give them strength to restrain and subdue their characters; then they may make the saints and heroes, the great men of every description. These natures alone are susceptible of sublime enjoyments and sublime sorrows, and of experiencing all that human life comprises. In their ranks are found the great martyrs of humanity; the geniuses and poets, who see the truth and feel its expression; the beautiful in every art, — music, design, literature, etc.

“Nature entire is a language which these natures know by heart, and which reveals to them utterable secrets unknown to vulgar natures. The splendors of a beautiful night, the shades of the forest, the shuddering of the foliage in the breeze, the roaring waves of the sea, speak a language known to them.

“It is very unfortunate if these natures go astray and are careless to curb their evil passions; for it is these alone who are capable of becoming the greatest and most corrupt profligates, or the most pure and noble philanthropists. If all the individuals belonging to this category are not endowed with an intelligence sufficiently vast to be marked out in the multitude, they have, nevertheless, a certain stamp which enables them to be recognized as belonging, more or less, to this noble class.

“From the individual who is the most imperfect conductor of life, to him who is the best, there is an infinity of degrees, where each energy of character, with all its consequences, finds its place. It is not astonishing, then, that the atmospheric condition of the globe operates so much upon the persons of whom we are speaking, when we know the relations which exist between electricity

and life, and the perturbations which atmospheric changes produce in the electrical state of the globe."

In order to protect my readers from the base impositions of empirics, I will teach them briefly how to detect certain physical abnormal states by the analysis of urine. Of course, if the sickly state consequent upon either the reactions of the human loves upon the body, which frequently originate chemical conditions favorable to the development of minute organic life in the form of animalculæ, parasites, living atoms, infusoria, abnormal vegetations, etc., or which spring from the absorption of poison, either ethereal, electric, magnetic, or from contact, the examinations must proceed by means of the microscope, the blood being the substance of analysis instead of the urine, as hereinafter directed how to be done.

When a person is mortally bitten by the *cobra*, molecules of living germinal matter are thrown into the blood, and so rapidly multiply that in a few hours millions upon millions are produced. Chemical action is interfered with, combustion is extinguished; coldness, sleepiness, insensibility, slow breathing, and death follow. How mysterious is the influence of *poison*!

Much of our conduct depends, no doubt, upon the character of the food we eat. Perhaps, indeed, the nature of our meals governs the nature of our impulses more than we are inclined to admit, because none of us relish well the abandonment of our idea of free agency. Bonaparte used to attribute the loss of one of his battles to a poor dinner, which, at the time, disturbed his digestion: how many of our misjudgments, how many of our deliberate errors, how many of our unkindnesses, our cruelties, our acts of thoughtlessness and recklessness, may be actually owing to a cause of the same character? We eat something that deranges the condition of the system. Through the stomacic nerve that derangement immediately affects the brain. Moroseness succeeds amiability; and under its influence we do that which would shock our sensibility at any other moment. Or, perhaps, a gastric irregularity is the common result of an over-indulgence in wholesome food, or a moderate indulgence in unsuitable food. The liver is afflicted. In this affliction the brain profoundly sympathizes. The temper is soured; the understanding is narrowed; prejudices are strengthened; generous impulses are subdued; selfishness,

originated by physical disturbances which perpetually distract the mind's attention, become a chronic mental disorder; the feeling of charity dies out; we live for ourselves alone; we have no care for others. And all this change of nature is the consequence of an injudicious diet.

I have already called attention to the statements of Professor Huxley concerning Protoplasm, or the physical basis of life. I now propose to recur to it again. It is incontestably proved that all life originates in a gelatinous substance,— animal and vegetable life alike. It is also generally believed that “a man without love is no man at all;” and the same holds true of woman. There never yet was a really great man or woman who was not open-hearted, generous, oftentimes faulty, and in all cases weak in the amorous departments of common human nature. There is no class of diseases so prevalent in the world as those which affect the brain, the nerves, and the sexual organizations of both sexes alike; none are so hard to cure, none so terrible in their results,— for insanity in a hundred forms attests this truth. Exhaustion is said to be the cause. But exhaustion of what? Of blood? No; for you may bleed a man to the verge of death, yet leave him sane, healthy but weak. Of semen, in the case of man, or lochia in that of woman? No; either of these are inadequate to the results we see. Of what, then, are such people exhausted,— those females, for instance, who by love disappointments are blighted in a month; or those men who by continued libertinism or solitary habits have reached life's strand? I answer they have lost the power to chemically generate the physical under-layer of life, that element known to modern science as Protoplasm, not the mere nitrogenous lining of cells, but the vivificatory unctuous First-Matter that constitutes the primal nucleoli of the billion-fold forms of organic life, and without which no life at all could be. Good food is consigned to the stomach, by it is changed into chyme and chyle; is then passed into the blood, is exposed to the action of ether, oxygen, and electricity through the instrumentality of the lungs, and undergoes a change into phosogen, and as such makes its round through the body generally, until a certain portion of it is lodged by the way, forming nails, hair, and bone. Still rushing on its course, it is acted on by light, ether, and magnetism through the instrumentality of the skin, and undergoes a further transmutation into

human protoplasm in the womb, ovaries, vagina, brain, testicles, prostate, and duvernayan glands respectively, whence it takes a higher ethereal form and becomes nerve-aura, — the energizing influence of the entire human being. But when, by sudden overwhelming, affectional, or nervous shocks, by self-abuse or libertinism, the nervous energy of the organs named becomes impaired, the chemical changes cannot occur, waste ensues, sickness results, and death speedily follows. Here, then, is a new discovery of priceless value, and deduced from thousands of patient observations, and the truth has been proved in hundreds of instances in a medico-chemical practice of over five and twenty years. And I will go into any insane asylum or hospital in the world and undertake the entire restoration of any hundred cases of disease caused by nervous drain, dyspepsia, libertinism, or insanity in any form, originating in over use, abuse, or electrical insulation of any of the nervous apparatus. Of course, I will decline to attempt it when the cause has been a blow or a fall; but in any case resulting from nervous shock, vital expenditure, and sedentary habit, I will undertake all cases, and guarantee success merely by the use of protoplasmal agents in ninety-eight out of each hundred; and I will teach any and all applicants the entire art, power, and nature of the theory and practice, now enunciated to the world for the first time in its history. Like all other discoverers, I have been compelled to row my barque against wind and tide, amidst the jeers and sneers, and, what is worse still, the faint praise of fair-weather friends; never had a party, never worked for one, and up to this hour have encountered vindictive hostility from the party of reformers in whose cause I have labored for many long years, — people who in the dark hour predicted my failure, and in the light days said, “We always knew you would succeed.” *I have* succeeded, and am proud this blessed day when I can write that sentence, and happy in God’s truth, and that I am able and willing to share it with mankind. This I shall do, no matter who frowns, so long as my home is on earth and my residence is, at present, Boston, Mass., where all who value the truths I have delved for can write me and receive it at my hands.

What an enormous host there is who can, truthfully, mournfully, broken-heartedly, sing this mournful song of “dead love”! I have sung it, with pallid lips and tortured soul, when the great

world' about me knew nothing of the pangs of my soul, but expected me to smile and be gay, and pour forth eloquent speech into the ears of the throng, when all the while my heart was aching and salt tears were rushing, unbidden, to my eyes:—

“ We are face to face, and between us here
Is the love we thought could never die;
Why has it only lived a year?
Who has murdered it, — you or I ?

“ No matter who — the deed was done
By one or both, and there it lies;
The smile from the lip is forever gone,
And darkness over the beautiful eyes.

“ Our love is dead, and our hope is wrecked;
So what does it profit to talk and rave,
Whether it perished by my neglect,
Or whether your cruelty dug its grave ?

“ Why should you say that I am to blame;
Or why should I charge the sin on you?
Our work is beside us all the same,
And the guilt of it lies between us two.

“ We have praised our love for its beauty and grace;
Now we stand here, and hardly dare
To turn the face-cloth back from the face,
And see the thing that is hidden there.

“ Yet look! ah, that heart has beat its last,
And the beautiful life of our life is o'er,
And when we have buried and left the past,
We two together can walk no more.

“ You might stretch yourself on the dead and weep
And pray as the prophet prayed—in pain;
And not like him could you break the sleep,
And bring the soul to the clay again.

“ Its head on my bosom I can lay,
And shower my woe there, kiss on kiss;
But there never was resurrection day
In the world for a love so dead as this.

“ And since we cannot lessen the sin
By mourning over the deed we did,
Let us draw the winding-sheet up to the chin,
Ay, up till the death-blind eyes are hid.”

This story is as common in society as are sunrises on the world. It is safe to say that just such a skeleton, blighted hopes and wrecked affection, can be found in seven households in every ten ; and still the grim tragedy goes on, and its elements are waywardness, thoughtlessness, lack of bearance and forbearance, selfishness or lust, resulting in coolness, coldness, estrangement, disgust, and hatred. Love is a tender flower, and must be carefully nursed, or it will wither and decay, after which, one of two roads lie before the victims, — sickness, wasting, and death, or desperation, and — a liaison ; for it is human nature to yearn for affection, and if it cannot be had at home it will be sought for elsewhere, and accepted wherever and whenever found. How many of you who read this book, and “ After Death,” know the force of God’s truth, now falling from my pen, and how many of you daily behold the skeleton in your own closets ! To render the sum-total less, and because I have suffered *just there*, is why I have written on Love and its Hidden History.

Somebody thinks the marriage service should read thus : —

“Clergyman : Will you take this stone mansion, this carriage and pair, and these diamonds for thy wedded husband ? Yes. Will you take this unpaid milliner’s bill, this high chignon of foreign hair, these affected accomplishments and feeble constitution for thy wedded wife ? Yes. Then what man has joined together let the next best man run away with, so that the first divorce court may tear them asunder ;” and not be far wrong either as times go.

It often happens that an unexpressed thought of one person is felt by the other without a word being spoken or an overt act done. Married people to each other can be, and often are, the veriest hypocrites ; and many a man and wife have lain down at night with murder and suicide for bedfellows, requiring but one more feather’s weight to crush a soul and send another victim of misplaced confidence home to God.

Many of our sufferings on account of love come vicariously. Away back in the foretime some of our progenitors have transgressed its mysterious laws, mental, moral, or physical, and we are called upon to pay the cost ; for “ I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children.” No truer line was ever written, and it will stand so while

the mathematical laws of physiology remain a part of God's economy.

In my book, "THE ROSICRUCIAN'S STORY," I have, in the form of a novel, treated this entire subject at length, and I refer my readers to that work for further light upon this part of the general subject. The cure of the bad state of affairs between Tom Clark and Betsey his wife, in that volume, as in the greater one of human life, hinges upon the practical application of a magic power resident in the little word "TRY;" for it is a great word, though it musters only three letters. It is the story of every achievement, from great to small, that the world has ever seen. The presence or absence of its spirit is the mark which distinguishes the difference in men. The lad or young man who says he will try, and means it, is the one who, by and by, will succeed. The head on his shoulders is the go-ahead, the kind which all good folks admire, and which is a credit and profit to itself; and in love affairs, the *disagremens* of affectional life, no talisman is so potent as that one word.

[NOTE.—At this point there arises a thought which, while of inestimable value to all who are subjects of affection, cannot well be printed in this book, not because of immodesty, but because the masses yet labor under many false impressions. I sacredly believe that the thought here alluded to, and the information it conveys, is the most transcendently valuable ever given on the esoteric love-life of the race; and as all truth is common property, I hold this one at the service of all who are married and disappointed, and all who seek to wed and escape the universal horror. Such may write me for it at Boston.]

It is sheer folly to expect or attempt to make people love each other by statute law. God makes marriages if any are made, and all others are sheer frauds, counterfeits, and not worth the paper upon which the certificates are written. Just think of A and B certifying that C and D are married! Bah! Marriage is of the heart, and head, and soul, and when not so, it is not wedlock,—it is a patent compound torture to both, and its fitting name is—Hell, and many of us there be, of both genders, who serve apprenticeships therein! We are all sensible of our power of enjoying life in all its phases, love in all its moods. And then to be balked of its attainment! Well might Victor Hugo say as he does: "With such longings, how grievous a thing it is to be im-

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potent!" And yet after all we need not be; and will not be when we all learn that God means sex to the spirit and not alone to the senses, as it is, alas, too often solely regarded by us poor, half-blind children of his mercy!

Husbands are not alone in making mistakes. Their hearts are human as well as their wives', and they equally value patience, kindness, sympathy, forbearance, and *fondness*. A wifely caress wonderfully rests a wearied man, and a timely kiss and sweet word will ever pay an exorbitant interest.

When a couple disagree, gossips and "the public" usually take sides and blame one or the other, and say, "he is in fault," or "she is." Now, how do *they* know? How is it *possible* for outsiders, even in the family, to *know* about the causes of trouble which often lie too deep for probing? What do they, what *can* they, know about the private and strictly secret causes at the base of the domestic rupture? What *can* other people *know* of the private skeleton in the closet of each, both, or either? Evidently *nothing* at all; and many a man and woman has been condemned by the speech of just such meddling fools as are to be found in every neighborhood. A woman or a man are altogether different beings to the "people," and even to their own parents, to what they are to each other; and it is time the "people" found this out!

The rabidities of mankind, the coarseness he evinces, the lurid lusts that beset him, and the fearful perversions of the amative passion witnessed in his career, are *not* the legitimate properties of the species, and will not be seen when the race remembers its descent, realizes its inherent royalty.

In the heart of man there lurks, like a lion in a jungle, the principle of royalty! We are all of us born kings. We have royal marks about us. We are owners of escutcheons that blaze not with the reminiscences of a past glory, but with the splendid promises of a life in the future. These signs of the royalty in our nature are too plain to be mistaken. The multitudes have always set up kings above them, that they might thus do homage to those regal qualities of which they felt themselves to be possessed. We testify, in a great degree, our claim to a quality the instant we begin to betray our appreciation. "Man is a noble animal; splendid in ashes and pompous in the grave," said Sir Thomas Browne. Yes, man is royal, whether in life or death. With ele-

ments in his nature that are godlike ; with capacities whose final reach no intellect has yet limited ; with hopes that burn like everlasting stars in the sky ; and aspirations that mount up on stronger than eagle's wings, and seek to lay hold of the very battlements of heaven ; with a reason forever restless and unsatisfied ; a widening career that continually puts the worthiness of his past actions to open shame ; with longings after the vague and ideal, and a soul forever haunted with images and dreams, that would seem almost to hint at a previous existence, — well might Hamlet say as he did : —

“ What is man,
If his chief good, and market of his time
Be but to sleep and feed ? a beast no more.
Sure, He that made us with such large discourse
Looking before and after gave us not
That capability and godlike reason,
To fast in us unused.”

“ She said, You offer me *love* — but what *kind* — ah, what kind ? And he answered, love all truly human.” — Listen ! —

I will love thee as the flowers love,
That in the summer weather,
Each standing in its own place,
Lean rosy lips together,
And pour their sweet confession
Through a petal's folded palm,
With a breath that only deepens
The azure-lidded calm
Of the heavens bending o'er them,
And the blue-bells hung before them,
All whose odor in the silence is a psalm.

I will love thee as the dews love,
In chambers of a lily ;
Hung orb-like and unmeeting,
With their flashes blending stilly ;
By the white shield of the petals
Held a little way apart,
While all the air is sweeter
For the yearning of each heart,
That yet keep cool and crystal
Their globed spheres celestial,
While to and fro their glimmers ever dart.

I will love thee as the stars love,
 In sanctity enfolden;
 That tune in constellations
 Their harps divine and golden;
 Across the heavens greeting
 Their sisters from afar;
 The Pleiades to Mazzaroth, —
 Star answering to star
 With a love as high and holy,
 And apart from all that's lowly,
 Swaying to thee like the planets without jar.

I will love thee as the spirits love,
 Who, free of earth and heaven,
 Wreathe white and pale blue flowers
 For the brows of the forgiven;
 And are dear to one another
 For the blessings they bestow
 On the weary and the wasted,
 In our wilderness of woe;
 By thy good name with the angels,
 And thy human heart's evangels,
 Shall my love from holy silence to thee go.

Kind words always *pay*; they never blister on the tongue or lips; and we never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it burn more fiercely. Kind words make other people good-natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kind of words in our day, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and silly words, and hasty words, and spiteful words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls; and a beautiful image it is. They soothe, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used. — *Pascal*.

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Let us now proceed to the recital of methods whereby to ascer-

tain, by legitimate scientific tests, the presence of morbid matters in the system, and as the processes are simple and easy, besides being quite inexpensive, seeing that for the sum of ten dollars every family may provide itself with the entire chemical apparatus, agents, reagents, and even a microscope of forty diameter power, and by following the rules here laid down, be able to demonstrate the character of any malady of the nature of those we have been mainly considering, namely, those of the nervous, sexual, and urinary systems,—the very ones that are sure to be more or less deranged under abnormal states of the love-nature of both sexes; and when these organs and functions are restored to normal health, normal power is the direct result; for with that restoration come the elements of will, courage, resolution, and force of character; for when all is right in that department the resisting power, both mental, moral, and physical, is right also; if these sections of human nature are wrong, then the whole immortal being is un-linged; by the presence of a grain of poison in the blood, or morbid life (parasites, etc.), all of which sustain themselves by consuming and appropriating the magnetism and electricity of the body, and therefore rob the mind of its pabulum, the victim is not him or herself in any sense of the word.

Now, a very summary method of finding out some of the causes of physical prostration and morbidity is to take a portion of the urine first discharged after a night of sleep or rest, having previously provided the apparatus above mentioned, which is comprised in a half-dozen watch crystals, test-tubes, spirit lamp, gravity vial or urinometer, and a few chemicals and testing-paper. After standing a few hours the urine may present any one of a dozen suspicious appearances; it may be colorless, or too highly colored. The specific gravity, which in a healthful state seldom falls below 1003, or above 1030. If it prove to be between 1015 and 1025, no particularly diseased state is indicated; but if it ranges from 1025, to 1045,—on the authority of the best living chemist, the result of whose experiments I am here giving,—you may regard the patient as laboring under a more or less positive *diabetic* condition, for a high specific gravity is absolute proof of the presence of sugar; but to remove all doubt let the urine stand awhile, and if diabetic a whitish scum will rise upon its surface. Now take a spoonful of the urine and mix with

it half as much liquor potassa, put it into a test-tube and boil it over the spirit-lamp, and if sugar (diabetes) is in it, the resultant tint will be *brownish*. But to make assurance doubly sure, half-fill another test-tube with the urine, and add two drops of a solution of sulphate of copper, blue vitriol; this will just shade the liquid; then add one-third as much liquor of potassa as there is of the urine, and boil it as in the previous experiment. If sugar be present a *yellow* or *reddish-brown* precipitate will be found settling at the bottom; but if there be a *black* precipitate there is no diabetes.

Now, there is among Americans a great deal too much nervous action and emotional excitement, from which very frequently results a terrible malady known as "Bright's disease of the kidneys," and pitiable indeed are the victims of it. To determine the presence of that complaint you must test for *albumen* in the urine, which is simply done by merely boiling it in the test-tube, and if albumenuria exists it will assume either a delicate opalescent hue, caused by the minute flocculi of boiled-egg-like substance, or it will appear in larger curdy flakes, and sometimes will even almost solidify into compact gelatine. But it often happens that an excess of earthy phosphates will produce a white precipitate, even when there is not the slightest trace of albumen. To test the matter keep on boiling; if the white precipitate still abounds, albumen is present; or take another test-tube of the urine and add five drops of dilute *nitric* acid, and if the patient has Bright's disease the urine will assume a permanent milky hue.

We are all chemical laboratories, of a very high and fine order, and a great many things, elements, and combinations come out of us that never went in, but are the results of chemical action within the body. Among others thus produced is a very important element known to chemists as urea, the same that gives to urine its very peculiar and pungent odor, especially when thrown upon a hot iron surface. Now, if this element be in excess within the body, it is productive of very bad consequences, for it is certain to produce morbid states of mind, unusual drowsiness, inability to control one's self, and a long and distressing catalogue of ills besides. The element is essential to health when normal in quantity. To detect its excess, place a few drops of urine on a tumbler bottom, and add an equal number of drops of pure nitric acid, and if

urea be in excess, there will form a number of rhomboidal, six-sided crystals, clearly discernible by the unassisted eye; but if they require magnifying, in order to be clearly seen, then give yourself no trouble on the score of urea. The remedy for its excess is avoidance of all stimulants, and the due administration of Phosodyn and Bromide of Ammonia.

There is a peculiar element in the urine called uric acid. When present in excess it has a very high color, either a heavy amber or reddish-brown, and a bit of litmus paper wet with it instantly turns red. After being boiled, and suffered to cool, a crystalline sediment of a red color will be deposited, a little of which must be taken, placed on a slip of glass, and examined under the microscope, one of which, showing forty diameters, can be bought for a trifle. If groups of clearly defined crystals are seen, they are uric acid. Now heat the urine that has the sediment in it, and the uric acid will not dissolve until you add a few drops of liquor-potassa to the sediment. It is always present in moderate quantity in healthy urine, but when excessive is the cause of an immense deal of nervous, mental, and urinal trouble, because it is productive of millions of fine, sharp crystals, which, being taken up by the blood, are deposited all over the system, and when this is the case health, either of mind, morals, or body, is wholly impossible.

Ammonia, or salts containing it, is not often found in fresh urine, but by standing awhile it will decompose, and its nitrogenous constituents will assume the form of ammoniacal compounds; hence it is frequently found to contain an excess of urate of ammonia, and in that case is high-colored, cloudy, turbid, dense, and heavy; and thousands there are who, because of that sediment appearing in their urine, have been frightened half out of their senses, and swindled of their dollars, by hundreds of conscienceless quacks who make a great parade over what they are pleased to term the "brick-dust" deposit, and sell any amount of "patent remedies" to cure it. Where it exists it can be easily tested, and quite as easily cured; for the same agents named above are especially effective in these cases also, for reasons hereinafter set forth. But it will be well to thoroughly test whether urate of ammonia be present or not, for the mere color of the sediment, pale fawn, reddish purple, or pink, is *not always* decisive, for several other alkaline bases, as soda and potash, may be combined

with uric acid therein, and of course the color will be more or less varied by them. Fill a test-tube and *slowly* warm it, and if the sediment, the "brick-dust" of the quacks, be urate of ammonia, it will dissolve at once, but will again precipitate when allowed to cool. Place a portion of the deposit under the microscope, and you will find many large, round particles among countless smaller ones in this amorphous powder. But do not mistake the phosphate of lime for urate of ammonia. To test it, place a few drops on a bit of glass, and add one drop of hydrochloric acid thereto. If it is the above phosphate it will at once dissolve; but if it be the urate it will decompose slowly, and very small crystals of uric acid be developed. Great care must also be taken not to confound urate of ammonia with the earthy phosphates. Remember that these latter very soon settle at the bottom of the urinal vessel, but the former cannot do so until time has effected certain chemical changes. It is only the excess of the phosphates that marks disease, for they, especially phosphate of lime, are held in solution in all healthy urine, and only when in excess do they cause trouble and consolidate into gravel or stone, and these calculi are often the cause of death, or, which is worse, protracted misery. Warm a little of the urine, and add a few drops of ammonia, which will at once cause the phosphates to fall down, and so you can judge if they are in excess or not. Frequently the urine contains *mucus*, — a bad sign. It will settle in two viscid, dirty yellow, tenacious layers, the limpid fluid at the top, the sticky, ropy mass at the bottom, nor do they easily mix together when stirred or shaken. The urine often contains *pus*, indicating albumen also when tested in a tube with a drop or so of nitric acid, for it will coagulate and float about in flocculi. If albumen is absent, so is *pus*. But when this latter is present there is serious trouble in kidneys, bladder, urethra, and the whole pelvic viscera, and recourse must be had to entire change of locality, climate, food, etc., or else to a full course of phosogenic treatment, the use of fruits, cereals, and, above all, good beef underdone, without condiments other than salt, cayenne, and mushroom sauces.

