

THE  
GUIDE TO CLAIRVOYANCE,  
AND  
CLAIRVOYANT'S GUIDE:

A PRACTICAL MANUAL FOR THOSE WHO AIM AT PERFECT  
CLEAR SEEING AND PSYCHOMETRY;

ALSO,

A SPECIAL PAPER CONCERNING HASHISH, ITS USES,  
ABUSES, AND DANGERS, ITS EXTASIA,  
FANTASIA, AND ILLUMINATI.

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# THE WONDERFUL SYMPH,

OR

## ROSICRUCIAN PREDICTION CHART.

Every one wants to consult the Future and know what awaits them in coming days. Read on, and find out how it can be done.

On April 27th, 1867, an extraordinary occurrence, demonstrating an Ethereal Power, took place in the ROSICRUCIAN ROOMS, 27 BOYLSTON STREET, BOSTON, MASS., an Institution established by myself, and fitted up in a style of magnificence never before attempted, for a like purpose, on this continent. They are devoted to Psychological Science, the Philosophy of Life and Existence, Immortality, Development of Clairvoyance and the Phenomena of Spirituality in its higher and nobler phases,—a School of the Soul, where the best Seers and Media the country can produce, are, or will be employed; where those who seek development can find it; where the Will can be cultured, and all occult power be perfected. I have employed the world-famous Clairvoyant, P. B. RANDOLPH, who probably has no equal living to-day, in his specialty, and he had been giving, in presence of several gentlemen and ladies, many curious proofs of his amazing power of developing clairvoyance by the "DISTANT WILL."—for he rendered a lady perfectly clairvoyant in eight minutes,—when he suddenly announced that RAYMOND LULLY, a Rosicrucian of 250 years ago, intended to dictate to him a curious "SYMPH" or Chart by which any person could decide on any doubtful point: consult the chances for and against success, in matters of luck, money, speculation, love, law, etc., on and for any week, day of the week, any of the twelve months, any month of the year, or any year; a choice of 405 chances for or against; the consultant of the Sympathetic Chart, besides enabling a person to tell what for him or her will be a lucky or unlucky day; and also, to originate an approach to the Spiritual, in any one, however hard or unsusceptible the person might be,—and all by a simple movement, yet in language clear and plain. Dr. RANDOLPH wrote, and the "SYMPH" was produced. It is a singular production, so simple that a child can use it, yet surpassing in its wonderful conciseness and directness; its almost infallible correctness and certainty; its extraordinary developing power, marvellous adaptation, singular nature, great scope, and the curious wisdom of the startling and naked truths it tells,—any Plat. Fortune Teller or Oraculum in existence. You ask, "Is such a one true or false? Shall I marry, speculate, do this, that, or the other? Shall I make or lose money, go to law, win or lose? etc.," and the reply will be such that you will think twice before you act, or "look before you leap." With this Chart, and the GUIDE TO CLAIRVOYANCE, the property of this Institution,—which I invite all to visit,—any one can find just what they need,—PREDICTIVE POWER and CLEAR VISION. They can be had at \$1 each, of Dr. RANDOLPH, Boston, Mass., or at the Institution.

At the Rooms, Clairvoyant Examinations are daily made. Circles for Development in Clairvoyance, Psychometry and Mediumship are held. GRAND LECTURES, on Wednesday Evenings, for the cultured and refined only. Admission by card. I have employed Mr. Randolph as Clairvoyant in *his specialties*, and have others equally good in their line. I can also procure SYMPATHETIC RINGS, LOCKETS and STEEL, ROSICRUCIAN MIRRORS, (for seeing the dead, etc.) and all things pertaining to the Grand but Mysterious Science of the Soul.

Address, with return stamps, Dr. RANDOLPH, P. O. Box, 3252, or

Mrs. MARY P. CROOK,

ROSICRUCIAN ROOMS, 27 BOYLSTON ST.,  
BOSTON, MASS.

Boston, May, 1867.

THE GUIDE TO CLAIRVOYANCE,  
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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 somnambulant phenomena, — a brief resume of which I herewith present.

We are approaching the termination of the Christian civilization, are bidding farewell to many of its modes, moods, opinions, sentiments, thoughts, and procedures, and are entering upon a new epoch of human history and might, destined to develop powers in man, now latent mainly, but which are destined to revolutionize the globe. On earth man is greatest, mind the greatest part of man, and clairvoyance the greatest part of mind. \* \* \* Clairvoyance depends upon a peculiar condition of the nerves and brain. It is compatible with the most robust health, albeit oftenest result-

ing from disordered nerves. My great 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. This, of course, requires an examination in person to be *absolutely* correct, albeit a near approach can be made to certainty through a letter written by the candidate, responding to certain questions hereto appended, and all the surer if a correct photograph be also sent. But careful following of the notes herein laid down, is generally sufficient to enable the aspirant to attain his or her end.

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

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

When a person cannot be mesmerized through the eye, head, or by reverse passes, success often will follow if the clothes be wet with slightly vinegared water, just over the pit of the stomach and small of the back. If an operator acts, let his left hand cover the rear wet spot, his right the front one, while the gazing process continues as before. REASON; The brain is not the only seat of nervous power; and we can often reach and subdue it by and through the nerves, nervous matter, and ganglia, situate along and within the backbone. If 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 habitudes 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, "Ubiqne," Lucidity, or any one of the fifty phases or grades of "Reptism" (Mediumship).

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

Nor forget that pure blood gives pure power. If your blood is foul with serofula, pork fat, rum, venereal, suspended menses (by nursing, cold, or 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 passionate. — the devil's bridge. Look out you don't fall through it, for true clairvoyance is coincident only with normal appetites normally sated. Excess destroys it. Every passion, except the grosser, has a normal sphere.

Clairvoyance is qualitative *and* quantitative, like all other mental forces. It is limited, fragmentary, incomplete, in all, because we are all imperfect, *but* no other being can occupy your 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. That success awaits me in this new field, is abundantly and daily proved. With these remarks, brief and to the point, let us now advance one step further, remembering that the foregoing constitutes the very backbone, nerve, and muscle of what now follows.

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## PART I.

