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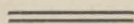






# THE SILENT FRIEND AND MEDICAL ADVISER

A COMPLETE GUIDE TO  
HEALTH, HAPPINESS AND WEALTH



New Illustrated  
Twenty Sixth Edition



The de Laurence Company.  
Chicago, Ill., U. S. A.

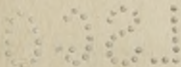
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## Preface

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IN a preface, it is usual to explain the object had in view in writing the book. This is unnecessary in the present case, because the purpose of the work is fully unfolded in the various chapters of which it is composed. I have dealt in the following pages with a class of diseases of fearful prevalence and of alarming fatality, which today seem to be setting at defiance medical skill and scientific knowledge. Every physician of any standing must have noticed the large increase of nervous diseases that has taken place in modern days, and the comparative powerlessness of medical science to deal with them, whilst the public is, alas! but too well acquainted practically with the same fact.

Now, I shall not, I trust, be considered egotistic when I say, that my large experience, and long and extensive practice, entitle me to speak upon this question with authority. Few, very few, medical men can possibly have had the same opportunities for judging of these diseases that I have had. For no less than twenty-eight years have I devoted myself to this specialty, and such diseases as may be more or less connected with it. Out of twenty-eight years, eighteen have been spent in New York, where my practice has been almost unparalleled in its extent. All classes of persons have come to consult me—rich and poor, high and low—those whose cases were in a mild and incipient state, and those who were supposed to be past cure, and had been given up to die by other physicians, have sought my advice. My experience, therefore, enables me to speak on the question of Nervous Debility with a degree of confidence which can fall to the lot of very few practitioners. The importance of the following pages may therefore be judged of by this fact.

Of the numerous persons who have consulted me in reference to the various ailments that they were laboring under, no less than eighteen hundred have sent me testimonials as to my success in treating their individual cases—a fact which will of itself speak volumes, and is perhaps almost, if not entirely, without a parallel.

The small work in question comprises one out of many books that I have written, all having in view the one grand end—the health of the people. Whatever the subject that I have been called upon to treat, this purpose has never been lost sight of. It is one in which I have always felt a large amount of interest, apart altogether from the practice of my profession, whilst, as a matter of course, the fact that I have been called upon to treat such large numbers of persons suffering from some form of disease, has increased and intensified that interest greatly. A happy country is only to be found where its people are healthy. The physician should, I think, become the coadjutor of the clergyman, and work with him to raise the morals of the people. And to do this effectually, the sound mind in a sound body must be aimed at, and all efforts bent to effect its realization.

# Debilitating Diseases.

## INTRODUCTION

THERE are few subjects of greater importance to be treated of than that of Debility in its various forms. More or less, perhaps, a majority of the human race suffer from some kind of debilitating disease, for the term is a very wide one. It comprehends a great number of disorders springing from a large variety of causes, and manifesting themselves in as great a variety of symptoms. The health of the people at large is by no means in a satisfactory condition. On every hand maladies of fearful significance are to be met with, and disease and decrepitude we are called upon to confront whichever way we turn.

It has been frequently asserted that a highly civilized state of society necessarily involves loss of stamina in the people, and decreases their longevity. I think, so far as we understand the history of ancient and modern nations, this assertion has a solid foundation. The average rate of mortality in our own country and in others proves the truth and force of it. This is no doubt due to very many causes, too numerous in fact to be entered upon here, but the debility occasioned by the use of alcoholic drinks, over activity of brain, overcrowding in large towns, and vicious habits, constitute the chief. Dr. Elam, in a most able work published a year or two ago, having entered at length upon the great question of whether we were more healthy on the whole than our forefathers, was compelled to arrive at the following conclusions:

1. That the average death-rate is slowly but constantly increasing.
2. That men die now at an earlier age than they did thirty years ago.

This clearly shows a most lamentable state of things, and one which every physician and philanthropist should use his utmost endeavors to remove. But there must be a cause for this degeneracy of our race, and diminution of the

health of the community, and this cause should be ascertained, if possible, with a view to something being done towards its removal. Why are the various forms of debility so prevalent at the present day? Why do we find so many children with pale sickly faces, covered with eruptions, with rickety limbs, and scrofula written in every feature? Why are there so many pale men, haggard, and prematurely old? These are questions of the greatest possible importance, and they press themselves upon the attention of the physician, the sanitary reformer, and the philanthropist, and demand to be answered. To-day the matter may be neglected, and to-morrow it may be ignored, but the time is not far distant when Society will have to pay the penalty of its negligence, and endeavor to make atonement by a greater activity in future. For many years I have devoted myself to the consideration of these questions, and to the treatment of the diseases which they involve, and am, therefore, in a better position to judge than most men, and I do not hesitate to say, that the extent to which debility prevails in society is perfectly alarming. Some of this is due to one cause and some to another, the result in all cases the same—premature decay, and ultimately death. What these causes are I shall endeavor to trace in future chapters.

Nervous debility is one of the most terrible diseases under which a patient can labor. Not only is every part of his frame in a weakened condition, but his imagination runs riot and conjectures a million disorders that may not be actually present at all. Yet to the patient they are as real as though they were truly there. The remark, "Oh, it's only nervousness," is as vague as the saying, "It is only a cold," the latter frequently leading to the most fatal of all maladies—the fell destroyer, consumption. Only nervousness! What in the name of all that's rational can possibly be worse? When the nerves are unstrung there can be no real health, disease then preys upon every organ—if not its reality, yet at least in the idea of the sufferers, which is equally as bad. It shatters the entire constitution and renders every part abnormal. It is a most terrible state of things to behold poor sufferers with their constitutions thus broken up and destroyed. The ability to alleviate

the pain is, however, a great consoler under such circumstances. To be able to procure health for one's fellow-creatures is, indeed, a godlike power. Health cannot be prized too highly. It is an unparalleled blessing. As one of the English poets has it—

“Nor love, nor honor, wealth nor power  
Can give the heart a cheerful hour  
When health is lost.”

## CHAPTER I.

### DISEASES IN GENERAL.

It has been well said that, as no science or subject can be understood without some reference to its elementary principles, it appears to be necessary to commence by a reference to the causes of disease. The causes of disease are twofold—general and specific. The general causes are mechanical or chemical injuries, atmospheric changes, errors in diet, excess, and powerful and moral impressions. Man in health is strong, noble, and determined; his imagination brilliant, his perception keen, his reason clear, and his memory retentive. He is generous, resolute, courageous, and active. This arises from the sympathetic and intimate relation which exists between mind and body. It follows, therefore, that man out of health becomes a weak, irritable, timid, hypochondriacal, moping, dyspeptic, unduly sensitive and debilitated. He may become imbecile and decrepid, and thus incapable of performing the functions which devolve upon him—a misery to himself and an eyesore to others.

The specific causes of disease are morbid poisons, as in small-pox, typhus fever, measles, scarlatina, or other contagion. The number of diseases arising from the action of general causes are numberless, but on careful analysis they are found to resolve themselves into two great orders, viz., disease of function, and diseases of structure (*morbi organici et simplices*), each embracing a great number of classes. The diseases of function embrace the neuroses, hemorrhages, and dropsies; while inflammation, tubercle, cancer, melanoses, etc., belong to diseases of structure. The diseases of function embrace all those disorders in which the action, the secretion, or the sensation of a part is impaired without any primary alteration of structure of the organ or tissue affected.

The three great principles or systems have been termed vitalism, solidism, and humoralism. It appears to me that

the essential elements of these three principles must be admitted if we are to adopt a sound philosophy of medicine.

"Vitalism" supposes "that a morbid state of the vital principles causes disease." Though it is somewhat difficult to conceive the full import of this assertion, yet it is certain that the vital principle is not of equal force at all ages—that it is not the same in the childhood, manhood, and old age of the same person—that it varies with the seasons, and therefore disease can hardly be understood without taking this element into consideration. The different phases and force of the vital principle, and the modification impressed upon it by social position, form an important feature in what are termed "predisposing causes," or the different degrees of liability of persons of different age, sex, profession, or habit, to fall into a given disease, and hence arises the importance of considering "temperament" in the diagnosis of neuropathic disease.

From solidism and humoralism we learn that, in addition to a given state of the vital principle, a healthy condition of the solids and fluids (the exciting and excited forces of the body) is so essential to health. An alteration in the physical properties of the blood producing morbidity in one of the great exciting forces of nervous action is often a cause of disease. Thus, if a quantity of water be injected into the veins of an animal, dropsy follows, while if the blood lose any considerable portion of its red globules, marked debility ensues. Again, if a division takes place in one of the gastric pairs of nerves, digestion is known to be destroyed. Should any nerve which serves to supply an organ of secretion be removed, or injured, that function is also destroyed or injured. Should a division be made in the pulmonary branches of the nerves, asphyxia ensues. From these considerations it seems clear that a healthy state of the fluids and solids of the body is essential to healthy action of the various functions of life, and consequently any causes which operate to injure the one will also injure the other.

Anatomy has shown that the brain and nerves are fibrous—a fibrous structure necessarily implies action or contrac-

tion. It has been proved by medical writers that vision and sensation generally result from a physical action or contraction of the nerves, whether of the eye or other organ. If this be true it equally applies to the nerves of the other senses, and also to those of the different organs of secretion. And as a healthy action of the nerves (the great moving and secreting powers of the body) is essential to health, it follows that morbid action of the nerve must cause disease.

Sir Isaac Newton was of opinion that the cohesion of bodies depends on the presence of elastic fluids. Modern discoveries have shown that the electric fluid is the great agent of chemical composition and decomposition, and that this fluid is evolved by mere changes of motion in the particles of matter; it seems probable from analogy that a nervous fluid is extricated in like manner by a molecular motion or contraction of the nerves, and that this fluid is the cause, not only of nervous and muscular cohesion, but is also the great agent of the vital compositions and decompositions which are incessantly going on in every part of the body. From this it may be inferred that nervous contraction is one of the great means which nature employs to regulate the temperature of the body. If the theory of a nervous contraction be omitted, and it be followed by the extrication of a nervous fluid, "nervous sensibility" may be considered their joint effect. This may be accumulated by repose, and exhausted by action, and hence the nervous system may easily become impaired by causes which produce unnatural action of these delicate organs. It would be difficult to exhaust this subject, and to over-estimate its importance in reference to the particular branches of medical knowledge to which this work is devoted. We must, however, confine our remarks upon the theory of the nerves to two other points which have practical bearing on nervous and physical debility.

Though sensation is generally passive, and in health is only brought into action when some external agent is present capable of acting upon the nerve, yet in some instances it is active, or exists when no external agent having affinity for the nerve is present. This law of the neuroses, or nervous



disorders, is remarkably exemplified in the cases where persons are sensible of tastes in the mouth of substances of which they have not partaken for months. In delirium tremens and insanity the patient often sees or hears persons or things which have no real existence. So in the case of persons who have lost a limb (as a leg), they are often sensible of painful or agreeable sensations, which they refer to the fact, although that part has perhaps long been removed. These are attributable to active sensations, the nerve taking on those actions by which such sensations were accustomed to be communicated to the brain.

Sensation is not, as some suppose, instantaneous, but, like every other function, is performed in a certain time. In diseases, the times of action of the brain are either greatly increased or diminished. In idiocy, and some other forms of insanity, these times are unduly diminished, and hence slowness of comprehension and apprehension, and hence also arises drowsiness or lethargy; while in acute cases of insanity they are increased, and such an increased activity of mind ensues that the patient can procure little or no sleep. Emaciation, indigestion, and debility are the consequences. These two extremes of the neuroses are termed plethora and anæmia. In the former the blood becomes surcharged with red globules, while in the latter it contains too much water, and is too much diluted. Neither of these states is one of health.

The cerebellum and medulla-oblongata (back part of the brain and commencement of spinal cord within the brain) may be regarded as the source of all nervous energy; the streams of this fountain are always flowing in vital currents over every branch of the nerves, bursting from each ganglion as from a new source, and radiating to the extremities of the body, where its force is discharged in the occupations and excitement of daily life. It is again, however, renewed by food, sleep, and respiration. When every function is properly performed, the result is health. No virus in the body can be more fatal to health than the exhaustion of the nervous stimuli. The draining of the cerebellum by excesses is the certain road to disease and death.

THE PRECEDING SKETCH IS A MERE OUTLINE OF THE GENERAL THEORY OF DISEASE, upon which much more might be written; but it is now time to enter more into detail with reference to what we consider nervous debility, and to offer some remarks which will enable the reader to see, as in a mirror, whether his or her case comes under this category. It will be seen in the sequel that the theory here propounded is deducible from practical and actual cases, and will serve to show the general laws to which diseases of the kind treated in this work are to be referred.

NERVOUS DEBILITY is expressive of that general derangement of system—that want of healthy action of man's power—which incapacitates him from the real enjoyment of life and its many pleasures. Its symptoms are multiform, and vary in intensity from the different causes from which they proceed, and from a reference in the constitutional temperament and habits of life of those who are suffering from it. By some writers the meaning of nervous debility has been restricted to mental disorganization and derangement—to those peculiar susceptibilities which have been termed "mental disorders;" but we think the term has a much wider signification, and extends to that general derangement of the physical energies which incapacitates for the due performance of the active duties of life, and which condition is, indeed, much more like mere existence than life.

Nervous debility, nervous exhaustion, or premature debility, as has been said, presents itself in a great many different phases, and springs from an almost infinite variety of causes. And, doubtless, one of the principal reasons that such mistaken views prevail on this subject may be found in the fact that it has been too exclusively studied from some one particular side. By some practitioners it has been supposed to arise entirely from certain enervating habits, the importance of which can hardly, perhaps, be overrated, although they are certainly not the cause of every disease that flesh is heir to. By others, errors in diet have been elevated to a position of undue importance in the production of these maladies, and by another class, the whole thing resolves itself into a question of sanitary science. The fact is, that while none of these theories contains all the

truth, there may be a portion of truth in each one of them; and my business on this occasion will be to ascribe to each its full share in the mischief. Certain it is that sedentary habits, improper food, impure air, undue mental excitement, immoderate grief, unremitting study, external injuries, violent passions, excessive application to some favorite pursuit, are all causes of nervous debility, and should be each taken into consideration in dealing with the subject.