It is estimated that the direct income of quackery and child-murder in this country exceeds fourteen millions of dollars annually, and at least one-third of this is derived from the real or imaginary victims of spermatorrhea in men and of fluor albus in

women. As to the former, there is not over three cases in every ten claimed to be, that are in reality so, for in the microscope we have the means of demonstrating the facts, and exposing fraud at the same time; for if semen be passed spasmodically in sleep, or under venereal excitation, we have the means at hand everywhere that cold water or chloroform can be found to put a stop to it right off; and when passed in the urine we can detect it, but require a glass of high power to do it with, because the human germs, zoas, or tadpole-like animalculæ, are exceedingly minute, and ought to be magnified at least three hundred diameters to enable us to form a correct judgment, for it may happen that the semen is voided by mere stress of physical virility and long abstinence, from sudden venereal excitement, or from chemical or magnetic causes, in neither of which cases is it true spermatorrhea, which is a total inability to retain it within the body, — a circumstance of *very rare* occurrence! When semen in the urine, or voided other ways abnormally, is properly referable to spermatorrhea, most of the zoas will be thin, laggard, slow, or dead; but if other causes have induced their discharge, they will exhibit phenomena the exact opposite of these. And although in any case they will be dead when found in the urine, — for the salt kills them, — yet the difference between those voided from disease of the parts involved, and those accidentally discharged, is the difference between a fat dead sheep and one dead from long neglect and final starvation. The proper cure in either case is to be found in phosodynamic treatment, persistently followed.

Qualitative, not quantitative, analysis, is what is mainly required in trying to learn the actual state of the body, especially in the morbid states that result from atony, perversion or inversion of the love nature and viscera.

Sometimes the system is too filled with acid, and to determine that point, dip a bit of blue litmus paper in the urine. If acid abounds the paper will redden. If alkalies prevail, test the point with turmeric paper, and it will become brown, if your surmise is right; in which case the urea has changed into the carbonate of ammonia, and must be corrected by the use of the barosmynic remedies; and the same must be exhibited if the urine gives evidence of a preponderance of uric acid, oxalate of lime, urate of ammonia, or of soda. Warm a little of the deposit in a test-tube.

If it dissolves it is either urate of soda or ammonia. If it does *not* dissolve, try another portion, and add five drops of acetic acid, and if it dissolves, rest assured that the sediment consists of earthy phosphates. But if it proves refractory, try another portion in the same way, with pure hydrochloric acid; if it dissolves you have oxalate of lime before you. But it may not dissolve yet, in which case a portion must be dried on a slip of glass, and then treated with a drop or two of nitric acid, and if it now dissolves, it must again be dried to a powder, and allowed to stand till cold; then apply two drops of ammonia, which, if the deposit be uric acid, will change its color to a fine purple-red.

Thus is clearly seen the chemical tests for uric acid, the earthy phosphates, oxalate of lime and soda, and the urate of ammonia, — all of which are prolific sources of trouble, and affect both mind, body, and disposition to a very abnormal degree.

But, in addition to the above four or five, and *semen, blood, pus,* and *mucus* in the urine, it may be heavily charged with *fatty matter*, indicating a very dangerous condition, — fatty degeneration of the kidneys; or chylous matter, — the presence of actual chyle in the urine, showing a fearful condition of the entire alimentary and absorbent systems; or it may contain *cystine, cystic oxide*, one of the principal elements of urinary calculi, gravel or stone, which may occasion uncounted trouble, and inexpressible agony. When blood is in the urine its color will detect it. It is insoluble when heated, and if warmed in a test-tube will coagulate upon the addition of two drops of nitric acid. Test for chyle and fat: Put equal bulks of urine and ether in a test-tube, and shake it well, then let the ether evaporate; after which put clear water in the tube, and the fat will float upon the surface. If, when shaken up with ether, the contents of the tube become milky and opaque, it demonstrates the presence of chyle. The test for cystine is to add a little ammonia to the deposit, and if it is cystine it will dissolve. Then dry the solution over a flame and magnify the crystals. If they are clearly hexagonal — six-sided — the cystine hypothesis is demonstrated to be true. These chemical tests are here given, because it not seldom happens that a deal of trouble in this life, especially in the love relations and organs, have no deeper seat than magnetic, chemical, and electric aberrations; and these self-same disturbances are often also directly caused by men-

tal and emotional disturbances in the same departments of being, and in either case the sufferer should at once hasten to change the abnormal action, by methods already indicated in these pages. Any one can carry on these testings, or take a four-ounce vial of the urine and send it to almost any chemist, and thus ascertain the real state of affairs underlying external symptoms or internal trouble. Since I began to make analyses I have but little cessation of labor.

But there is another phase of this grand subject, and different points of view, to some of which we will now briefly call attention:—

That soul, spirit, and body are, in this life, closely related and interdependent, is a truth which, although denied by unreasoning zealots, is so plain and clear, under the strong light that starry science has thrown upon the subject, that none but semi-idiot can possibly disaffirm.

I now announce another startling truth, believing, most solemnly believing, as I do, that moral, social, domestic, and intellectual health cannot possibly exist unless the human body is also in a free, full, pure state of normal health likewise. I have not the slightest doubt but that the bodily states here affect the immortal soul hereafter, and that the sin against one's self is, in its ulterior effects, the most terrible that man can imagine. Elsewhere I have defined it, and also announced the discovery of two other very important truths, namely, that nine-tenths of all the "crime," "sin," and "iniquity" committed on the globe, and especially within the pale of so-called "civilization" is wholly, solely, and entirely the result or effect of chemical, electrical, and magnetic conditions; and that if those who commit them were under the influence of an opposite state of things, quite opposite results and conduct would be the rule, and not the exception! However this theory may be misapprehended now, the day is not far off when its golden truth will be gratefully acknowledged on all sides; for it will be clearly seen that the same laws govern the mind as rule the body. Who is there that does not know that drunkenness is a mere *chemical* condition; that the effect of sudden ill-news turns one sick at the stomach; that disappointment hardens the liver; that fear relaxes the bowels; that grief unstrings the mus-

cles; and that, in fact, a hundred other purely chemical effects demonstrate the truth of this my new theory?

My researches into the arcana of mental and physical disease have fully satisfied me that this world of ours will never be the delightful place it is capable of becoming, till the great chemico-dynamic laws are clearly understood and obeyed. At intervals during twenty-five years I have practised medicine, have made nervous diseases, including insanity, a speciality; and I now make public the secret of my success in the treatment of such, and correlated diseases, trusting that the disclosures may fall into the hands of those who are not so strongly bound to the old as to reject a better theory and system, and one, too, that has never yet failed where fairly tried.

Should my readers, and the vast public that I now address, be asked to state what they considered the most supreme bliss of physical life, no two answers would probably be the same; for one would name this, another that, and so on through them all; and the chances are that not one of them would correctly name it. Beyond all question the most rapturous sensation the human body can experience is sudden relief from pain, — an assertion amply confirmed by every one's experience. Freedom from pain is a supreme joy, perfect health the chief good, — facts not realized till both are gone.

The surgeon at his dissecting table is struck with awe as he beholds the marvels of the human body, even when still and cold in the icy folds of Death; but what would be his astonishment and awe, could he with true clairvoyant eye behold the mighty machine in full and active motion, — as I and many others have through that marvellous magnetic sight? Not for an emperor's diadem would I exchange the blessed knowledge thus acquired, for it has saved many a valuable life, and the glory is greater, and hereafter will be more highly prized, than that of any imperial butcher whose fame is builded upon rape, carnage, and fields red-wet with human slaughter.

“It is all guesswork!” said one of earth's greatest physicians, when speaking of his own art; and it is certain that nearly all the old theories of diseases and their remedies are fast dying out, and that the era of Positive Science is already dawning on the world. People now begin to understand of what their bodies are com-

posed and to realize that the best remedies are those already manufactured and compounded by Nature herself; or, in other words, they begin to know that any given form of disease indicates either the excess or absence of one or more of the elements that go to make up the body, and that means must be used to vacate the excess, or to supply the deficiency, which being done, and chemical harmony and electric and magnetic equilibrium being restored, physical, mental, and moral health follow, *must* follow, with mathematical certainty and precision. These physical remedies of Nature are heat, water, light, exercise, sleep, food, and fresh air, — the last being greatest, seeing that it is the most direct vehicle of life itself.

Men, and women too, have existed for long years immured in vile dungeons, deprived of all light; for no blessed sun-ray ever reached their blank abodes. These same victims, and millions more, existed and exist, without exercise, and with but poor food, and a worse supply of water. Caravans on the desert, and sailors becalmed or wrecked, have gone even twenty days without water, and yet survived to tell the dreadful tale of their fearful agonies when thus deprived. We are all familiar with the records of the long periods of forced abstinence from food, not a few instances having reached the enormous period of thirty consecutive days; nor need I scarce mention the wonderful resisting power of the human body against the extremes of both heat and cold, but especially the former. In some parts of India, Australia, and Africa, men thrive under a temperature within twenty-five degrees of that of boiling water; while here, right in our midst, thousands of fools flock to see others of the same species handle bars of hot iron, wash their hands in molten lead, walk barefoot on red-hot plates, and enter ovens with raw meat, abiding therein till said flesh is thoroughly done. Pity some of these foolhardy people couldn't find some safer way to earn a livelihood than by thus sportively trifling with sacred human life!

In reference to sleep, how many of my readers have spent sleepless nights for weeks together, when, from nervous irritability, trouble, or illness, it has been utterly impossible to snatch a moment's respite from the terrible unrest! How often the poor, pale, sad-hearted mother, as she leans and lingers over the sick-bed of her fever stricken darling, finds sleep a stranger to her eyelids, and a fearfully intense wakefulness baffle all her attempts to catch

even one brief half-hour's slumber and repose! How 'often the "business man," — he who breathes the atmosphere of money-bags, lives wholly on 'change; and whose sweetest melody is the music of jingling dollars; the man who reads with feverish anxiety the daily commercial news, and watches with deep interest the fluctuations of stocks and commodities in the half-glutted marts of the "civilized" world, as he bends in slavish worship at the shrine of the golden god, — how often, I repeat, do men like him — and they are very plentiful in these dismal days — go day after day, for months and years, with scarce a night's sound sleep! Thus it is plain that mankind can, and often does, support existence, when deprived of food, raiment, light, heat, exercise, water, sleep, and fresh air.

Atmospheric air is a compound, one-third of which is oxygen; and this oxygen contains the principle of animal life within the minute globules whereof it is formed. Now, if there be an excess of this life-principle in a given volume of oxygen, whoever breathes it burns up, as it were, and becomes unfitted for normal living. If in the air we breathe there be less than a due amount of oxygen, containing the vital principle, whoever breathes it slowly but surely dies. This discovery — that oxygen is more than a common gas; that it is the vehicle of the vital principle, hence is itself a principle — is a most important one to the world, and especially the scientific portion thereof. If oxygen were to be withdrawn from the air for one short five minutes, every living thing — man and plant, animal and insect, reptile and fish, bird and worm — would perish instantaneously, and the globe we inhabit be turned into one vast festering graveyard. Not a vestige of any kind of life would remain to gladden the vision of an angel, should one of God's messengers chance to wing his flight that way. All terrestrial things would have reached a crisis; creation's wheels and pinions be effectually clogged; life itself go out in never-ending darkness, and gaunt, dreary chaos ascend the throne of the mundane world, never again to be displaced!

The immense importance of this principle may be seen in the case of those who delve for lucre in the shape of coal, tin, etc., etc., hundreds of feet beneath earth's surface; for these people manage to live with a very limited supply of oxygen and the vital principle as inhalants, making amends for it by eating highly

phosphoric and oxygenic food ; but the very instant that the gaseous exhalations, frequently generated in such places, reach a point of volume, bulk, or amount, sufficient to absorb or neutralize the oxygen, as is liable to occur from the combination forming new compounds in those dark abodes, that instant, grim Death, mounted on the terrible choke-damp, — as the accumulation of foul air is called, — rides forth to annihilate and exterminate every moving, living being there !

Again : It may happen that oxygen, which is the principle of flame, accumulates too fast, gathers in too great volume, and unites with other inflammable gases. In such a case, woe be to that mine and its hundreds of human occupants, if by accident or carelessness the least fiery spark touches that combustible air, — for an explosion louder than the roar of a hundred guns upon a battle-field takes place ; one vast sheet of red-hot flame leaps forth to shatter, blast, and destroy, and in one moment the work of years is undone, the mine crushed in, and no living being escapes to tell the dreadful story of the awful and sudden doom.

If the entire oxygen of the air should take fire, as it might by a very slight increase of its volume, the entire globe would burn like a cotton-field on fire, and the entire surface of the earth be changed into solid glass within an hour.

And yet this terrible agent is man's best and truest friend. It is a splendid nurse ; and a better physician never yet existed, and never will.

This great truth long since forced itself upon the popular mind ; but no sooner were the people familiar with the name of oxygen, than empirical toadstools, in the shape of unprincipled quacks, sprung up all over the land, persuading sick people that they would speedily get well by breathing what they had the impudence to call "vitalized air," — as if God himself had not sufficiently vitalized the great aerial ocean in which the world is cushioned ; or that health and power would come again by inhaling "oxygenized air," — as if it were possible to add one particle of oxygen to the air we breathe, more than God placed there originally.

A couple of these harpies once partially convinced me that they really effected cures by administering what they called oxygenized air, and, liking the *theory*, I accepted it, and even wrote two or three ~~in~~ in its favor. But when I looked into the matter and

found the theory false, — having been led thereto by an article written by the ablest chemist in Boston, — I decided that whoever was so unwise as to inhale their stuff was in danger of sudden death, while whoever should *breathe* pure oxygen would as certainly burn up inside, as if he or she drank pure alcohol and kept it up.

There is but one way in which the inhalation of oxygen can do any good whatever to a person, sick or well, and that is to breathe it just as God intended it should be, — in the sun-warmed, open air!

I have elsewhere said that no one can be good or virtuous in soiled linen. I strengthen it with — nor unless the lungs be well inflated.

Look at the operation of this principle in the case of a man who is pent up in an old dingy office three-fifths of every day. He cannot enjoy life. Why? Because his lungs are leathery and collapsed, never filled with aught save close, dusty, foul, over-breathed, stove-heated air. The man is, though ignorant of the fact, dying by inches, because his blood and other fluids are loaded down with the foul exhalations which he draws into his system, while breathing his own breath over and over again, as he does at least five thousand times a day; and at every breath he puts a nail in his own coffin, and drives it home by every half-chewed meal he eats. Now, let that man smell the heart of an oak log two feet thick every morning, — after he shall daily cut his way to it with a dull axe, — and in one month his ills will vanish under this prescription of “oxygenized air;” his weight will have increased twenty pounds; for the labor will have made him puff and blow, and his lungs, taking advantage of that puffing and blowing, will have luxuriated in their oxygenic treat. Why? Because they impart it and its contained vitality to the blood, and away *that* goes, health-charged, through every artery of the body, cleaning out the passages as it flies along, leaving a little health here and a little there, until, in a few months, the entire man is renewed and made over from head to heel. His color comes again; his haggardness has gone; he is full of life, vivacity, and fun; pokes your ribs as he retails, with flashing eye and extreme unction, the last new practical joke he played. He eats three times his usual quantum of roast beef and plum pudding; plays at leap-

frog with his boys in the parlor, to the utter bewilderment of all the rest of the family; and, when his wife expostulates, embraces and kisses her with a fervor that reminds her of the early years lang syne; laughs at dyspepsia; bids the mully-grubs good-by; dismisses his doctor; cracks a *mot* at the expense of the cemetery man; outwits his peers on 'change; dances the polka with his head-clerk to the *can-can* tune of Offenbach's "*Duchess of Gerolstein*;" enjoys life with a rush, generally, and swears he cannot die for laughing! So much for oxygen, inhaled as it only ought to be, — naturally.

Now, look at these other pictures: One is the babe of parents, fast, fond and foolish, as ever drew breath; hence their child's first practical lesson is to have a holy horror of fresh air, sunshine, — not a hand's breadth of which ever falls on its pretty face lest it get tanned, and some fool declare its grandfather must have been an American citizen of African descent, — and cold water. Out on such folly! The poor child is gasping for God's free air; and its pale lips and sunken blue eyes, white, delicate, semiluculent skin, narrow chest, and cramped soul and body, are so many eloquent protests against *baby-cide*, and pleadings for more light, air, life; more backing against the croup, measles, scarlatina, fevers, worms, wastings, weazenness, and precocity, to which all baby life is exposed, and which it *must* meet, conquer, or die itself.

Instead of exercising common sense, the child is padded on the outside, and stuffed and crammed with sweets, cakes, pies, candies, and a host of other abominations, all of which diminish its chances for health, and tend directly to ripen it prematurely, so that at ten years of age, if it lives that long, it is perfectly well posted in certain baleful school habits, which I have elsewhere stated is the same that in Scripture is denounced. In plain words, I refer to self-pollution.

Look now at another baby, the child of yonder Irish woman, clad, it is true, in coarse raiment; whose poverty won't afford pies, or such trash, but only the coarsest kind of food, which is, however, most deliciously seasoned with that richest of all condiments, — hunger. But poor as she undoubtedly is in this world's goods, she is richer than a queen in real wealth; for she is contented with her lot, by reason of robust health, itself the result of labor, and supremely blest and happy in her glorious but uproari-

ous family of children, — nine young ones and two at the breast; regular loud-tongued roysterers are most of them, the terror of squirrels, birds' nests, and stray dogs, but at the same time the hope and pride of Young America, — of Milesian lineage, — chaps who will one day give a good account of themselves, if ever the foreign foe invades the soil of this fair land of ours! — girls that *are* girls in every sense, with something tangible rather than spring-steel or cotton-paddible to boast of! — cherry-lipped, rosy-cheeked, plump, and fair, destined to family honors by and by, prouder than a queen upon her jewelled throne. No disease lurks there; no consumptive lungs under those breast-bones, and no terrible catalogue of aches, pains, bad teeth, and worse breath; no cramps and qualms and female diseases there, because the house they live in is built on beef and potatoes, instead of hot drinks and fashionable flummery.

Now, it will be just as difficult for the children of that poor woman to fall into the popular train of vices characterizing too many American youth, as it will be easy for the children of the first couple to be victimized before they reach their fifteenth year. The coarser type will outlive the more delicate, and when all is over will have been of more real service to the world.

“How the candle flickers, Nellie! how the candle flickers!” said a dying man to his darling wife, the idol of his heart, the beloved of his soul, the pure, the true, the beautiful Nellie, wife of his soul. “How the candle flickers, darling! put it out, — and — go to — bed, weenie. I shall sleep well — to-night — and awaken — in the — morning! Good-night, darling! *How the candle flickers!*”

It was *not* the candle that flickered, it was his lamp of life burned to the socket; for death was veiling his eyes from the world, at fifty years of age, — mid-life, when he should have been in his prime.

Why was he dying? Why did life's candle flicker ere half-burnt out? Because his had been a life of thought. To embellish immortal pages he had toiled, almost ceaselessly, and wholly unrequited, during long years, and that, too, in gaunt poverty, while those about him whom his brain-toil had enriched and made insolent, fared sumptuously every day, while he was immured in a garret painfully laboring for an ungrateful world, — which usually

crushes a man down, and stamps upon him for falling! As fell that man, so have thousands of the world's true heroes and geni fallen. But he and they are not blameless. His fault was neglect of his lungs and general health while recuperative energy yet remained; and then came colds, coughs, nervous debility, until at last he gave the signal of departure for the summer shores of AIDENN in the sad, sad words that fell like leaden rain on the heart of her who loved him so tenderly and well.

"The candle flickers, Nellie. I — shall — sleep — well! Go to — bed — weenie. I shall awaken, darling, — I shall awaken in the" — vast eternity!

Died for want of an ordinary precaution, and because those who make disease a professional study did not, could not, comprehend his case. When, oh, when will people of brains learn to abide by Charles Reade's advice, "Genius, genius, take care of your carcass"?

This simile of a flickering candle is a true one, for the very instant you cut off the supply of carbon and oxygen, out it goes. Supply what it wants, and instantly it regains all its power and brightness. Just so it is with our bodies. When sick they do not require a heroic system of treatment, but simply a clear understanding of what elements are in excess or exhaustion, and a scientific procedure on that basis will not fail to brighten up many a human candle that otherwise would speedily go out forever, as far as this life is concerned.

Of course it is seen from this that the system I claim to have discovered, which I apply in practice, and am here trying to impart to others, aims to entirely revolutionize the medical practice of Christendom; and that it will do so is just as certain as that truth is of more vital stamina than error; and I gratefully appreciate the reception of my theory by so large a number of intelligent and prominent physicians.

That system has never yet failed in a single instance. It is, briefly, the power and art of extirpating disease from the human body by supplying that body with the opposite of disease, which is life. Now, it has been demonstrated that all known diseases are the result of the excess or absence of one or more of the seven principal components of the body, — potassa, manganese, chlorine, azote, osmozone, oxygen, and, not as chemists heretofore have

contended, phosphorus, but an element embracing that principle, and which I have named phosogen. Now, while the administration of any of such elements in crude form would be useless, it is absolutely certain that ethereal, semi-homœopathic combinations of them furnish the most prompt and radical means of cure the world has ever seen. Here are the principles; let them be fairly tried by the profession, and failure is impossible. Important ones, namely, chlorylle, phosodyn, neurine, I have found to be perfect agents in the treatment of diseases of the nerves, and those resulting from extreme or inverted passionism; but for other diseases other combinations should be exhibited.