### TRUE CLAIRVOYANCE IS AN ABSOLUTE AND EXACT SCIENCE.

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 merely, 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 vampires, 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 (see note A A), 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. CLAIRVOYANCE, or *actual* PERCEPTION, is of various

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

F. No two persons' clairvoyance is precisely alike. Each clairvoyant 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  
 1 / experience of twenty years, as clairvoyant. 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. His injury resulted first in an enlarged, and then in an ulcerated prostate gland, and 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 the means of cure, made many costly experiments, and finally was rewarded by the discovery of that which the world knows to-day as PHYMILLE and its radical, AMYLLE. I do not keep them for sale, but am certain that, when I am dead, they will rank as one of the finest discoveries of this prolific century, and will yet save millions from early death, just as long as impotence abounds, and nervous diseases curse our large-brained people.

Here, then, was the turning-point. I cured my friend, and that fact determined my peculiar specialty in medicine; and the necessity of conducting our researches in the sphere of causes, gave my mind that turn toward the occult it has ever since retained; hence I had no "gift" in hunting up lost or stolen property, or anything of that sort. I could only philosophize, deliver lectures from the clairvoyant standpoint in the clairvoyant state; nor do I believe that, of the 9,000 speeches I have made, 100 of them were delivered out of that condition. There, then, lay my specialty; I could only lecture, and cure those complaints that involved the affections, the passions, the nerves and brain, and that spring

from disarrangements of the sexual system; and while others may, and probably do, excel me in other branches, I do not believe the man or woman lives, who, in *my speciality*, is my equal, or anywhere near it, because it has, asleep and awake, been the one grand study of nearly twenty years. And so I say to all clairvoyant aspirants, Adopt a *specialty*, and pursue it steadily during your life.

G. When, therefore, a mesmeric "Circle," self-magnetizing, or (which I do not advise) hashish 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 crowns your efforts. If you intend to examine and prescribe for disease; to "tell fortunes," or read people; to hunt up lost goods; detect thieves; make business examinations; — in short, any special thing; cultivate that thing and *no other*, else you spoil your sight, dim your light, and become a sort of Jack-at-all-trades, master of none. You cannot excel in finding lost property, reading the love-life of amorous people, and also describe and prescribe for 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 Clark and Orton, 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.

H. 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, &c. There are 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.

I. There is the common somnambule or mesmerically induced lucidity. It also comes through the coma or trance, however produced; and yet it is by no means necessary that the patient be 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 I had this power to a remarkable degree; used to play cards, chess, and read books blindfold, and this power caused me to be invited to visit Paris, where I exhibited it to the astonishment

of the *Savans*, and my own glorification.] Practically the thing is useless.

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

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

I. So far as America is concerned, I am the only teacher of clairvoyance as a System and Science. Very few persons fail who strictly conform to the general rules here laid down, and fewer still who follow the special plans determined upon after I have carefully investigated their peculiar cases. As a rule, I find it safe to declare, that in every 100 cases, 75 can become partly lucid; 63 can become mediums; 45 can reach the second, 32 the third, 14 the fourth, 5 the fifth, and 2 the highest degree of clairvoyance their peculiar organization

is capable of attaining. Of 100 men, 56 can become seers; of 200 women, 180 can become so. But in this estimate the developing process includes the Mesmeric, Magnetic (see Paragraph IV.), "Circles," Spiritual and Mesmeric (see Paragraph V.), Self-Mesmerism, Opium, Hashish, and Muust, which last four agencies I do not commend, for reasons hereinafter set forth, and that too, notwithstanding I know a lady near me, who by a single experiment with the third agent, not only satisfied all her doubts about the soul's immortality, but became an excellent Medium and Seeress.

IV. 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. A magnetic bar of wax prepared with best sealing-wax, one pound; magnetized steel filings, 4 ounces — (I gave \$50 in gold for the items just printed, not ten weeks ago). An equally good agent for the same purpose, is a properly-filled and charged magnetic ring, locket, or other jewel. The wax used to fill them must not be the same as that for the bar, but precisely the same as that used in the construction of the ordinary spirit looking-glass, or magic mirror. Before you use said rings, however, take care to have them well-rubbed with the ball of the *left* thumb by some *very* dear friend whom you love. But never allow any one else to even touch them.

V. 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 one will go off into the mesmeric coma on the first trial. The circle must wish, will, desire, and favorable results are almost sure to follow. Have patience if they do not.

NOTE. — All clairvoyants should, to be useful, successful, and enduring, — cultivate the *habit of deep breathing*, for all brain power depends upon *lung power*, nor can continued ability exist if this be neglected. All clairvoyants should feed on the best things attainable. Again, all clairvoyants must use great caution in matters of 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 easily attained, and to say the least, is quite as useful, if money-making and tests are the objects sought to be gained.

VI. 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. (See note A A,

end of this monograph.) 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 eye-balls have a tendency to roll up, the person *is* a subject, and all that is required is patience: Or, breathe rapidly, forcibly, for ninety seconds. If it makes you dizzy, you are a subject, and can enter the somnambulic 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, odylic, 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. (NOTE.—This monograph is on clairvoyance, but there are those who desire to develop spiritual phenomena, not incident to the matter in hand, and all such can obtain *written* directions on that point, for either individual or collective use, by sending me an account of the parties or persons so inquiring, with replies to note A A in each case, price per person being the same invariably. I will here state that the information given on this point is a

resume of that which I acquired in the Orient, and differs in toto from all Occidental knowledge and practice of spiritism.)

VII. 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 gentler man does not sail out of New York harbor! Concentrate your attention on a single point in the subject's head; keep it there. Do not let your thoughts wander. Gaze steadily at it, and it alone, gently waving *your* head and hands over it from right to left, left to right. Repeat the process at the *same time*, daily, for one hour, till the sleep is thoroughly induced. When it is, and you are perfectly satisfied of the fact, you will be *strongly* tempted to ask questions. *Don't you do it*. Resist it. Deepen the slumber in *seven sittings*

*after perfect insensibility ensues!* The eighth time you may ask a few questions, and but a few. Lead the subject slowly, tenderly, holily, gently along, step by step, one subject at a time, and that subject *thoroughly*, — not forgetting what 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 scrupulously so; 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. If the subject be a virgin, she should remain so, for the vision of such is invariably better than that of a matron.