Dr. Daniel has given the following very accurate description of the symptoms of a person suffering from nervous debility:—"Great moral prostration, carried even to a hatred of existence, prostration of strength, lips pale and shriveled, remarkable pallidity, eyes sunken, dull expression of countenance, great emaciation, pulse feeble, constant cough, general wandering pains (especially in the loins and chest), great irritability, extreme langour after exertion, and a thick and muddy urine—the last few drops being viscid." Sad catalogue of evils to be all concentrated in the same person!

Yet these are not all; many more quite as potent might be named had we the space to devote to them. The following is a patient's description of his own case:—"Deranged digestion; progressive emaciation; lassitude after the least exertion; yellow, dry, and earthy skin; weak and watery eyes; burning heat, especially in the palms of the hands and soles of the feet; creeping sensation all over the body; when I began to perspire, habitual sensation of internal heat; constant pain in the stomach and obstinate constipation of the bowels; acid eructations, smelling like rotten eggs; clammy sweats; irritability of temper; itching in the head; noise in the ears; loss of memory; loss of courage; extreme timidity; deep melancholy; and sad and sallow countenance."

In many instances some only of these effects are found; but if they are not removed by judicious treatment, and the habits which produced them abandoned, they may all accrue, and the misery of such a condition must be palpably evident to the reflecting mind.

## CHAPTER II.

### DEBILITY; CONSTITUTIONAL AND HEREDITARY.

It is hardly possible to give a definition of the term Debility, because it includes so many opposite conditions of the body, and springs from such a variety of causes. Any kind of weakness may be called by that name, and consequently its forms are commensurate with the conditions upon which life itself depends. A lowering of the vital state of any organ indicates, either as an effect or a cause, debility in that organ. Defective nutrition is almost invariably associated with debility. Should the assimilative process not be properly performed, a lower kind of tissue is necessarily eliminated out of the pabulum of the food, and debility will be the result. This debility may be local or general, according to the circumstances of the case. The defective nutrition itself, however, may be—and very frequently is—but a result of some much deeper seated and more occult causes. The whole of the vital functions may be feebly performed, indicating a great deficiency of what is termed “vital force.” But what this vital force is no one has ever been able to demonstrate. The consequence is, that when it is deficient, we are, to a great extent, in the dark as to whether the debility be the cause or the effect. By many philosophers in modern times it is maintained that the vital force is only another form of the great forces of nature known as light, heat, electricity, etc., and that the organism evolves it as does the battery electricity; and that when it is deficient, therefore, it is simply because the organism is not in a fitting condition to excite it. This theory, although elevating life per se above organization, does not in reality make all that we know of life depend upon the physical organs, and certain it is that for all practical purposes this is correct. All treatment must be applied through the physical organs, but then it is important to know to which part of this our means of cure should be directed. When we speak of debility, we generally

mean a condition in which the functions of the body are fully performed, whether the organs upon which these depend are healthy or not. In such cases there is usually present a lack of muscular and nervous power, coupled with a disinclination for exertion, and a feeling of general fatigue. Not unfrequently are the nerves of sensation affected, and impaired vision or loss of hearing ensue, the memory fails, the intelligent powers are enfeebled, the capacity of thought is lessened, wakefulness is experienced at night, and restlessness during the day. The inclination to take food is frequently absent, but where present serves very little purpose, since the substances taken do not become thoroughly assimilated; the heart beats less rapidly, the pulse becomes lowered, and the whole system partakes of the general feebleness. This debility must not be confounded with mere weakness, such as that which is experienced after a severe attack of sickness. The latter is called a debilitating condition, but it differs very materially from that chronic state of loss of power with which we deal on this occasion. Nature unassisted will, in the majority of cases, cure the one, while the other will require the most skillful treatment.

One of the most prominent, perhaps the most prominent, of all the causes of debility, is what is termed Hereditation. By this is meant a tendency to a particular disease engendered in the constitution of the child by its parents. Every person knows how susceptible an individual is to consumption whose parents have died of that disease. Insurance offices always inquire, and very properly, when any persons present themselves to insure their lives, whether any of their relatives have died of this disease, and if so, even where the relationship was somewhat remote, it will not be deemed unimportant, so wide in the scope of its influence in this particular affection. Scrofula, gout, numerous forms of skin disease, epilepsy, insanity, asthma, and a score of other maladies, will be handed down from generation to generation as certainly as titles or estates. This is one of the most important facts in connection with medicine. A modern writer has remarked, "Young women who have been more than ordinarily subject to hysteria frequently give

birth to children, who at an early age, become the subjects of convulsions. As these children—if females—grow up, they too become attacked with hysteria, and frequently with puerperal fever. Children are born to them to pass, in their turn, through the same phases that their parents had gone through before. These tendencies are engendered in the constitution of the child before birth, and it enters upon its life in this world with the sword of Damocles hanging over its head, to fall at any moment when a favorable opportunity is presented. All children born of the same parents do not suffer in like manner, and those who do are generally predisposed in different degrees. Frequently, in truth, in this matter, as in some physical quality, a whole generation may escape, and the tendency appear with redoubled force in the next. Thus the children of consumptive parents may escape the tubercular destroyer themselves, only, however, to render their offspring the more liable to its baneful influence. Hereditation can scarcely be said to be the communication of a disease from parent to child, but simply the tendency to a disease. Nor will this tendency become developed until a series of favorable circumstances constituting an exciting cause aids its manifestation. Thus a child inheriting from its parents the predisposition to gout, the malady does not appear till the individual has reached that age at which the constitution is most commonly attacked by the disease. The father was suffering its tortures when the child was born; the son will probably reach middle life before it will fix its spell upon him. This will, of course, be regulated to a great extent by the kind of life he leads; temperance and care might, perhaps, avert it altogether. Some minute germ, the exact nature of which remains in considerable obscurity, is transmitted from parent to child; but two-thirds of that child's life will probably have passed before it becomes fully developed. Insanity attacks a person at forty or fifty; the children will, in all probability, reach the same age before any mental aberration will be observed; and if the manifestation should pass over that generation, and show itself in the next, it will not be till the grand-children have reached middle life. This is a matter which there is some

difficulty in explaining; it is, nevertheless, a fact. Doubtless the presence, or otherwise, of the exciting causes in sufficient force, has much to do with it, but not everything, since physical peculiarities frequently follow the same law." Sometimes we find that the hereditary tendency is regulated by sex and other causes. There is a very curious skin disease called Ichthyosis, in which the body of the sufferer is covered over with scales resembling a fish, which disease is hereditary, but is hardly ever known to attack females. The case is mentioned by Dr. Elliotson of a family who had suffered from this disease for several generations, but always in the male line. In this fact there is nothing singular, since the same peculiarity has been observed in reference to other hereditary maladies. Supernumerary fingers and toes have occasionally appeared in families following exactly the same rule. On the other hand, some cutaneous diseases attack the females only. Stuttering is very often hereditary, and is generally confined to males. In all these cases in which the females are exempt from hereditary diseases, it may be as well to remark, that the sons of daughters of the affected person are quite as liable to suffer as the males of the first generation. "In all these cases," to quote again from the author referred to, "we see disease obeying the same laws as healthy physical peculiarities, and even mental and moral qualities. Who has not noticed a score of instances in the child, in which a more striking likeness to the grandfather than to the father may be observed? In some families the peculiarity of feature disappears for two, three, or more generations, and then again reappears, and descends in regular and unvarying succession. This fact may be observed in picture galleries, and it is an important one to the physician, because there can be no doubt that it holds good of disease. In mental and moral qualities, every person is familiar with instances in which the sons only partake of certain dispositions, and these will probably again appear in the daughters' sons, but not in the sons' daughters. The same will hold good of the other sex." Among all the diseases of a hereditary character, there is none that is of such common occurrence, and productive of such serious results,

as nervous debility. For this malady in the son may spring from a score of different causes in the parent, from whom it is virtually transmitted. What I mean is, that debility in the child may be due to some other disease in the parent. The father may be debilitated and the debility carried down to the son and the son's son, but, on the other hand, the father may not himself be debilitated and yet in his constitution may originate a score of diseases which may involve debility in his children. This is a matter of grave import. All those habits, practices, and mode of life which tend to debilitate, and of which I shall have more to say in future chapters, may fail to develop debility in the person by whom they are practiced, in consequence of strength of constitution, or some other cause, but may, nevertheless, have the effect of engendering debility in the constitution of the offspring.

The most important fact to be taken into consideration in this matter is the mode in which this hereditary taint requires to be dealt with. I have already stated that what is transmitted is rather a tendency to a disease than the disease itself. This tendency constitutes what is called a predisposing cause to certain maladies, and when known to exist may of course be successfully dealt with. What is called prophylactic or preventive medicine will, no doubt, some day come to occupy a much more important and conspicuous position than it does at the present time. By its aid, no doubt, many of those diseases which now spread their fearful ravages over society will be entirely removed. Only let persons who may be affected with any hereditary taint, either directly from their parents or indirectly from a more remote ancestor, learn what is the exact nature of the disease to which they are predisposed, and the conditions likely to favor its manifestation, and they have at once in their power the means of preventing the one by avoiding the other. Persons who suffer in this way should lose no time in consulting some one who has made these particular diseases a subject of study. I shall always be happy to give advice to such if they will communicate with me on the subject. Scores of persons have benefited by



availing themselves of this offer, and each reader of these pages whom it may concern may do the same.

Associated with this particular form of debility are several maladies which prove very destructive to health, and, therefore, any one who suspects a hereditary tendency to this disease should not lose a moment's time in applying for advice.

## CHAPTER III.

### DEBILITY ARISING FROM OVERTAXED ENERGIES.

THE position that man occupies on the globe renders him liable to all those destructive influences which operate more or less both upon organic and inorganic substances, and to those morbid influences which affect him in his physical frame in common with the lower animals, in addition to a large class of diseases which are peculiar to the human race. In some respects man, with all his superiority, stands at a disadvantage when doing battle with various morbid agencies, when compared with the inferior creatures. For, in the first place, the lower animals are provided with a powerful instinct which leads them from the earliest period of their existence to avoid such substances in their food as might prove injurious to them, and to select such others as may have a sanitary effect on their organization. As Pope has put it—

“Nature to these without profusion kind,  
The proper organs proper power assigned;  
Each seeming want compensated of course,  
Here with degrees of swiftness, there with force.”

That some traces of this instinct may be still preserved among the savage races is quite possible, but clearly amongst civilized peoples it has completely disappeared. We are compelled to acquire knowledge of these matters by experience, and to judge of them by reason. And although no one will dispute the fact that our rational faculties raise us into a position very far superior to the animals whose sole guide is instinct, yet the loss of that instinct leads sometimes to disadvantages, and even to mischievous results. Man is born into the world without clothing, and with no power in himself individually to withstand the effects of climate or protect himself against external influences. He remains a longer period than any other animal in this helpless condition, during which time he is in the hands of parents whose ignorance of the laws

of his being may operate powerfully to his hurt. There can be no doubt that innumerable diseases originate in the daily errors of parents and nurses perpetrated upon children. Then, in the second place, the very civilization of which we boast so much has been largely the cause of a decrease in physical stamina, and a diminution of those powers by which the body contends with the forces of external nature. An old writer has said very truly "The progressive cultivation of the mind, together with the daily refinements of habits and manners, are ever accompanied with a proportionate increase of luxury. But as this change from a robust to a more relaxed state of life has produced no difference in the causes generating disease, to which we are even more subject than formerly, we must necessarily suffer by the concomitant effects. For though luxury has assisted us in preventing the temporary effects of external agents, such as cold, heat, rain, etc., and we can occasionally guard ourselves against the severity, yet we are, upon the next return of them, attacked with much greater violence than if we had been more habituated to their influence. And this state of things has imperceptibly introduced the use of many articles, both of dress and aliment, which in their consequences often prove detrimental to health. Hence we find that in proportion as the refinements of luxury increase in a nation the number and variety of diseases also increase. On the contrary, the more uncivilized a people continue, and the more their habits and customs approximate to a state of Nature, they are proportionately the less affected by the causes of disease." A third reason may also be found in the fact, that while on the one hand man is a rational being, yet, on the other, he is subject to the influence of a larger number of passions and emotions than any of the lower animals. Mental anxieties, springing from innumerable cares which press themselves upon him—grief, love, and other emotions, all play a most conspicuous part in his earthly existence. Controlled and influenced by these he is often driven to a course of action which even his intelligence, for the time being, is powerless to prevent. This is to say nothing of another cause, the

diseases of an epidemic and endemic character to which he is peculiarly liable.

There are two powerful causes of debility to be met with in the human race which spring to a very large extent from our civilization and our modern mode of living, and to which, therefore, the attention of the medical practitioner should be especially devoted. They are to be seen operating in our midst on every hand, and producing most serious mischief on all where their influence is felt. These two potent causes of debility, to which this chapter is devoted, are excessive exertion and mental anxiety.

1. Excessive Exertion.—This will, of course, include all those cases where the debility has arisen from the system being overtaxed. The human body, no more than a piece of machinery, can be made to perform more than a certain amount of work without suffering from derangement afterwards. Every one is familiar with the sensation of fatigue that is experienced after violent exertion. This is now known to arise from a change that has taken place in the texture and fibre of the muscle. In moderate exertion the muscle recovers itself during the intervals of repose, but where the exertion is excessive this cannot take place, and a prolonged rest becomes therefore absolutely necessary. Should such rest not be obtained, then a wasting away of the tissue follows, and ultimately complete atrophy ensues. What takes place in the muscle will also occur in the nerve under similar circumstances, at least in a broad sense of the term. The exact change that takes place in the nerve during exertion is not so well known as that which occurs in the muscle, but the former is as liable to fatigue as the latter, and the result of the fatigue, when kept up uninterruptedly, will be very much the same. Intense mental action, or any other continued strain upon the nervous system, will end in not only a diminution of nerve force, and, as a consequence, a loss of intellectual power, but a deficiency in all vital action, and therefore general debility and nervous exhaustion. The mischief in cases of this kind is never confined to the parts that are primarily affected, but extends first to the adjacent parts, and, ultimately, to

the most remote portions of the frame. When, therefore, it is considered what a large number of trades and professions there are that tax to the utmost of their powers the mental energies of those who may be engaged in them, it is not to be wondered at that debility should be common. Mental labor of a monotonous kind has a most prejudicial effect upon the system, as has also excessive brain work. Either will, in the end, give rise to debility, and break down the strongest constitution. Nor will anything short of the very best and most skillful treatment, coupled with perfect rest for a time, effect restoration to health.