Now, when the physician or nurse administers a cordial of properly compounded elements, as soon as it reaches the stomach and comes in contact with the gastric surfaces, they are instantly changed into vital force in liquid form; for oxygen itself, independent of its contained vitality, is not a simple, but a compound, whose constituents are heat, light, and electricity; as I have discovered and demonstrated, and that great agent is immediately generated in large volume *within* the body, and in its *natural* form; thus the blood which takes it up is instantly charged with absolutely new life, and the life thus supplied is ramified through every nook and corner of the system, and the elements of death, in the shape of morbid conditions, and foul and offensive matter, are straightway dislodged, expelled the system, the worn-out tissues rebuilt, the nervous apparatus rendered firm, the wastes made to bloom again, grief taken from the mind, sorrow from the heart, morbidity from the soul, and a new lease of existence taken, simply because the abnormal *polarities* are changed, and the chemical conditions entirely altered, — for it is an axiom that the conditions of death cannot coexist with life.

The human body may be compared to a steam-engine, which so long as the fires are kept up goes well; but if the furnace is fed with wet wood, the speed slackens, fires go out, and the machine comes to a stand-still. But suppose you put the very best wood in the *boiler* instead of the furnace! Why, everybody says you are a fool, and laughs you to scorn because you tried to drive an engine after that absurd fashion. Well, that is exactly what medical men are doing with the human body, in their attempts to correct the evils of perverted or excessive passionism, and the

horrid train of nervous aberrations that now afflict the better half of civilized society. I am loth to say it, but it is the eternal truth nevertheless. If a person is ill, it is fashionable to assign the disturbance to the stomach, and to forthwith begin to cram that unfortunate organ with purgatives, and a long catalogue of herb teas, and outrageous compounds, which, if cast into the sea would poison all the fish, turn leviathan's stomach inside out, and line our coasts with rank carcasses, sufficient to kill all who dared breathe the pestilent odor; and yet this is called medical "science"! If a woman is sick, give her quassia, say the doctors; if rheumatic, give colchicum; if she is irritable, administer assafœtida, bitter almonds, castile soap, croton oil, valerian, and cubeb; or else attempt a cure on strictly homœopathic principles, — with the little end of nothing whittled down to a sharp point; with boli of the quintillionth solution of a grain of mustard seed; else souse her, douse her, stew, steam, bake, broil, grill, roast, boil, freeze, or drench her; else resort to botanizing her with marley, barley, parsley, mullein, rose-leaves, lilies, toadstools, catnip, and daffadownillies; or pull her to pieces with the "Movement Cure;" or take the prescriptions of one of the charlatans, who, calling themselves professors, are as ignorant of the chemistry of the human body, as they are of who built Baalbec, or "The Old Stone Mill." Pursue either of these courses, and perhaps you will cure the patient as fishermen cure shad and salmon — when well dead! — certainly not before that event!

A man has the catarrh: Well, give him plenty of peppery snuff, to irritate the seat of his ailment! Rheumatism: go and rub him down with cayenne pepper, coal oil, alcohol, pitch, tar, and turpentine, ginger, salt, and allspice, — for these are all capital things to "cure."

Look! yonder is a fair pale-visaged girl, — said to be dying with consumption of the lungs, and being doctored accordingly, when the chances are a hundred to one that the seat and source of her disease is in the valves of the arteries, simbræ, pudic nerve, uterus, duvernayan glands, or in some of the minute lacunæ of the pelvic region, producing, of course, nervous exhaustion, followed by lung ulcerations and death in nine cases in every ten. Now a month's treatment with common sense, followed with either of the four remedies, would put that girl upon her feet,

sound and well; but instead of that she is plied with lime, cod-liver oil — palm! — mustard-plaster, onion-syrup, iron, soda, morphine, and a hundred other unavailing nostrums.

Wait awhile: "What's the news?" "She died last night!" And thus it is in the majority of cases of real or apprehended tubercular consumption, asthma, dyspepsia, bronchitis, neuralgia, female complaints, prolapsus uteri, spinal disease, and all that vast host of illnesses that have their origin in disturbed affection, unrequited love, uterine diseases, and continued grief in women, married and single. And yet these are *not* diseases, but symptoms of one great disease, — a chemical disturbance, originating mainly in morbid conditions of the *nervous apparatus*, hence emotional systems, of men and women, — causing radical changes in the fluids of the body, and thereby loading them with bitter, acid, acrid, corroding, biting elements, which malignant elements never were, nor can be, driven out by any amount of drenching or mere drugging; for so long as they are *there* the patient *must* move graveward. Now, when once the fluids are thus charged with these angular and corroding atoms, the latter invariably locate themselves in, and fasten upon the weakest spot. If the lungs are weak and shallow, look out for consumption, bronchitis, asthma, pneumonia, or peritonitis; if other parts be more vulnerable, then dyspepsia, epilepsy, nervous weakness, magnetic depletion, fits, uterine prolapsus, cancer, scrofula, spinal complaint, are sure to follow, and not unfrequently the brain itself is attacked. And no drugs can cure them, because they indicate the absence of five great elements from the body, and three others in excess. Now, I affirm that a judicious combination of the elements already named will unquestionably banish all such forms of disease from the world forever, and I believe that I shall not have been many years in the land of disembodied souls, ere the discoveries I now announce will be accepted the wide world over, and that the binary combinations of these few elements will supersede all other medical agents on the globe. In making these disclosures I do not pretend to say that I am not desirous of duly reaping a fair profit for the brain-toil given to perfect my discoveries, for to do so would be untrue; but personal gain is by no means the strongest motive that actuates me; for I know these dynamic agents will cure all nervous diseases. I know all nervous diseases spring from disarrangements of the

sexual system, from various causes, and I believe these diseases affect the human soul and spirit on both sides of the eternal gulf, and for that reason alone I make these disclosures. True, I am grateful when orders come for them, and I gladly shut myself up in my laboratory to compound and fill them; but if never a dollar came, I should still give my knowledge, and thank God for the opportunity of saving hundreds, and, perhaps, by God's mercy, thousands of insane, nervous, and exhausted people of both sexes, — unfortunate victims of amative extremism and inverted pas-sional appetite, — people now robbed, poisoned, and irreparably injured by the rampant quackery of the times in which we live, to say nothing of the relief that by these means may be given to the vast armies now rapidly marching on to irremediable ruin under the baleful influence of the three great fiends of modern civilization, — alcohol, opium, and tobacco, — all of which I not only believe, but absolutely know, to be not merely destructive to physical health, but deeply injurious to man's immortal interests after the passage over the river of death, injurious to a degree only less than that of solitary pollution, — the crime against God, and beyond all doubt the worst a man can commit against himself.

Teachers innumerable, male and female, have asserted that love is in no wise connected to, associated with, or influenced by, amorous desire. So far as my long-continued observations go, they are both right and wrong; right, when they elevate the sentiment of friendship and call it love; wrong, when they confound the *amicive* or friendly feeling with the *amative* passion.

Affection is an attribute of the soul, *per se*, and in one of its moods or phases is altogether independent of magnetic attraction, personal appearance, sex, or condition; and yet it is impossible for a really fine soul to fully *love* a brutal or coarse one; and when such anomalies present themselves, as occasionally they do, the passion is unhealthy, abnormal, and must be set down to the score of insanity. Intensification of friendship undoubtedly constitutes one of the supreme blisses of our post-mortem existence; and yet it would be a poor heaven, in my judgment, in which there were no reciprocal play of the purely nerval sexual forces of the human soul; for *that* love, above all other phases of the master-passion, is, after all, the attractive chord, chain, motive, substance, or principle, which connects the two universal sexes

together, and of them constitutes the one grand unity, Man. It is entirely different from that which binds together persons of the same gender.

I announce another new truth when I affirm, as I do, that love is not only liable to, but often is, the subject of disease, and from the diseases thus originated spring nine-tenths of all human ailments.

Not a tenth part of civilized mankind are free of all effects of diseased passion and love, nor can perfect concord reign until *all* are so. The existing state of things can and ought to be remedied. If the love of a man be diseased, then there is not sufficient secreting or generating power to produce the prostatic and seminal lymph, or to effect the chemico-magnetic change into nerve aura, that fluid fire which suffuses and rushes like a dream-tempest through our souls, bodies, and spirits, when in presence of one who evokes our love,—love in its very essence, purity, and power. If a woman's love-nature be diseased, then her whole better nature becomes morbidly changed, and a dreadful catalogue of suffering gradually fastens upon her, not the greatest of which are the innumerable weaknesses, cancers, nervousness, neuralgias, consumptions, and aches, which remorselessly drag her down to premature death, and whereupon unfeeling quacks wax rich. We cannot have great men till we have healthy mothers!

It may not, perhaps, be amiss to briefly show the interrelations and mutual interdependence existing between our souls, our spirits, and our material bodies; I will therefore briefly do it.

Over eight-tenths of the food we take consists of water and earthy, carbonaceous matter, most of which the body expels, while the fine essences enter the blood, are carried to the heart, and after being charged with additional oxygen and vitality in the lungs, where they are first forced, and afterwards pumped through the body, building it up and renewing every part through which it passes while swinging round its circle,—nervous, osseous, muscular, cerebral, pelvic,—and thus supplying mental, physical, emotional, and passional energy. Now suppose, as is really the case in eight out of ten ailing persons, that the lacteals, the mesenteric glands, and absorbents are broken down by over-use, tobacco, liquor; or that they are packed and clogged with earthy chalky matters, or slimed up with purulent mucus,—why, then

over three-fourths of the food taken fails of the end sought; is expelled with the waste, and the blood rushes over its course with either too few nourishing elements, or is heavily loaded with pestilential substances, utterly hostile to health and vigor, and prolific of a thousand pains and penalties. By aid of a power peculiar to myself in some respects, at least, I have been able to demonstrate that the blood is a clear lymph, in which float myriads of round red globules; and that certain chemical conditions of the system greatly alter or change the shape of these globules; and that wherever they are thus changed pain is an absolutely certain resultant. If these globules preserve their proper shape and consistence, they glide along easily, smoothly, and deposit their treasures in proper places, — eye-material to the eyes; nail, bone, cartilage, nervous, muscle, bone, salival, prostatic, seminiferous, and other materials, all are lodged just where they are wanted. But let there be a chemical alteration, changing their shape, and the wrong materials are quite certain to go just where they are not wanted; hence irritating particles are frequently lodged in the lungs, instead of, perhaps, in the bones, where they properly belong. Now these irritant atoms are sure to beget ulcerations, which may, and often do, terminate in death. If such atoms are lodged in the brain, we have insanity, head trouble, etc. If in the nerves, neuralgia follows; if in the arterial valves, the heart suffers; if in the prostate, then seminal troubles ensue; and so of all other parts of the grand bodily machine. Perhaps, because this theory is new, it may prove offensive to antiquated medical "science;" but it is none the less true and real for all that!

Any one can swallow peas, currants, or even small shot without inconvenience, because they are smooth and round; but if each pea, currant, or shot, should happen to be armed with several stiff, sharp points, leaning in all directions, the task were a great deal less agreeable. Now, if the blood be loaded down with acid acrid, or other morbid matters, indicating a change of chemical condition, as well as of magnetic and electric polarity, the blood globules become flattened, bulged, angular, and pointed; hence they clog and impede the general circulation. Lodge these angular atoms here, there, and everywhere, and we are forthwith tortured with sciatica, gout, rheumatism, acute, stationary, chronic, or flying. Flying, why? Because by hot fomentations, rubbing,

etc., the blood-vessels are warmed. Heat expands; the channels widen, disorgement occurs, and the fluid blood carries the semi-solid angular globules somewhere else, and the shoulder agony is exchanged for knee torture, — only that, and nothing more; for we *never* get rid of rheumatism till the blood globules change their form, which they will only do when supplied with the deficient elements, or the excessive ones are withdrawn. And so with every other form of disease known to man. No patient ever yet died of cholera, or yellow fever, to whom chlorylle and phosodyn elixir were administered before death seized on him! No one ever yet died of consumption who was treated on the principles herein laid down.

It is well, too well, known what slaves mankind are to alcohol, opium, and tobacco. Why? Because the globules are retained by the blood in a multi-angular shape, and the effort to regain their normal form, when the victim tries to burst his bonds, is exceedingly painful. But suppose these victims take proper means to change their abnormal state for a few weeks. What then? Why that angularity is gradually and painlessly removed by a chemico-dynamic operation on the blood, and the victim is released from his gyves forever. Not one such effect can be produced aside from the principles here set forth.

It makes not the slightest difference to me who applies these principles practically, so long as their application works toward human redemption from the thrall of disease. Had I the capital to put my discoveries before the world, and in every household, I would be content to die, that man might live; but I am unable to do it, for all that I have ever saved has up to this hour been spent in perfecting what I religiously believe to be the purest and best system, and most perfect the world ever yet saw; and this not for gain alone, but because I solemnly believe that certain forms of disease affect the human soul, and *waste* it, and that these effects are not soon vastated or gotten rid of even beyond the grave. I also know that the system I have wrought out will cure these special forms of disease, and of both of these things I am as certain as that I know my Creator lives and reigns triumphant beyond the starry sky that bends above our heads! In the light of these new principles, I affirm that potassa will cure the bites of mad dogs, rattlesnakes, or any other animal poison, administered at any time

between the bite and the dreadful moment when, gathering demoniac force, the effects rush forth in such appalling horror as to fright the souls of bravest men. Why? Because the alkali dissolves the virus, expels it from the body, and brings back the angular globules to their normal chemical condition, and therefore shape. By the application of the same principle, consumption and the pale train that accompanies its deadly march is surely robbed of all its terrors, and we need no longer be horrified by the spectacle of millions of graves of people cut off by that fell pest in the midst of life and youth.

Wilful waste makes woful want; yet to those who chew and smoke their lives away, these principles afford the only known and positive refuge; while that larger class, who, in youth and ignorance, have sapped their own lives, manliness, womanhood, beauty, courage, health, and power, — who have sacrificed themselves on the altar of a deceptive, ruinous, and pernicious private pleasure, — the baneful habit of solitary vice, — in these principles and their agencies have probably their sole and only earthly salvation. [And here let me caution parents and guardians to treat these erring ones as *patients*, not as quasi *criminals*, for the trouble is chemical, not psychical, and kindness is better than its opposite, in their, as all other, cases; for a kind word, fitly spoken, may change the whole career of a human being. When it is remembered that it is as easy to speak a kind as any other sort of word, and also reflect how in one case it may do worlds of good, or in the other worlds of evil, is it not strange that so few of the former and so many of the latter are uttered? It is true that words are only air, but air sometimes suffocates and destroys. If rightly compounded and good, it gives life and strength; if otherwise, it enfeebles and kills. Think how much you may do with a kind word, and then go and utter them, for there are waiting opportunities on the right hand and left of you, and this, above all, in cases where from folly or moral accident erring ones have tampered with their own lives and happiness, as I believe, here, and after death has transported them beyond the darksome river.]

The whole and only secret of this revolutionary theory of diseases and their remedies is, briefly: oxygen is heat, light and electricity in unitary form. When it and phosogen are present in the body in proper quantity, it acts as a solvent to all morbid

and this time made a fine-looking fellow, and put *him* into garden number two. But *he* grumbled also, till he grew *red* in the face, scaled the walls, and went for the woods. Failure number two. Again they made another man; but he knew at once what he wanted, and so kept continually crying, "*Woh-zoe! woh-zoe!*" which in the Edenic language signifies "Woman, woman!" "Sure enough," said Elohim, "he very naturally wants a wife!" But where to get one was the difficulty; seeing that it took thirty thousand years to collect materials to make three coarse men, it would take ten times as long to find the wherewith to make one fine woman. At last one of them suggested making her out of a part of a man, and, acting thereupon, they straightway put the three men asleep, took a rib from each, and thereof made three females or woh-zoes, which means woman, seeing that she was taken out of man. Now when the three men woke up, they were surprised and delighted exceedingly. The black man took his Dinah to Africa, and stayed there; the red man took *his* squaw to America; the white man was so delighted with his sweetheart that he began to whistle "Over the hills and far away," with variations on "Yankee Doodle," and "Push along, keep moving," and he *has* kept moving from that day to this, evincing his superiority to the other two by demonstrating practically that though a rolling stone gathers no moss, yet a travelling man gains knowledge. In proof of which, the white man to-day is master of the world, and says, does, and knows just twice as much as both the others combined. The white woman is chief of all women, as the white man is unquestioned king of all who wear the human form; and yet, wise and knowing as he undoubtedly is, he has yet to learn a thing or two about women.

Among other errors concerning her, now prevalent, is the absurd idea, that, sex excepted, she is precisely what man is, in all respects whatever; while the truth of the case is, that in all respects she is his opposite and counterpart, mentally, socially, physically, æsthetically, physiologically, anatomically, magnetically, electrically, chemically, and mechanically; and to regard her as being but a softer, finer, more delicate sort of man, or male, is not only a grave mistake, but one that does her rank injustice. And yet how many thousands of men fall headlong into it, and during the whole course of their lives are stone blind to some of the most

beautiful facts of existence. For instance: woman everywhere, and under all circumstances, is cleaner than man. Soap and water, fresh linen and free air, will always purify her, no matter what her previous state may have been. Not so with man. Let the cleanest man living wash in forty clear, pure, fresh tubs of water, one after another, and the last water will be dark and cloudy! But let a woman do so, and the thirty-five last tubs of water will be as pure and clear and free from clouds as the forty-first one, just drawn from the running brook or bubbling spring upon the hill-side. Again: there is said to be ever a dirty corner in the mind of every man that treads, or has ever trodden, the earth. This is *never true of woman!* and doubtless never will be.

That she is magnetically different from man is proved by the superior results of the care and nursing of both sexes by woman and man. In the case of man he merely allays physical anguish, while woman does that better still, and at the same time soothes the spirit, and leads back, with silken cords, the rebellious soul to virtue, truth, and God! Anatomically she differs, being wide in the pelvis, where man is narrow, and narrow in the shoulders, where man is wide. She eats the same food man does, and drinks the same general fluids; but she makes a far different use of them; for while man converts them into muscular force, woman changes them into nervous power; milk, — during lactation; and into love and affection, besides various forces that are unknown to the sterner sex. Physically, she is immeasurably inferior in strength; but in endurance, fortitude, courage to undergo, and victoriously to endure pain, she rises as far above the best man living, as the midsummer sun transcends a tallow candle! If any man were called upon to suffer one-half the physical anguish that every female has to encounter, the graveyards would overflow with their dead bodies within a single year! If men had to suffer mentally half that women do every month of their lives, the insane retreats and mad-houses would be crammed to suffocation. Let no one henceforth speak sneeringly of Woman as being “the weaker vessel.”

This point will be clearer when it is understood that a woman's nerves are not only far more in number than man's, but they are infinitely finer, more subtle, sensitive, and acute; hence she is liable to a variety of diseases of a purely nervous character.

peculiar to her sex alone; for instance, variously seated neuralgia, — one of the most excruciating tortures the human frame is capable of enduring; while, when we speak of the pangs of maternity, ulcerations, prolapsus, ovarian tumors, swelled breast, profuse, painful, suppressed or abnormal periods, we speak of things whereof man can have no experience whatever, and therefore no adequate idea. Even learned professors know very little of woman, and not one in a thousand has a clear understanding of her nature, — a being so delicate, so full of mystery, and in whom the nervous life is all in all. Disappoint a man in love, and he straightway recovers from the shock. Disappoint a woman, and forthwith she languishes, falls into consumption, and dies. It is a very grievous sin to do such a thing. She needs — always needs — the love and support of a protecting arm, — not false love, but true. When she has this, sick or well, she is a tower of grandeur, and you cannot deceive her. Without it, she becomes warped and soured, and the prey of a hundred forms of disease; and to cure which, people pill, purge, leech, blister, and narcotize her. What nonsense! Blue pill for a breaking heart! Catnip tea for disappointed love! Blister plasters for a jealous fit! A new bonnet to pay for nights of absence and days of cruelty, neglect, and abuse!

To successfully treat the diseases of woman requires a vast deal more of science, art, culture, patience, experience, and ability, than it does to treat those of the opposite sex, for the reason that her organism is infinitely more complex, and her mission and function broader and deeper than man's. "Not so," says a caviller. "Pray, what has woman done in the world? Has not man built civilization, erected cities, states, and mighty kingdoms? made ships, mills, railways? has he not done all this?" I answer, "Most certainly he has; but look you, sir, — *Woman makes the man who in turn does these mighty things!*"

The great physical difference between the sexes consists in the uterine system of organs and its tremendous offices, — that of building human bodies and incarnating human souls, — and the mammary glands, or breasts, whereby the young soul is nurtured into life and strength. Now, if by any cause whatever, the life or happiness of the woman be disturbed, there is straightway a reaction upon the breasts, heart, lungs, and the entire uterine system,

involving the dreadful chances of cancer, heart disease, consumption, dyspepsia, and prolapsus, to say nothing of the hundred other specific forms of female diseases, often resulting in lifelong misery, mental agony, and early death,—and all from a variety of causes to which no man can possibly be exposed. Hence I again repeat, and without fear of successful contradiction, that at least ten times the skill is required in treating her diseases than in those of man alone.

If a man receives a blow upon the breast, he speedily recovers; not so with woman; for it may so injure her as to cause tumors, ulcers, or cancer; and if not, then the milk glands may be ruined for life; and on her ability to do justice to her child, both before and after birth, depends the inferiority or superiority of the race of men who are to rule the world hereafter. It is sad truth that I utter when I say that nine-tenths of the women of this country labor under some form of disease peculiar to them alone. They are most common and distressing, by reason of their annoyance and exhausting effects, the constant irritation, and the extreme difficulty experienced in getting rid of them when once firmly settled upon the system of the sufferers. They are common to both married and unmarried women, but far more so among the former than the latter class, owing to a variety of causes. One most distressing and depressing trouble is prolapsus of the uterus, with which most American ladies are more or less afflicted; and to be relieved of which, they often resort to very questionable means, among which are the forty thousand illiterate, money-catching quacks,—with their catholicons, balsams, pessaries, belts, and Heaven only knows how many more detestable, cruel, poisonous, inefficient, yet always unavailing and positively injurious contrivances. More than nine-tenths of woman's illnesses is the result of vital and nervous exhaustion. It comes of too hard physical labor, lifting, too frequent child-bearing, and, what is worse yet, and the principal cause of four-fifths of it, from continual domestic inquietude and fretting.

This last cause alone is productive of far more illness than would readily be believed, did not general observation and experience demonstrate it beyond all cavil. In the first place, passion's true object, so far as nature is concerned, is offspring, and whenever, wherever, and by whomsoever it is habitually and unwisely perverted to other and mere animal, not pure affectional uses, it is a

desecration of woman's holy nature, and an outrage on the exquisite sanctities of her being!

Unwelcome "love" is no love at all. To force nature is a crime against God. The strain is too heavy on the nervous system, to say nothing about deeper parts of human nature. That's the way that some, and a good many wives are *poisoned*. That is the reason why so many of them mysteriously waste away, sicken, grow pale, thin, waxen, and finally quit the earth, and send their forms to early graves, — like blasted fruit, falling before half ripened. It is a terrible picture, but a true one.