L. For ordinary 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, to gain which I went from Paris to Marseilles, and remained there till I learned it of the greatest mesmerizer the world ever saw, — the Italian Count, — mentioned in my book "Ravalette." I consider this single piece of information worth ten times the cost of this little book, because it is the most perfect of its kind upon the earth. **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 chords 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 waxen 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, and you have a good magic mirror on the table, you may and probably will have curious spectral phenomena. But I advise the chord to be played all the time till results sought for are obtained. Again, let a person sit facing the south, insulated, with the magnets in contact as before, — the person being alone, and the results desired are almost certain to follow. But let me here say that no one in or out of a circle can reach good and speedy results unless perfectly and absolutely clean. The bath is the very best of preparations for these experiments, and cannot be neglected with impunity. I have known many successes and some failures in conducting all of the above experiments both in this country, England, and France, and I give it as my deliberate opinion that no one need fail in them, and will not, unless their own folly and impatience

ruins all. All further information on these points will cheerfully be given.

II. A good (real) emerald ring, is a fine agent.

III. A properly-constructed magic mirror — and there are different kinds — excels them all, because they present a greater surface, are composed of materials — liquid or solid, that afford ample scope for transient spirit-photography or the production of the most astounding phanotoramas. [See special note, below.]

I have already alluded to rings, which subserve the same purpose, are cheaper, handy, but of far less power. Has foul slander, with envenomed tongue, assailed your peace, and sapped the foundation of your life and joy? Would you escape its bitterness, discover its authors, their motives, and know how to punish them and correct the evil? Has some meddler interfered with your peace? I will advise you.

If a woman, would you know the art of that strange, bewildering beauty, which depends on neither form, figure, feature, nor complexion, but triumphs over them all? I know the art, and can teach it unto you. Happiness is various. There is the happiness of indolence or apathy; of the affections; of intelligence; of knowledge; of will; of wisdom, and greatest of all — the Happiness of Power, which last only comes through clairvoyance. Do you want it?

To have bravely and honestly stood up against an adverse fate for so many years; to be tempted to revenge and crime by sheer despair; to be robbed of your all, as I was by very wicked people, and stripped on all sides by the foul intermeddling of knaves and fools, yet to crush down resentment and rise above grief; to be blown down

the winds of Passion, until strength came and clairvoyance followed, as I have been, enables me to point others to the danger-rocks upon which my own life-bark was nearly wrecked.

IV. SPECIAL NOTE. — All magic mirrors are based upon the eternal fact, that whatever exists is something; that thoughts are things, that spirit is real substance, that all things photograph themselves upon other surfaces; that sensitives can see and contact these shadows, lights, impressions, and images — as abundantly demonstrated by Baron Von Riechenbach in his researches into the arcana of chemism, light, force and magnetism; also by Denton, in his "Soul of Things"; 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 photographs of the dead, recognizable by all who ever saw them when walking in flesh and blood. Now, the fact that dead people can and do project images of themselves upon the retinas of sensitives, upon the aura that surrounds certain people, upon similar emanations from houses (haunted!), so plainly that hundreds can see them 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 physical agents as a means of vision, either to bring themselves in contact with the supernal realms of the Æther, or to afford a sensitive surface upon which the attendant dead could, can, and *do*, temporarily photograph whatever they



choose to. Nor is this all: I know that by a mysterious process, whose principles it is needless here to expound, a mirror is the *means* of a better, and far more reliable clairvoyance than nine out of ten would suspect.

Further information on this subject can be had by writing me, setting forth explicitly what is wanted.

V. During my travels through Africa, Egypt, Turkey, Arabia, Syria, and my intercourse with the *Toudeaux* of New Orleans and Long Island, I became thoroughly convinced of the existence of two kinds of magic. One good and beneficent, ruled and governed by the Adonim, the other foul, malevolent, revengeful, lustful, and malignant. They antagonize each other. The one revels in the saturnalia of the passions; the other, the true Rosierucian, 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.

VI. The other leads its votaries through the Glimmer towards the light, and unfolds at length that FINAL and CROWNING CLAIRVOYANCE, which consists in a clear perception of relations, causes, connecting-links, effects, and uses, by far the noblest and highest attainable while embodied, and this it is that I aim to enable others to reach. BUT TAKE NOTICE: THE TRUE CLAIRVOYANT IN THIS SUBLIME DEGREE, MOVES AND ACTS ABOVE AND BEYOND THE TEMPESTUOUS REALM OF THE PASSIONS — DEFIES THEIR UTMOST POWER. PASSION DIMS THE SOUL'S BEST VISION. TO REACH

THIS LOFTY eminence, the subject's body must be purified, and proper preparation be made. Food, raiment, habits, must be modified. It is God's highest gift to man, and cannot be had without a struggle.

VII. No one of gross habits can easily reach lucidity. Food and all things else must be adapted to the conditions sought to be reached. And here let me say a parting word on the uses of magic rings. 1. They are used for mirrors. 2. They are charged magnetically, and given to others to wear, whose love or affection it is desired to gain. 3. Given to others to establish a mental rapport. 4. Similar rings are exchanged. These rings will shine with great lustre when all is well with the absent wearers, but will grow dim and dull when adverse fortunes beset them.

V. Rings for this last use are slightly different in construction from those above adverted to. That they are truly magical I know beyond all doubt, for I wear one myself that *cannot be bought!* Further information by mail for those curious about the matter. NEVER let third parties handle your rings!