2. Mental Anxiety.—The reciprocal effects of the body and mind are far more extensive than is generally imagined. We hear a great deal of talk on the part of materialists of how an injury to the brain will affect the mind, but the reverse of this is but seldom named, yet the latter is, if possible, the most important of the two. A sudden fright will stop the action of the heart, or bring on a fit. The slightest mental emotions frequently show themselves in the face, as instanced by blushing, etc. Intense grief will not only produce derangement, but it even turns the hair gray. Every one has heard of those who became "gray haired with anguish in a single night." Great mental anxiety will destroy the body as certainly as the plague, and the action of the heart will frequently become as much deranged by deep-felt grief as by the miasma of an epidemic. Old Abernethy very justly remarks:—"You may daily see that affections of the mind, as perplexity, fear, anxiety, and grief, never fail to disorder the functions of the stomach and bowels. You may consider this subject one of the greatest importance in the practice of your profession." Some times a violent mental shock will produce death. An example of this is furnished in the Bible in the case of Eli, who, when he heard that the Israelites had fled before the Philistines, and that the Ark of the Lord was taken, and Hophni and Phineas slain, fell back and expired. A broken heart is not a fiction of poets, but a most literal fact—though, fortunately, it occurs but seldom. Anxiety saps into the vitals like a slow fever, and its ravages are frequently very terrible. Sanctorious clearly demonstrated

that the state of the passions considerably influence the insensible perspiration. In the experiments made by Dr. Beaumont upon the stomach of St. Martin, it was unmistakably shown that mental emotion interrupted the process of digestion. Where, therefore, there is intense anxiety the process of circulation and nutrition are both very seriously impeded; the heart beats more slowly, and all the functions of the body go on much more feebly, the result being, necessarily, wasting away and debility. Persons in this condition are always more liable to external influences. The contagion of a disease cannot be thrown off, and hence such persons are always more liable to become affected if they go within the influence of a disease of this class. Sir John Franklin remarks that those who were depressed in spirits could not endure the cold of the Arctic regions, and the retreat of the French from Moscow under Napoleon teaches the same lesson. This is the reason why persons who are nervous and timid when attending upon the sick, are very liable to take the disease if it be one of an epidemic character. Facts of this kind are of very great importance. A woman suckling a child receives a shock; she recovers, but the child dies, poisoned, in fact, by the morbid secretion of the mother's milk. Even amongst the lower animals similar facts to these may be shown. A snake lying sluggishly or lazily upon the ground bites a man, and the poison does not take effect for many hours, and then only very slightly. Another snake, with head erect and fire in its eyes, flies at its prey, and strikes its fangs into it, and the victim dies at once.

Causes of debility, consequent upon extreme mental anxiety, are exceedingly difficult to cure. In fact, the profession generally pay no attention to them whatever, and consequently hundreds and thousands of persons who suffer in this way are left to die, no one holding out a helping hand to save them. The ordinary remedies are of no value at all in such cases, and it was only after many years of intense study that I discovered agents that would prove effectual in the treatment of this disease.

Springing from these two powerful causes of disease will

be found a number of maladies of a most serious and important character, which, although belonging to the general class recognized by the generic name debility, yet have features peculiarly their own, and require to be dealt with as such. It will be obvious enough to the most superficial observer, that there will follow from the undermining of the constitution, produced by powerful causes like these, a series of evil effects both upon the body and the mind. These may involve primarily indigestion on the one hand, and loss of nerve power on the other, from which there is certain to follow a catalogue of ills far too long to name here. From indigestion will spring loss of flesh, and with it physical power, derangement of the liver, constipation, bilious headaches, nausea, giddiness, affectations of the stomach and bowels, dimness of vision, and general derangement of the system; and from the loss of nerve power will spring disturbed sleep, distressed looks, morbid sensibility, disinclination for study, extreme diffidence, blushing, great depression of spirits, melancholy, and a score of similar disorders.

Where any of these symptoms are observed, and where it is supposed that they may be due to the causes above named, no time should be lost before consulting some one who has made these maladies his peculiar study. For twenty-eight years my practice has been confined to diseases of this class, and I shall not, therefore, be deemed egotistic if I speak of my own treatment, based on so large and extensive an experience, being pre-eminently successful. Persons therefore who are suffering in the way named, should write and state their case without delay. Even if their suspicions should prove unfounded, it will, of course, have cost them nothing, and will prove the means of saving much future anxiety.

## CHAPTER IV.

### DEBILITY ARISING FROM OBJECTIONABLE HABITS.

If the condition of society in modern times has given rise to a number of diseases which spring from the legitimate carrying on of what is called the business life, how much more injurious will be found the habits which have grown out of that civilization, and which are supposed to be resorted to as a sort of relaxation from arduous business duties. These comprehend the innumerable maladies which spring from the violation of the laws of nature, sometimes inadvertently, and sometimes with the full light of the result before their eyes, and which cannot fail to bring on premature old age, nervous exhaustion, and death. These habits are largely destroying the health of the people, and undermining the constitutions of the masses of our fellow creatures. Of course in a small volume of this kind I cannot do more than briefly glance at some of the terrible causes of decay which are too prevalent around us, and which modern society, if she does not directly tolerate, most certainly appears to wink at. We come into the world surrounded by dangers of this kind, and throughout life they press down so heavily upon us, that it will be with the greatest difficulty that we shall be able to resist their treacherous influence. In the period of youth, when the foundations should be laid for future stores of strength, too frequently habits are commenced which lead the way to premature decay, and death. The celebrated Hufeland has well said: "As youth is the period of growth, of forming and collecting the powers of the future man, every kind of excess calculated to weaken or exhaust the vital powers should be carefully guarded against. There are certain active properties which belong to this period, such as muscular motion, which can hardly be carried beyond the bounds of health. But the excesses most to be dreaded are those which spring from a too early anticipation of the future man, in which the imagination and the feeling play a con-



spicuous part. Youth, it cannot be too often repeated, is the time for storing strength, both physical and moral, and every act which can in any way impede or frustrate this all-wise intention of Nature, will tend to lay the foundation of a weak and imperfect body, and shorten the days of its possessor. Among the passions of the future man which at this period should be strictly restrained, is that of physical love, for none wars so completely against the principles which have been already laid down as the most conducive to long life; no excess so thoroughly lessens the sums of the vital power; none so much weakens and softens the organs of life; none is more active in hastening vital consumption, and none so totally prohibits restoration." In these words is to be found a lesson which should be thoroughly impressed upon the minds of all young people, so as to warn them at every moment against habits so potent for evil, and so excessively common in modern society.

A few years later in life, when the lad finds his way into the world, and has to do battle in the general struggle for existence, he will become subject to other influences likely to lead him astray in reference to matters which will equally affect his health. He will come into contact with companions who from ignorance or disinclination, or both combined, will neglect the most important laws of their being, and will, as a matter of course, be very likely to induce him to do the same. The laws of human life are but little studied, and still less attended to. An able writer most truthfully observes:—"It must be confessed that it is disheartening to see how little the great mass of men advance from age to age in this respect; but still, have we gone the right way to work? The phrase, 'be temperate in all things,' is not really comprehensible without education and special knowledge of its full meaning. Surely, when it is seen that in it are involved the best interests of humanity—the decrease of sickness, the growth of cheerfulness, contentment, and happiness, the enlargement of mental powers, and the gradual perfection of the moral qualities (to train which is surely the object of our being here), men will strive to carry it out. May we not receive it as a sure principle, that when men are once convinced that a certain course

will bring them a material good, they will eventually pursue that course, and if once the principles of health can become implanted and taught to each generation, the tendency to follow the guidance of those principles will grow by transmission and inheritance? It cannot be contended that even our educated classes are sufficiently acquainted with the structure and formation of their bodies to perfectly realize the full meaning and importance of this precept, and among the uneducated class the injury done by deviations from the laws of health is incomprehensible to them. It may take time, and several generations must clearly pass, before men see that the Gospel precepts have their base deep in the needs of human life; but when that knowledge is acquired, it surely cannot be fruitless. The amount of physiological knowledge which it would be necessary for a young man or woman to have in order to see the importance of the rules of health, is very small. It is obviously impossible to teach the bulk of the people technical physiology; nor even may it be possible to make universally known even the excellent little popular manuals of physiology which are beginning to be used in some schools. But it is quite easy to teach certain parts; the structure of the heart and its valves, and the marvelous pumping power which sends the blood racing through the body; the action of the lungs, contracting and dilating and sucking in the air; the passage of this air into the blood, and the changes it produces; the structure of the stomach, and how it digests the food, and how this is prepared by subtle chemical means to be fit to be added to the blood; the action of some of the muscles, showing the wonderful arrangements for securing the greatest force and speed at the cheapest rate, etc.; all these points could be learned in a few days, if properly illustrated by a few models, the teaching would be interesting to every mind, and would give a general but clear view of the wonderful mechanism of the human body. So much physiology being learned the reason of the rules of health; the necessity of breathing pure air, and enough of it; of not deranging the great process of digestion by improper food; the use of exercise, etc., would be clearer, and at last all would learn to treat their bodies

with the respect and care which is essential. Then the deep meaning of moderation in all things would be seen, and men would not look upon the precept as a mere command, based on no particular grounds, but as a rule founded on a deep knowledge of what is essential for man's welfare." Were these facts and laws better understood, there can be no doubt whatever that a large number of the diseases from which men suffer at the present time might be avoided; for it is only right to include, that the great mass of those who do wrong do so from ignorance. At the same time, it is impossible to shut one's eyes to the fact, that evil habits and vicious practices are not always the result of ignorance, since sometimes they exist where there is full knowledge of the results likely to spring from them. Too frequently, especially in the case of those whose moral principles are not properly formed, and whose training has been of an imperfect character, there is a tendency to fall into habits of a most destructive character, which can only result in physical and moral degradation.

Amongst the causes of debility will be found many enervating vices of a most objectionable and destructive character. The cases of this kind that have come under my notice are so numerous, that to enter at length upon them would occupy more space than I can devote to my entire volume. The mental grief and anguish of soul that the victim of these becomes a prey to when he finds his constitution broken up, his health destroyed, his intellect enfeebled, and all his powers, both physical and mental, weakened, is sometimes very sad to witness. The scenes that the physician who devotes himself to this class of maladies is frequently compelled, in his ordinary practice, to witness, are really very terrible; and even to him, accustomed to scenes of suffering, dreadful to contemplate. Not only do these vices completely undermine the constitution and destroy the health, but they take away that which can alone give support and consolation in sickness, viz., a quiet conscience. They bring the mind into a state in which the most terrible visions continually pass before it, and in which a despondency of the most extreme kind is the distinguishing characteristic. Hence it is that I feel so

much the importance of this subject, and the necessity of raising my voice against evils that I have so often known to produce such deplorable results. Many thousands of cases have come before my notice, where the young have drooped and died from a state of sound health and vigor in a year or two, and whilst sinking into the grave, have very bitterly lamented that no one had earlier pointed out to them the inevitable result of the course they were pursuing. I have seen frolicsome, romping boys, all life and vivacity, and full of activity and energy at fifteen, become pale, careworn, and enfeebled, their countenances shriveled up, and deep furrows on their brows, looking the pictures of despair, and the personification of disease at twenty, solely from their own misdoings. Every philanthropist should lend his aid in endeavoring to amend this state of things, and ministers of the Gospel would greatly increase their usefulness by giving a helping hand in the endeavor to improve society in this respect. Clergymen sometimes state that they feel reluctant to speak about these matters; such diffidence is, however, highly censurable on their part. It is almost impossible to paint these vices in too vivid colors. They sap the very foundation of life, and tend to destroy the stability of society. They are very demons of mischief, producing most frightful ravages upon the human frame. Nervous debility is by no means the smallest of the evils springing from them. Would that I could place before every guilty person a mirror that would show him the nature of his acts in all their effects upon the human frame! Would that by reading these pages he could be led to see that his conduct is destructive, both of temporal enjoyment and eternal peace! May every reader be led seriously to reflect on the important topics, and as a consequence, to use his utmost endeavors to make society better in this respect. If not guilty himself, he can perhaps use his influence on those who are.

These vices are terribly prevalent. It would not be easy to overestimate the extent to which they are practiced, and if the whole truth were unfolded, it would hardly be credited, except by those who, like myself, have had extensive professional experience in the matter. The sickly coun-

tenance, the languid eye, the pallid cheek, the hectic blush, the consumptive cough, and the tottering gait, which are so frequently to be met with in the young, are certain diagnostics and unfailing proofs, that victims of these vices are very numerous. Various are the means by which they spread. A depraved playmate or servant may be the means, and a school very frequently becomes the hotbed of contagion, where immorality assumes a thousand aspects.

In France, Duchattel, and Tissot; in Germany, Schneipes; in Italy, Morgagni; and in other lands some of the most eminent physicians and psychologists have drawn attention to this subject. The Turkish army, we are assured by Morgan, is perishing from similar causes to those under consideration, whilst that of the Indians and Chinese are both sufferers, is stated by the very highest authorities. My own experience is perhaps greater than that of all these authorities put together; still their testimony is invaluable. Those who, like myself, devote themselves exclusively to the treatment of nervous debility, and its multiplicity of causes, have opportunities for judging of this question that occur to no one else.