If poison — prussic acid or strychnine, for instance — be administered to a woman, she dies from its effects. But why? Because it enters the seat of life, changes the nature of her blood and death follows. Well, she may be poisoned quite as effectively in *other* ways; for she may be exhausted and die for want of nervous energy; or she may have morbid secretions, the poison of which is sure to enter the blood, until the blood is so heavily charged therewith that the disease assumes another form, while retaining the old one, and, before she is aware of it, the foul-fiend Consumption has laid siege to her lungs, or Scrofula in some of its myriad forms — from cancer to salt rheum — saps the foundation of her health forever. And yet a certain class of physicians tell us that her ailments can be cured with drugs, herb teas, bathing, magnetic treatment, electric shocks, or any one of ten thousand methods, — all and singular of which are as worthless and useless as a last year's almanac; for you might as well expect an oyster to climb a tree, or to see a whale dance the polka, as to expect utter impossibilities in the direction indicated; for never, since the world began, did any such treatment cure a woman of the troubles referred to; nor is it possible unless the active and producing cause be *first* understood, *then* attacked, and finally removed. And they *cannot* be so removed unless she be purified and strengthened. Will herb teas do this important work? Will all the drugs ever imported — to kill patients and make doctors rich — do it? Will washing, sousing, dousing, scalding, accomplish the desired work? Will any amount of magnetizing, electrifying, or pulling, hauling, blistering, bleeding, purging, plastering, or manipulation, solve the great problem and banish these diseases? I answer most emphatically, no! Why? Because all these methods proceed upon the plan of *relieving symp-*

toms, not fighting the real disease; and just as long as such plans are adhered to, just so long will the agonizing groans of millions of suffering women ascend to heaven, craving the help from thence that is denied them here.

To cure the outer, physical, and most of the mental and emotional ills of women, nature herself must be taken as both copy and guide. Indian women, negroes, and, in fact, none of the dark-skinned women of the world, are ever troubled with the grievous catalogue of disorders and complaints that afflict so many millions of the fair daughters and mothers of our otherwise favored country. And why is this? The answer is plain. In the first place *they* are born right, and of perfectly *healthy* mothers, whatever may be said of them on the score of morals, beauty, and intelligence,—they being confessedly as far inferior to American women in these three respects, as themselves are undoubtedly inferior to their dark-skinned sisters in point of health and physical stamina. This is proved by their utter freedom from all diseases of the pelvis and nerves, and by their exceeding brief, and almost painless, illness in confinement; nor is this fact accounted for on the theory that were their children as large-brained as American babes, their sufferings would equal those of our wives and mothers; for there are large-brained oriental people, but the results in no wise differ from the rule laid down.

Now, why this immunity from disease? I reply: because, first, they live right; they are not pampered with health-destroying hot teas, coffees, pork-fat, sweets, quack doctors, or any other abomination. Second, they have plenty of out-door exercise; consequently their lungs are well inflated and their blood oxygenized. And, third, they are not worn out by exactions which kill half the white wives before their lives are more than half spent!

The domestic habits of American women are by no means calculated to promote health or prolong life. An excess of fat food, doughnuts, rich, indigestible pastry, hot drinks, hot air, feather beds, close rooms, lack of amusement, warm bread, and compressed chests, are, each and all, making sad marks upon American women. But this is not the worst feature of the case, by any means, in two respects. 1st. Whatever other just things our country may boast,—whatever pride it may fairly have in its institutions,—it is a deplorable thing that marriage in our land,

as a general thing, is anything but a "bed of roses," as is demonstrated in a thousand ways daily in every section of the land. Disgust, discontent, hidden grief, and a hundred real and imaginary evils and wrongs, are constantly paling the cheeks and dimming the eyes of scores of thousands of wives in this our fair and vast domain. It is certain that scores of thousands of wives perish yearly, — victims of thoughtlessness on the part of others and themselves too. They have failed to fortify themselves — their nerves and constitutions — against the excessive drainage to which too many of them are exposed. A very little knowledge of the *right sort* would enable them to successfully do this, and no one be the wiser for, or the loser by, it. Never shall I forget the terrible impression made upon me by the account of a young wife's dying bed, told to me by Mrs. Reed, of Boston: a fair young creature, — a gazelle, — mated with a brutal elephant, — a thing shaped like a man, but who had no more real manhood than a wild buffalo. Now, had that murdered wife — a victim to Christian marriage — been wise, as she might have been, she could have preserved her life and health in spite of the thing that called himself her husband.

2d. Women, when afflicted, frequently become the victims of charlatantry and medical mal-practice to an alarming extent, and it is an open question whether the outrageous exposures, operations, indelicate manipulations, heroic drugging, and unmanly, unscientific, and inhuman treatment generally, to which they are subject, are not more fatal and injurious, in the result, than the original disease sought to be remedied! I hold the man, physician or not, who unnecessarily violates the holy sanctities of woman, and rudely assails her delicacy, as being no man at all; and here, let me say, is to be found one of the prolific causes of the general unhappiness of woman in wedded life. Husbands forget three things of vast importance to the happiness of wedlock: that love can only be maintained by tenderness, consideration, and respect; and that he comes too near, who comes to be denied; and that it is not, and never was or will be, true, that a man may do what he likes with his own!

But where unhealth exists from domestic causes, the woman has a sure relief, and it mainly consists in expanding the lungs, bracing and invigorating the nervous system; the means adapted

specially to which end, I have already indicated, in oxygenization. But, the question rises: "What is this oxygenization of which you speak? and by what method is it done? and how does it act to produce results so desirable to nearly every female in the land?" These are very just and pertinent questions, demanding clear and explicit answers. In the first place, then, it is impossible for a woman to be ill, in the direction here alluded to, if her lungs be large and sound, her blood pure, and her waist uncramped by the tyranny of fashion. But if her lungs be squeezed into the shape of a blue-bottle fly, or an hour-glass, it is impossible that they can be filled with fresh air, or any air at all; and if they are *not* so filled at every breath she draws, the blood that rushes to the lungs from the heart cannot receive the due share of air to which they are entitled, and for which they were created. Now, if such is the case, it follows that by degrees the blood becomes foul, because it cannot rid itself of the impure and noxious substances gathered from all parts of the body, and of which it would speedily discharge itself, if the heart and the lungs were permitted to do their *full* duty.

I have already demonstrated that the body of woman is infinitely finer, more delicate and susceptible to all sorts of impressions and influences, than is that of man; and, by reason of her sex and its responsibilities, she is doubly liable to what man never can be, — disarrangement of peculiar organs.

I need not say — for every one knows perfectly well — that the uterus (and its appendages) is the most wonderfully delicate and sensitive mechanism ever constructed by the hand of the living God; for in it, by it, and through it, the purpose is accomplished and completed, for which the ETERNAL BEING has ceaselessly labored during countless millions of rolling centuries! It is the sacred recess wherein nature's loftiest and finest work is done! It is the sealed and thrice-holy laboratory, wherein God manufactures the most surprising machines. He builds the most exquisite furnaces therein, — witness the lungs! The most magnificent chemical works; witness the stomach of a babe, — a machine that converts gross food into eternal and infinite thought, and imperishable mind! The most wonderful dyeing works in existence, for what can equal the marble purity of an infant's skin? or the carnation of a maiden's cheek? or the blushing coral of her lips?

Behold the fourteen miles of blood-vessels, and the five hundred miles of nervous filament, every one of which is an electric telegraph a million times more perfect than that of Morse! Behold the skin that covers the human form, with its forty-five millions of pores, through which is hourly sifted noxious substances too fine to be seen by the human eye! The human eye itself! What microscope can rival it? What telescope compare in elaborateness and use? The ear! What a wonderful instrument! Behold the mystery of the hand and arm! Look at the astonishing perfectness of the wheels, levers, hinges, doors, cells, wells, pumps, and pillars of the human structure, and you are lost in amazement at its extraordinary and marvellous workmanship! Yet it is all fashioned and completed in the uterus of woman! Nor is this all. When we look at the human body, with all its wondrous workmanship, we realize the stupendous truth that it was created especially as the temporary residence of the eternally enduring human soul. And that soul itself, with all its transcendent powers for good and evil, is fashioned, biased, built up and modelled for *all eternity*, within its holy walls, from whence it is launched upon the waves of eternal ages; and its destiny here and hereafter unquestionably is determined before it sees the light, by the happy or unhappy, sick or well, condition of the mother whose work it chances to be! In Heaven's name, then, how can we expect wives to bring forth children but a little inferior to angels in perfection, while the mothers are in some respects treated inconsiderately, rudely, and ignorantly, like unto the beasts that perish? Now observe: whatever sensation, emotion, pleasure, or pain the woman has, be it mental or physical, immediately acts upon the uterus, and its appendages, causing either pleasurable, healthful feelings to pervade her entire being, or inducing pain. But if, from cramped or diseased lungs, the blood be impure and charged with noxious substances, there is sure to be trouble, either in the uterine, digestive, or nervous system, but mainly in the former, and manifested by weakness in the back and loins, nervous irritability, sickness, nausea, side-pains, headaches, and impure catamenia,—not unfrequently ultimating in ulcers, cancer, or confirmed consumption. Frequently the uterine ligaments become weak, relaxed, flimsy, and suffer the uterus to fall forward, backward, descend, or become partially turned inside out; and if it become bruised while thus

hanging down, as it very often is, cancer may follow, or a chronic induration supervene,—in either case causing a most intolerable anguish, or a lingering, painful, wasting illness, to which death itself is very often preferable. For this state of things, I have never found any agent at all comparable to PHOSODYN,—an element closely approximating the principle of vitality itself, because it is speedily absorbed by the blood, is carried to the lungs,—which it heals if ailing,—and from there, having gained additional oxygen from the air, back to the heart, which, with renewed energy, sends it whirling, flying, searching, into and through every vein, artery, cell, muscle, organ, and crevice of the entire body, leaving not a single spot unvisited, unsearched, unexplored by the life-charged blood. I say life-charged, for this subtle agent most assuredly is very akin to life itself, and while as perfectly harmless as the air we breathe, is, like that very air, the accredited vehicle of muscular, digestive, cerebral, and nervous energy; for wherever it goes it carries life, vigor, health, and strength. The lungs, be they never so badly diseased, immediately begin to heal. Sleepless nights are exchanged for hours of sweet slumber and calm repose. Exhausted nerves gain new thrills of gleeful, joyous life, activity, and vigor. The dyspeptic stomach regains its healthful tone; the liver is forthwith cleansed and purified; the kidneys begin to thoroughly do their proper work, and the excess of uric acid, urea, chalk, carbonate of lime, pus, slime, and poison, is strained from the blood, as it ought to be, and is, through the bladder, effectually cast forth from the body. The brain is relieved from pressure, and its functions are again effectively carried on. The ligaments of the uterus contract, and, as they do so, the organ is drawn up and back to its former place. The acrid secretions are effectually cut off; the scrofulous humors that have tainted the blood are completely and thoroughly nullified, rendered harmless and evacuated from the system; and the patient's groans and heart-rending sighs are heard no more; for they are changed to notes of joy and gladness, hope and rest, by this most thorough, of all known agents.

The value of these principles in the treatment of female diseases alone cannot be computed, by millions even; for just as it would be impossible to weigh out or measure the full amount of pain and agony endured in a single year by the women of this country, even so it would be impossible to estimate the amount of

good possible to be accomplished by its means. All other attempts — for they are and were attempts *only* — that have hitherto been made to cure nervous diseases, especially those of women, have been either the hap-hazard essayals of ignorance, the results of errant quackery and empiricism, or the lamentable experiments of physicians who went on the theory that one class of agents alone would cure them, and what might be given to a man would also do for a woman; when, in fact, the chemical difference between the two sexes ought to have taught them a far different doctrine. Give a good chemist a bloody handkerchief taken from a cut hand, and he will tell you whether it is that of a man or woman; hence the idea of treating both sexes alike for disease is absurd, but not quite so illogical as the attempts daily made to relieve women of their own peculiar ailments by flooding the stomach with all sorts of so-called “medical” agents, but which are mainly ineffective, if not poisonous. Most medicines merely excite the stomach to renewed activity in the effort to dislodge and get rid of what is poured into it. They act upon the mucous membrane and excite the glands to increased action, and the engendered slime invests or dissolves the drugs, and they are carried from the body; but, in nearly all cases, leave that body in a far worse condition than ever. Thus, by mal-treatment, five-sixths of all the women of our country are invalids in reality, and, were it not for the wonderful endurance of American women over all others, by reason of their larger and finer brain, and nervous systems, a very large percentage of them would die before they do.

“I cannot remember a night so dark as to have hindered the coming day; nor a storm so furious or dreadful as to prevent the return of warm sunshine and a cloudless sky!”

Not every one who proclaims himself your friend will stand by you when friendship is most needed.

Listen well to all advice, — and follow your own.

It is bad policy to give your last coat away; and worse to believe what all men *say* they mean.

It is poor wisdom to sell your friend for present gain.

Husbands were not made to be destroyed for a wife or mother-in-law's whims; nor were wives made to be neglected for a wanton's smiles. An ounce of love is worth a ton of passion; and it won't do to always speak your mind or give your suspicions to

the winds. Stop and think! Consider, soul, consider! A husband is worth more than a key or a portrait! Don't you think so?

All modern theories of diseases are wrong; they are not in the blood, but are the results of wrong, excessive, scant, or morbid magnetism; hence are to be thoroughly cured *only* by magnetic means, either directly, or by magnetic medical agents.

Never yet was an injury so deep that time could not assuage it; nor an angry man that did not injure himself more than he did the object of his wrath; nor an enemy so bitter but that right and justice in his heart did not eloquently appeal for his opponent; nor was there ever a trouble but that, somehow, a woman was at the bottom of it; nor a joy that she did not create; nor a hatred equal to hers; nor a friendship half so true as woman's. She is a creature very weak, yet capable of twisting the strongest man that ever lived around her little finger; little, but great, and who can reduce the sternest man's resolutions into the consistency of soft-soap before he can say "Jack Robinson."

I have never failed to observe that those who loudest denounced the amative passion as "animal," "unholy," "impure," and the like, were its veriest slaves.

Never sell your bed or fool it away. It is bad policy. . . I never knew either doctors or philosophers to speak well of each other; a "strong-minded" woman who was not a termagant at home; or a moral reformer that had not a leak in his character, or a soft spot in his head.

A husband—a true one—is worth ten thousand "friends," and a true wife worth a myriad wantons.

I have never known a family difficulty that did not originate in passional satiety, or disturbance of the magnetic equilibrium between couples, and consequently none that were incurable. Man is a whimsical creature,—a curious mixture of good and evil; woman a bundle of strange contradictions. Both are God's master-work; and if each stopped to think a little before a given action, there would be less domestic trouble in the world.

I know that men and women fail and die through feebleness of WILL; that LOVE lieth at the foundation; that SILENCE is strength; and that GOODNESS alone is power; hence that though all the world array itself against a man, yet, if he be right, God and himself are a majority; and, lastly, I know that a great deal of life's miseries

spring from unrequited love, — the unappeased longing and yearning for the great human right, — that is, the right to be loved for ourselves alone, not merely for the accidents that environ us.

* * * * *

It is a mistake to suppose that sex, and all that it implies, save only propagation, — which is confined to our physical existence, — ceases at death; for, beyond all doubt, it accompanies us beyond the grave, and it were a poor immortality if it did not. I cannot here enlarge upon this stupendous truth, but the curious reader will find that whole matter treated at length in the work entitled "After Death; or, Disembodied Man." I desire to call attention to three painful facts, connected with love and its hidden history, and these are: that by human disregard of the laws of love three awful curses have been entailed upon mankind, the first and worst of which is the social evil, — prostitution and its awful consequence, the various forms of the syphilitic disease, frequently transmitted to posterity, and condemning thousands of innocent people to drag it with them through life under the more respectable name of scrofula. Let us all devoutly thank God that this infernal pest bids fair to lose its hold upon mankind by reason of the splendid Alexipharmic discoveries of the peerless English student, Dr. Bowers, — all honor to his name! — whose research resulted so brilliantly in the discovery of the means of fairly crushing this hydra of the world, and who so freely sends forth his knowledge to benefit mankind. What with Bowers fighting the syphilitic dragon, and good people pitying and caring for the outcast, let us devoutly hope that these twin scourges will soon be banished from the world. The third gorgon — and equally bad in some respects, and, so far as the soul is concerned, worse one, the vice learned generally at school, and persisted in till ruin follows — must be gotten rid of by parents telling their children, plainly all about the evil, and by the general physiological enlightenment of the people at large. That will do it.

Doubtless there are those who read this book who will wonder why, in a treatise on human love, I have inserted several profound scientific treatises concerning parasites, monads, spores, fungi, and chemical matters generally. To such I answer, because the presence of such *unsuspected causes* may be productive of changes in the body which may, and often do, act and react upon the soul and

affectional nature, and facts such as I have herein set forth, are valuable and worthy of consideration.

* * * * *

Harmony is order and order is secured by law. I have seen social disorder created by disobedience to law; but never witnessed harmony promoted by compromise of principle. The laws of nature are just and merciful, and no person need hope to find happiness while such are disregarded.

Among people generally inharmonious relations are formed, and, being formed, are constantly aggravating the parties, who instead of harmonizing themselves, irritate the minds of each other. Persons who teach the beauties of conjugal philosophy should not practically deny their instructions by discarding the obligations of their voluntary acts. It matters not how beautiful the philosophy of nature may be, if man or woman be not morally true to the laws which govern them. I have seen harmony in married life; and I have seen antagonism and discord. Are the elements of nature at such variance that peace and order cannot be maintained between parties? Has God so ordered the existing social order of husband and wife, that discord cannot be avoided; that war must continue during such relation? What are the elements constituting the one that are not discernible in the other? Are not all flesh and blood, and do not the same elements make each? A second thought will show that the discords of married life originate, not always in the soul or body, but in the ignorance of the spirits which are coupled. When parties become alienated from each other by law; when married persons separate because they have no affinity, it often proves only their own ignorance of truth, if not their moral delinquency and faithlessness to their covenant engagements.

I have watched the progress of parties seeking divorce from each other; but I have not yet seen a case which did not arise from either ignorance of nature's laws or a gross want of integrity. It is true that such delinquency may not fasten itself to both parties, but it is often sure to belong to one or the other.

Inharmonies are generally most severely felt in those minds not improved by proper culture. And the difficulty exists not because nature, in her order, has brought together parties in antagonism,

but because those parties have not become harmonious in themselves. Thus, by looking through their ignorance, through their own unrefined spectacles, they see things in an inverted position, and give themselves the consolation that nature has made them so, when the true philosophy of nature is, that men and women shall always seek to improve their relations when inharmonious conditions offend them.

To run away from discord will not remove it, nor will the principle of right and truth be vindicated by shrinking from the duties based upon the integrity of social contracts. Let all parties, matrimonially united, do their duties to each other faithfully, and not disgrace themselves by abandoning integrity under a plea that nature has hedged their paths to happiness, by making them so much unlike that they can never agree. But if, after a fair trial, it is found that the incompatibility is too deep, — that it is wholly incurable, — then, for such couples to remain bound together is sheer insanity, and mutual suicide and murder. Let them part.

The man who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

There is beauty in the helplessness of woman. The clinging trust which searches for extraneous support is graceful and touching. Timidity is the attribute of her sex; but to herself it is not without its dangers, its inconveniences, and its sufferings. Her first effort at comparative freedom is bitter enough; for the delicate mind shrinks from every unaccustomed contact, and the warm and gushing heart closes itself, like the blossom of the sensitive plant, at every approach. Man may at once determine his position, and assert his place; woman has hers to seek; and, alas! I fear me, that however she may appear to turn a calm brow and a quiet lip to the crowd through which she makes her way, that brow throbs, and that lip quivers, to the last, until, like a wounded bird, she can once more wing her way to the tranquil home where the drooping head will be fondly raised, and the fluttering heart laid to rest. The dependence of woman in the common affairs of life is, nevertheless, rather the effect of custom than necessity. We have many and brilliant proofs that, where need is, she can be

sufficient to herself, and play her part in the great drama of existence with credit, if not with comfort. The yearnings of her solitary spirit, the outgushings of her shrinking sensibility, the cravings of her alienated heart, are indulged only in the quiet holiness of her solitude. The world sees not, guesses not the conflict; and in the ignorance of others lies her strength. The secret of her weakness is hidden in the depths of her own bosom; and she moves on, amid the heat and the hurry of existence, and with a seal set upon her nature, to be broken only by fond and loving hands, or dissolved in the tears of recovered home affection.

Heaven knows how many simple letters from simple-minded women have been kissed, cherished, and wept over by men of lofty intellect. So it will always be to the end of time. It is a lesson worth learning, by those young creatures, who seek to allure by their accomplishments, or dazzle by their genius, that though he may admire, no man ever *loves* a woman for these things. He loves her for what is essentially distinct from, though incompatible with them, — her woman's nature and her woman's heart. This is why we so often see a man of high genius or intellectual power pass by the De Staels and Corinnes, to take into his bosom some wayside flower, who has nothing on earth to make her worthy of him, except that she is — what so few "female celebrities" are — a true woman.

The sweetest, the most clinging affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart, which would defy the battle-axe of hatred or the keenest edge of vindictive satire. Nay, the shade, the gloom of the face familiar and dear, awakens grief and pain. These are the little thorns which, though men of rough form make their way through them without feeling much, extremely incommode persons of a more refined turn, in their journey through life, and make their travelling irksome and unpleasant.

The clearness and purity of one's mind is never better proved than in discovering its own faults at first view, as when a stream shows the dirt at the bottom, it shows also the transparency of the water; yet I believe *all* souls are intrinsically good!

Never yet

Knew I a whole, true man, of Jove-like port,
 But in his heart of hearts there lived and reigned
 A very woman,—sensitive and quick
 To teach him tears and laughter, born of toys
 That meaner souls may mock at. If a man
 Include not thus a woman, he is less,
 I hold, than man.

Men, and women too, are seldom happily married. What promised to be a heaven often turns out a near approach to the opposite institution, or condition. The cause of some of the trouble is clear and plain. Let this be made clear; and for this particular view of this especial item, I am indebted to Mrs. E. BURR, of Conn,—a lady of vast experience, a keen observer, and the amount of whose brain might well shame thousands of the so-called great, who have reaped lustrous laurels, and grasped the keys of fame, upon less than half of her cerebral capital. I shall give her idea in my own words, and I think her statement not only true and valuable, but that her peculiar view is one of the most important pertaining to Love and its Hidden History.

It is a well-known fact, that by the constant use of one organ we draw to it much more than its share of vitality. By the loss of sight the hearing and touch become substitutes for the eyes. The same fact is likewise true, in one sense, of other parts of the human economy, for all victims of youthful error succeed in displacing the pelvic nervous centres, or special seat of nervous sensation, from their normal localities to other and more external positions, the consequence of which, is that a chronic numbness, electric insulation, takes place, and finally the nerves of sensation become effectually paralyzed to a greater or less extent. Of course, ruin and disappointment, disease and despair, are the legitimate consequences that follow. Such victims are indeed pitiable.