SPECIAL NOTE ON CHARMS, SPELLS, ETC. — When a man or woman tells me there is no truth in the doctrine of "projects," "love-spells," "charms," "spells thrown," "love-rings," "love-powders," and all that sort of so-called "humbug;" when it is asserted that there is no genuine magic, — a mysterious means whereby ends, both good and ill, can be wrought, — or that spells and charms are mere notions, based on empty air alone; then I flatly deny all such conclusions, and declare that such assertions are made by persons wholly ignorant of the invisible world about us, and of the

inner powers of the human mind. Although I am not called upon here to explain the *rationale* involved in this special department at full length, yet elsewhere I have clearly indicated the direction in which they are to be found. As well tell me that the sun don't rise, as that I cannot indicate means whereby two dissevered 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 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) magic. In New Orleans nothing is more common than for both men and women to employ the *VOUDEAUX* to effect contact with loved or desired ones. 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 magic, and I *never* knew a failure. 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 rings I know

that a pair of twin rings, one worn by the loved, the other by the lovee, will blend the two in magnetic rapport to an astonishing degree. The whole thing is magnetic (another word for magic); and so is it also of the "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* 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. I would freely here give all the formulas of these secrets to my readers, but that I fear improper use might be made thereof; yet to the right-minded I will impart much strange information, whose truths, of course, they can very easily test. 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; which success led me to make myself master of all its secrets. Again, we are told that spirits of evil guard hidden treasures, and successfully obfuscate and confuse the would-be finders. I believe it; and also believe that said obfuscation can easily be overcome by a timely resort to magic of a higher grade. People are

wont to laugh at and deride all this, as superstitious folly and blind credulity, in spite of the fact that the loftiest minds earth ever held, from HERMES TRISMEGISTUS, and the ALCHEMISTS, down the ages, to the last elected members of the SARBOXNE, have believed, do believe it, and I glory in being found in such august company, including ALEXANDER of RUSSIA, and NAPOLEON III. Indeed, not a day passes but that I am consulted by people of the loftiest position, education, and attainments, who seek the aid of my knowledge in the occult to attain some desired end of love, respect, power, etc., etc., after having lost all confidence in the self-styled fortune-tellers and astrological fools of the century, who, in fact, know less about genuine astrology than they do of the "House that Jack built." I know of a verity that there is a means whereby A can gain the love of absent B; that C can affect and modify the sentiments of D; E circumvent and gain wealth from F, in spite of all F can do to the contrary, — a means by which G can thwart H; by which I can influence J; know if he or she is far or near, sick or well, faithful or untrue; in short, I proclaim, in the teeth of all the "philosophers" that ever breathed, that there is a truth and meaning in all these things — a mine of original truth of transcendent value. More than that, I say that a powder of three ingredients can be so charged with human soul-magnetism (just as the *Homœopathists* charge their sugar pellets) — that if it come in contact with the flesh of another, be sewed into their garments, or be placed in a glove they wear, will keep its wearer constantly thinking of the other person, and gradually so infuse its sphere or aura into that person as to subject him or her to its positive influence.

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 a word 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 must be scrupulously avoided. Things in ordinary print are good, but all that are in capitals are super-excellent for the purposes aimed at; namely, the attainment of the greatest amount of amative power, mental force, nervous vigor, non-inflammatory passionism, and the capacity of slowness, certainty, endurance, and self-command.

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 "mean."

IV. All who are passionless, cold, non-attractive, non-attracted, uneasy, unsettled, subject to mental, temperamental, gloomy, and passion 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. 11. *Calbage*. 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. MOCILA 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 spoonsful 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.

If with this, aided perhaps by a little PHLOXINE, one or two MAURETS lozenges or granules, the formula of which you can obtain of me, you are not improved 500 per cent. in three months, then yours is indeed a very difficult case, requiring special treatment.



it is prepared with conserve of roses, carophile, and a couple of other ingredients, which need not here be mentioned, for the purpose of producing a luxurious, indolent, half-dreamy sexual passion in their harems, where one man husbands a dozen wives.

C. In its two higher and more refined forms, unmingled with the agents alluded to, it is used to produce an exhilaration of soul, transcending that of anything else on earth; and this form it is that brings out clairvoyant power in certain persons, though not in all.

D. Now suppose you divide a ten-dollar flask of Vernet's liquid preparation into doses of 60 to 120 drops each; or take two to five of the fifty pilules that come in a box, in a cup of strong black coffee. Look sharp, be steady, for there's a power at work within you, capable of plunging you into thick gloom, elevating you into the bliss of paradise, and of leading your soul through the shadow, into regions of ineffable light, and glorious, illimitable, transcendent beauty. Here let me give a word of counsel: 1st, under the potent spell of this most powerful drug, the taker should not remain utterly passive, waiting for whatever may turn up; for if so, you are absolutely certain of being thrown under the most extraordinary state of *Fantasia* conceivable by the intellect of even an archangel. It will burst upon you like the crash of ten thousand thunders, and for hours you will be the sport of imaginations turned to realities of the queerest, strangest, weirdest, and perhaps terrific kind. And whatever the first *burst* may be, all the rest will be colored from it during that particular experiment. Again; if the taker be carelessly thinking of this, that, and the other, the probabilities are,

that instead of the *Fantasia*, the *Extasia* will rush over the nerves. Now everybody knows what ecstasy means; but very few dream of that which sometimes follows a dose of hashish. I have taken hashish four times in my life, and four times only; but I know hundreds of people who have taken it hundreds of times. I have seen pounds of it used in Egypt, Arabia, Turkey, France, England, and here in America, and what I say herein, and charge a fee for telling people, is the result of ten years' observation and study of the subject. Now when the *Fantasia* ensues, the most grotesque, laughable, and arabesque visions and images are presented to the mind. Tables talk, ordinary rooms become magnificent palaces, and the most common things and objects are totally transformed. In the *extasia*, however, the party may be convulsed with laughter, horror, terror, fear of death; plunged into supreme bliss, hear the most ravishing music, and even listen to grave conversations between animals, trees, the pendulum and hands of a clock; two horses, cows, mice, may hold pleasant confabs — all of which the subject remembers *during life* thereafter: or the taker may become amorously excited, and during it, experience sensations so intense, cutting, biting, and full, as to be on the verge of agony; all of which should, and *can be*, provided against. For so long as you are master or mistress of hashish, it is all well enough, and there's no danger, but the very moment it gets the mastery of you, that instant you are at the complete mercy of the most inexorable tyrant, — the very fiend of the grotesque, that fancy ever pictured. Beyond all doubt, the "Arabian Nights" romances were the results of so many doses of Hashish, penned as the visions occurred.