In this, as in other things, one fact is worth a thousand assertions, be they made of men ever so eminent in their profession. Thousands of instances might be given of persons who, in detailing to me their experience when seeking for professional advice, have made statements that would astonish the general reader. But such details are sickening, and one only cares to mention them when it is certain that good will result from so doing. These cases, however, all tend to confirm the statements I have already made. Parents, guardians, and heads of educational establishments, would be horror-stricken, could they be made conscious of the revelations which have been made to me. They would be taught to exercise vigilance, and no longer to shut their eyes, and dream that "all is well." We should no longer have to contend against apathetic indifference, or professional prejudice, but we should find even the medical profession awakening to a sense of the great danger with which the community is threatened. We should find the clergy,

too, whispering faithful and effectual warnings against those many vices that defile the heart, and unfit the mind for the reception of anything pure and holy.

Most fruitful sources of Nervous Debility are vices of the character of those under consideration. They destroy all force of character and nervous energy, and unfit those who are guilty of them for the ordinary duties of life. Many of those derangements and ailments which are enumerated by medical writers—such, for instance, as nervous affections, epilepsy, rheumatism, convulsions, apoplexy, paralysis, dimness of vision, and even total blindness, tremors, spasms, pain in the side, palpitation of the heart, intense headache, giddiness, sickness, etc., etc., are produced by this cause.

The famous Boerhave, of Leyden, one of the most distinguished men who ever wrote on theoretic and practical medicine, expressed himself thus in reference to the results similar to those I am treating of: "The most undoubted melancholy, indifference to pleasure, the impossibility of sharing in social conversation, the thought of their own happiness, the despair which arises from considering themselves the architects of their own misery, and the necessity of renouncing the happiness of their marriage, are the fluctuating ideas which compel these miserable objects to sequester themselves from the world." Again he says: "Walking puts them out of breath, and weakens them, and they are troubled with a heaviness in the head, and noises in the ears." The celebrated physiologist, Hoffman, sums up the evils that he has seen to result from social vices, as follows:

"All the intellectual faculties are weakened; loss of memory ensues, the ideas are clouded, the patients sometimes fall into a slight madness; they have an incessant irksome uneasiness, continual anguish, and so keen a remorse of conscience, that they frequently shed tears. They are subject to vertigoes; all their senses, but particularly their sight and hearing, are weakened. Their sleep is disturbed with frightful dreams."

These causes are dreadful sources of debility in its various phases, and are therefore productive of most terrible

effects in society. Of course, I by no means assert that they are the sole cause, since it is quite possible for a person to be debilitated who has not been vicious; still, I assert most confidently and positively, that in an overwhelming majority of cases, this is the real and only cause. Hence it is that medical skill is so frequently at fault in the treatment of this malady. When a physician is not able to ascertain the true cause of the disease, the chance of recovery from his treatment is very slight indeed. And in an ordinary case, where the patient consults his family medical adviser, he will be very unlikely to acknowledge himself guilty, and the result of such reticence or shyness will, of course, be that the practitioner will not have the slightest idea of the cause of the malady, and cannot, therefore, adopt the proper treatment, even if he knew what it was, which is exceedingly improbable.

In addition to these practices, there are a score of other habits which are also most fearful sources of debility. Perhaps one of the most common is that which arises from the neglect of attending to the laws which regulate our physical frames in reference to eating, drinking, and the inhaling of pure air. An ancient writer said that gluttony destroyed more than the sword. But not gluttony alone, but the taking of articles of diet of an objectional character, and prejudicial to health, tend to the production of the most disastrous results. With such habits we may well say, *Consumendo consumimur*—i. e., in consuming, we ourselves are consumed. The whole modern art of cookery seems to consist in the preparing of foods in such a manner as to so tempt the appetite that men shall be enabled to eat more than they require.

Far less injurious, however, are the results which spring from eating improper food than those which arise from the taking of alcoholic drinks. The physical ills—to say nothing of those of a mental and moral character, which arise from the taking of intoxicating stimulants—are simply fearful to contemplate. I have not space here to enter at length upon this question, nor, in fact, is it necessary.

The inhaling of impure air is a fearful source of debility,

and this is perhaps to some extent almost unavoidable in large towns. Hufeland has well said—"Dreadful is the preponderance which the ravage thence occasioned has in the bills of mortality. In Vienna, Berlin, Paris, and London, the twentieth or twenty-third person dies annually; while in the country around them the proportion is only one in thirty or forty. Rosseau is perfectly right when he says that men, of all animals, are the least formed for living together in great multitudes. The breath of a man is deadly for his fellow-creature; and this is the case both in a proper as well as figurative sense. The moisture, or, as it is commonly called, the thickness of the air is not what alone makes it prejudicial, but the animalization, which it acquires by so many people being crowded together. We can, at most, breathe the same air only four times; for it is then, from the finest support of life, converted by ourselves into the most deadly poison. Let one now only reflect on the atmosphere of such monstrous places, where it is impossible for an inhabitant to inspire a mouthful of air that has not been for some time already in the lungs of another. This produces a general secret poisoning, which upon the whole must necessarily shorten the duration of life. Those men who are able ought to avoid living in great cities; they are open sepulchres for mankind, and not only in a physical, but in a moral point of view. Even in cities of moderate size, where perhaps the streets are somewhat narrow, people should prefer a residence in the suburbs; and it is at least their duty to quit the city atmosphere for an hour or half an hour every day, merely in order that they may inspire a little fresh air." These are evils which are to a great extent unavoidable, since it is impossible for any one man to escape altogether from the arrangements which society has made. But the evil itself is very considerably aggravated by habits which men indulge in through no compulsion, but in obedience to their own inclinations. "If false facts," says Lord Bacon, "be once on foot, what through the neglect of examination, the countenance of antiquity, and the use made of them in discourse, they are scarce ever retracted."



"Pleasures admitted in undue degree,  
Enslaves the will, nor leaves the judgment free."

"We all must be aware of our own real state, would we but consider it. No weakness of the human mind is more frequent than that of neglecting to cultivate the resources which would secure our well-being, and it is surprising to observe the ease with which we find excuses for it. Few there are who prefer the wrong way because they really mistake it for the right; they only estimate it as more congenial to their passions and desires, and will not admit reason to interfere for its relinquishment."

"Charged with the folly of his life's mad scene,  
He takes offence, and wonders what you mean;  
The joy, the danger, and the toil o'erpays,  
'Tis exercise, and health, and length of days."

The too common habit of crowding a number of people into closely confined rooms at theatres, balls, private parties, and other places of resort, tend to deteriorate the system in general, and to promote innumerable causes of debility. This evil is considerably aggravated in the case of young men who congregate in billiard-rooms and such like places, inhaling an impure atmosphere unduly heated and poisoned by the burning of gas, and rendered all the worse by being impregnated with tobacco smoke. In point of fact, the habit of smoking and chewing is itself one of the causes of debility, and which cannot be too strongly condemned. It seems to be becoming every year more and more common, and there can be no doubt that its effects will in the end be experienced to a larger degree than they are at present. Not only is the habit becoming more general, but it is being commenced at an earlier period of life, which will, of course, have the effect of rendering it still more pernicious. There is something alarming in seeing lads of fifteen or sixteen, or even sometimes younger, smoking tobacco in the streets. Such habits bode ill for the future men and women of America.

Late hours are themselves one of the most potent causes of debility; but when these are coupled, as they too frequently are, with hot rooms, impure atmosphere, tobacco

smoke, and intoxicating drinks, the evil becomes one of most terrible magnitude, and one which it is most difficult to control.

It is extremely difficult to deal with questions of this kind, because when one's advice runs counter to long-established practices, popular customs, and, above all, self-gratification, it is not likely to be followed. Indeed, the uselessness of giving such advice at all has been frequently dwelt upon by medical authors:

"Whilst mazy error draws mankind astray  
From truth's sure path each takes his devious way,  
One to the right, one to the left recedes,  
Alike deluded as each fancy leads."

One author says, that "when men have long been devoted to indolence and luxurious habits, they will become so hardened in their sensualities as to find it difficult to yield to any argument for the adoption of an opposite course of life, however desirous they may be to relinquish their destructive habits; and will prefer continuing the perverted course, although they have before their eyes a clear prospect of being cut off in the flower of their days." Another author says, that "there are but few individuals who have the power, and a very few the resolution, to put in force the various preventive checks of disease, and the greater mass of society must therefore be content to make the best compromise they can with those evils which surround them. In short, they must rather attempt to mitigate those ills they cannot shun, than hope entirely to prevent their recurrence." A third author says: "In the present state of civilized society with the provocatives of the culinary art, and the incentives of highly seasoned food, whiskey and wines, the temptations to excess in the indulgence of the table are rather too strong to be resisted by poor human nature." A fourth author goes so far as to say, that "man is so much the slave to his passions and appetites, that, were a prophet to rise up from the tomb, and warn him against indulging, he would not be listened to, or, at least, his advice would not be followed; and the only thing medical men can do, is to point out, as far as possible, such antidotes to the effects of repletion as experience can suggest,

abandoning entirely the hope of weaning mankind from those habits to which they are bound by adamantine chains." Despite all this, we have considerable hope that humanity will become better, and that men will lay aside the pernicious practices of habit and custom, and learn to obey the laws of nature and thus secure for themselves that most desirable of blessings, a sound mind in a sound body.

The particular diseases I have already named, are very numerous, and affect both the mind and the body. The physical system becomes emaciated and feeble, the muscles soft and flabby, the respiration slow and labored, the circulation languid, and a general weakness pervades the entire system. The nerves become less sensitive, the brain sluggish and inactive, and the mental powers dull. There is general weakness throughout the day, with extreme lassitude, drowsiness, confusion of thought, and disinclination for exertion; whilst at night the sleep is disturbed, the dreams are of an alarming character and full of horrors; there is nightmare, unnatural dreams, and want of rest.

Such cases as these have come before my notice in hundreds, and although the difficulty of treating them is, of course, great, because the cases themselves are severe, yet I have succeeded in restoring health beyond the warmest expectations of those who came to consult me. Such diseases require very special treatment ere they will succumb. The remedies which I use are of that class which has been collected from various parts of the civilized and uncivilized world, and which contain, therefore, whatever is good from every land. Hence my great success. I can only advise those who may be suffering to apply for advice without one moment's delay. To defer doing so, even for a day, is to run a great risk. As Martial has well said—

"To-morrow you will live, you always say,  
 In what blest region is that happy day?  
 So very long it lingers, prithee tell,  
 In Parthia or Armenia does it dwell?  
 So vast the distance, if it do not fail,  
 I fear you'll find the boon both dear and stale.  
 The wise man's morrow, I am bold to say,  
 Is always safe—he had it yesterday!"

## CHAPTER V.

### DEBILITY, ARISING FROM DISEASES OF IMPRUDENCE.

THE class of maladies that I have designated the Diseases of Imprudence, are those which result from a specific contagion, and give rise to local suffering. They are due to a special morbid material. They are generally classed together under one name, which is exceedingly indefinite, as it includes derangements that have nothing in common, except the seat of the malady, and the mode of contracting it. The affections alluded to are propagated by poisons, as definite and regular in their course as those which give rise to small-pox or scarlatina, and consequently can only be acquired from some person suffering in a like way. It will not be necessary to enlarge upon this, further than to state, that evils of a more serious and injurious nature follow in their train, which at times cause a lifetime of unhappiness and misery. It has been the inseparable quality of wrongdoing, to involve the innocent in the afflictions of the guilty. We can readily imagine a man without wife or dependents, destroy his health, and ruin his worldly prospects by his own vices, and if we were certain it would end here, our compassion would be extremely limited, and our efforts would only be directed to restore and reform him, in the hope he would lead a better life.

Think naught a trifle, though it small appear,  
Sands make the mountains, moments mark the year!

I can scarcely imagine a young, much less a middle-aged man, seeking the society of the lost and abandoned when the good, virtuous, and true, surround him on all sides! How many of both sexes are yearly destroyed, morally and physically, by bad associates! Our streets, the low gilded concert and dramatic saloons, that infest all large cities, are hotbeds of viciousness. There the thieves, vagabonds, and vicious, of both sexes, congregate, seeking for their prey. Where is the youth or man who would not blush, and hang his head in shame, if it was known amongst his

friends and neighbors, that he even glanced at, much more visited such places! yet how many thousands are lured into these dens of iniquity, wasting the precious hours of night which ought to be devoted to sleep and preparation for the following day's toil, it is impossible to compute. Think what ulcerous spots these are upon society! It is from such places come bankruptcy, suicide, murder! Picture to your mind's eye, the country youth, on his first visit to the city, thrown amongst such characters! Is there, and can there be, nothing done to prevent this flaunting of the flag of vice and arrest the destruction which necessarily ensues? Why does not the pulpit fulminate its anathemas? Is the cure of these miseries, as well as the moral persuasion, to be left to the duty of the practitioner? Must the physician look not only after the bodily ailments, but prevent from evil-doing? No! the medical man has his hands full; it is to the clergy that we must look for those signs to point our youth to morality and virtue. As matters now stand, need we wonder whence comes scrofula, consumption, and premature death. It may be that the evil together does not lay in the producing cause, though that is fearful enough to contemplate; but perhaps some physicians are to blame for the method of treating results by the use of deadly minerals, etc. The social evil is the worst bane that civilized society can be cursed with. Its deleterious influence is easily demonstrated. How many good, virtuous women are by its means deprived of husbands, and the happiness of the married state! How oftentimes is a husband decoyed from a loving wife! Sin and vice obliterates from the brow of a man or woman, every vestige of pure love, and plants unholy desires in its place. The vicious and abandoned lure its victims to the commission of crimes against the laws of God and man, to supply their wants and extravagance. The words of Solomon are as true in the present age as when spoken by that wise man: Her lips droop as a honey-comb, and her mouth is sweeter than oil; but her end is bitter as wormwood, sharp as a two-edged sword; her feet take hold on hell!" Are we then to shut our eyes against the dangers and quicksands that surround our youth, and cry All is well! instead of stretching out a friendly hand

to save them? No! it is to a false delicacy we owe the state of things we have been alluding to. An eminent writer in the "Quarterly Review" says: "It is time to burst through the artificial bashfulness which has injured the growth and affected the features, of genuine purity. Society has suffered long enough from spurious modesty, which lets fearful forms of vice swell to rank luxuriance, rather than even hint at their existence, but coyly turns away its head from the wounds and pestiferous evils that are crowding our civilization, because, forsooth, it would have to blush at the exposure. There are many bigoted men (otherwise talented) who think the people should be kept in ignorance upon some subjects of the greatest importance to their well-being. If this reticence was confined to a few, it would not be productive of much injury to society, but unfortunately it pervades the very schools of medicine, and the ignorance consequently existing amongst the people, constitute the strongest excuse of the physicians of old, for their constant failure to grapple effectually with the greatest foes to human life and happiness."