The true and legitimate intent of what is here meant by the term *actual marriage* can only be realized by healthy souls in healthy bodies, inspired by healthy love, fitness, respect, tenderness, and *reciprocalness*, all of which must conjoin ere the actual dream of bliss can pass into an experience. Under *all* other conditions it is sacrilege, counterfeit, fatal waste, and nervous exhaustion, and is actually but another form of self-pollution, rapidly depletive of magnetic and vital force to all concerned; and for

special reasons, easily discernible, provocative of rapidly reached and quickly ended, and very imperfect satisfaction. Deep disappointment settles over the home; the seeds of permanent unhappiness are sown, and take deep root, mutual hopes and longings are dashed to earth, crushed out, and one or both are often led to dangerous experiments with others, in the vain hope of actualizing the prophecy of bliss implanted by Heaven in both their constitutions.

Scientifically, the cause of all this is, that by manipulation the nervous centres have been changed, and mechanical action and pressure have been substituted for *chemical* and magnetic agencies, which, under healthful conditions, result from the inter-commingling of the acid and alkaline principles involved, pertaining to common human nature, and quickened and intensified by the mutual mental and spiritual affections of the wedded twain, under which conditions satisfaction, health, and strength result, but otherwise nothing but disgust and horror *can* follow. Says Mrs. Burr, in a paper now before me: "The philosopher's stone is found. Long have men sought to find the right road to happiness. While reading the appendix to that grand book, 'After Death, or Disembodied Man,' I was struck with the remarks concerning the sin against the Holy Ghost. A sin against woman is really against the universal motherhood. The subject is delicate, but people *must* learn if the race is to be perpetuated in health of body and wealth of mind." And she says truly.

When a man has lost blood, till he is almost gone, it is possible to restore him by transfusing the blood of another into the sick man's veins. This has been done often, but generally one sex has supplied blood to its opposite, in which case there has sprung up a strangely fervent love between the two, *always*, thus proving what I contend for, that love depends upon magnetic, electric, and chemical conditions, to an extent little dreamed of by either the people or their teachers. The same principle is seen in other forms of transfusion. No white or Indian woman who first bears a child to a negro father can ever afterward give birth to a purely white or Indian child, even though the father of the second child be of pure lineage; for the reason that the essence of the first man has perpetuated itself in his child, and the transfusion of blood between the mother and her babe becomes perfect long before it is born; and the impres-

sion and chemical state of her body can never afterward be wholly changed. This is seen in the case of widows, whose babes frequently resemble the first husband far more than they do their own fathers. Really, marriage is a *chemical* fusion in all cases, but not always magnetic or spiritual; hence, any woman who steps aside from her duty to her own husband, becomes charged with a foreign chemistry and magnetism that she can never get wholly rid of on earth; and the love she bore her husband grows weaker from that moment, until it is wholly lost. Now, if a man allows himself to accept another woman's chemistry, his innate love for his wife is sapped, coldness and carelessness are sure to follow, and just in proportion as he mingles himself with many, is his total inability to love even *one* truly! This truth, fresh from God, cannot be too strongly impressed upon the human mind. *Beware of the first false step!* Resist the *first* temptation, and do not imperil a whole life of promise for a five minutes' dearly bought pleasure. In true marriage the couple grow more and more like each other, and by marriage I do not mean a mere formal ceremony, but a union of souls, and wherever *that* exists the marriage is complete, with or without a ceremony, albeit, I deem it always proper to conform to the moral usages of society in that respect; but where two have *only* that rite to bind them, God pity them! I say, for it is often a lifelong imprisonment, productive of poison hell instead of healthy heaven.

In the case of women, the great majority of American wives, — and my opportunities of knowing have been good, for my medical practice during twenty-seven years has been very extensive, and thousands of cases have come to my knowledge, — it is very rarely that they ever experience either the full measure of conjugal bliss, to which as wives they are entitled, or anything else than anguish, *unutterable* and loathly, or supreme indifference, both of which are fatal to wedded love. This may result from different causes, the effect of personal vice while at school, resulting in changing the seat of nervous power. Hence very few of them really know, from experience, what marriage really means. Very frequently wives' disappointments, ay, in the majority of instances, result I repeat, from the morbidity of the husband(?), the result of youthful precocity and vice on his part, long years before. The fruit of such a marriage is bitterness indeed. He is no MAN, — no

one is, who is selfish or morbid in the line indicated, and the quicker one or both of these victims resort to means capable of creating better magnetic and chemical states of body, the sooner will they realize what marriage and love *really* mean. When from any cause the seat of nervous sensation has been deadened or changed, married life becomes a chronic provocation; the desires are intense, even terrible; there is a fearful love-hunger, but no assuagement; it is a daily, horrible, living death. In the true marriage of genuine love, there is ever an electric fusion between souls and bodies, productive of exquisite, social, mental, and moral joy; for each absorbs from, and imparts to, the other, resulting in a moral and spiritual happiness, utterly impossible to be described. In such a case, the feminine exuvæ and the prostatic fluid mingle, change their forms to that of an aeriform magnetism, which is mutually absorbed, and as this nerve aura is the very essence of both parties, and the fusion can only take place in perfect love, it follows that "free love," promiscuity, and *personal vice* are losing games; won't pay, don't pay, *never can pay*,—they are suicidal to the last degree. There is no act a human being can possibly commit, not even excepting robbery and murder, that so effectually demoralizes the entire being, as does the vice alluded to. The curse of God rests upon it, and its penalties are too dreadful to contemplate; for no punishment bears a sting so sharp and poisonous as it does. It is God's method of preventing the terrible deed.

When couples really blend and fuse this nerve aura is the source, and the love which begets it is a citadel of strength, and joy, and power, and all things pure and good. But if lust alone obtains these fluids mix, but do not mingle; they remain, and they result in forming a thick, viscid, carcinomous coating, which rapidly poisons the wife, decomposes, and becomes insufferably terrible. Leucorrhœa follows, the health is broken down, she becomes lonely, sick, *queer*, angular, wretched, and all earth and life one vast lazaretto and hell; and if such a wife finds herself likely to become a mother, she is often tempted to evade the issue by a crime; and there are hundreds of wretches, male and female, in our towns and cities, who for five dollars a head will kill unborn children by the hundred, and grow rich upon it; and there are many so-called "respectable" papers in said cities or towns, which gladly announce

the "professors," and places where the dreadful crime is done; and legislators permit it. Shame on them! Now, abortion is rank murder, no matter who commits it! and I think hanging too good for the "professors;" and that a woman who does it is a fool and criminal, — for, just as sure as God lives, the consequences will cling to her for ages in the great hereafter. I believe "prevention" by drugs, washes, and all such means, very poisonous and pernicious. There is but one legitimate method by which wives can evade maternity, and that method is found in the element of time. Seed will not grow if the soil be not prepared for it. But I hold it wrong to resort to even this, for all human souls are a gain to the world and God.

But what is an unloved wife to do? I reply, first, seek to gain physical health by legitimate means, and then apply yourself to the not difficult task of winning your husband's love. And to these latter I say the same. It would be an insult to the intelligence of either for me to describe the methods of doing this; but I beg you to take notice that: —

I. LOVE between the sexes is something more than a sentiment. While embodied it depends upon the magnetic congeniality of the parties. If there be a full and reciprocal play therein, then a state of happiness exists. If not, then not. If one party loses this magnetic attraction power, love dies. Married people can always be told from what are called lovers. The former look *from*, the latter *to*, each other. One party has the jewel, and don't care anything about it; the other hasn't, and does. Why? Because they have lost magnetic power. To regain it, stop fretting, cease borrowing trouble, breathe deeply, bathe often, exercise much, and all the body, cultivate cheerfulness and health, eat, drink, sleep well, — on hard bed, head to the north; retire and rise early, and continually place the mind on the *idea* of regaining magnetic force. This will bring it. "Use it wisely.

II. WILL is feeble in most people. Cultivate it by thinking determinedly of *one thing only* at a time, to the total exclusion of everything else. *It will grow*. Then you can powerfully, holily, purely, use it to direct and impress the resistless magnetic power upon him you love, and whom you would retain and wear. FAILURE IS IMPOSSIBLE! The author of "Ravalette," who travelled in Syria, Arabia, Egypt, and Turkey, in 1861-62, made marriage and

its mysteries a special study, and succeeded in gaining the great ORIENTAL SECRET, which, briefly is this — (and here let me say, that until now this has never been given to the American people, but a red powder has been foisted on them by certain ones, who claim it to be the real secret, but which is an imposition; in other words a compound of starch, carmine, and violet powder; value, three cents, sold at one dollar; besides, the name under which it is sold is a false one, no such secret as the one advertised existing at all) — the *true* secret, based on natural law, and operating by principles well-known and understood among civilized people, is as follows: —

The Oriental wife, when she is *perfectly assured* that she cannot safely bear more children, shrinks with unutterable horror from the idea of *murdering* the fruit of her womb — *as all true women ever do*; but so *times her love season* as to avoid the chances; or, if she cannot always do that, merely *wills* — but strongly — at the *time*, that a certain event or result shall *not* occur, and that will-effort contracts the proper muscles of the principal organ involved; *effectually closing* the door to danger and to risk. It is indeed very seldom that an Eastern woman resorts to *that* sinless method, and then only when age, disease, or malformations render it imperative. On the contrary, offspring are rightly considered as special blessings from the Supreme God; hence the first lessons a bride receives from her mother are those that favor such a result. She is told to wholly, fully, freely, prayerfully abandon her entire faculties and being to the one grand end of woman-life, — the sacred mission of the wifely mother. Hence it happens that the Oriental wife is always pure: there are not a hundred adulteresses or child-killers in all Islam, with its 200,000,000 votaries! There is not as many of these fearful crimes committed among all the Moslems, in ten years, as disgraces Boston, New York, or Philadelphia every month we live. The Oriental wife, with all her glowing soul, *wills* — save in very rare instances — to be fruitful, as all women should; and *becomes so*. There are rare cases in which a wife cannot, without imperilling her life, undergo the ordeal of maternity, and then, and *then only*, the timely exercise of the will alone forestalls death, prevents crime, and obviates all suffering.

III. LOVE is magnetic, subject to magnetic law, and is also a *force*, capable, as *all* know, of exerting strange effects upon bodies. This

magnetic, ethereal love-element can be projected upon, and made to operate on, any living being, as well as upon ourselves. Direct the attention toward the cause of anxiety, — a person (or self) sick in mind, morals or body, — and strongly desire, wish, will, the love-cure to be effective; in a few trials success will follow, to the entire assuagement of the difficulty. It is the mother's power over her child, exerted on a wider scale.

IV. MAGNETIC LOVE-POWER is of little use unless exercised. It and the Will, when properly cultured, is one of the most powerful instrumentalities for good, on earth. But wives and husbands neglect it and suffer. They find their partners growing cool, and instead of checking it they fly off, create a fuss, grow sullen, and make matters a *great deal* worse, when a timely resort to the great magnetic law would speedily correct all the trouble, which, in married life, often originates in passional excess, and consequent satiety and disgust, — an unpalatable truth, *but true*, nevertheless. And here let me further say, that obedience to the laws of soap and water, sunshine and health, will ever and always *prevent* that same satiety and disgust, with all the subtended horrors thence arising. If a wife finds her husband growing cool, let her attend to her dress, manner; smiles instead of frowns; sugar, not salt; honey, not vinegar; and place her will steadily, strongly, persistently, upon him, at the same time sending forth her woman's love, sympathy, and magnetic force of magnetic love. *The man don't live who can resist it!* His love will return just as surely as that heaven exists. But she cannot work this magic charm in anger, jealousy, or indifference. Let her remember this, for it is the grand Oriental secret of fascination, was learned from the birds, and has worked miracles in human life. *The same principles obtain among unwedded lovers!*

V. LOVE-STARVATION! Think of it! A soul dying by inches for human sympathy, human love! It is dreadful, and yet thousands there are who suffer it all the while, and *needlessly*, for the certain cause of love-starvation is either utter selfishness on the part of the starved, repellent angularities, or lack of opportunity. True, it sometimes results from solitary vice, and in that case can only be remedied by a total abandonment of the habit, and rebuilding the health by due attention to diet, exercise, and fresh air, aided perhaps, with a little medicine, or some equally power-

ful tonic invigorant every morning and evening for a few months ; but in cases of passional and love-starvation not thus induced, the only cure is to be found in *firmly resisting* the terrible temptation to guilt and suicide, and a strong will and attractive daily exercise. The influence *will go forth*, and, although this idea may be laughed at by those ignorant of the soul and its laws, will bring to the soul the love it wants and sighs for. And yet it necessitates that *you love, be lovely, lovable, and LOVING*. My limits preclude the amplification of this subject. I am induced to thus notify people, because the vast majority of diseases spring from causes that experience has most abundantly and triumphantly demonstrated can be removed. Many people of both sexes often experience a *terrible* attraction toward another, that resembles, but is *not* love. On the contrary, it is a fearful, monstrous passion, and they almost vainly struggle to escape it. Such persons are vampyrized, and a vampyre is a person born *love-hungry*, who have *none* themselves, who are empty of it, but who fascinate and literally suck others dry who *do* have love in their natures. Detect it thus : the vampyre is selfish, is never content but in handling, fondling its object, which process leaves the victim utterly exhausted, and they don't know why. Break off *at once*. Baffle it by steady refusal, allow not even hands to touch, and remember that the vampyre seeks to prolong his or her own existence, life, and pleasure, at the expense of your own. Women when thus assailed should treat the assailant with perfect coldness and horror. Thus they can baffle this pestiferous thing, — which is more common than people even suspect ; in fact, an every-day affair. Many a man and wife have parted, many still live unhappily together, some aware, but many unconscious, that the *prime* cause of all their bickerings and discontent is vampyrism on the part of one or the other. It causes fretfulness, moodiness, irritability ; a feeling of repugnance arises toward the one who should be most dear ; and eventually positive dislike takes the place of that tender affection which should ever grow more and more endearing between those who have given themselves to each other. This dislike becomes in many cases so strong that the parties cannot endure each other's presence ; and separation becomes inevitable, neither perhaps conscious of the *true* cause. This is sometimes owing to an inferior development of amativeness, sometimes to debility, lack

of vitality, the consequence of a feeble or shattered nervous system; and in either case the cure is to be found in less frequent contact, separate rooms, health, and mutual endeavor to correct the fault.

That a man or woman's real character is written in unmistakable characters, not only upon the entire person and features, but upon every external organ also, is a truth so thoroughly established as not to be denied. The features *may* be shrouded, but the hand, lips, nose, and brow, can never be. I therefore lay down these twenty-two rules for determining character, by interpreting the knots, lines, furrows, and shape of various hands, so that he or she who carefully *studies* them, as they should be, need not be deceived in the *actual* and *hidden* character of any human being, for the laws and rules here laid down are mathematically correct, and as certain as is death itself. No matter what a party may pass for, or pretends to be, his or her hand will tell the true story with unerring certainty, that is, according to very high French scientific authority, whose correctness of course I cannot positively vouch for:—

A hand something long, and the fingers thick, denote the person to be of a phlegmatic complexion, idle, slothful, but modest.

If the palm of the hand be long, and the fingers well-proportioned, and not soft, but rather hard, it denotes the person to be ingenious, but changeable, and given to theft and vice.

If the hand be hollow, solid, and well-knit in the joints, it predicts long life; but if overthwarted, it then denotes short life.

He whose hand is according to the quantity of his body, and the fingers too short, and thick, and fat at the ends, will be a thief, a lyer-in-wait, and addicted to all manner of evil.

When the palm of the hand is longer than the due proportion requires, and the fingers more thick, by how much they are the more short, it signifies that the man is proud, idle, negligent, and so much the more by how much the hand is more brawny.

Great and long hands betoken a great spirit, liberality, good conditions, craftiness; but the person will be a good counsellor, and faithful to his friends.

Observe the finger of Mercury,—that is the little finger; if the end of it exceed the joint of the ring finger, such a man will rule his own house, and his wife will be pleasing and obedient to him,

but if it be short, and reach not the joint, he will have a shrew, and she will "wear the breeches."

Broad nails show the person to be bashful, fearful, but of gentle nature.

When there is a certain white mark at the extremity of them, it shows that the person has more honesty than subtlety, and that his worldly substance will be impaired through negligence.

White nails, and long, denote much sickness and infirmity, especially fevers; and indication of the strength and deceit by women.

If upon the white anything appears at the extremity that is pale, it denotes short life by sudden death, and the person given to melancholy.

When there appears a certain mixed redness of divers colors at the beginning of the nails, it shows the person to be very choleric and very quarrelsome.

When the extremity is black, it is a sign of husbandry.

Narrow nails denote the person to be inclined to mischief, and to do injury to his neighbors.

Long nails show the person to be good-natured, but distrusted, and loves reconciliation rather than differences.

Oblique nails signify deceit and want of courage.

Little round nails denote obstinate anger and hatred.

If they be crooked at the extremity, they show pride and fierceness.

Round nails show a choleric person, yet soon reconciled, honest, a lover of secret sciences.

Fleshy nails denote the person to be mild in temper but lazy.

Pale and black nails show the person to be very deceitful to his neighbor and subject to many diseases.

Red and marked nails signify a choleric and martial nature, given to cruelty; and so many little marks as there are, they speak so many evil desires.

A word on newness. Every little while the painful details of some "shocking domestic tragedy" are given to the public in the columns of the daily press. On investigation, it uniformly turns out that the "tragedy" was merely the culmination or explosion of a long train of "domestic combustibles," which one party or the other, and sometimes both, had been assiduously laying for months,

or perhaps for years. The husband has female acquaintances whom the wife does not "approve;" the wife has masculine attendants on whom the husband frowns; the offending party neglects the home-circle and frequents the theatres with the tabooed parties; late suppers at restaurants; habits of indulging in strong drink; mysterious absences and "excursions;" and finally a revolver, if the offender be the wife, or a lawyer, if the husband be the guilty one, brings the matter to a crisis; and exposure, accompanied by death or disgrace, follows, and the curtain drops upon the forbidding scene. The moral of all this: *Stick to your homes and your families.* "A house divided against itself cannot stand."

It is plain that all this results from utter selfishness in either party, from the fact that neither party has real confidence in the other; and the cure for it is the assiduous cultivation, not of sameness, but of NEWNESS.

VI. The grand power of inner perception is most easily attained by clearly defining in your own mind what you want to know, and then powerfully concentrating the attention and will upon knowing it, and the answers will flow into the mind, or it will perceive what it wants to.

VII. ANY MOTHER, can, if she will, produce offspring that shall be superior to either parent, by avoiding all disagreeables of whatever kind or nature. By *believing* she shall and will produce a superior specimen of the race, and by firmly resisting discontent, anger, jealousy, hatred, and all evil, dwelling only on that which is true, beautiful and good.

VIII. WOMEN suffering from affectional perversions, resulting in the trains of evil known as "Female Complaints," have a positive means of rejuvenation in the will, in the cultivation of the purer attributes of their nature; observance of the law of soap and water, and a firm determination to be no longer slaves to drugs, anger, selfishness, the doctors, envy, or anything else calculated to unbalance them. Thus mentally they can heal themselves, tone their bodies, and gain new life, energy, and the power that begets power in return.

IX. MARRIED MEN's lives will be happy and pleasant when they learn: 1. That a woman *is* a woman — not a softer sort of man. 2. That wives appreciate forbearance. 3. That occasionally a woman's organization becomes so deranged that she needs sym-

pathy, love, tenderness, and great patience on his part, for she can not help her vagaries. Bread thus thrown upon the waters will return a harvest of love ere many days. 4. A wife is a truer friend, even if homely, than the most beautiful *outsider* that ever lived. 5. Take your wife into your counsels; the place of amusement; walk, talk, and be pleasant with her. Attentions pay large interest. 6. Never bring *all* your troubles home to saddle them on her; and 7, and last, Study your wife, and adapt yourself to her; let her really be your other half; for, lo! ye twain are one flesh. No matter what mothers-in-law, or any relation, may say or do. Remember that ye twain are one, and "For this cause shall a man leave father and mother and cleave (only) to his wife."

Persons who desire to correspond with the author, on any of the points herein mooted, can address "Author of Love and its Hidden History," care Wm. White & Co., Boston, Mass.

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The Roscirucian brotherhood hold certain dogmas to be true, which are not believed by all who live within the pale of the Christian world, and are not fairly understood by even the most advanced thinkers and philosophers. Among these dogmas is that of the absolute existence of a Deity, and that of fate, destiny, and pre-ordination, not in the sense of fixedness, but in the sense of increasing and vanishing forces of organization as played upon by the myriad streams of influences whereto all beings are subjected. The folly of free will ought to be exploded, because it is untrue. No man can by any possibility be free so long as he is enveloped by influence-bearing atmospheres, whether these be oxygenic, carbonic, electric, chemical, social, actinic, domestic, climatic, magnetic, odic, ethereal, religious, refined, coarse, amatory, political, or any other; for all these tend to swerve him more or less, to warp his judgment, and control his thought, feeling, and action, and so long as this indisputable fact obtains, he is not one whit more free in the absolute sense than an apple on the tree is free, which it cannot be so long as the law of acids, sweets, gravity, constitutes the elements of apple law. But, unlike the fruit, man lives within the circle of vanishing quantities and accreting forces.

For instance, a man may be tempted to the very verge of doing a mean act toward any one, and while yielding mentally before the

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covert deed, may reach forth his hand and take a drink of brandy, which drink begets an additional inflammation; his virtue is a vanishing quantity straightway, and his persistence, amatory intensity, is an accreting force, and he goes to "the devil as straight as a string," totally without reference to free-will, moral law, heaven, hell, or Mrs. Grundy. Why? Because the coarser chemistry of the body has induced action in the finer chemistry of spirit, and these two win immediate victories over the soul — the fight being two against one.

Now, will the casuists please weigh me out the exact heft of that man's free-will and guilt? When you want to catch a woman, bait the hook with diamonds — large — and she is very apt to bite! And when you want to catch a man, bait with a pretty woman, and you will go home with more game than hunter ever yet returned with. Good-morning, free-will!

Free-will is all a fleeting show
To amuse us in life's span.
Man wants but woman here below,
And woman wants but man.

"What'll you bet that isn't true?" said a gentlemen at my side, — a great poet, and a natural one, — as I penned the lines.

I admitted its truth, and prosily asked, "Why?"

Said he, "You're a fool. God in matter and nature, as you know it, is but the spirit of life, growth, increase, increment; that and that only is his mode in this department of what is, and the most of *what is* lays beyond the reach of matter-environed intellect, and all it is good for is to grow. All matter is good, for it is to afford a theatre of forces, and all man has to do below is to increase in all directions, multiply all his powers and replenish the earth, not only with rightly begotten and born young ones, — a vast improvement on their parents, — but with all possible improving agencies."