When it is desirable to end these ecstasies and fantasies, *citric acid*; lemon juice freely taken, speedily terminates the effect upon both body and mind. I repeat, I do not counsel any one to meddle with these drugs, because all people are not wise. But to all I say: as you value your nerves do not use any of the American, and but few of the foreign preparations of the drug, for *they are*, most of them *unsafe*, and produce lamentable results. They are mainly prepared from the common *gunjah*, or the distilled or buttered hemp. There are but three that are prepared from the *hemp capsules*, and *these only, possess the true and exhilarating property*: hence their expensiveness, for true Dowameskh, liquid or solid cannot be had short of \$10 a package, and should then be selected by an expert; nor is this a bid for the office, as I care not to trouble myself with the matter at all. I can only say, if you will use Hashish, use that which is pure, and which, if it does you no good, will not harm or injure you.

— The two forms of Hashish alluded to, are the same as those alluded to in DUMAS' Monte Christo, by THEOPHILE GAUTIER, by Le BRUN in his EXTASIA; the same as that used by BAYARD TAYLOR in his Egyptian experiment, the same that was used by ADELE of Paris, the celebrated clairvoyant of ALPHONSE CAULAGNET. It sometimes happens that no possible quantity will produce the slightest effect upon a person, and yet at another time ten grains of the identical solid, or ten drops of the liquid form, would send the same person into the most exalted extasia. I have seen this tried. A lady in Boston once took an ounce, she felt no effect. Ten days afterward she rinsed the vial that contained it, drank the water, and went into the extasia for four hours. These also

are the same preparations as were used by a friend of mine, in Paris, the far-famed MADAME DABLIN, the singularly gifted Seeress of the RUE ST. NICHOLAS, Paris, who by her clairvoyance found out too much for his Majesty Napoleon III., who accordingly had her *squelched* to silence her tongue. As these clairvoyants used hashish, I think no harm ever came of it; and were I not possessed of all the power I want in that line, should not hesitate to follow their example — simply taking ten to twenty drops at night on retiring. It will in time, most unmistakably produce clairvoyance, and all the sooner if a handkerchief be bound around the forehead and eyes. Indeed, this will develop the sight without the hashish, liquid, or solid. I know several persons who have thus used hashish, but never saw harm come from it, because the dose is too weak to produce either fantasia or the ecstacy, besides which, in such doses the effect is strengthening to the nerves, brain, and especially the lungs; and not a few consumptives have been wholly cured by it. But be careful of the quality and quantity. [I class Hashish with all other stimulants and exhilarants, albeit more potent than all others, and operating in a different manner; different laws producing different and most extraordinary results; liable, like all others, Alcohol, Wine, Beer, Opium, Coffee, Tea, Tobacco, Munst, and other things of human use to great abuse. I maintain now, as in 1858 — that it does not depend upon sinful, sensual, and lustful inclinations merely, that every people on the habitable globe now use, have appropriated in every age, and probably will continue to do so, something that will act upon the nervous life, and thus bring man one step nearer to the invisible worlds of life, sensation, and pleasure. Fur-

ther, I do not believe that because good wine will, taken to excess, destroy a man, that therefore good wine is an unmitigated curse to the world; nor that because a wineglassful of PHILOXINE (ERINGOS), the recipe and right to make which I am authorized to impart to medical men, beaten up with three eggs, a gill of brandy well sweetened with loaf-sugar, taken three times a day, will so sharpen up the venereal appetite, as to, if continued, hurt a person, that therefore the judicious use of that gentle agent is not commendable; nor because nicotine is a deadly poison, that therefore all segars should be thrown into the sea.]

NOTE. — The "Hashish Candies" so in vogue, are *deadly poisons*. Their results are insanity, idiocy, stupefaction, and the worst forms of *satyriasis and nymphomania*.

I now resume where I left off above: — Where a person takes hashish for any purpose, let that purpose be clearly, firmly, solidly fixed in the mind from the moment the drug is taken till its effect is over. For instance, if it be to become clairvoyant, let *that*, and *no other object* be sought for. If to be a speaker, medium, to find absent persons, property, to know the state of a love that's doubted; to find if a love is true or false; if one is pregnant, or anything else (and there are few problems that cannot be solved under hashish), let *that one* object, and no other, engage attention. This being resolved upon, when the clairvoyance bursts upon you, as it probably will, give the whole soul to the matter in hand, and as soon as the reply is had, *instantly* break the spell as above directed. On no account take a second dose the same day, even if the first one fails of all effect. It sometimes happens that a dose — fluid never to exceed one hundred

drops, solid never to exceed five pilules — will not affect you. In that case, melt the hashish in hot coffee, next time increasing the quantity one-third.

In conclusion, let me say that if you *will* take this drug, do not repeat it often, for clairvoyance once reached by its means, can always be produced by mere willing forever afterwards, without its aid.

Persons may take a very little of it once or twice to render them susceptible to magnetic or spiritual influence; for while under it nearly any one can be mesmerized, or made a medium. But having become so, abandon its use forever.

To those for whom I prepared this paper, I say: To gratify you, I have written it. If you want further information, write me.

This is all I have here to say on the subject. Further information by mail.

My Post-Office Box is No. 3,352.

Fees, in all cases, \$5.

Respectfully,

P. B. RANDOLPH.

## PART III.

### CLAIRVOYANCE. — ITS APPLICATION.

Again (having completed my work in other fields), I resume my clairvoyant practice, and exercise my faculty and

power in its higher (Rosierucian) modes, methods, and uses. Namely : —

1. In relation to Diseases of the Body, and their remedies. People say, and doctors teach, that diseases are in the blood and tissues. I affirm it not to be so : that nine hundred and ninety-nine cases in every one thousand spring from troubles in the love departments of human nature, — physical, domestic, and social, — in short, that people are sick because there's TROUBLE in the *love nature*. They cannot cure, because they do not understand the cases. I can and do, because I know, and have an absolutely certain means of discovery. This I *do know*. This I demonstrate every day.

2. In relation to Diseases of the Mind, and their remedies.

3. To Diseases of the Physical Brain, and their remedies.

4. To Troubles and Diseases of the emotional, sensuous, and affectional nature of mankind, and their remedies.

5. To investigations of the causes of the universal trouble between married people, and their remedies. [See note below.]

NOTE. — I believe I have discovered the cause of unhappy married lives. I believe it is to be found in the use and abuse of passion ; and that the disturbing causes being removed and cured, a renewed and enduring affection can be established between the disaffected. But as this subject is one of extreme delicacy and holiness, the information alluded to cannot here be given. 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, write me. I believe it possible to restore affection between the most widely opposite, and apparently mismatched couples.