"Vice is a monster of so frightful mien,  
As, to be hated, needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Let the youth of our country beware! Do not forget that sound health is one of the greatest earthly blessings, and its preservation should be the study of all. Do not then waste your hours in folly and dissipation, which will only end in misery and ruin. Shun the first temptation as you would the deadly upas-tree. Could my pen but paint the agonizing scenes that I have witnessed from the violation of God's laws, I think the lesson taught would never be forgotten. How many fond parents have hung over the death-bed of their loved ones, whilst the sufferer's last moments had in them but little consolation! I am daily in receipt of letters, in which the afflicted call upon me for help and consolation, some, alas! too late.

There are individuals who indulge in the fond, yet irrational hope, that nature is capable of curing the ills that flesh is heir to. To such I can only say, that the time which

is wasted in delay is precious, and oft-times irreclaimable. Many are prevented from applying to their physician through poverty. To all such I say, most practitioners adapt the scale of their charges to the means at the command of their patients, and therefore few can have that difficulty to complain of. I shall conclude this chapter by stating, that every affection to which the human frame is liable, may be an exciting cause in the development of nervous debility. Few can form the slightest conception except those persons who, like myself, have had experience in these cases. They undermine the general health, interfere with the process of nutrition and assimilation, and leave behind a constitution which is frequently a complete wreck.

The importance of the nervous system, its power over life, and the direct bearing which it has on human happiness, are thoroughly recognized; its uses, and the danger of overtaxing it, whether through intense mental application or by the excessive indulgence of the appetites and propensities, are proper subjects for consideration. When the nervous system is deranged, it is absolutely necessary to promptly seek advice from an expert who, for a long series of years, has devoted his whole time and attention to this study, and who, from his experience and practice, has learned to discover at once the cause, and as promptly apply the remedy, thus avoiding the painfully slow seeking for the truth, so common to the inexperienced, and so annoying to the patient, who very naturally wants to know, without delay, what is the matter, the extent of the derangement, the probabilities of recuperation, and the time required.

## CHAPTER VI.

### DEBILITY ARISING FROM OLD AGE.

OF course old age is a condition of the body in which it would naturally be expected that a number of diseases might very likely arise that were unknown in early life. And this is really so. But, on the other hand, age brings with it certain protective influences which are not to be met with in youth or middle age. "Old age, though the natural consequence of living, and the commencement of death, can itself, on the other hand, be a means for prolonging our existence. It does not, however, increase the power to live, but it retards its being exhausted; and one may thus affirm, that a man in the last period of life, at the time when his powers are lessened, would, were he not old, finish his career sooner. This position, which appears to be somewhat paradoxical, is confirmed by the following explanation: Man, during the period of old age, has a much smaller provision of vital power, and much less capacity for restoration. If he lived with the same activity and vigor as before, this provision would be much sooner exhausted, and death would soon be the consequence. Now, the character of age lessens the natural irritability and sensibility of the body, by which the effects of internal as well as external irritation, and consequently the exertion and wasting of the powers, are also lessened; and, on this account, as consumption is less, he can with such a stock of powers hold out much longer. The decrease of the intensity of the vital processes, as age increases, prolongs therefore vital duration. Irritability being thus lessened, lessens also the effect of pernicious impressions and morbid causes, such as the passions, overheating, etc.; it preserves, likewise, much greater quietness and uniformity in the internal economy, and in that manner secures the body from many diseases. It is observed, that, for this reason also, old people are much less attacked by infectious disorders than those who are young." There are, however, many diseases peculiar to old age which the



young do not suffer from, and which require judicious and careful treatment. In old age many of the powers—indeed all the physical powers—become weakened, and as a matter of course, debility or nervous exhaustion ensues. The changes that take place in the body in old age may be summarized as follows: The cellular tissue becomes more dense, which is the result of impaired circulation, caused by deficient nervous energy. The bones become hard and brittle, the cancellated structure disappears, and the sutures become obliterated. The muscles shrink and become tough, and are sometimes converted into tendon. They lose their flexibility, tonicity, sensibility, and contractility. The nervous matter diminishes and undergoes a change of a chemical character. The fluids diminish, the blood becomes thicker and darker, perspiration is deficient, less animal matter being removed by the skin and more by the mucous surfaces. The secretions undergo a change; those that partake of the watery exhalations of the blood become more scanty, fibrin and phosphate of lime increases, gelatinous matter almost entirely disappears, and what remains undergoes a change. The skin becomes loose and dry, and does not adapt itself to the other parts of the body that are in contact with it. Fat disappears from the subcutaneous tissue. The temperature of the body is lowered. The hair falls off or becomes gray. In the end, absorption fails and dropsy ensues. The heart loses its propulsive powers; the pulse consequently becomes slower, being, in the very old, reduced to about 50 in the minute. The blood vessels diminish, the arteries become smaller, and the veins larger. The voice undergoes a change, losing its strength and fullness of tone, and thus becomes shrill, and falls into the "treble pipes" of age; the organs of sense are also seriously affected, the eyes become flat through a disappearance of a portion of the aqueous humor, the pupil becomes dilated, and near objects will be indistinctly seen. The lens becomes hard, yellow, and opaque, and the retina loses its sensibility. The parts of the internal ear become hard and dry, and the result is that hearing is affected. Taste and smell share in the general diminution of sensibility.

“Time hovers o’er impatient to destroy,  
And closes all the avenues of joy;  
In vain their gifts the bounteous seasons pour;  
With listless eye the dotard views the store,  
He views and wonders that they please no more;  
Now pall the tasteless meats and joyless wines,  
And luxury with sighs her slave resigns.”

Whilst all these physical changes are taking place in the system, the mind frequently retains its full pristine vigor and strength.

As a matter of course, the general decay in which the system is involved, gives rise to a debility which requires very special treatment. Dropsy I have already named as one of the diseases of old age, and there are many others. These can all be, if not cured, at least very considerably alleviated by judicious treatment. Hundreds of such cases have come under my notice, and I have invariably been able to afford relief.

## CHAPTER VII.

### MARRIAGE.

MAN is a social being. His social affections lie at the very root of his virtue and happiness. Connubial and parental love, when reciprocated, constitutes the highest degree of enjoyment with which man can be favored in this vale of tears. Even in paradise, man's social capacities rendered it necessary that he should possess a second self in order to complete his happiness. Marriage is a Divine ordinance, instituted in the time of man's primitive innocence, as a means to promote his happiness and the perpetuation of his race. The diversity of sexes was instituted for this purpose. Hence the Divine command, "Be fruitful and multiply, and replenish the earth."

It does not lie within our province to enter into the legal, social, or political impediments to marriage. Our work is intended rather to touch upon the physical and physiological part of the subject. The former are questions for the consideration of the political economists, the latter for the physician.

We would here caution our readers against inter-marriages with relations. These marriages are rarely prolific. Where children are born to those who are nearly allied in blood, a very large percentage are either idiotic, deaf, blind or weak. Many are scrofulous, puny, and stunted, and not a few cripples. Of seventeen cases examined by the Lunacy Commissioners of persons who had married near relations, Dr. F. Winslow says, "Out of ninety-five children forty-four were idiotic, twelve were scrofulous, one was deaf, and one was a dwarf."

As our remarks on marriage are made with reference to the principles enunciated in other parts of the work, we shall not enter into its nature and origin further than to remark, that it was evidently designed to secure the happiness of those who enter into the sacred engagement, as well as to promote the species. We, therefore, at once proceed

to describe some of the causes which result in connubial infelicity.

Marriage may be entered into too early as well as too late in life. No general rule can be laid down on this point which will apply to all cases. Hence the absurdity of the controversy which has been maintained on the subject of early and late marriages. All persons have not the same intensity of affection. It is as unwise to marry before a certain stamina of constitution is attained, as it is to defer marriage until old age. As prudential motives may render it desirable to postpone marriage to a later period in some cases than in others, for the same reason it would not be desirable for those persons who are of a sanguine temperament to postpone marriage too late. This is a matter that must be regulated very much by the circumstances operating at the time, and must be left, therefore, to the individual judgment of those concerned.

Dissimilarity of age, feeling, sentiment, and constitution, are certain to produce conjugal infelicity. Dr. Johnson has said: "Marriage has many pains, but celibacy has no pleasures." Again: "I shall for the future think it dangerous to connect my interest with that of another, lest I should be unhappy by my partner's faults." And again: "Though the wisdom and virtue of one can very rarely make one happy, the folly or vice of one can make many miserable." Hence we see how important it is, in choosing a partner for life, that we should not select one who has impaired his or her health by evil doings in early life, or the results after marriage may be bitterly deplored. Connubial happiness is too often marred by circumstances that should have been duly weighed before the state was entered upon, but which, when discovered too late, bring a long list of most deplorable evils in their train. The cup of anticipated bliss is but too frequently dashed from the lips almost untasted, leaving behind naught but misery, shame, and woe. This is the lot of thousands. In my experience, such cases have come before my notice. Fortunately, I have oftentimes been enabled, from my long experience in such matters, to point out a remedy which has had

the effect of removing evil. There are large numbers, however, who have gone down to their graves without finding the cure for the ills from which they have suffered, and the misery that has consequently been entailed, no tongue can tell. Marriage is a most holy state, appointed by God himself, and it should not be entered upon lightly. When two souls are united in the true bond of affection, they create a little heaven by their presence. Offspring are brought up in purity and virtue, to bless their parents in after years. Of such it may be truly said, in the language of Holy Writ, "Blessed is the man that hath his quiver full of them."

There are few misfortunes that a person would not prefer to incapacity for marriage. The charms of wedded life are so great, and the pride of being a parent so natural and so common, that those who have no hope of realizing this condition, are usually the most wretched. Melancholy never fails to take firm and deep-rooted possession of their mind. Since the Creation, when God made woman to be the partner of man, the sharer of his toils and his pleasures, his joys and his sorrows, and issued the mandate, "Be fruitful and multiply, and replenish the earth," true happiness has seldom been found except in connection with the wedded state. Marriage makes the perfection of human character. "If we were to form an image of dignity in man," says Steele, "we should give him dignity and valor, as being essential to the character of manhood. In like manner, if you describe a right woman, in a laudable sense, she should have gentle softness, tender fear, and all those parts of life which distinguish her from the other sex, with some subordination to it, but an inferiority which makes her lovely." The blending union of these qualities in the sexes, when united in the holy ties of man and wife, constitute perfection such as can be realized by no other means. "Marriage is honorable in all," writes a divinely inspired apostle, and is not only honorable, but the highest and happiest condition of humanity.

The very highest qualities of woman are displayed in her relationship to man. In no position is she seen to such advantage as in this. "She is," remarks a modern author,

“the presiding genius of the fireside, where she creates an atmosphere of serenity and contentment, suitable for the growth and nurture of character in its best form. She is by her very constitution, compassionate, gentle, patient, and self-denying. Loving, hopeful, trustful, her eye spreads brightness everywhere.” Her presence sheds halo around the domestic hearth, and crowns her husband with a wreath of glory. Her love is more to be prized than all the wealth of crowns, and her charms constitute the main part of the sunshine of life. She dispels cloudiness, relieves suffering, consoles the downcast, cheers the broken-hearted, and is ever ready to assist the unfortunate. The domestic circle, graced with the presence of a good loving woman is

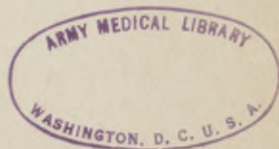
“That truest, rarest light of social joy,  
Which gleams upon the man of many cares.”

At home, the rough man of the world throws off his stern business aspect, and becomes one with his children in their gambols and their joys. “Business,” remarks Sir H. Taylor, “does but lay waste the approach to the heart, whilst marriage garrisons the fortress.” When a man marries—this, of course, supposing the union to be one of love—he enters upon a new state of existence, and in reality begins to live. His children are showers of blessings, and his home a paradise. Sorrow and trouble may come, 'tis true, but this is all far more than compensated for by the pleasure that belongs exclusively to the wedded life. The celibate may, perhaps, better devote himself to the procuring of worldly gain, but the brightest side of existence is hidden from his view. His heart is cold, and his character austere; his humanity, in truth, is crushed and stunted in its development.

The charms of wedded life, or that which adds to them their peculiar beauty—the birth of offspring—there are few persons who are not enamored of it at some part of their existence. The feeling may, of course, be conquered, but it is far better that this should not be attempted, since the doing such violence to the feelings cannot be accomplished with impunity. God designed woman as a helpmeet for man, and that the union of the two should result in this wise arrangement. Wifeless and childless, his life becomes a

blank, with nothing to relieve the dismal monotony of the scene—a desert, in the wide stretch of which there is no oasis. Is it, therefore, to be wondered at, that he who feels himself excluded from entering upon this state, should become a prey to melancholy and sad thoughts, that gloom should fix itself indelibly and permanently upon his bosom, and that the bright sun of happiness in his life should be eclipsed? This knowledge is always associated with the most terrible feelings of depression and despair. Of such, Sir Astley Cooper has well remarked: “No genial spring is here, no blooming summer, no fertile autumn; but all is winter—a dreary, desolate, and barren winter, in which the springs of life are frozen up, and the propensities destroyed.” The truth of this description few can doubt, who have had experience in the treatment of such cases. True marriages should realize the following lines:

“We had experience of a blissful state,  
In which our powers of thought stood separate,  
Each in its own high freedom held apart,  
Yet both close folded in one loving heart;  
So that we seemed, without conceit, to be  
Both one, and two, in our identity.”