God does not trouble himself about whether Molly's child was born before being commissioned properly by the Rev. Dr. Tenthly in a surplice, or after; but whether the child can eat his allowance and turn it into good quantity and quality of clear brain. He does not care whether John marries Sally, but that each shall marry somebody and soul; for the earth, and air, and sunshine, and matter were all specially destined as nurseries of the incarnate God, by the

viewless chief of all existence; and as it happens that every particle and atom has life, and force, and power, and destiny, in exact ratio with the subtlety and fineness of itself, it follows that any aggregation thereof must also have a determinate destiny by reason of the size, shape, fineness, etc., of the constituent atoms, and so Joe and Bill, as chemical existences, act just as their organizations vote they shall, acting in concert with the tremendous course of eternal forces that forever play upon them in myriad ways, alternately changing the vanishing and accreting quantities and tendencies. God to-day, devil yesterday, a mixture of both to-morrow, resulting in crystallizing all that is good and purging away the bad, whether physical, mental, or moral, for as God is the spirit of push, he pushes all to the better ends, and as speedily as possible gets us out of the cellars of life into its drawing-rooms and parlors.

Unquestionably, our organizations determine the grooves we move in, and no thought, act, or deed, but is the only possible result of the combined gale of influences that blows upon us from the cradle to the grave. We hold that there are two auras or effluences born with us, the nature of which depends upon the preponderance of good or evil that has obtained all along the back line of ancestry at the front of which we individually stand. If the good or smooth prevail, so it will be with us on the troublesome journey called life; and conversely, if ill prevail.

No judge or jury that ever tried a victim for his liberty or life, was or is competent to tell how far a man is responsible for any given deed; for he may have done it as a sort of blister-proxy, — slumbering yet gathering force for long periods, and breaking out in any given moment of our lives, when chemical or other states were exactly right for that sort of development; hence present prison codes are a humbug, law courts a solemn farce, justice a tragedy, the gallows an infamous ulcer on the body politic, a blunder; and this partly because we beget bodies, but God makes souls, and if by folly we build bad tenements, what wonder that the tenants often grow irksome, and raise hell where heaven ought to reign?

We are not free-willites; we are powerless to correct the organic faults of ourselves, but can by loving living do much toward a better state of things for our posterity.

When a man begins to think, then there is hope of that man ; but whoever can, and will not, think, proves himself a bigot and an ass !

Virtue don't consist in a membrane ! Some people say it does, but some people are fools. It is soul that is virtuous, if virtue there be, and not a cartilage !

The marriage relation is, as times go, a very uncertain institution ; mainly because each party to it insists upon moving socially, psychically, and in every other way, in separate spheres. And the most knowing men and women, Rosicrucians included, are generally stone blind in that direction, while wide awake to every other beneath the sun ; but practically the thing is reversed, and we have them in patches all over the " garden of humanity." Of late many attempts have been made to account for this evil and to supply an appropriate remedy. As a general thing the female army of marriage protestors lay all the blame of uncongeniality, etc., etc., to the male side of the house, and we are surfeited with abundant talk about " man's animal passions," and all that sort of thing. The human male is bad, worse, and worst, while the other side is good, better, and best, — which is false and nonsense ; for as many males writhe beneath this galling yoke as females ; and in the final adjustment of the whole matter it will be found that the trouble does not always originate in man's animality.

And I here take occasion to defend my sex from that atrocious charge, and to affirm that, 1, we males are, taken on an average quite as good as the other side of the house, and are just as capable of knowing when we are well treated as they are.

2. Nor does it originate in non-affinity, for people very seldom enter that relation unless there be a most decided affinity between them.

3. Nor does the trouble spring from the supposed fact that somewhere in heaven or earth or elsewhere there is one particular man cut out to exactly suit one particular woman, for that stuff is exploded — was disproved long ago. Any living human being can find thousands of totally dissimilar affinities, in every land beneath the sky, with whom he could live in perfect accord till a certain fabled place was covered with ice a league thick. " Eternal affinity " is infernal fol de rol. Once I spent some weeks beneath the roof of one of the worst women God or nature ever created, a

perfect female Lucifer, sharp as vinegar, crooked as a worm, and meaner than "git;" yet the woman had a husband to whom she is sweeter than strained honey, and she to him is goddess; such love as exists between termagant shrew and this invalid husband scarce ever is seen, and yet there is not the slightest vestige of affinity between the twain. How, then, is this happy union to be accounted for? Wait, presently, we shall inquire and perhaps see. Let us look at the female side of the business first, and see if it is true, as the 876th Rosicrucian canon declares, that a husband is ever just what a wife makes him. Some may doubt this, but I believe it most astonishingly true.

Marriage is a tree whose fruits are ever bitter unless constantly watered with respect, cultured with tenderness, and nursed with attention, for happiness is either a vanishing or accreting quantity. Now how many wives in a thousand ever practically realize that the husband sustains a relation close by the walls of their lives — that he wishes the closest possible union. Very few wives take the same pains to please "only my husband" that they do strangers, acquaintances, and a host of outsiders, — for all of whom they put on the very best airs, give them the tit-bits at table, wash, perfume, and dress themselves "fit to kill," and come it strong in a hundred ways, all of which they are oblivious to so far as hubby is concerned. Take their tale for it, and all the wives are angels. Madame puts her best foot foremost, and honey is all the go, but after that, she seems to think her part well done if she ministers at meals and suffers "animality." Now be it known that no man lives who will be contented with the mere physical part of the contract. Women doubt it, but it is a fact we "animal monsters" actually have hearts, and love sweetness, — saccharine, domestic, æsthetic, and magnetic; and if the lovely creatures would take half the pains to keep and increase our love, by commanding our respect, attention, and tenderness, there would be far fewer divorce suits and smaller editions of Bedlam let loose; for it happens that when men don't get these things at home, a streak of human nature prompts a search elsewhere.

Behold the foundation whereon saloons, brothels, rum-drinking, tobacco-using, crime from badly fashioned children, divorce courts, elopements, desertions, murder, and the gallows are builded!

A slovenly wife drives a man mad. A cold, unthinking com-

panion to marital usages begets the crime against nature (which it always is without mutuality) in three forms, the result of which is the man gets warped, sour, falls into a state of chronic "cussedness," feels "damn" if he don't say it, and falls an easy prey to the first pair of rosy lips that silently invite him to come and taste them.

Husbands don't relish sufferance, they want UNION — united (wife and husband) stand; divided they fall, and when either breaks the bond and enters new ones, the broom is sure to sweep clean for a while, but in nine cases in ten it's out of the frying-pan into the fire plump and square, and then follows a "Who'd a' thought it?" and "How are you, affinities?" No, no, marriage is something more than the most of women seem to think, and as the most potent thing in being is a woman's smile, I prescribe that for cases of inflammation of wedlock and marriage ague.

Smiles attract; fault-finding and heedlessness repel.

We are told that woman caused the fall of man; if so, she only has power to raise him.

Passionalism is the body of conjugal love, principle is its soul. Wives, study your husbands.

Husbands, a word to you. Don't you know that as a general thing you are not fit for a good woman's husbandage? Why? Because you are so apt to be immersed in the things of life outside, as to neglect the world at home; which is mean on your part; for a woman is something more than a handy thing to have around the house.

Her love is *never* physical, and her soul needs cuddling, brooding, genuine loving, not too often accompanied by the lurid fire begotten of thick necks, and food of flesh and flame.

She is a triplicate compound of flesh, spirit, soul; and no woman ever yet lived who did not more highly value the love of the spirit and soul, far more than that whose sphere lies within the domain of nervous sense; and yet from this last undoubtedly spring many of the purest and sweetest earthly joys. She requires constant respect, attention, tenderness, and she demands homage in a thousand little things, which husbands seem totally oblivious of three months after marriage. All women dearly appreciate trifling kindnesses and attentions.

Boorishness distresses her, and coldness kills her outright; while forced compliance withers the very roots of love, and turns her celestial honey to the gall of hell-fire.

Few men learn how to treat women till after forty years of age mainly because they are badly compounded; but they can by persistent efforts make amends. Attention to home and for home begets chemical changes that soon bring about better fusion of souls.

Most unhappy marriages owe much of their bitter fruits to too great physical intimacy and the consequent magnetic exhaustion; the cure for which is to be found in separate couches till the balance is restored. Proof: how dear John and Mary are to each other for a week after his return from a long absence! But when the bodies are mutually filled with the same kind of magnetism they instantly cease to attract and begin to repel; hence never let such be the case, and marriage in its other aspect will be sugary all along the valley. Again: there is no agency equal to family wash-ups,—weekly at the altar of the bath-god, where the soap priest offers up his sacrifice to the lord of magnetic purity. No one can be virtuous in soiled linen, nor wholly bad in the mere chemistry of life!

True. But chemistry lies at the bottom of existence. Large livers beget an alkaline condition, a generative tendency, and it boils over in “*prayer-meetings*” and “*glory to the Lamb*,”—not pure worship of God, but a magnetic furore that exhausts itself in physico-emotional excitement, as bereft of true fervor as polished steel is of mildew. Large spleens beget acid states of body, and we have *lemoncholy* religion as a result. It is cold,—cold seeks its opposite, heat. And therefore such people are happier when warming themselves at hell-fire, and going in for strong excitement. “But marriage woes spring from mental differences. She is ignorant, he is knowing,” and all that sort of objections are set forth. Why didn’t you look out for that before? But it is not a good plea. People don’t marry for the sake of brains, but for souls and bodies. The world of feeling is vaster than the world of thought. It is less tiresome and more congenial. Love never reasons, and when it is attempted to gauge it by line and plummet, rule and square, good-by love,—it’s up and away. Love belongs to the domain of emotion; intellect to the marble ice regions of mathematics. Love never venerates the thought, but adores the thinker, it worships not the act, but the power behind it; intellect never begets happiness, emotion always does. Read a geometrical

thesis to a consumptive for physic, administer fluxions to a woman in love, give a dose of Euclid to the man that's just left his wife. "Bah!" one year of love, even "ignorant" love, is worth all the "intellect" this side of Jupiter in its effect upon the soul and destiny of man or woman. Intellect was given as a guide to life. Love is life itself, and we feel ten times happier at a concert, ball, opera, "love feast," or "prayer-meeting," than while listening to the grandest intellectual demonstrations this side of Orion. We will probe the matter deeper by and by; meantime consider me an advocate of the rights of women, and those of men likewise.

THE STREET-WALKER. — Of all God's creation the most pitiful object.

Of all God's creation the most sorry and most sacred object.

Of all beings made in the divine likeness, given a sense of immortality, an eye for the stars of midnight and the sun at noon, an ear for the murmur of the spring, and the deep cry of the mighty sea, rocked babe of the Great Mother, given a voice for the utterance of the things of the heart,—the one only whose eyes are never turned to heaven, whose ears are sealed to the spherical sounds, whose voice, untuned, rattles over a dry bed.

Of all a little lower than the angels, the one only that wants the death of any brute. The only one — our Father help her! — that would have no flowers pointing with fragrance to her grave, no stone to stay the stranger's heel from trampling down her dust. Only to lie quietly, never to wake when this is over.

The street-walker haunts all the places of men. The city, with its walls so high that they veil the face of the sun, with stones that never cry out, and mingled sounds that drown the still small voice, is her only home. She has a memory of another scene, now and then. While it is light, and she lurks in her covert, shrinking from the searching eye of day, it sometimes crosses her mind,—a still and peaceful land,—cape, fields, a brook, a white church, a cottage with the vines about it, and there, under the tall trees before the door, with the sunset touching his thin face with glory, and the pleasant air blowing through his white hair, an old man fondling a child upon his knee, a child whose large eyes are turned trustful and truthful into his, and whose golden tresses embrace his neck. But she curses this vision, and drowns it with fire!

If the street-walker ventures out into the brilliant tide of happy and hopeful life that rises and falls in the favorite promenade, she is followed by black and angry glances. As if her breath were poison, as if her touch were certain taint, fine ladies shrink away at her approach, wives and mothers blush with indignation as they see her, and holy men rebuke her with stern contemplation. Through all her disguises, — be her veil as thick and impenetrable as that which hides her destiny, be her garments those of deepest contrition and most suppliant sadness, — bet your life the fellows know her! The gentlemen so proud and handsome, picking petted teeth, or caressing beautiful mustaches at the hotel fronts, or lounging with large eyes and graceful canes over the pave, exchange brief but perfectly understood glances as she goes by, wearily, perhaps; and if none of their up-town friends are in sight (of which they are careful first to assure themselves), bestow upon her a few sly familiarities, of which they have an ample vocabulary.

When it is *dark!* Who does not know that figure, so laboriously light, of such ghastly gayety, decked with the sacrificial tokens, flowers, and jewels — a bloom in her cheek, but not the bloom of health and innocence; a light in her eye, but not the light of hope, — flashing by there under the gas? Now she walks erect and bold. Now she laughs a sharp and furious laugh. Now her voice strikes a dismal pain to the heart still beautiful in purity, still tender in mercy. Now society shuts its eyes and its doors, and prays to the God of the outcast for the street-walker out in the night.

Dear friends, no. Gentlemen in front of the hotels, no. Careful shepherds, ladies whose necks are so lovely and laces so light, mothers, that some of us remember, sisters, that some of us love, — no.

A descent is just made upon them by a posse of the mayor's police, the same mayor, dear friends, who, when a great many complaints are preferred at his office, by sewing girls and other operatives, who allege that their employers cheat them out of their wages, observes that "he can do nothing for them;" and the newspapers tell all about it in a story which it is a stirring thing for respectable citizens to glance over at breakfast. The reporter shows up the "vile creatures" in all their monstrous rapacity, and

follows them to the station-house in the gentle clutch of Captain Snatchem's posse with virtuous rejoicing.

The street-walker, although spurned by all good people, and driven out, branded with shame, from all pure circles; although taken up not tenderly by his Honor's police; although put out to die like a worn beast, when her laugh gets hollow and her eye dull, seldom takes any other revenge than an over-dose of laudanum, or a plunge, that only the droning watchman and the creatures of the midnight hear, into the black stream.

Indeed, it is said that to the very destroyer of her peace and happiness — him who turned her destiny out of the light into the eternal shadows — she is often true to the last, following him with benedictions, and breathing his name last of all.

Who, then, shall dare deny these poor ones the dole of human charity? Who, when all is told, dare take upon him or herself the inhuman task of casting the first stone? God forbid that I should do it! The "Liberal Christian" very truly says: —

"It is not in the facility with which people get divorced, but in the facility with which they get married, that the mischief inheres. It is not the unmarried — the marrying without proper consideration, marrying from wrong motives, with false views and unfounded expectations, marrying without knowing who or what — that causes all the disturbance. And there is altogether too much of such marrying. When man and woman marry all over and clean through, every faculty and sentiment of each finding its complement and counterpart in the other, separation is impossible. But when they are only half married, — when only a third part of them is married, — when they are married only in their instincts, or their imaginations, or their fortunes, — the unmarried part of both is very apt to get uneasy, and they find a Bedlam where they look for elysium."

Speaking of the incompatibilities of personal similarities, a writer of keen observation, and with time enough on his hands to use it in the waysides of life, says that wherever two natures have a great deal in common, the conditions of a first-rate quarrel are furnished ready-made. Relations are very apt to hate each other, just because they are too much alike. It is so frightful to be in an atmosphere of family idiosyncrasies; to see all the hereditary uncomeliness or infirmity of body, all the defects of speech, all the

failings of temper, intensified by concentration, so that every fault of our own finds itself multiplied by reflection, like our images in a saloon lined with mirrors, and we are yet to learn that the heavens are a point from the pen of God's perfection; the world is a bud from the bower of his beauty; the sun is a spark from the light of his wisdom, and the sky is a bubble on the sea of his power. His beauty is free from the spot of sin, hidden in the thick vale of darkness; he made mirrors from the atoms of the world, and threw a reflection from his face on every atom.

Place woman among flowers, foster her as a tender plant, and she is a thing of fancy, waywardness, and sometimes folly, — annoyed by a dewdrop, fretted by the touch of a butterfly's wing, and ready to faint at the rustle of a beetle; the zephyrs are too rough, the showers too heavy, and she is overpowered by the perfume of a rosebud. But let real calamity come, rouse her affections, enkindle the fires of her heart, and mark her then; how her heart strengthens itself, how strong is her purpose! Place her in the heat of battle — give her a child, a bird, anything she loves or pities, to protect — and see her in a relative instance, raising her white arms as a shield, as her own blood crimsones her upturned forehead, praying for life to protect the helpless.

Transplant her in dark places of the earth, awaken her energies to action, and her breath becomes a healing, her presence a blessing. She disputes, inch by inch, the stride of the stalking pestilence, when man, the strong and brave, shrinks away pale and affrighted. Misfortune haunts her not; she wears away a life of silent endurance, and goes forward with less timidity than to her bridal. In prosperity she is a bud full of odors, waiting but for the winds of adversity to scatter them abroad, — pure gold, valuable, but untried in the furnace. In short, woman is a miracle, a mystery, the centre from which radiates the great charm of existence.

All I have said of physical love has been uttered from the fulness of an honest heart, believing what I say.

Let us open up another page of this love-volume, and demonstrate its substantiality, its absolute physical nature. It is proved to be material, for reasons I have already stated; and, 1, in the third list of reasons: Because no men or women were ever yet jealous because their legal partner loved some one else with a

“divine,” a “spiritual,” or “angelic” love. Why? Because the common sense of all mankind affirms that the sentiment of admiration, the transcendentalist’s “love,” is a *mere* sentiment; but that the outflow of the love of the body entailed a positive loss, and was, and is, and ever will be, productive of positive injury. The universal human instinct of this fact lies at the bottom of jealousy. If love is *only* a mental state, why do men, even “philosophers,” take physical vengeance on the despoilers of love’s treasure-house?

2. Cases have occurred wherein a patient has been so ill as to require a fresh supply of blood. This blood has been transfused from the veins of one person to those of the other, — generally from a man to a woman; and there never yet occurred a case of this kind but that a deathless attachment sprung up between the parties. “Ah, that is gratitude!” you say. It is not; for a case is on record where the blood from a man’s arm was conveyed into the veins of a young girl while she was in a swoon. The man fainted, was carried out, recovered, and went to sea. The girl got well, — grew up. Ten years elapsed; she became melancholy, — remained so; felt an inexpressible longing for something, she knew not what. War broke out; she left her country; went to a distant one; still was unhappy. At length she was walking along the streets, passed through a crowd, went directly to a poorly-clad sailor man, took his hand, felt her longing gratified; took him home, — she was rich, — had him cleaned up, married him in ten days; lived with him four years; was inexpressibly happy; found out that he was the *very man whose blood ran through her veins!* I advise all the wives to get some of their husbands’ blood transfused into their veins; it’s a capital experiment, — will pay well! The inference is plain that love is a physical element, else how came that nameless longing?

3. That love is a physical element is proved by its effects; for hunger conquers it. How many free-lovers live on cooling diet? Nary one! They go in for beef to a man — or woman. Women, under the pangs of hunger, have been known to dine off a child. Poverty kills love by cutting off the supply of highly flavored food. Condiments increase love; acids and alkalis very soon destroy it. Drunkards abuse wives and children, because the fusil oil and aquafortis, constituting the bases of the liquors drank,

destroy the power of the glands alluded to elsewhere. Modern tangle-leg whiskey, warranted to kill at forty paces, kills love at twice that distance, on principles purely chemical. The strawberry and pear, peach and grape, make love; and that's why the French are such general lovers. Beer and malt destroy love; that's why England is the land of wife-misery.

4. Methodist love-feasts prove the materiality of love. The sisters affect the brothers, and then the brothers react upon the sisters. Love-aura fills the room, and all become impregnated therewith, especially the sisters. They all become psychologized, and call it the "grace of God." It's a very good sort of psychology; I rather like it. A brother prays, and the more vigorous his body the more unction will his prayer have; his love is at high-tide. Next day he finds himself played out, and can't get up the glory again, except on a capital of good eating!

5. The love-element may become diseased; it is often so. That's the cause of so many miserable families. The love of a man, being diseased, acts as a *direct poison* upon his wife, in consequence of which she soon grows thin, pale, or sallow. Affection and respect fly out of the window, and the home becomes a hell on earth, — a hell, too, which a little common sense, such as is herein set forth, will speedily retransform into a happy heaven. I advise the philosophers to try it.

6. Love is life, is heat, is energy. The old heads knew it, when they tried to reanimate the used-up David with a Bathsheba bath; but it didn't work. Why? Because his excesses had deprived him of responsive power. He was that awful spectacle, — a human wreck.

7. Christ was perfect love, incarnate. That's why he was so good a doctor. Modern M. D.'s cure by the laying on of hands. How? They rouse up the organs of the patient by infusion of their own love. If they keep it up long it is dangerous — they waste away. Why? Because their love is exhausted.

8. There is a class of human vampyres in the world, who draw out the love of all of the opposite sex with whom they come in contact. People near whom they move feel the virtue going from them in streams. I speak of professional vampyres; but a similar phenomenon occurs with honest people. They are drawn to each other with terrible power; it is love seeking its equilibrium. They

must *part* or *fall*! The only safety is in instant flight! This thing is thought to be a mental or spiritual affair; it is not so! It is physical.

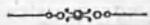
The tests of diseased love are various; but a harsh, cracked voice is an infallible sign. A deep, round, full-toned one is a sign of health. The walk is also a method of judgment. Show me a man's well-worn boot, or a woman's shoe, and I'll tell you the state of their love in five minutes. If I was a young woman, I would marry the man whose avowed affection for me survived a good strong course of cathartic medicine, and cold baths in the winter. It's astonishing to behold the effect of cold water poured down the back of an ardent lover. It will make him swear, very likely. If love is so ethereal, why is it always thus affected by blue-pills and shower-baths? Why can't it withstand hunger, cold, sea-sickness, and calomel?

If love isn't material, why do honeymoons degenerate into the worst sort of vinegar so soon?

In conclusion, let me say, that while contending for the materiality of love, I do not deny the existence of a moral force somewhat analogous. They call this force religion, and its domain is the human soul, just as love is in the human body. We shall outlive all earthly loves and all earthly unions; for the only mission of love is to stock the world. To that country where we go at death, we shall carry our religion, our hopes, affections, memories, faith, justice, pity, mercy, benevolence, generosity, and goodness; but purely earthly phases of love are then left behind. We shall no longer fall before it, no longer struggle in its toils — no longer be led astray by its falsehoods, or be pierced by its arrows. When I get there, I expect to grow new loves, fitted and adapted to the new conditions. When there, it will be time enough to exercise my "divine loves and nature," for there, perhaps, they will be needed; but while here our time is best employed in purifying the every-day human lives, and cultivating and cleansing the human loves. Philosophers may call us all by the title "angel;" perhaps *they* are such, but as for me, I am only a poor, weak, fallible, erring MAN.

Search
Guide to
Clairvoyance

PART SECOND.