6. To the examination of the true relations between people who love, if adaptation exist, or not.

7. To the restoration of those who from excess and disease have become exhausted of the wine and vigor of life. I perform apparent miracles in this line; and no living human being knows my secret, nor have I any agents whatever. What I do I do myself. The decrepid and sallow receive new life, new fire — youth itself, and beauty, vigor, power, take the place of apathy, impotence, sterility, blaséness. Let the hundreds of grateful patients testify!

As well tell me that water is not fluid, as that a ring cannot be so charged as to affect a person wearing it for or against another. I *know* it can be done, and in New Orleans, exposed the Voudeaux practices, and nearly fell a victim in consequence. Rings thus charged to destroy, or to win the love of another, have been used for centuries — effectually — *are* so used to-day. I have given much time and study to the MYSTERY of BODYLESS FLIGHTS, (*Scin-Lavca*) the DOUBLE, and under what conditions a living person can be seen in two places at the same time. Also to DREAMING, DREAMS and their meanings. THE HASHISH and Dowameskh, extasia and fantasia. Also the DISTANT WILLING; the Molo; the PYTHAGOREAN, Falerreian, and Mæretic mysteries, also teach the sublime art of clairvoyance. But what *is* true clairvoyance? It is not the insane raving of a puling, sickly somnambule! It is not a lure to win you from virtue; a bait to trap your senses; a mere intro-physical inspection of your *corpus*; or to undermine your religious principles or convictions; to sap your morality, or exhaust your strength. 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, in my case, the final reward and guerdon bestowed for faithful service in the great cause of superior truths, — truths, the result of an experience almost without a parallel on earth, and the result of years of research and travel throughout this country, England, France, Scotland, Ireland, Egypt, Syria, Arabia, Palestine, Turkey, and other lands — 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 in my case, is knowledge resulting from experiment, born of agony, and purified by the baptism of fire. I have associates.

Possession ordereth use. We are using it. We do not count ourselves as altogether of this world; for we are in connection with and do the works of the Ethereal peoples of the starry skies. So far as the Seer is concerned, the world knows this.

By the clairvoyance thus attained, I, and my assistants, read the varied scrolls of human life: explain dreams and visions; examine and prescribe for those who are sick in body, mind, heart, ambition, aspiration, speculation, hopes, losses, fears, troubles, affections; healing bodies, minds, souls: scanning by positive vision, not merely the secrets of a man or woman's loves, and lives, and keeping them, but also, knowing that organization determines destinies, revealing what will inevitably come to pass. There are ever *two* roads and *three choices* presented to every human being. We indicate them and advise the right one by means of this magnificent science. More than this. Scientific instruction can be imparted to the intelligent, and all that I know I can also teach others. I need not say that there are not one hundredth part as many clairvoyants in this country as is needed; nor that a good one can command a large income. I will pay high salaries to reliable subjects, — indeed, will furnish employment to all who apply and can fill the bill required. Let all such, or good test media, apply to me; and that whether they be clairvoyants by self-magnetization, mesmerism, ethereal, or by the ring or mirror.

In this connection I continually teach, specially, and develop clairvoyance, holding frequent sessions, and giving consultations thereupon, as occasion may demand. I hold that men fail and die, mainly through feebleness of Will. I know that the sick are healed by its strength: that homes can be made happy by its power; that love itself comes to man through its divine agency; that woman can realize her hopes through its resistless force; that GOD IS WILL, and whoso hath it *fullest* and *finest* most resembleth him! I

teach the feeble will how to be strong: and I know that those who love *may find!* those who do not, I seek not: I heal the sick, help the weak, teach the unlearned, love the occult, hail as sisters and brethren all sons and daughters of Sorrow, Anguish, and the Light, for I know that the God-sent travel the roughest paths: "Come unto me ye that are weary, and heavy laden," and I will point the road to "Rest."

JEWELS have meanings—especially rings—so have flowers. I teach some *curious secrets* about them!

Power cannot be bought with money. *I want the best souls to come to me. Such may be admitted to the Rosicrucian Brotherhood!*

Virtue is not a myth: Death *is*; but the gates of death to me are beaten down, and I show the doubtful soul the light of life BEYOND. Why die till one's work is done! Is yours?

What you eat and drink affects you. Do you know how and what to partake of? Few do! What shall be eaten to strengthen the will? the Love? Nature? Passions? Principle? Courage? Faith? Persistence? Now in certain things that *you* have undertaken, you have lamentably *failed*. Why? You do not know, but clairvoyance will enable me to find out. I can teach you a few things that will hereafter enable you to be master of the situation, or mistress. There are THREE THINGS that people want most: LOVE, MONEY, POSITION. They fail in reaching each because they are ignorant of the true road to *them*, determined by their special organization. *I teach what they need*, but my fee for that special service is *not* the same as for ordinary investigations.

Have you forfeited or lost love? Is Hope dead? 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, as I have been, in the days gone by? If so, consult me, and find what will relieve you. Are you passion-driven, and know not where or how to assuage your agony, save by plunging into vice and infamy? I will indicate the path. Are you alone,—a pilgrim of love,—and yearning for that true union which gives a foretaste of heaven on earth? If so, apply to me. Have you been wrecked on life's journey, and seek dry and solid footing? Apply to me. 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, piecrust, and rich soups. I have often thought 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."

And the same principle applies to clairvoyance. Be so healthily or not at all. Mesmerism is the surest road, if slowest. Hashish eating is not commendable, any more than rum-drinking or opium smoking. And I here repeat: Do not get habituated to hashish, or dowameskh, or ether, or chloroform, or muust, or anything of the sort. If you reach your end and aim through their means, your continual use of them will cause its loss again. Whoever wrote the "Arabian Nights," did so under Hashish, and thousands of people in all ages have used it to procure an insight into mysteries that surrounded them on all sides. There is no doubt that CONFUCIUS, PYTHAGORAS, and his disciples, the Alchemists, Hermetists, Illuminati, and mystic brethren of all ages used it to exalt them while making their researches for the Philosopher's Stone, B. Secret of Perpetual Youth, C; and the Elixir of Life, A. Terms laughed at by wise people, as

A. An universal solvent, — a fluid that will vacate the body of all morbid humors, and thus let the vital forces have free action.