## CHAPTER VIII.

### THE CONSEQUENCES OF NERVOUS DEBILITY.

THE following are a few of the disorders to which human beings are subject, together with the symptoms by which they may be known, and the treatment to be adopted:

**AMAUROSIS.**—This is a defect of vision—frequently total blindness—arising from a derangement in the optic nerve, and usually considered incurable. It may exist to such an extent as to cause total blindness, and yet the whole mechanical parts of the eye remain perfectly sound. It arises, sometimes, from any great drain upon the system. Hundreds of persons have come to me suffering from this disease, and never for a moment suspecting its origin. They had tried every remedy, but had found no relief, which is not much to be wondered at, considering the fact that the physicians who treated it never traced the malady to its true cause.

**ASTHMA.**—This is a disease whose principal symptoms are, of course, located in the organs of respiration; still, like the rest that I have described, it owes its origin, in the majority of cases, to Nervous Debility. The bronchial tubes become closed by a sort of spasmodic action during a paroxysm which gives rise to great difficulty in breathing. Their spasmodic effects are purely nervous, and may be traced to the same cause as the rest of the diseases previously named.

**BRAIN, SOFTENING OF.**—This is a disease which arises usually from great mental anxiety, overwork with the brain, intemperance, and sometimes other causes. Fortunately it is not very common, but where it does exist, it is alarmingly serious. It is really what its name implies—softening of the brain, the tissues of that organ becoming reduced sometimes to a substance of not much greater consistency than cream. The symptoms by which it is indicated at the commencement of the attack are vertigo, severe pain in the head, numbness in the limbs, twitching of the extremities,



tendency to sleep after meals, dimness of vision, with dilated pupil of the eye, partial deafness, and above all, intense mental depression.

**CATARRH.**—This disorder is so exceedingly common that a description of it is, perhaps, almost unnecessary. It is usually termed “a cold” from the general idea that it takes its origin in a lowering of temperature. This is hardly correct, however, since in no sense does it spring from actual cold, but from a sudden change of temperature, or from exposure to wet. The disease consists of an inflammation of some portion of the mucous membrane which lines the air passages, and may, therefore, attack the nasal cavity, the throat, the windpipe, or the bronchial tubes.

Where the disease becomes chronic, as it very frequently does, it is a most troublesome complaint, and can only be got rid of with very great difficulty. In such cases I have found my Concentrated Remedies prove most effectual.

**CONSTIPATION.**—This malady depends on some morbid condition affecting a portion or the whole of the alimentary canal, where some kind of derangement of the peristaltic action of the bowels has taken place, which may be due to a deficiency of the healthy secretions, torpid action of the liver, scrofula, impaired vital action, and general debility. The latter cause is by far the most common, and hence the failure of the treatment that is usually resorted to—treatment which consists mainly in the administration of purgative medicines. The retention of fœcal matter in the bowels is not only a source of great discomfort, but is productive frequently of very serious results. It prevents the assimilation of food, and thereby interferes with the process of nutrition.

**CONSUMPTION.**—This disease is known to arise from a morbid taint in the system, somewhat analogous to scrofula. There is a deposit in the lungs of the tuberculous matter, which gives rise to the presence of small ulcers. These break down the lungs; the matter is brought away by expectoration, and a number of small cavities is the result. By this means, a large portion of the lungs is destroyed. Now, in all cases where great debility has been brought

about by vicious causes, the whole system becomes weakened and the blood deteriorated. The consequences of this is, that nutrition takes place imperfectly, large quantities of effete, worn-out particles of matter, which ought to be thrown off from the system, are retained, and the normal function of the organs becomes impeded. Now, this is precisely the condition of the system in which what is called tuberculosis occurs, and consumption is one form of this general disease. Should there consequently be in the constitution of the person in whom this occurs the slightest hereditary taint, the chances are almost a thousand to one that it will become developed, and consumption make its appearance. Whenever there is the slightest tendency to tubercular disease, the nervous debility, consequent upon an imprudent life referred to, is next to certain to act as a proximate or exciting cause, and render the development a matter of certainty. Nor does it follow that the father or mother of the affected person should have shown any tendency to the disease; it may have come down from a much more remote ancestor—so remote, in fact, that the present sufferer may never have even heard of him. In Mr. Darwin's great book on "Animals and Plants under Domestication," many instances are given of physical and mental peculiarities having been handed down in this way, very frequently only appearing once in six or seven generations. And this is particularly the case with diseases, or, at all events, what is the same as far as the present subject is concerned, the tendency to disease. I have myself, no doubt—and I do not speak rashly on the subject, but after great experience—that the main cause of consumption is the nervous debility so exceedingly prevalent, as a consequence of the violation of the laws of health. In truth, it is next to an impossibility for any one who has the slightest tendency to consumption to escape the manifestation of the disease in all its terrible reality who have ignored the laws of their being. Whenever a patient comes to me suffering from the symptoms of tubercular disease, I always endeavor to ascertain, if possible, to what cause it is due, and having done that, my treatment is almost invariably successful.

**DEAFNESS.**—This disease may, of course, depend upon a great variety of causes, according to the part of the organ of hearing that is attacked. There is, however, one form of deafness—a by no means uncommon one—that has its seat in none of the mechanical parts of the ear, but in the auditory nerve. This kind of deafness invariably sets at defiance all the appliances of surgeon aurists, and physicians treat it as incurable. Now, from the seat of the malady, it will be at once perceived that it is a nervous affection, and must be dealt with accordingly. The cause of it, in a large number of cases, is precisely the same as that of the other diseases that have been mentioned. The last not being recognized by the profession at large, of course they always fail to effect a cure.

**DELIRIUM TREMENS.**—This disease consists of delirium, accompanied with tremors, or trembling, from which it takes its name. Sometimes it has been termed *Delirium Ebriositatis*, from the fact that it usually springs from intemperance. It consists essentially of nervous irritation, caused by the poisonous influence of alcohol on the brain. It is characterized by a trembling of the hands, sleeplessness, constant muttering, and, in the worst stages, very violent delirium.

**DEPRESSION OF SPIRITS.**—This can hardly be considered a disease of itself, being a leading symptom in a number of different maladies. It arises from a great variety of causes, all, however, more or less connected with debility and nervous prostration. The treatment, therefore, to be resorted to must be directed to this end.

**DIPSOMANIA.**—This disease, as its name implies, consists in an inordinate and uncontrollable desire for alcoholic stimulants. In great numbers of cases, a habitual drunkard will require to be treated as an irresponsible person, in whom the inclination to take alcoholic stimulants has become so strong as to be altogether beyond the power of his will to control it and keep it in subjection. This is a fact which science has now recognized; and hence, although very little has been done at present, we are in a fair way of effecting a general reform in the treatment of this very serious malady.

**DROPSY.**—This disease usually results from some derangement of the heart, liver or kidneys, all of which may be caused, and very frequently are, by Nervous Debility. Hence the success of the treatment that recognizes it upon this principle, which, I need hardly say, mine does.

**EPILEPSY.**—This is another of the maladies that frequently owe their origin to Nervous Debility. In this disease, the attack comes on suddenly, the patient utters a scream, and falls to the ground insensible. He breathes with great difficulty, his face becomes turgid, he foams at the mouth, and inexperienced by-standers generally consider him at the point of death. The paroxysm, however, passes away, his consciousness gradually returns, and he arises much exhausted from the fit. Now, whatever may be the *modus operandi* of this disease, I am perfectly certain that in a large majority of cases it springs from the same cause as the rest of the maladies that have been named.

**FEMALES, DISEASES OF.**—There are several maladies which are peculiar to females, and from which they very frequently suffer intensely. Some few of them are fatal, and many of them become chronic, remaining for years, setting at defiance every kind of treatment. As I propose writing a work exclusively upon these diseases, to be entitled "Diseases Peculiar to Women: their Symptoms and Cure," I must refer the reader to it (when published) for further information. In it I shall deal at some length with all the maladies to which females are usually subject.

**GRAVEL.**—This is a disease which is of a very painful character, and by no means easy to cure. The suffering experienced during what is called a "fit of gravel," is most severe, especially while calculus or stone is passing down the ureter from the kidney to the bladder.

**HEART DISEASE.**—This is one of the most common results of nervous debility, especially that form of it with which I am more particularly dealing. It must be remembered that the heart is a muscular organ, and subject, therefore, to all the changes and conditions that apply to muscles generally. The principal and most noticeable of these is enlargement, consequent upon violent and excessive exercise.

Palpitation of the heart—a common symptom of debility—does not necessarily arise from any disease of that organ, but if continued it is certain to produce it. The violent action of the muscular walls of this organ must, in the end, cause those walls to become thickened and increased in bulk, and the disease known by the name of hypertrophy is the result. Thus it will be at once apparent that palpitation of the heart, from whatever cause produced, will, in the end, lead to disease of that organ.

**HYPOCHONDRIASIS.**—This disease usually arises from some kind of functional derangement of the liver, kidneys, stomach, or bowels, producing general disorder of the system. The whole frame falls into a most morbid condition, the intellect is impaired, there is intense languor, great lassitude, want of energy, excessive dread of disease or other future evil, running on frequently to insanity and death.

The treatment is by no means easy, but I have nevertheless been exceedingly successful in my practice in dealing with such cases. A special preparation of phosphorus which I use, may be almost described as a never-failing remedy. Great attention must be paid to the diet in cases of this kind. All alcoholic drinks, together with tobacco and tea, must be strictly prohibited.

**HYSTERIA.**—This malady usually occurs in females of nervous or nervous-sanguine temperament, accompanied usually with a cheerful, lively, and ardent disposition. It is generally associated with some functional disease. It is a disease of essentially a nervous character. It comes on with convulsive movements of the trunk and limbs, clinching the hands, tearing the hair or the clothing, and a general violent agitation of the system. There is convulsive crying, or violent fits of laughter, frequently alternating the one with the other. The most characteristic symptom is what is called a globus hystericus, which is the sensation of a ball rising upwards to the throat, frequently producing a sense of suffocation.

**INDIGESTION.**—This is one of the most troublesome disorders that human beings are subject to, and, withal, one

that is so common that those who are sufferers from it receive very little sympathy. It is, of course, a malady that is located in the stomach, but as that organ is very largely influenced by the brain, it has, in the great majority of cases, its seat in the nervous system. Every person knows how a sudden shock, caused by receiving news exceedingly bad or unexpectedly good, will destroy in an instant the keenest appetite, and even sometimes give rising to vomiting. This is caused by the fact that the stomach is entirely under the control of the brain. Hence it is that Nervous Debility, produced by the causes already described, will almost certainly give rise to indigestion.

**LIVER DISEASE.**—Most of the affections of the liver are due to Nervous Debility, and must, therefore, be treated upon the same principle as the rest of the diseases that I have named. Whenever, therefore, the patient suffers from pain between the blade-bones, sickness, headache, and other symptoms indicating derangement of the liver, he should at once endeavor to ascertain whether there may not be a cause for this in the nervous system of the character of those already named.

**LASSITUDE.**—This, like headache, cannot be considered as a disease itself, but simply as a symptom of a malady, and may accompany a great number of different disorders. Nevertheless, it is so exceedingly common, and persons so frequently come to consult me with regard to it, that I feel justified in treating it under a separate heading. I have already referred to it as a distinguishing symptom of two or three diseases, and many more might be named. Wherever it exists, it of course arises from some abnormal condition of the system, which ought at once to receive attention, since where there is perfect health no lassitude ought to be experienced. Its principal cause will be general Nervous Debility, arising from some of the causes which I have already dealt with in an earlier portion of this book, and in such cases it is demanding of immediate attention. Patients, consequently, who suffer from it, ought at once to apply for advice.

**PAINS IN THE BACK.**—This is also a symptom of several diseases, and may arise from rheumatism, derangements of the kidneys, and a variety of other complaints. It is, however, a characteristic symptom of Nervous Debility, and whenever experienced, should receive immediate attention—at least, the patient should inquire seriously to what cause it is due, and having ascertained that fact, he will know what course of procedure to take. In no case should so well marked a symptom be for one moment neglected.

**PARALYSIS.**—This disease, in hundreds of cases, owes its origin to the prevalent vices of the age. Nor is it to be wondered at, since it is well known to be an affection of the spinal cord. It is a common occurrence for patients who consult me to complain of a prickling sensation in the arm, which they actually treat with the greatest carelessness, never seeming to have the least idea that such a symptom is a forerunner of paralysis. Sometimes there is a shaking or trembling in one of the limbs, with an inability to keep it steady. These are grave symptoms, and should be at once attended to, or the result may be serious. Occasionally this disease attacks one side of the body, and sometimes it is confined to the lower half. Any of the premonitory symptoms should be looked upon with suspicion where irregular habits have been indulged in. Fortunately I have discovered remedies which if taken in time, will effectually prevent the attack, and if resorted to afterwards, never fail to effect a cure.

**PIMPLES ON THE SKIN.**—Pimples on the skin form one of the most common, and, at the same time, one of the most troublesome maladies which human nature is subject to. Skin diseases are so numerous, and at the same time so various, that it is impossible here to draw those nice distinctions between one and another, which are necessary to be understood in order to meet them satisfactorily. There is one form, however, which consists of a slight eruption of pimples on different parts of the body, due, in the majority of cases, to some disturbance in the organs of digestion, which is much more frequent than any other, and is, in a great number of cases, the source of a con-

siderable amount of anxiety. This malady I have made an especial study, and have discovered remedies which will invariably be found successful in removing the disease in a very short space of time.

**RHEUMATISM.**—This disease, is also very common in this country, owing mainly, perhaps, to changes in temperature. The disease may be divided into two classes—1. Acute Rheumatism, or what is usually known by the name of rheumatic fever; 2. Chronic Rheumatism. The first of these is a most serious and painful malady, which, as it requires the immediate attention of some local practitioner who is on the spot, I need not further enlarge upon. The chronic form of rheumatism sometimes comes on as a sequel of an acute attack, but more frequently it exists as a separate disease. There is usually very little constitutional disturbance, but an intense pain, which prevents the patient from experiencing any comfort during the day, or procuring any sleep at night. In many cases the pains are worse at night, being aggravated by the warmth of the bed. In other cases, the warmth serves to afford relief. Rheumatism may exist in almost any part of the body, frequently changing its name according to the part attacked. Thus, when it occurs in the loins, it is called lumbago; when in the sciatic nerve, sciatica; and when it attacks the intercostal muscles, between the ribs or the fasciæ lining the chest, it is called pleurodinia. The diagnosis of this disease is exceedingly easy. The treatment, however, is very difficult. There is hardly a remedy in the Pharmacopœia that has not been at some time or other recommended as a cure for rheumatism, and the patent medicines that are advertised as remedies for this disease are innumerable. Local applications are greatly in favor with the public, but in point of fact they are, in nine cases out of ten, perfectly useless. I find no difficulty in treating the very worst cases successfully with my Concentrated Remedies.