CLAIRVOYANCE, OR SOMNAMBULIC VISION; ITS ART AND CULTURE, WITH RULES FOR ITS ATTAINMENT.

I TRUST I may be pardoned if I make another attempt to rescue the subject of somnambelic vision from the charlatany of the day. In these days clairvoyance, which is a natural power inherent in the race, is regarded as a sort of forbidden, or rare, wonder, mixed up with mesmerism, fraud, circles, and so on, while it is also the garb under which more barefaced swindling is carried on than any other one gift of God to civilized man. I hold it to be emphatically true, that

No curtain hides from view the spheres elysian,
Save these poor shells of half transparent dust;
While all that blinds the spiritual vision
Is pride and hate and lust.

And I believe clairvoyance to be the birthright of every human being; that *all* will one day possess it; that children will be born so; and that even now, coarse as we are, some of us — a great percentage of the people — can develop it to a most surprising extent. In the first place let it be distinctly understood that there are two sources of light — solar, planetary, and astral — adapted to material eyes, and that, independent of that, every globe in space is cushioned upon the ether, and that this ether is one vast billowy sea of magnetic light, and is the media of an inner sense of light, and the whole mystery is at once cleared up, and the clap-trap of the charlatans at once exploded and exposed. And thus this wonderful power is resolved into the mere sensitive ability to come *en rapport* with this vast ocean of inner light, which may

quite easily be done, as will herein be briefly shown. All that is required is simply patience.

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 evolutions of somnambulic phenomena, — a brief resumé of which I herewith present.

We are approaching the termination of the first stages of 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 will yet 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 compatible with the most robust health, albeit oftenest resulting from disordered nerves. The discovery consists in the knowledge of the exact method *how*, the precise spot *where*, and the proper time *when*, to apply the specific mesmeric current to any given person, in order to produce the coma and lucidity. A careful following of the rules herein laid down is generally sufficient to enable the aspirant to attain his or her end.

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 tractors or 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. (Idiots can and *do* have it.) 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, lucidity, or any one of the fifty phases or grades of occult power.

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 with scrofula, pork fat, rum, venereal, suspended menses (by nursing, cold, or, perchance, pregnancy), don't 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, urinal vessels, womb, and pelvic apparatus are not absolute *essentials*, but good preparatives. Above all, the blood *must* be purified, vacated of its poisons, rheums (alkalies, 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, drinks, sleep, must all be attended to. Mesmeric subjects at first become quite passional, — 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 or my ground, or be so great in our respective directions as we are. No one exactly is like us, — we precisely like nobody. 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 systemized. It has hitherto been pursued, not rationally, but empirically, — as a blind habit, a sort of gymnastics, a means to swindle 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 my life, and that knowledge, which enables me to demonstrate the laws governing it, and by which it may be developed, also enables me 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 I believe my own is the first attempt to reclaim it to rational investigation.

Clairvoyance is a generic term, 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 come *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, affections, and body, without, however, being qualified to treat or cure said aberrations. Every city in the land abounds with persons claiming to be "clairvoyants," who are not so in any sense whatever, but are, to a greater or less extent, mere sensitives at best; but, in by far the majority of cases, such are rank impostors, fortune-tellers, and charlatans, who eke out a living by dint of a very little good guessing, and a great deal of tall lying. The majority are females of lax principles, who keep a lounge and drawn curtains, — pestilent vampyres, redolent of filth moral, intellectual, and physical, who are loaded with the exuvie of death, and charge a man or woman with the very vapor of ruin itself.

B. PSYCHOMETRY can be deepened into absolute *perception* by carefully noting the *first* and strongest impressions resulting from contact with a person, letter, or object, and afterward ascertaining the correctness of the verdict come to. A little careful experimentation will develop good results and demonstrate that clairvoyance is an attainable qualification, with proper patience and active effort.

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 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, if they expect good results to ensue.

E. The *actual* PERCEPTION is of various kinds and degrees. It does not require brilliant talents for its development, for many seers are inferior morally, organically, spiritually, and intellectually; yet the higher, more brilliant, and finely constituted a person is, the higher and nobler is the clairvoyance they will develop. Some subjects 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 is precisely alike. Each one has a *personal idiosyncrasy* that invariably determines his or her specialty, and, whatever that specialty may chance to 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. I say this after an experience of twenty years. I had a specialty for the occult, and an early friend, whom I loved tenderly, became unhappy by reason of an accident that, for ten years, rendered him utterly wretched and miserable. He lost all taste for life because of his injury and its effects, and was often tempted to self-murder, and an estrangement sprung up between himself and wife, one of the most beautiful and accomplished ladies in America. A more deplorable wreck was never seen. The wife became morbid, and they used to visit mediums and clairvoyants in hopes of a cure. At that time, 1853, I was a mesmeric subject, and examined for two French physicians in New York, — Drs. TOUTAIN and BERGEVIN. Here I first saw and prescribed for the man, who afterward became my personal friend. Himself and lady were kind to me, and kindness won my undying love. I have had so little of

it in this world, have so often been robbed, plundered, and traduced, by so-called friends, that when a real one appeared, I hailed it as the Greeks hailed the sea. I sat one hundred and eighteen times for my friend and his wife, searching for a means of cure, made many costly experiments, and finally was rewarded by a grand discovery.

And so I say to all clairvoyant aspirants, Adopt a *specialty*, and pursue it steadily during your life.

G. When a mesmeric "Circle," self-magnetizing, or (which I do not advise) varied experiment for clairvoyance, bids fair to become a success, and the subject 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 crown your efforts. If you intend to examine and prescribe for disease; "will-throwing," 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 will 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 sick folks. 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. While clairvoyant for the French doctors, and others, in New York, I frequently not only examined fifty cases of disease a day, but made all sorts of explorations in as many different directions; the consequence of which was a chronic lassitude, dyspepsia, angularity, and great irritability of temper, by reason of the unwise step and resultant nervousness.

II. There are various *kinds*, as well as degrees, of clairvoyance: Natural, Intellectual, Medical, 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 are

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many pretenders to all these, nine in ten of whom are rank impostors.

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.

There is the common somnambulic or mesmerically induced lucidity. It also comes through the comia or trance, however produced; and yet it is by no means necessary that the patient be fully entranced in order to produce the distinct lucidity. I know 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 exhausts itself on material objects alone, — a mere perception of things without penetrating power. The next stage it reaches is that of mind-reading. In 1853, 4, 5, the writer hereof had this power to a remarkable degree; used to play cards, chess, and read books, blindfold; and this power caused him to be invited to visit Paris, where he exhibited it to the astonishment of the *savans*, and his own glorification. Practically, the thing is useless.

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 penetralia of things; and it culminates in the condition wherein the mind, 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.

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.

I. Very few persons will fail who strictly conform to the general rules here laid down, and fewer still who follow the special plans determined upon. As a rule, I find it safe to declare, that in every one hundred cases seventy-five can become partly lucid; sixty-three can become sensitives; forty-five can reach the second, thirty-two the third, fourteen the fourth, five the fifth, and two the highest degree of clairvoyance their peculiar organization is capable of attaining. Of one hundred men, fifty-six can become seers; of two hundred women, one hundred and eighty can become so.

MAGNETIC CLAIRVOYANCE is that induced by holding the head close to the open horns of a large and 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) so as to close the circuit. A quartz crystal is nearly as good for this purpose as a horse-shoe magnet; but I prefer a bar magnet to either.

MESMERIC CIRCLES differ from Spiritual, in that to be 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 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 sex. Abstinence is good; totally so, is better, for an error in that direction is fatal to clear vision, or its perpetuity when possessed.

I am told by a friend of mine, in Paris, the best male seer in France, that carelessness in this respect cost him the loss of his vision for a period of seven months. 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

Circle 14
mesmerism

easily attained, and, to say the least, is quite as useful, if money-making and tests are the objects sought to be gained.

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. Or 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 eyeballs 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 somnambule 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 dark 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 unlost.

Forty-eight out 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 must 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 I have known 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 on 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 a 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, holly, gently along, step by step, one subject at a time, and that subject *thoroughly*, — not forgetting what I have 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, must be kept scrupulously clean; and, to insure speedy success, the food should be very light; fruit, and tea, coffee, and milk may be freely used; but no chocolate, fat, oysters, pastry, and but very 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 few spectators, in a darkened room; and perfect trust should exist between operator and subject. And here let me state that no woman should allow herself to be mesmerized by a man whose principles she cannot fully trust to, for any man can seduce any woman whom he sits by, in magnetic rapport.

L. For some purposes I 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 school-boy 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, or 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 chord be played; but take care not to play more than that 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 magnet, or 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 minutes 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.

I may also observe that a slight alteration will render this circle unequalled for spiritual purposes. In such cases let all sit round a table itself, the chairs and stools being wholly insulated. If the room be darkened, 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* ruin all.

All phantasma 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 Reichenbach 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 disbodied people project an image of themselves upon paper, the artist sketching the outline with a pencil, thus producing pictures 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 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 fools may sneer, that for ages men of the loftiest mental power have used various agents as a means of vision, either to bring themselves in contact with the supernal realms of the ether, or to afford a sensitive surface upon which the attendant dead could, can, and *do*, temporally photograph whatever they choose to, or conditions permit.

During my travels through Africa, Egypt, Turkey, Arabia, Syria, and my intercourse with the *Voudeaux* of New Orleans and Long Island, I became thoroughly convinced of the existence of

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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 Rosicrucian, 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 and destroy him or her. And this accounts for much of ill seen and experienced by modern sensitives.

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 physical system ought to be purified and proper preparation be made. Food, raiment, habits, thoughts, impulses, all must be modified, for it is idle for any one to expect to reach the greatest apex of possible mental power, unless the right kind of effort be first made. It is God's highest gift to individual man, and cannot be had without a struggle. Since the first edition of this little hand-book (originally printed for sixty subscribers afterward, for five hundred more) was printed, several imitations of it have been born into the world of letters, and every one that I have seen, written by persons who have never known what clairvoyance really is; for it is a demonstrable fact that but a very small percentage are really lucid of all the vast throng that claim this divine and superlatively holy power.

The old-time mesmeric processes — not the mere so-called “psychologizing” — Phœbus, what a word! — nor the “biological” manipulations, once in such high repute wherever their “professors” — heaven save the mark! — could procure a hall and a glibble flock of witnesses; but the good old-fashioned mesmeric induction, seems, in these latter spiritual times, to have come to an almost total stop and failure, for not one in every hundred experiments is a decided success according to the ancient standard of

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twenty years; ago and the universal complaint and testimony are that as soon as a subject is once fairly inducted into the hypnotic condition, he or she immediately passes from under the mesmerist's control, and either announces a determination to "go it alone," or become the "subject" of some disembodied person, at once entering the domain of mediumship, and thenceforth becoming wholly useless in a mesmeric point of view. Now, I think there is no real necessity for such a state of things, nor do I believe it would happen were it not that the operator is deficient in the prime elements of resolution and will, — without both of which, the matter had better not be undertaken at all. Another reason for these frequent failures to produce magnetic states and the concurrent powers of lucidity results from the fact that men who mesmerize females become too susceptible to the powers and influences of lust, and during the operation of magnetizing are too full of lascivious imaginings and hopes to pay strict regard to the matter in hand, and hence the subject spurns the control and acts independently, or the invisible friends that hover about incontinently clap a stopper over all, and forthwith veto and annul the whole affair; for which kindly providence they merit and receive my most hearty thanks, and those of all other well-wishers of his kind, here or over there.

Not all invisible onlookers, however, are to be counted in along with seraphs and angels, nor do they always take a subject away from the mesmerist for that subject's good; but it may happen that obsessing spirits of the "Voodoo" grades step in to serve their own peculiar ends. People may laugh as much as they please at the idea of wicked, mean, obsessing, tantalizing, tempting spirits, or at the old notions of the alchemists and others of that ilk; but my researches and experience tell a far different story. When it is asserted that there is no inner world of mystic forces under the sun; — that there are no mysterious means whereby ends both good and ill can be wrought at any distance; that the so called "spells," "charms" and "projects" are mere notions, having no firmer foundation than superstition or empty air alone, — then I flatly deny all such assertions, and affirm the conclusions arrived at are so reached 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 no means whereby two dis severed persons cannot 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 (of course said ends ought always to be good, but even if they be evil, the self-same principle and power exists, and can be easily brought into active play and power), no matter whether said ends be 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 evidences 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 years 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) kind. 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. I have never known a failure, albeit 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 voud. I have a personal story to tell on this head, with living witnesses in Boston, that would convince the most sceptical person living. More than that: in this matter of sympathetic art I know that a pair of twin rings, containing each others' hair, 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 it is also of the "love-powder" 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 aura* 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 spell upon another, and affect them favorably, or the reverse, at any distance! Hundreds are living witnesses to-day of my public exposure and defiance of the whole tribe of 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 marvellous success. 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 powers 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 believe it, and I glory in being found in such august company, including ALEXANDER OF RUSSIA, and NAPOLEON III.

In corroboration of what I have written, I beg leave to introduce, without comment, the following article concerning "Voodooism,— African Fetich Worship among the Memphis Negroes," from the "Memphis Appeal":—

"The word Hoodoo, or Voodoo, is one of the names used in the different African dialects for the practice of the mysteries of the Obi (an African word signifying a species of sorcery and witchcraft common among the worshippers of the fetich). In the West Indies the word 'Obi' is universally used to designate the priests or practisers of this art, who are called 'Obi' men and 'Obi' women. In the southern portion of the United States, — Louisiana, Alabama, Mississippi, South Carolina, and Georgia, — where the same rites are extensively practised among the negroes, and where, under the humanizing and Christianizing influence of the blessed state of freedom and idleness in which they now exist, and are encouraged by the Freedmen's Bureau, the religion is rapidly spreading. It goes under the name of Voodooism or Hoodooism.

"The practisers of the art, who are always native Africans, are called hoodoo men or women, and are held in great dread by the negroes, who apply to them for the cure of diseases, to obtain revenge for injuries, and to discover and punish their enemies. The mode of operations is to prepare a fetich, which being placed near or in the dwelling of the person to be worked upon (under the

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doorstep, or in any snug portion of the furniture) is supposed to produce the most dire and terrible effects upon the victim, both physically and mentally. Among the materials used for the fetich are feathers of various colors, blood, dogs' and cats' teeth, clay from graves, egg-shells, beads, and broken bits of glass. The clay is made into a ball with hair and rags, bound with twine; with feathers, human, alligators', or dogs' teeth, so arranged as to make the whole bear a fancied resemblance to an animal of some sort.

"The person to be hoodooed is generally made aware that the hoodoo is 'set' for him, and the terror created in his mind by this knowledge is generally sufficient to cause him to fall sick, and it is a curious fact, almost always to die in a species of decline. The intimate knowledge of the hoodoos of the insidious vegetable poisons that abound in the swamps of the South, enables them to use these with great effect in most instances.

"With the above as introductory, our readers will better understand the following, which we vouch for as strictly true in every particular. Names and exact locality (although we will say that it occurred within a few miles of this city) are withheld at the request of the lady, whom we will call Mrs. A. :—

"Some months since the only child, a little daughter of Mrs. A., who had been left a widow by the war, was taken ill with what was then thought a slow malarious fever. The family physician was called in and prescribed for her, but in spite of his attentions she grew gradually worse, and seemed to be slowly but surely sinking and wasting away. Everything that medical skill could think of was done, but in vain.

"One evening, while Mrs. A. was watching by the bedside of the little sufferer, an old negro woman, who had been many years in the family, expressed her belief that the child had been 'hoodooed.' Mrs. A. was a creole of Louisiana, and, having been from her earliest infancy among the negroes, was familiar with, and had imbibed not a few of their peculiar superstitions. In despair of deriving any benefit from the doctors, and completely baffled and worn out with the peculiar lingering nature of her child's illness, the suggestion of the woman made a great impression on her mind.

"In the neighborhood were two negroes who bore the reputation of being hoodoo men. They were both Congoes, and were a portion of the cargo of slaves that had run into Mobile Bay in

1860 or 1861. As usual with their more civilized professional brethren, these two hoodoos were deadly enemies, and worked against each other in every possible way. Each had his own particular crowd of adherents, who believed him to be able to make the more powerful *grigats*.

“One of these hoodoos lived on or near Mrs. A.’s place, and, although she was ashamed of the superstition which led her to do so, she sent for him immediately to come over to see her child. The messenger returned, and said that Finney (that was the sorcerer’s name) would come, but that Mrs. A. must first send him a chicken cock, three conch shells, and a piece of money with a hole in it.

“She complied with his demands, and he shortly afterward appeared with the cock under his arm, fancifully decorated with strips of yellow, red, and blue flannel, and the three conches trigged up pretty much in the same manner. Placing the conches on the floor in the shape of a triangle, he laid the cock down in the centre of it on its side. He then drew his hand across it in the same direction three or four times. On leaving it the cock lay quiet and did not attempt to move, although it was loose and apparently could have done so had it wished.

“After these preliminaries, he examined the child from head to foot, and, after doing so, broke out into a loud laugh, muttering words to himself in an African dialect. Turning to Mrs. A., who was all anxiety, he told her that the child was hoodooed, that he had found the marks of the hoodoo, and that it was being done by his rival (who lived some miles off, although considered in the same neighborhood), and that he (Finney) intended to show him that he could not come into his district hoodooing without his permission.

“He then called the servants and every one about the place up, and ordered them to appear one by one before him. So great was the respect and terror with which they regarded him, that, although many of them obviously did so with reluctance, not one failed to obey the summons. He regarded each one closely and minutely, and asked if he or she had seen either a strange rooster, dog, or cat around the house in the past few days; to which questions they made various answers. The chambermaid, who attended on the room in which the child lay, was one of those who were particularly

reluctant to appear before him or to answer his questions. He remarked this, and grinning so as to show his sharply filed teeth nearly from ear to ear, he said, 'Ha, gal, better me find you out than the buckra!'

"This was late at night, and, after making his 'reconnoissance,' he picked up his conches and the cock, and prepared to go, telling Mrs. A. to move the little sufferer into another room and bed. Promising that he would be back early in the morning, he left the house. At an early hour next morning he returned with a large bundle of herbs, which, with peculiar incantations, he made into a bath, into which he placed the child, and from that hour it began to recover rapidly.

"He, however, did not stop here. He determined to find out the hoodoo, and how it had been used; so, after asking permission, he ripped open the pillows, and the bed in which the child had lain, and therein he found and brought forth a lot of *fetiches* made of feathers bound together in the most fantastic forms, which he gave to Mrs. A., telling her to burn them in the fire, and to watch the chambermaid carefully, saying that as they had burned and shrivelled up, so she would shrivel up. The girl, who had displayed from the first the most intense uneasiness, was listening at the keyhole of an adjoining room, and heard these injunctions. With a scream she rushed into the room, and, dropping on her knees at Mrs. A.'s feet, implored her not to burn the fetiches, promising, if she would not, to make a clean confession of her guilt.

"Mrs. A., by this time deeply impressed with the strangeness and mystery of the affair, was prevailed upon by the entreaties of the girl, and kept the 'fetiches' intact, and the chambermaid confessed that she had been prevailed upon by the other 'hoodoo man' to place these fetiches in the bed of the child. She protested she did not know for what reason, and that afterward she wished to take them out, but did not dare to do so for fear of him.

"As soon as the family physician came in, Mrs. A., completely bewildered, told him the whole affair, showing him the fetiches, and making the girl repeat her story to him. He, being a practical man, and having withal considerable knowledge of chemistry, took the bunches of feathers home with him, and on making a

chemical examination of them, he found them imbued with a very deadly poison.

"Meanwhile, he told the affair to two or three neighbors, and getting out a warrant for the arrest of the malignant hoodoo man, they went to the hut to arrest him. The bird had flown, however, and could nowhere be found. Some of the negroes had, no doubt, carried word to him, and he had thought it best to clear out from that neighborhood. The little patient, relieved from inhaling the poison in her pillow and bed, soon got well, and Mrs. A. has now in her possession the fetiches which came so near making her a childless widow.

"It may not be generally known to the public, but it is nevertheless a fact, that these barbarous African superstitions and practices prevail, and are increasing among the 'freedmen,' not only of Memphis and Tennessee, but of all the Southern States. It is the clearest proof of the inevitable tendency of the negro to relapse into barbarism when left to control himself."

So much for Voodooism. I believe this story to be true, for I have myself been a victim to the thing, but the "doctor" who analyzed the stuff, and found "poison," is both a cheat and a sham to hide his utter ignorance. There *was* no poison about it. The whole thing is purely magnetic, as I can demonstrate at will, for I know this thing from end to end, and speak by the card.

But I have already exceeded my limits, and can only say to those who want to know more, that, if they are proper persons, I will impart freely all they desire on this most deeply interesting point of mystic knowledge. I have now a few words of advice for five classes of persons.

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. To you, therefore, I recommend the constant use of the foods, drinks, and usages named below, and the avoidance of those in italics; for all articles thus marked are bad for all five classes of persons alluded to, and are to be avoided. Things in ordinary print are good, but all that are in capitals are superexcellent for the purposes aimed at; namely, the attainment of the greatest amount of actual power, mental force, nervous vigor, and the capacity of slowness, certainty, endurance, and self-command.

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Punch

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 fagged out.

IV. All who are fireless, cold, non-attractive, non-attracted, uneasy, unsettled, subject to mental, temperamental, gloomy, and passional 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.