B. Crystals, rings, and mirrors — means of clairvoyance.

C. A fluid so fine, as when taken, to be instantly converted into vital

idle dreams, and yet idle as they are deemed, I proclaim my entire belief in all three — *as I understand them*, and have defined them in the note below. People often ask me if I use hashish, and I reply, I took it twice on purpose, and twice accidentally, many years ago. I have not used it since, not that I fear its power, but because I need it not. Of the third I have already written; and in the discovery of the two elements, PHYMILLE and AMYLLE, have approached nearer the coveted goal of ages than any man that ever lived, because I began my researches where they — especially *La Bruiere* and *Valmondi* — ended. They are not medicines, but vital forces in a liquid form; the first is for brain, muscular, and nervous exhaustion. The other for exhaustion from passional excess, love troubles, Onanism, and loss of stamina, from whatsoever cause, and both or either *reach the spot* as nothing else can. Mixed together, they constitute the most perfect *aphrodision* in the world. Pure, limpid, harmless, yet more powerful than anything but life itself. We prepare AMYLLE for the weak, barren, loveless, impotent, exhausted. They partake, and *forthwith sit happily down* once more at *life's feast*, glad and rejoicing in new-found bliss and power. In years gone by, hundreds tested the power of PHYMILLE and its radical AMYLLE — liquids more potent than essential wine, — a cordial of LUCINA, — the fluid draft of power itself. People asked Randolph how it was that he looked younger than fifteen years ago; and why at the end of the political campaign of 1866, his two hun-

magnetism, thus supplying all waste, repairing all effects of excess and exhaustion, reinvigorating the brain, nervous forces, and therefore restoring the vigor of youth.



dredth speech was as sonorous, fresh, eloquent, vigorous, and impassioned as was the first. The answer is PHRYMILLE! and with it we bring back the virility of youth to those who have wasted it, enable them to regain their squandered energy. Has excess, disease, trouble, neglect, *loneliness*, bent you down, rendered your brain flaccid, irritated your system, relaxed your fibres, unstrung your nerves? Then we help you regain lost ground, and send you forth with bloom, health, strength, and vigor. Neither of these preparations are kept on sale.

#### NOTES.

A A. 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 fits 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. If you want more light regarding their construction, you can obtain it by writing me the sex, age, and number, of the persons to form it, their size, complexion, hair, eyes, temperaments, etc., and I will return directions how to proceed with scientific preci-



sion, and in a manner to secure successful results. Insulators must be used in nearly all cases. They are easily made, or can be bought cheaply here in Boston. There's a difference in magnets; use none but the best, and they cost but a trifle. In charging rings, &c., observe the rules strictly. In using magic rings or mirrors, they must be held or placed in a dark part of the room, for sunlight or too great light destroys their force, value and power, and injures them to a great extent. Care must be taken to keep it from the dust, nor must any other person use or handle it, for that is almost sure to spoil its sensitiveness. All individual cases for examination require full replies to the subjoined list of questions, viz.: Age, sex, disposition, melancholic, gay, religious, sullen, silent, talkative, vivacious, gloomy, cold, amorous, married, single, number of children and age of youngest, their sex; general health of body, mind, affections. What colors do you like best? Are you fondest of sweets or acids? Are you active, impulsive, or slow, and deliberate? Your height, weight, color of eyes, hair, skin. Hair coarse or fine, eyes large or small, nostrils large and open, or thin and closed? Lungs sound or not? Ever been sick? Of what, how long, and when? Your nationality. Ever been mesmerized? Ever mesmerized others? Brain large or small? Ever sat in circles? With what result? Answers, with or without a photograph, to these questions, will enable us to advise you with prompt exactitude. A fee of \$5.00 with return stamps required in each case.

**B B.** All questions concerning love affairs, between parties contemplating life's most serious step, marriage, requiring

answers as to the fitness and probable result of such unions, must be accompanied with description, as in Note A A, above, and with photographs of *both* parties.

C C. Psychometric examinations will be made for all who desire, without flattery, with exact justice, and they are better than any Phrenological chart that can be given. To insure best results, a piece of perfectly clean white silk or flannel should be worn against the right breast several days before it is sent to us. Thus we get at your *character*, not merely one or two of your moods.

D D. All questions concerning the sick, insane, impotent, sterile, answered and prescribed for under the seal of the strictest honor.

E E. Many persons will need an entire change of foods and drinks while undergoing the process of clairvoyant development, or in recovering from disease, especially if that disease originated in a fracture of the passional law of our lives. Let such state their case in their application to us.

F F. All medical practitioners in good standing, male or female, can be supplied with anything herein mentioned at a reasonable commission over first cost. The recipe for MAURET'S GRANULES AND LOZENGES, as also PHILOXINE, will be sent to those who know how to prescribe and use them judiciously. The price for each recipe is \$25.00, and covers the county where purchased. PHYMILLE and ANYLLE I do not make or sell except as ordered, and then in bottles at \$10.00, \$15.00, and \$25.00, — triple strength in all cases.

G G. PREDICTIVE SCIENCE is, perhaps, the most ancient of all the earth has ever known. It was an old science in

the days of HERMES TRISMEGISTUS, our Grand Master, and has been cultivated secretly and openly since long prior to the foundations of Egypt or Babylonia, and had reached great perfection ages before the winged bulls were worshipped on Tigris and Euphrates. A desire of foreknowledge is one of the strongest in human nature. ROSICRUCIAN Science is alone the true key to mystery. Nothing human is absolutely perfect, and errors may enter into a reading, but rarely, save as to exact time. The wisest may err. Absolute perfection is unknown, but where the person read is honest and true, and the reader the same, the chances are ten thousand to ten that a reading will prove accurate almost to certainty. I am frequently consulted by the most sensitive, and have taught scores of such. If you want to be able to read the life-scroll of others, you must *first* learn to fix the attention on a single point, wholly void of other thought. *Second*, think the thing closely, and *third*, will steadily, firmly, to know the solution, and the vision thereof will pass before you like a vivid dream. Great benefit in this respect, and, in fact, in all the other affairs of life, may be derived from the use of a ROSICRUCIAN PREDICTION chart that costs \$1.00, and may prove worth thousands, inasmuch as it will warn you when, and when not, to attempt a life-scheme, business operation, or love affair. nor can you fail to derive great benefit from the curious practice named in the second key to the same. Indeed, any one can construct for him or herself an oraculum superior to anything known outside the GRAND LODGE.