**SCABIES.**—This is a very offensive disease, and is known in common language by the somewhat objectionable term, the itch. It occurs usually between the fingers, on the



wrists near the joints, and sometimes extends over the entire body. It is aggravated by the heat of the fire or bed-clothes, and particularly so by scratching—an operation which is exceedingly difficult to be avoided, as the itching is intense. It is very contagious, and may continue for many years, or throughout life. It is now known to be occasioned by a small parasite, which burrows in the skin. It may occur in any climate, or at any age. It has, however, a predilection for youth, and those whose skins are tender, and never attacks a surface covered with hair. It is most common among the poor, and those negligent of cleanliness, but does occasionally attack the rich, the refined, and those who are most particular with regard to their daily ablutions. My treatment is invariably successful in curing this disease in a few days.

SCROFULA.—Struma, as this disease is technically called, is a constitutional malady, depending upon a morbid condition of the blood, but manifesting itself in a variety of well-marked external symptoms, of which the swelling of the lymphatic glands, especially those of the neck, is the most conspicuous. Many persons regard scrofula and tuberculosis, of which consumption is one form, as identical, but the question is one which is still unsettled. Scrofula may be either hereditary or acquired, but when once it has been established in the system it is exceedingly difficult to get rid of. Its ravages frequently commence before birth, and terminate only with death. Scrofula infants have small limbs, large abdomen, big head, weak spines, and are liable to convulsions, hydrocephalis, tabes, and many other fatal infantile diseases. Scrofula may attack any part of the body, and it usually seizes that which is weakest. Thus, if a scrofulous person takes cold, consumption will probably follow. If there be irritation of the bowels, diarrhea, disease of the mesenteric glands, and other intestinal disorders will ensue. And if the brain is in any way affected, the malady will settle in that organ, giving rise to what is called tubercular meningitis, a form of inflammation of the membranes of the brain. It will be seen, therefore, that scrofula modifies almost every other disease to which the patient may be subject, and hence the

importance that successful treatment should be resorted to immediately the symptoms are observed. If in the case of an infant, so much the better.

The treatment that has been resorted to at different times, has been both varied and curious. In the past, the royal touch, drinking out of human skulls, pilgrimages to various shrines, and the touch of the hand of a felon who had suffered capital punishment, were resorted to. But fresh air, plenty of light, exercise, cleanliness, bathing, and nutritious diet, and flannel next the skin, will prove most valuable adjuncts to treatment.

**SLEEPLESSNESS.**—This, like some of the other disorders that I have named, can hardly be considered a separate disease, and it is usually associated with some other malady. Sometimes, however, it arises from intense nervous prostration, due to mental anxiety, excessive brain-work, the use of alcoholic drinks, and even tea and coffee, and dissipation. Sleeplessness, where it occurs persistently, is a most serious affection, since it not only causes derangement of the organs of digestion, of the secretions, and of the general physical frame, but it is also the most common cause of insanity. Wherever it exists, therefore, treatment should be resorted to without a moment's delay.

**WINTER COUGH.**—This malady may really be considered as a species of asthma, of a chronic character. It is a most troublesome disorder, and one which is very difficult to cure. In the warm weather of summer, the patient gets quite well, but no sooner does the cold weather, especially if damp, come on, than the most painful symptoms of the malady become apparent. There is a cough, which may be loud and violent, like that of bronchitis, or short and hacking, like that of consumption, frequently leading the patient to suspect that he may be afflicted with the latter disease.

### GENERAL DISEASES.

The derangements to which the human frame is subject are so numerous, that it is utterly impossible I can even name them all in a small work of this kind. Suffice it to

say, that very many of them spring from Nervous Debility, and this even so in the case of those maladies situated in parts of the body farthest removed, apparently, from this influence.

Whenever any of the following symptoms are experienced, the patient may conclude that his nervous system is deranged, and that, therefore, he should at once apply for treatment where that fact will be considered. A vicious course of life will have invariably the effect of producing these symptoms, for the obvious reason, that Nervous Debility is at the bottom of them. The symptoms are:—Pain in the head, giddiness, swimings in the head, sickness, specks floating before the eyes, dimness of vision, deafness, loss of sense of smell, pain in the neck and shoulders; dull, heavy feeling; low spirits, apprehension of coming evil, melancholy, despondency, twitching in various parts of the body, tremors, shivering fits; clammy perspiration; pain in the stomach, stitch in the side, heart-burn, pain in the loins, coldness of feet and hands, palpitation of the heart, drowsiness, shortness of breath, hacking cough, sense of suffocation in the throat, pain in the arm, restlessness, fatigue after slight exertion, constipation, etc., etc.

## CHAPTER IX.

### TREATMENT.

THE most important part of the subject of Nervous Debility is the treatment that requires to be adopted to effect its thorough and entire removal. For it will be of little value to point out to patients the minute symptoms of their disorder, so as to enable them at once to recognize the disease from which they are suffering, unless we are in a position to advise what had better be done under the circumstances, with the view to effect a thorough and complete cure. And I should hardly feel myself justified in devoting so much time and space to a consideration of this question, did I not feel confident that I possess the means of supplying the antidote to the bane. The cure of these diseases is not easy. Any physician, who relies simply upon the use of drugs contained in the United States Dispensatory, will assuredly fail in his endeavor to remove nervous debility in its worst forms, whatever may be the skill and judgment that he may bring to bear upon his profession. In these diseases especially—but in all, more or less—will the remedies in common use be found to be ineffectual. Unless others are therefore employed, a failure must be the result in the case of any attempt to cure the derangements treated of in these pages.

In the whole range of medical science, there is no class of disorders that require in their treatment such sound judgment, consummate skill, long experience, and practical powers of observation, as the maladies in question. Of course, I do not lay claim to any other power in the treatment of these diseases than that which arises from the most devoted application of years to the subject; but this, surely, is something that should entitle me to be heard. I have had under my care, and conducted to a successful issue, thousands of cases of debility of the very worst character—cases that had been given over by medical men—and the conclusion at which I have arrived is, that the ordinary

treatment is perfectly useless, and very much of it perfectly injurious, and that some of the so-called remedies are pernicious in the extreme.

As has been already stated, my practice in these maladies has extended over a period of twenty-eight years, eighteen of which have been spent in New York, and during that period some of the very worst cases that have ever been seen have come before my notice. If, therefore, I had nothing but my own experience to guide me, it of itself would be sufficient to have enabled me to judge better than most practitioners. But to this fact must be added the circumstance of even greater importance, that I have during that time devoted myself assiduously to the endeavor to discover the best remedies for treatment. The method that I adopted in order to discover the remedies which have since proved so successful in my practice in the treatment of the various diseases which have come before my notice, and to which my professional skill has been mainly devoted, was to test the action of each medical agent for myself. A few years' practice sufficed to show me that the remedies contained in the United States Dispensatory were next to useless in the various diseases whose urgent symptoms I had to combat. One after another of these remedies was tried and dismissed, as being of no value whatever, and when occasionally I found one that was a little more effectual than the rest, I soon found that on the one hand it was incompetent to cure the worst cases, and on the other, was so uncertain in its action at different times and on different constitutions, that it could never be relied upon. The consequence of this was that I devoted myself to the study of the Pharmacopœias of France, Germany, and other European countries, with a view to ascertain if their remedial agents were more effectual than our own. To my great surprise, I found that the great majority of medicines employed abroad were either compounds, consisting of many of the drugs in general use in this country, or were medicines that had once occupied a conspicuous position in the United States Dispensatory, but had been discarded as of little or no value. It is true, that occasionally I came

across one or two remedies of more potent effect than those which we were in the habit of employing at home, but by no means sufficiently certain in their action to be adopted. Knowing that a new class of medicine, consisting principally of alkaloids obtained from various organic substances, were becoming pretty generally used, I next devoted myself to the study of these, and, I am free to confess, with some considerable success. The new remedies are much more potent in their action in all the diseases to which humanity is liable, than the mineral preparations so much in fashion in the countries of the old world. These medicines, many of them, I continued to use for some years, and even at the present time I not unfrequently employ them—in combination with my own—with considerable success. Still, these alkaloids are not all that could be desired, or anything like all that was predicted of them. Most potent they no doubt are in most cases of acute diseases, such as inflammations, fevers, and the like; but in chronic affections, which fall principally under my notice, they proved of very little value. I was, therefore, compelled to seek for remedies not known to any class of practitioners, and not recognized in any Pharmacopœia. There was, I knew, an abundance of herbs and plants whose leaves, flowers, roots, and seeds, had never been tried in the treatment of disease, and to make experiments with these was the only resource I had left, since mineral drugs I had set my face against forever. In these investigations my efforts were crowned with the greatest success, since, after many years of research, I am confident I have discovered remedies, if not for all diseases, at least for the majority of those with which I am called upon to treat.

There are certain facts in connection with the treatment of diseases, which require to be specially borne in mind. It is necessary to take a sort of median line between two extremes, and the course is not an easy one. It may seem curious to say, that there is a danger on the one hand of overrating, and on the other hand of underrating the importance of any malady, yet, in a sense, it really is so. In the first place, there is a sort of fatal reserve exist-

ing between medical men in general practice and their patients. Nor is this fact to be at all wondered at. Patients oft-times shrink from communicating all their symptoms. The physician may look at a patient's tongue, feel the pulse, inquire into the state of his bowels, ask what he eats and drinks, how he sleeps, what is the state of his appetite, how he feels, and whether he has a cough; he may probably apply the stethoscope, and finding nothing amiss with the lungs, he will write a prescription for some harmless tonic. This producing no effect, he recommends change of air, and great quietness. In ninety-nine cases out of every hundred, the physician never dreams of inquiring into the habits of the patient, with a view to the ascertaining the real cause of the malady under which he is suffering. And yet upon the discovery of that fact, in all probability, hangs the whole of the success of the treatment to be adopted. We must not, however, blame him too severely for the omission—though it is a most important one—since he but follows out the instructions he has received during his days of pupilage; and besides, even had he questioned the patient regarding his past life, he would probably have gained no information. Patients frequently experience a great reluctance in disclosing matters connected with themselves to medical men, to whom they are personally known, and who may frequently meet them in private life afterwards. For a patient to open his mind to the medical attendant of the family, sometimes requires a power of stern and daring resolution. Perhaps, therefore, it is better that the treatment of chronic diseases should be left—as it practically is—to those medical gentlemen who devote their whole time and attention to obscure affections. To such, the patient will freely open his mind, and describe not only his worst symptoms, but, what is of much greater importance, the causes which have led to the disease. In my own individual case, as a rule, I do not see my patient, and it is not essential that I should, since a cure can be effected equally well by letter. Indeed, in most instances, correspondence is not only the better, but the more expeditious mode of conducting the treatment. Most persons suffering from debility will prefer writing

a description of their case to a personal interview, as their very nervousness might cause them to omit stating some of the points most essential for the conscientious physician to know. But in a letter, a patient can sit quietly down, and with deliberate distinctness make a plain record of his symptoms, unconfused by those mental distractions which are attendant upon personal *viva voce* communications. Hence, I generally find that a written statement leads to a more speedy and safe diagnosis than an interview.

This fact, which is a very important one, leads, however, on the other hand, to an evil of a very alarming character. The patient becomes a prey to melancholy and desponding thoughts, which fact is taken advantage of by a class of practitioners who use every means to exaggerate his dangers, which result in so terrifying him that he is rendered worse and the cure much more difficult. Now, although chronic diseases are of a dangerous nature, and require careful and judicious treatment, yet to exaggerate the dangers, and terrify the patient, is a course which cannot be too highly condemned. My course has always been to soothe the minds of my patients, and this I take to be the true business of the physician.

One other point of importance may be referred to here, which is, the great danger of self-treatment. Nothing can be worse, than for patients to tamper with their own constitutions, by attempting to treat themselves. In any case, this is a most fatal case of procedure. Therefore, any one who suffers from the symptoms described in this little volume, and who is desirous of ascertaining accurately the nature of his or her case, should at once communicate with me.

I am frequently applied to by persons who are in doubt upon the question, to know whether I undertake the treatment of all diseases. I take this opportunity, therefore, of stating, that my practice is not strictly confined to any particular class, but that I am in the habit of treating every kind of chronic ailment to which the human frame is liable. Acute diseases requiring immediate attention on the part



of the medical man cannot, as a matter of course, be undertaken by a physician who lives far away from the residence of the patient, and who carries on his practice mostly by correspondence; but in all cases such as Rheumatism, Gout, Dropsy, Heart Disease, Affections of the Chest and Air Passages, Disorders of the Throat, Derangement of the Liver, Chronic Indigestion, Diseases of the Kidneys and Bladder, Eruptions of the Skin, Nervous Prostration, Cancer and other blood diseases, Disorders of the Head, General Restlessness and want of Sleep, etc., I am continually called upon to treat, and in them have experienced unvarying success. Persons, therefore, who may be suffering from any of these, or others of a chronic character, on stating their symptoms fully to me, in writing, will be at once attended to, and dealt with in a manner calculated to lead to their entire and permanent recovery.

# MATRIMONY

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WHY ALL SHOULD MARRY.—From the earliest ages, the institution of matrimony has been cherished as the holiest and best of human institutions. The wisest and purest in all times have been its most strenuous advocates. In its sacred associations the painter has found his highest visions of beauty; and the orator, poet, and essayist, a theme most potent in its aspirations of eloquence. It is spoken of as the “silver link, the silken thread that binds two willing hearts to joy.” It has been likened to the tuning of two lutes in one key; the melting of two clouds in one, to the blending of the lily with the rose, and of the natural with the more heavenly constituents of our nature. Marriage is spoken of as a “heaven upon earth,” “life’s paradise,” “the soul’s earthly quiet,” “earth’s immortality,” and as an “eternity of pleasures.”