1. OYSTERS in any form, if not cooked too much. 2. Clams, and other shell-fish. 3. *Lobsters*. 4. CRABS. 5. OKRA. 6. ALMONDS. 7. FILBERTS. 8. PEANUTS. 9. COCOANUTS. 10. SQUASH and *Cabbage*. 11. MACE. 12. GINGER. 13. WINTER-GREEN. 14. PARSLEY. 15. BROCOLI. 16. PARSNIPS. 17. Sage, Marjorum, and all sweet herbs. 18. GREEN TEA, well creamed. 19. MOCHA COFFEE, well sugared and creamed. 20. FRENCH CHOCOLATE, rich, and well-spiced, ranks No. 1. 21. SIRLOIN, TENDERLOIN, and PORTER-HOUSE BEEF-STEAK, broiled rare. N. B. Never use black pepper for any purpose whatever; it is a sort of cubebs, and destroys amative and generous feelings quickly. 22. AFRICAN CAYENNE in all cookery and medicine. 23. Cauliflower, Radishes, Mashed Turnips, CRACKED WHEAT, GREEN CORN, Beets, Pickled Peppers, Lima Beans, Pumpkin, Cucumbers, TOMATOES, all excellent. 32. CINNAMON, CLOVES, GUM ARABIC, POP-CORN, Onions. 38. Roast, boiled, broiled Mutton, Lamb, Veal. 39. *Black Tea, Sham Coffee, Pork* in any shape, *Gin, Common Alcoholic Liquors, Ales and Wines, much Vinegar*, all, all are *very* bad. 47. The lean of all fat meats, Pork excluded. 48. EELS, SHRIMPS, MUSHROOMS, all scaleless fish, TERRAPINS, TURTLE, TURTLE-SOUP, CALVES-HEAD, all sorts of JELLIES, BLANC-MANGE, ICE CREAMS, MAPLE SUGAR, LOAF SUGAR, SYRUP of ORANGE PEEL do. and better of LEMON PEEL; ORANGE PIPS, LEMON PIPS, SEEDS of SQUASH, Nut Candy, ROCK CANDY, EGG-FLIP of cider, wine, or pure brandy; or, better still, an ERINGOS made with wine, cream,

eggs, brandy, and two spoonful of PHLOXINE, or, better still, AMYLLE. 72. All rich Puddings, pure WINES, old COGNAC, Preparations of Starch; excluding all *Pies*, or *indigestible Pastry*, *Crullers*, and *Doughnuts*, *fatty Beans*, *Liver*, *Cod*, *Haddock*, *Hake*, *Pollock*, and *Sturgeon*, salt or fresh; also avoid salt *Salmon*, *smoked meats*, *Herrings*, *sour Cider*, and *stale food*. 93. CORDIALS, OXTAIL SOUP, Plain Cakes, Fruit Cakes, Eggs in any shape, raw or cooked, but not cooked too much. Raw Eggs in Port, Claret, or Madeira, on rising, followed by a ripe orange, Apple, Melon, Grapes, Plums, Dates, Figs, GUAVA JELLY. 109. PRUNES, Hock, Champagne, Bottled Ale, Sugar Candy, with Cloves, Gum Arabic, and Cinnamon Drops. Fowls of all sorts, WILD GAME (DUCKS especially), *Milk*, CREAM, CUSTARDS, Vanilla, Potatoes, stewed, but not fried, — eat nothing that's fried; all sweet and ripe fruits. Perfumes, Rich Soups, Sauces, Gravies, and Flavors; SAUCE PIQUANTE; Kidneys, *Currants*, Black Currants, Catsup. 133. Rice, Curry. Deep breathing, gymnastic exercises early in the day. Thorough daily bath. Thorough Sitz bath every night, using a syringe, and never omitting it for a single time, while ill.

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These rules are general, not imperative, and their design is to secure equable nervous, physical, and mental health, for it is my opinion that all clairvoyance that results from morbid states is both unsafe, and unreliable; and that a psyche vision, the product of health and normal processes, may be procured and strengthened, even to a degree surpassing any that earth has ever yet seen. But it must come of patient trying, and genuine health.

Virtue is not a myth; Death is; but by clairvoyance the bars of Death are beaten down, and it opens the gates of Glory, to show all doubting souls the light and life beyond. And why die till one's work is done? Is yours? If not, this divine thing will enable you to more effectually accomplish it.

Possession ordereth use. True clairvoyants do not count themselves as altogether of this world, for they are in connection with, and do the work below of the ethereal peoples of the starry skies. By means of this royal road, the true seer or seeress is enabled to read the varied scrolls of human life; frequently to explain the real significance of dreams and visions; examine and prescribe for those who are sick or ailing in body, soul, mind, heart, affec-

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tions, hope, ambition, love, aspiration, speculation, losses, gains, fears and troubles of every character, healing bodies, minds, souls; scanning by real positive mental vision, not merely the secrets of a man's or woman's lives and loves, and keeping them as wisdom seeds, to grow into good fruitage presently, — but also reaching the perfect comprehension of the sublime fact that organization determines destinies, — which of course begets charity to the neighbor and love to all mankind; hence it is possible to foretell events that must inevitably come to pass, either in the general or special plane of an individual's life and experience. There are ever two roads and three choices before every intelligent human being, and clairvoyance alone is competent to decide which is best, for only this magnificent science and power can enable us to reach the penetralium. As a Rosicrucian, I *know* that men ever fail and die mainly through *feebleness* of WILL. Clairvoyance will teach the adept how to strengthen it. The WILL is one of the prime human powers, and it alone has enabled Man to achieve the splendid triumphs that mark all the ages. If it sleep, or be weak, fitful, or lethargic, the man amounts to a mere cipher. If it be strong and normal, there is no obstacle can successfully impede its sway. We know that the sick are healed by its strength; that homes are made happy by its power; that love itself comes to man through its divine agency; that woman can realize her hopes, *in many directions*, through its resistless force; that God is WILL, and whoso hath it fullest and finest, most resembleth him! *Steady willing will bring lucidity of vision and of soul!* By it, also, those who love or would, love may find. Especially is this true of that large class who seek the occult, and strongly desire to reach the cryptic light beneath the floors of the waking world, — I mean the sons and daughters of Sorrow, Anguish, and the Light; the loving, unloved ones of the earth; the lonely pilgrims over desert sands; the heart-reft mariners now sailing and surging over the stormy waters of the bitter sea of Circumstance, — for these are the God-sent, and they travel ever the roughest paths. To all such, WILL, and especially Clairvoyance, is a boon, a true friend, saying, "Come unto me, all ye that are weary and heavy-laden, and I will point the road to rest!"

What a man or woman eats, drinks, is clothed with, inhales, or

is surrounded by, has a direct effect upon the entire being. What shall be partaken of or avoided, in order to purify the person, and create the best possible personal conditions? What chemist can answer that question? Who among them all can tell the precise magnetic, electric, or dynamic state of a man at any given moment of his life? Not one. But the clear seer *can* do all that and more! What shall be taken or avoided in order to strengthen the will? the love nature? the flagging appetites and natural passions? the entire nature? principle? courage? fortitude? faith? persistence? Mental lucidity alone can reply. Nothing is more certain than that in certain things you have undertaken, disastrous failure has been the result. And why? You cannot tell, but lucidity will enable you to find out, and render you master or mistress of the situation. There are THREE THINGS only that we strive for in this life, as times go, and these are Love, Money, and Position (Power), but we often fail in reaching all or either, only because we are ignorant of the true road to them, as determined by our respective organizations. What but seership can remedy all this?

Again: It may happen with the best of us that we have forfeited love or lost it. That we are stranded midway on the rocks of distrust, jealousy, incompatibility.

Does passion lie smouldering? Do you love, and find that love unreturned? Are you forced to "eat your own heart," and languish all your days and nights in hopeless gloom, as I have in years gone by? Have meddlers destroyed your peace, broken up the dearest and tenderest ties, wrecked you on the hard rocks of life's roughest paths, deserted you, and left you all alone in the terrible trial hour? Have you been wrecked on life's journey, and seek dry and solid footing? Do you seek communion with the dead, and to know the higher magic of Power? Here is Rhodes, and here leap! Hope! Persistence! Is it worth while to know what your faults of character are, and how the defect may be remedied? to know the reasons why you fail in many of your undertakings? and what will lead you on to success? If man or woman hath lost hope, and love and passion are smouldering wrecks, is it worth while to know how they may be resurrected from their premature graves? All this true clairvoyance will instruct you how to accomplish.

“Sad, sad, are they who know not love,
 But, far from Passion's tears and smiles,
 Drift down a moonless sea, and pass
 The silvery coasts of fairy isles.

“But sadder they, whose longing lips
 Kiss empty air, and never touch
 The dear warm mouth of those they love, —
 Waiting, wasting, suffering much.

“But, clear as amber, sweet as musk,
 Is life to those whose loves unite!
 They bask in Allah's smiles by day,
 And nestle in his heart by night.”

Thus sang Fatima; thus singeth every true soul. Clairvoyance should be cultivated by everybody, and then there would be fewer marriage mistakes.

No curtain hides from view the spheres elysian,
 Save these poor shells of half-transparent dust;
 And all that blinds the spiritual vision
 Is pride, and hate, and lust.

Clairvoyance points the road that all should travel. But to be valuable, it should be healthy. Sydney Smith said a good thing when he remarked:—

“Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty receipts against melancholy. One was a bright fire; another to remember all the pleasant things said to and of her; another to keep a box of sugar-plums on the chimney-piece, and a kettle simmering on the hob.

“Never teach false morality. How exquisitely absurd to tell girls that beauty is of no value—dress of no use! Beauty is of value; her whole prosperity and happiness in life may often depend on a new gown or a becoming bonnet; and if she has five grains of common sense she will find this out. The great thing is to teach her their just value, and that there must be something better under a bonnet than a pretty face for real happiness. But never sacrifice truth.

“I am convinced that digestion is the great secret of life; and

that character, talents, virtues, and qualities are powerfully affected by beef, mutton, pie-crust, and rich soups. I have often thought that I could feed or starve men into many virtues and vices, and affect them more powerfully with the instruments of cookery than Timotheus could do formerly with his lyre."

The principle applies to clairvoyance (lucidity). Be so healthily, or not at all. Self-mesmerization is a very safe and sure road if it is a slow process. As a matter of course, every tyro and experimentalist will not make a grand success, because in too great a hurry; nor is it to be expected; neither will every one skate or sing well who tries, until a fair amount of practice shall enable them to do so; that practice necessarily involving many failures before the final triumph. Mesmerism, self or foreign, has been in use as an educator for hundreds of long ages, as is proved by the sculptures and tablets of Ancient Egypt, Syria, Nineveh, and Babylon, fashioned by civilized man over forty thousand years ago, if there be any truth in the archæological conclusions of Botta, Mariette, Champollion, Lepsius, Rawlings, Leonard Horner, and Baron Bunsen; and in those ancient days, magnetism and clairvoyance, judging from art relics yet remaining, were, as now, used practically. Then probably, as now, a large class of learned men affirmed diseases mainly to spring from bad states of the blood and organs, totally ignoring what clairvoyance then, as now, asserted, that they were (and are) frequently the result of obsession and possession, albeit there is some doubt whether they even distantly glimpsed the recently discovered fact, that every disorder bears its own *signature* or means of cure, as plainly as its direct symptoms themselves are apparent; that many diseases that have successfully baffled medical science are due to magnetic disturbances in many instances, — fairly eluding detection until forced to yield the secret to clairvoyance; that still other, and many, diseases can only be accounted for on the doctrine of spores, — already herein explained; nor, furthermore, were the "learned" ones of that day, any more than their brethren or class in our own time, probably aware, that at least three-fifths of all the evil in the world — social, mental, national, religious, physical, and moral, sickness, agony, and premature death — sprung and spring from troubles, fevers, colds, and acidities in the love departments of our common human nature, as clairvoyance universally demonstrates be-

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yond all cavil, as it also, and it alone, can indicate the universal remedy.

Most people are sick because there's trouble in the *love nature*, and that trouble demoralizes the man or woman, destroys the family compact, and, disorganizing the foundations of society, engenders multitudinous hells on earth, and makes crime abound like locusts in a plague!

No power on earth but true clairvoyance, can either detect the causes at work productive of this domestic inharmony, or suggest the remedy.

But what *is* true clairvoyance? I reply, it is the ability, by self-effort or otherwise, to drop beneath the floors of the outer world, and come up, as it were, upon the other side. We often see what we take to be sparks or flashes of light before us in the night; but they are *not* really what they seem, but are instantaneous penetrations of the veil that, pall-like, hangs between this outer world of Dark and Cold, and the inner realm of Light and Fire, in the midst of which it is embosomed, or, as it were, enshrouded; and true clairvoyance is the lengthened uplifting of that heavy pall. It is not the insane raving of obsession, possession, or a puling sickly somnambule! It is not a lure, to win a man or woman from correct practices, or their ideas and standard of *Virtue*, — the Latin word for strength; it is not a trap to bait one's senses; nor the mere ability to make a sort of twilight introspection of your own or some one else's *corpus*; nor a thing calculated to undermine the religious principles of any human being, nor to sap one's moral nature in any way, or to exhaust the strength. But it is a rich and very valuable power, whose growth depends upon the due observance of the normal laws which underlie it. The price of power is obedience to law. If we would be strong, clear-seeing, powerful, the rules thereof must be observed; and the adept and acolyte alike be ever conscious that no earthly fame gained, or place reached, or wealth accumulated, will, or probably can, avail them or any human being, when, passed over the river of death, we take our places in the ranks of the vast armies of the dead, as they file by the Halls of Destiny, past the gates of God. What, then, is clairvoyance? I reply: It is the LIGHT which the seer reaches sometimes through years of agony; by wading through oceans, as it were, of tears and blood; it is an interior unfoldment

of native powers, culminating in somnambule vision through the mesmeric processes, and the comprehension and application of the principles that underlie and overflow human nature and the physical universe, together with a knowledge of the principia of the vast spirit-sea whereon the worlds of space are cushioned. Thus true clairvoyance *generally* is knowledge resulting from experiment, born of agony, and purified by the baptism of fire.

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It may require a special examination in certain cases to determine whether the person is best fitted, naturally, for a sympathist, or psychometer, mediumship in any one of its thousand phases, or for a clairvoyant in any particular degree. To go blindly to work is but to waste your time and effort to no purpose whatever. If your natural bent, organization, and genius best fit you for one particular thing, it were folly to attempt to force yourself into another path.

Never begin a course of experiments unless you intend to carry them on to certain success. To begin a course of magnetic experiments, and become tired in a fortnight because you do not succeed, is absurd. Mesmeric circles are, all things considered, probably the quickest way to reach practical results in a short time.

In the attempt to reach clairvoyance, most people are altogether in too great a hurry to reach grand results, and in that haste neglect the very means required, permitting the mind to wander all over creation, — from the consideration of a miserable love affair of no account whatever, to an exploration of the mysteries enshrouding the great nebulae of Orion or Centauri. Now that won't do. If one wants to be able to peruse the life-scroll of others, the *first* thing learned must be the *steady* fixing of mind and purpose, aim and intent upon a *single* point, wholly void of other thought or object. The *second* requirement is, *Think the thing* closely; and *third, will steadily, firmly*, to know the correct solution of the problem in hand, and then the probabilities are a hundred to ten that the vision thereof, or the PHANTORAMA of it, will pass before you like a vivid dream; or it will flash across your mind with resistless conviction of truth.

Mechanical or magnetic means may be used to facilitate results, but never by the opiates or narcotics. Lured by what Cahagnet wrote about the use of narcotic agents, and strengthened in the hope by what THEOPHILE GAUTIER, BAYARD TAYLOR, FITZ HUGH

LUDLOW, and various other travellers, wrote regarding the use of one, early in the year 1855, I was led to make two experiments; but may God forgive me for so doing. Nothing on earth could induce me to repeat them, or to suffer others to do so, for I know no possible good, but much of unmitigated evil, *can* result therefrom.

In attempting to gain lucidity, I strongly advise purely negmatic means, either at the hands of a judicious manipulator, or by the means indicated herein. A magnetic bandage worn over the head, with the polar plates either in the front or back head, or covering either temple, may be worn to equalize the currents, and induce the slumber. I use them myself, and know scores of others who do. They should be made of at least *three* elements, and be kept entirely clean. I think the curved disk form quite the best, and concave the best shape.

* * * * *

In conclusion let me say that the sole aim I had in view when I reconstructed this book, was to repress vice, give light on a much misunderstood subject, and unmask the charlatany of the day on the subjects of this volume. I have been especially severe on abortionists, because my meals were, for a year, prepared by the hands of a fiend, in woman-shape, who not only frequently boasted that foolish women "offered her twenty-five dollars a head for" the crime, which I believe, she as often accepted, but who once gave me a penholder, and boasted that she had destroyed the "illegitimate" fruit of her own womb with it. *I have that same penholder* framed before me as an ever-present reminder of my duty to God, the world, and unborn infants, precious in his, if not in their parents' sight. The same wretched disgrace of her sex also asked me to bury the half-formed body of a child, — her own? God knows! but I believe it to be so. When fully satisfied that the hand that mixed the bread I ate was stained with murder, I left the pestilent house of death, poor as I then was and peniless, — for I had advanced my last dollar to help the fiend along in her boarding-house; but though I thus lost the hard-won means of living, I preferred to beg or starve rather than daily choke and gorge while eating the food from blood-stained hands. I might find a plea for a murderess or murderer, frenzied and mad from wrong, but I have *none whatever* for the wilful slayer of an innocent, unborn child; especially such as her I allude to, —

eternally prating of virtue and true love, yet false to the man she pretended to give her — gizzard — for heart she had not — to, yet all the while openly flaunting in silks won by unnecessary, wholly unforced, concubinage, or prostitution, of her own seeking. If I were in power a few weeks, I would make examples of such wretches upon every tree on Boston Common; and thereafter when all of us shall meet beyond the grave, I, as the representative of the supreme God, would, and *will* look the fiend in the face, and proclaim in her wicked ear, — DEMÓN, YOU KILLED MY CHILD! and may you exist accused of it FOREVER. As it is, I mean to make the place, wherever I can find her, or her class, too hot and uncomfortable for a steady residence; and thanks to a true man, the time is not far off, when, with abundant means, I shall be enabled to champion the cause of LABOR, WOMAN, AND HUMAN RIGHTS, through the mighty agency of the press; and through it, too, I will fearlessly expose fraud and crime and wrong wherever I can find and unkennel them.

The ambition of my life is wholly changed by reason of the child-murder thus ruthlessly thrust before mine eyes, and it may be, that God, in his providence, devised this means to wake me up to the work he hath assigned me in the thickening drama of the wondrous age we live in. If so, I thank him that I ever encountered the fiend. My design and hope is one day to help establish a refuge for poor women; wherein they shall, free of cant, creed or sect, color or nationality, be provided for in the season of trial, unquestioned, and being thus removed from the awful temptation of fœticide, bring forth their children healthily to, and for, God, and this great MAN-wanting world; and then, when recovered, provide, if need be, for the youngling, and repeating the sweet words of the dear Jesus, say, "Let them who are without sin cast at thee the first stone." "Sister, neither do I condemn thee, go thy way and sin no more!"

Is such an ambition a worthy one? I think so. The day of power to do this thing is near at hand. The pleasant hope is the nursling of long, bitter, and weary years. And lo! when all seemed darkest, the golden sun shone out bright and fairly, and albeit I, like all frail creatures of God's infinite love and mercy, have sinned, yet never once from the heart, ever from the head — angular head — which the world will one day forget, but, I hope

not the soul behind it, and have never fairly made myself understood. It will not always be so, for,—

Still the world goes round and round,
And men their courses run;
But ever the right comes uppermost,
And ever is justice done.

And, after all, few if any of us want or ask for pity. Justice is all that's needed — stern justice; and when that is truly accorded, there will be found full many an angel where devils only have been looked for. I, for one, believe this, and have abounding lenity towards all people on God's earth, except the SLAYERS OF THE INNOCENTS.

And now I end my task with a bit of advice, hoping that the matter of this book, original and selected, may benefit all. To everybody the poet says, and I repeat: —

“ God gave us hands, — one left, one right;
The first to help ourselves; — the other
To stretch abroad in kindly might,
And keep along a suffering brother.
Then if you see a sister fall,
And bow her head before the weather,
Assist at once; remove the thrall,
And suffer, or grow strong — together!”

It may chance that you, reader, may have enemies; and if so, take my advice — for I have them too, — sap-heads mainly. Go straight on, and don't mind them; if they get in your way, walk round them, regardless of their spite. A man or woman who has no enemies is seldom good for anything, — is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character is one who thinks and speaks what she or he thinks; such are sure to have enemies. They are as necessary as fresh air. They keep people alive and active. A celebrated character, who was surrounded by enemies, used to remark, “They are sparks which, if you do not blow, will go out of themselves.” “Live down prejudice,” was the “iron Duke's” motto. Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you; if you stop to dispute, you

do but as they desire, and open the way for more abuse. Let them talk; there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error. Keep right on the rough or even tenor of your own way.

Why look back to the past, when you should be gazing forward to the future? why hurry to the old haunts, when you see the whole world hastening the other way? A little generous prudence, a little forbearance of one another, and some grains of charity, might win all to join and unite into one general and brotherly search after truth; could we but forego this prelatie tradition of crowding free consciences and Christian liberties into canons and precepts of men, I doubt not, if some great and worthy stranger were to come among us, wise to discern the mould and temper of a people, and how to govern it, observing the high hopes and aims, the diligent alacrity of our extended thoughts and reasons, in pursuance of truth and freedom, but that he would cry out as Pyrrhus did, admiring the Roman docility and courage, "If such were my Epirots, I would not despair the greatest design that could be attempted to make a church or a kingdom happy." Have you faith in the great spirit of our mighty people? Can you discern the instinct of its immortal longing? Do you hope to stem the tide of its irresistible advance, any more than to take the swallows from the sky and stop their flight toward summer? Is it possible you can believe that tradition will serve for anything but men's couch dreams, or that the shadows of antiquity will stand for the substance of Now? The President, Congress, and Supreme Court of to-day are not, do not mean, the same powers of fifty years ago. We call our Constitution the same; but laws vary in their effect with the tendencies of their administrators, as completely as if they were repealed, or altered in their substance. Public opinion consigns some to the cobwebs of the obsolete; altered views change their very interpretation. Are you alone insensible to the change? If not, be up and stirring with the times,—in all affairs, of church, State, politics, labor, love, marriage, and the family; for we live in stirring times, when every one of us must prove ourselves either pieces or pawns in the chess game of life, and to avoid being checked must play WELL!

In these days of turmoil, climatic changes, political change, and

revolution, imposture and true revelation, rampant quackery and blooming science, honesty and villany side by side, people may falter and despair of the world and its fortunes; but to do so is to distrust God, and doubt his providence, for he has safely brought us through so far, and therefore let us truly trust him to the end.

Reader, whoever you may be, I beg you to not only read, but *study well*, the glorious meaning of the following sublime jewel from the pen of one of Islam's poets; for once armed with its philosophy you will be impregnable to all assaults, and stand firm amidst the wildest tempest: —

“‘Allah! Allah!’ cried the sick man, racked with pain the long night through,
Till with prayer his heart grew tender, till his lips like honey grew.
But at morning came the tempter; said, ‘Call louder, child of Pain,
See if Allah ever hears, or answers, “*Here am I,*” again.’
Like a stab the cruel cavil through his brain and pulses went;
To his heart an icy coldness, to his brain a darkness sent.
Then before him stands Elias: says, ‘My child, why thus dismayed?
Dost repent thy former fervor? Is thy soul of prayer afraid?’
‘Ah!’ he cried, ‘I’ve called so often; never heard the “*Here am I,*”
And I thought God will *not* pity; will not turn on me his eye.’
Then the grave Elias answered, ‘God said, “Rise, Elias, go
Speak to him, the sorely tempted; lift him from his gulf of woe.
*Tell him that his very longing is itself an answering cry;
That his prayer, “COME, GRACIOUS ALLAH!” is my answer “HERE AM I!”*
Every inmost aspiration is God’s angel undefiled;
And in every ‘O my Father!’ slumbers deep a ‘Here, my child!’”

Women, a last word to you. Perhaps you have a lover or husband, and, that being the case, I say,

If you prize him, let him know it;
If you love him, show it, *show it.*

Respectfully yours,

• THE AUTHOR.

231 Tremont Street, Boston, Mass., June 15, 1869.

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