H H. TAKE NOTICE. The immense number of letters that I daily receive from all parts of the continent is such that I

cannot attend to them unless the parties sending enclose return stamps, accompanied by a fee, graduated, not by any standard of my own, but on the amount of interest in the responses expected on the part of the senders. If a man or woman want a point made clear at length, the fee determines the height of the interest involved. Nor can I do as much for ten cents as I would for twenty; or for \$1.00 what I would for \$10.00. But I answer no letter, without a fee, that involves occult knowledge or scientific counsel.

My rooms, in Boston, Mass., are now open to the public. Circles are being held; classes in Clairvoyance, Psychometry, and Mediumship, are being conducted with flattering success. We intend to employ the very best talent in all branches of our calling; and will give all information in our power to such as desire and deserve it.

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### CONSULTER'S ASSISTANT.

1st, people before they go to a seer often imagine they will ask this, that or the other question, but in nine cases in ten, are sure to forget most of them before the interview is over. 2d. Clairvoyants generally have a mass of questions to ask, or be asked, which are *never* answered. 3d. people write to Clairvoyants a mass of undigested questions that cannot be responded to. In all three cases, every person should select certain questions, and seek responses to them, and them only. To assist all such I have prepared the following list. No more than *seven*, at the outside *ten*, questions should be asked, or attempted to be answered, at one seance of one seer; for if the latter be not an impostor, the endeavor to solve that number truly at one trial, will prove an exhaustive process.

## QUESTIONS.

1. Is the matter true or false?
2. Good or evil?
3. Where? When? In what way?
4. How? In what time? Why?
5. What is the probable length of my life?
6. My husband's? Wife's?
7. My friend's?
8. My foe's?
9. What is the balance of good or evil in my, the questioner's, life?
10. When and how to expect a change?
11. Will it be for the better?
12. Will it be for the worse?
13. When the questioner's life will be most prosperous?
14. In what part of the world or country?
15. Shall "I, this afternoon," find what I seek?
16. Shall I encounter the trouble apprehended?
17. Shall I fail under it when it comes?
18. Shall I sink beneath its weight?
19. Is the absent party dead or alive?
20. Is she, he, or it, on land or water?
21. Is he, she, or it, well or ill?
22. Is the ship safe or not?
23. Shall I be rich or poor?
24. Shall I be a medium or not?
25. By what means shall I obtain wealth?
26. By what means shall I obtain power?
27. At what time shall I do either of these things?
28. Shall I get back the money lent?
29. Shall I recover the property lost?
30. Shall I recover the debts due me?
31. Shall I be troubled by lawsuits for money?
32. Shall I and my neighbors agree or fall out?
33. What is the condition of my absent loved one?

34. Shall my journeys result in prosperity?
35. Are rumors about my loved one false or true?
36. Is the advice of a certain party good or bad?
37. Can I trust to, and in, a certain party?
38. Is there hidden treasure where I can get it?
39. If so, how shall I proceed to do so?
40. Shall I close with certain offers?
41. Is it best to stay where I am or go away?
42. Shall I ever have children (or more)?
43. If so, when? Where? Twins? Girls? Boys?
44. Is my wife, husband, lover, true or false?
45. Is my disease to be chronic? Shall I get well?
46. Will my wife's, husband's, friend's, lover's, disease be fatal?
47. Ought I to marry a certain party, or not?
48. Will the expected marriage take place?
49. Will the desired marriage take place?
50. Shall I ever get rid of my present wife, or husband?
51. If so, by desertion? Divorce? Death?
52. Shall I marry more than once?
53. Will my speculation succeed or fail?
54. Is it best to take — for a partner?
55. Will a proposed marriage produce discord?
56. Will it produce happiness?
57. Can I become clairvoyant?
58. If so, how shall I proceed to develop it?
59. If I begin a lawsuit, shall I win or lose?
60. How shall I detect the infidelity of the suspected party?
61. Will my absent loved one return safe and sound?
62. Can I learn of my spirit friends here, and now?
63. Will my spirit friends advise me now?
64. Is my guardian spirit present with me?
65. How shall I know of their presence with me?
66. Is my spirit friend happy, or the reverse?
67. Will I or my wife (husband) die first?
68. Can I become a Rosicrucian adept?
69. Shall the prisoner get clear?
70. Shall I obtain the position I seek?

71. Will my friends stand by me in the trial-hour?
72. Have I secret enemies? Male or female?
73. How shall I proceed to thwart them?
74. Shall I fall or succeed in my love affairs?
75. Shall I be forced from my present position?
76. Shall I gain money by the death of another?
77. Is it best to seek for revenge in a certain case?
78. Shall real estate be ventured in by me?
79. Is there a real adaptation between myself and mate?
80. Is the principle of my friend true and real and good?
81. Is my opinion of — correct or not?
82. Does he, or she, understand me as I am?
83. Can I engage the affections of the one I think of?
84. To what extent am I influenced by invisible powers?
85. Does danger or sudden death threaten me?
86. Would I succeed as a public character?
87. Shall I ever be able to make any important discovery?
88. Will the power ever be given me to behold my spirit friends?
89. Will this marriage prove advantageous?
90. Shall I cast off all fear and proceed?
91. What special faculties shall I cultivate?
92. How shall I proceed to cultivate them?
93. Ought I to use stimulants of any sort?
94. Can I be successful as a magnetizer?
95. Can I become a good speaker?
96. Can I become a good Psychometrist?
97. What food and drink are best for me?
98. Ought I to restrain my affections or not?
99. What are my chances of excelling?
100. What is my strongest power?

Those clairvoyants, or others, who want to be able to decide for themselves on points personal, or for others who want to know their fate, future, or luck, for any day, week, month or year, should procure of me a Rosierueian, Sympb or Raphates, for \$1.00, and find all they want or more.