We do not, of course, take the position that unhappiness cannot have a foot-hold in the marriage relation. All observation shows that there is no condition of life exempt from trouble and care; from the harrowing influences of grief and woe. But we do say that a man’s joys are increased and his sorrows, lessened by marriage; for it is an institution that has been wisely said to double the joys and divide the griefs of earthly existence. We believe that this institution was given to man for his highest good—that the sweetest and purest, most earnest and heavenly of earthly happiness is to be found in the sacred enjoyments of the home circle. This is substantiated by the united testimony of the wisest and best of all time; by a silent but earnest witness and ardent advocate in every bosom; and finally, by that best of all evidence, the direct and unmistakable testimony of the Great Giver of all good. There are none so bad that matrimony may not redeem; none so bright, and pure, and good, but it will make brighter, purer, and

better still. So long as aught holy or lovely remains on earth, it will be found in the marriage relation. So long as there is joy, its chosen abode will be within the home circle; and, should earth ever become so vile that the spirits of purity and goodness would be impelled to take their leave forever, their last footprints will be on the hearthstone of the home least depraved, and their last association will be with the sacred characters of husband and wife.

**WHY EVERY MAN SHOULD MARRY.**—Every man should marry for three special reasons that effect himself, namely: The full and complete development of his own moral, social, and intellectual attributes; his own happiness, and finally, his own interest. To this may be added, the respect due to the direct injunctions of the Almighty, and the duty every man owes to society.

No man can possibly reach as full a development of his moral, social, and intellectual nature, without marriage, as he can in it. Matrimony is natural, and celibacy is unnatural. It might as well be expected that the trees would blossom and fructuate in the frosty atmosphere of mid-winter, as to believe that a man can reach his development, especially in the more genial virtues, as an unnatural and unsatisfied condition. God and nature contemplate man and woman together, and each, alone, is a fragment, aye, and a useless fragment of that relation. An unmarried man of full maturity may only be compared to an old glove, an old shoe, a footless stocking, a hat minus its rim and its crown. The wisest and greatest men of all times have been from the ranks of the married, and shine conspicuous ornaments of the home circle. Washington, Adams, Jefferson, Madison, Jackson, Calhoun and Clay were not only husbands, but exemplary husbands, proud husbands and happy husbands; the heads and monarchs of happy home-centres; and there is no part of the history of these great men which exhibits them in a light more attractive, or on which the mind more loves to linger, than those bright pages which refer to them as husbands, as fathers. These men not only loved, but loved with all the ardor and intensity of their great hearts.

Every man should marry out of respect to his own happiness and self-esteem. As to be successful, requires that a man should have a centre of effort superior to all other centres, so it is necessary that to be fully happy, he should have a centre of enjoyment equally superior, and where his hopes and his joys should concentrate. Many—very many—we know, reject this philosophy, and seek their enjoyment from other sources. Man must have some sources of enjoyment, natural or unnatural, real or fictitious. The enjoyments of married life are natural, real, and known, and understood, and ample. With these, the mind is happy and contented, and moves on with a greater zest to the fulfillment of its purposes. But if it has not this natural and real source of enjoyment, it will search for those which are unnatural or fictitious. Deprived of the pleasures of the home circle, and of the sweet gratifications of marital existence, which are elevating and refining in their tendencies, he seeks their counterfeit in fast company and fast horses, in the theater, the bottle, the gaming saloon, and in short, in the many ways of false enjoyment, “whose feet take fast hold on hell”—those damning counterfeits of enjoyment, which wither life, blast pleasure, brutalize the heart, enfeeble the mind, and sear both to every good and genial influence, and to every pure thought and association of humanity.

Another reason why every bachelor should marry, is on the score of interest. We are aware that this is the very reason of common philosophy, and very common philosophy it is. There are plenty of Old Fogies, who advise the young man not to marry, until he has gathered a sufficiency to support a wife and family. Do not these men know that it costs more to support one vice than two children? Does not all experience go to show that if a man does not acquire the one, he is very sure of the other? Does not the same experience show that ten married men have made fortunes to one bachelor? Aye, and that ten bachelors have gone literally to the dogs, where one married man has traveled the undesirable highway?

WHY EVERY WOMAN SHOULD MARRY.—Because with her

it is a matter of necessity. For a woman to live through life unmarried is to be worse than dead. A woman's whole life is a history of the affections. The heart is her world, and it is there her ambition strives for empire; it is there her avarice seeks for hidden treasures. She sends forth her sympathies on adventure, and embarks her whole soul in the traffic of the affections. What with man may be a thing which admits of a possible question has no question with her. If she, indeed, escape a part of the snares that beset the path of the man unmarried, she encounters others of even a more deadly tendency. Some fall, others save themselves to—a prolongation of misery. The career of the old bachelor is bad enough in the name of all that is sensible, but his case is a paradise, compared to the "ancient maiden." He, at least, has his dissipations which can fly to in temporary relief from his wretchedness, which in her would be destruction. No, the desert of her affections has not even a mirage—not even the delusive appearance of an oasis. Her forlorn misery has no end but in the grave; "the smoke of her torment goeth up forever!" Unhappy, peevish, discontented—a standing joke with the other sex, and a butt and a scape-goat of her own, it is no wonder that she has many foes and few friends, that the trials and temptations of her situation should render her obnoxious and repulsive, and an object at best, of pity and commiseration.

She shall never have the delicious ecstasy of a husband's love, his protecting care. No children to love, or to love her in return; no home—the sweet empire of woman's ambition, she may call her own. All these, which constitute the all of woman's existence on which her thoughts have been fixed from infancy, on which her whole hopes have rested, and her ambition centered, are denied her.

ALL MAY MARRY.—As God has commanded that all should marry, so he has kindly arranged that all may marry. The statistics of the world show that he has provided for this necessity, by providing an equality in the numbers of the sexes. "Every Jack," says a true, but homely proverb, "may have his Jill." The same idea has

been no less truthfully expressed in the beautiful lines of Longfellow:

No one is so accursed by fate,  
 None so utterly desolate,  
     But some fond heart, although unknown,  
     Responds to its own—  
 Responds, as if with unseen wings,  
 A breath from Heaven had touched its wings,  
 And murmured in its song,  
 "Where hast thou stayed so long?"

THE DIFFICULTIES OF MAKING MARRIAGE.—They are many. Pride of family, pride of caste, of wealth and position, and a proneness to sacrifice the material of the immaterial in this life are among them. Often the man is over choice in his selection, over fastidious in his requirements of beauty, wealth, refinement, or position; forgetting that he may be happier with the least desirable of the opposite sex than without them. Often, the lady is equally over-choice in the gratification of her fancies; forgetting that she runs the risk of the horrors of solitary misery. Sometimes, the proud father or mother oppose their son in a match not sufficiently advantageous; forgetting that by such opposition they may drive him into the shoals and quicksands of bachelor existence. Oftener still, the heads of the family oppose the union of the daughter from similar motives; forgetting that thus they may plunge her into a worse than living death. Again, in this moving and changing country, the equality in numbers of the sexes is often destroyed; western towns and cities having more male, and eastern towns and cities more female inhabitants. Again, we have all our own beau ideal. The one, "tho' unseen," to which our heart—wiser than our sense—yearns with instinctive fondness. Many a gentleman cannot find among the limited circle of his lady acquaintances such a person as his fancy has dictated. Many a lady similarly situated experiences similar difficulties. But, perhaps, the worst foe of matrimony is that thing of quirks and quibbles, of backings and fillings, of treacheries and tortuosities called modern courtship. Indeed, we can scarcely imagine a more palpable humbug. If it is sincere, it is in half its

instances ridiculous and unreliable; if sincere, wicked, degrading, and destructive.

THE MARRIED HAPPY.—There never was a truer saying than that good husbands make good wives, and vice versa. Let, then, every husband who is disposed to complain of his wife, ask himself if it may not be his fault. Let him review his own conduct strictly, and see if he has in all things acted as he should—if there has not been some specific neglect or unkindness, in which the difficulty has originated. Let the wife make the same rigid self-examination. Above all, let each be solicitous to trace the blame to their own fault. This spirit alone is half a guarantee of the most absolute reconciliation. If either luckily find the fault is their own, let no false, iniquitous and absurd pride keep them from acknowledging it, and in carefully abstaining from a subsequent commission. The husband should remember that when he cannot make his wife “a good wife,” it argues badly for his influence. The wife, in a similar case, should remember that the same implied charge lies against her attractiveness. A true woman admires, loves, and even worships the higher attributes of manly character; and if a husband possesses, and always exhibits these attributes, she cannot quarrel with him. If she is always in the eyes of her husband what she appeared to be, and always is in his eyes what she was and may still be, he must be worse than a dog to quarrel with her. Let each remember that they married for happiness, and that happiness is only to be found in domestic peace, that that should be the subject of the husband’s highest solicitude, and of the wife’s most earnest prayers. Let each, too, remember, that while there is nothing to both so honorable as domestic harmony, there is nothing so utterly shameless and disgraceful as its opposite.

Let, then, husbands and wives avoid the beginning of difficulties; yet forgive, if any has occurred. Let them be kind to each other, if to no other human being. Let them be forbearing to each other, if exacting to the balance of mankind. Let the wife strive in all things, so far as possible, to appear in her husband’s eyes the lady he courted,

and hold his heart by the same means with which she won it. Let the husband strive to appear in the eyes of his wife the gentleman that won her. Let each remember that they are the world to each other, and that either be ready to offend the world than the other. Let the husband be all this to his wife, and were she ten-fold a Zantippe, she would hold him next to her God. Let the wife be all this to her husband, and, were he a veritable savage, he would each day love her more, and esteem her above the angels. Let both observe these rules, and married unhappiness can never set its cloven foot within this blissful home. Remember, then, and be cautious that you do not forget that good husbands make good wives, and good wives make good husbands.





## BOTANIC MEDICINES ORDAINED BY GOD

KING DAVID said, "purge me with hyssop (not calomel or blue pills), and I shall be clean."—Ps. Li. 7. St. John said, "the leaves of the tree were for the healing of the nations."—Rev. xxii. 2. St. Paul said, "the weak eateth herbs."—Roms. xiv. 2. Who, then, shall deny that the



Vegetable and Botanic Kingdom is not the true source from which medicines shall be derived. When man was formed, God particularly declared vegetables to be "food for man."—Gen. i. 29 and 30. And God said, behold I give you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed, to you it shall be meat—when Jeremiah lamented for the Jews, he said go up into Gilead

and take Balm. Good old John Wesley speaking of the healing art, says in a very natural and simple manner: In the earliest ages of the world, the philosophers of nature, by various experiments, or accidents, discovered that certain plants, roots and herbs, possessed medicinal properties; these were found sufficient to cure diseases. The wise men of nature were called Cabalists or Magicians, and sometimes Seers, as will be found in the Book of Genesis, and other parts of Holy Writs—John Wesley evidently regarded the mineral practice as the most dangerous, and destructive imposition, the world ever saw. His views are beginning to be appreciated by many of the Allopathists themselves.

I was a dogmatic at twenty, an observer at thirty, an empiric at forty, and now, at fifty, I no longer have any system.—S. Hordeau. Let truth and falsehood grapple. Who ever knew truth put to the worst in a free and open encounter?—Wilton. If the employment of the lancet were abolished altogether, it would, perhaps, save annually a greater number of lives than in any one year the sword has ever destroyed.—Dr. Ring. The man who wantonly wields the bloody knife, for the sake of experience, or a vain display of his adroitness, is a human savage, in whose breast soft pity never dwelt.—Dr. Cumming. Abominable is the murderous quack, who, forever impatient to unsheath his blood-thirsty lancet, draws from a fever patient the irreparable balsam of life.—Dr. Hunn. I am neither for the ancients nor for the moderns, but shall be of every age and nation.—Baglivi. Let us study the character of disease, and let us study the effects of the loss of blood.—Hall. We have not in any instance yielded our accent to authority, however, high, when it has been contradicted by our own experiences.—Deweese. It is owing to our ignorance that there is any necessity for instruments to cure diseases.—Abernethy. If the Reformed System be a good one, let it flourish and progress. If it be a bad one, let it be frowned down by the just censure of an enlightened community.—Medical Banner. Both surgery and medicine can and will, in the present astounding strides of human intellect, be forced to pass a rigid scrutiny and under a radical improvement.—Smead. "Minerals exert a

pernicious and baneful influence on the system; they seldom or never cure, but often destroy the patient. Their operation is altogether uncertain, depending entirely on the state of the stomach whether they act at all, or prove injurious." Among the numerous poisons which have been used for the cure or alleviation of diseases, there are few which possess more active, and, of course, more dangerous powers, than mercury.—Hamilton. "Mercury, the lancet, and the knife are now almost the only means made use of to cure disease, notwithstanding their deleterious effects are evidently fatal to multitudes." The popular belief that every country produces simples suitable to cure all the prevailing local diseases, is not void of truth; vegetable substances afford the mildest, most efficient, and most congenial remedies to the human frame. The numerous cures that are daily performed by the use of vegetable medicines are sufficient evidences of their super-excellent virtues.—Prof. Rafinesque. An obstinate adherence to an unsuccessful method of treating a disease is self-conceit; it generally proceeds from ignorance; it is a specie of pride to which thousands have been satisfied.—Gregory. I am here insensibly led to make an apology for the instability of the theories and practice of physic. And those physicians generally become the most eminent who have the soonest emancipated themselves from the tyranny of the school of physics.—Dr. Turner. Our want of success is occasioned by the following course: 1st, our ignorance of the disease; 2d, our ignorance of a suitable remedy; 3d, want of efficacy in the remedy.—Turner. The whole nation is groaning under the present practice of the medical profession, which fosters disease more than it cures, and debases or ruins our constitutions.—Morison. Physicians have been tinkering the constitution for about two thousand years, to cure diseases; and the result of all their discoveries is, that brimstone and mercury are the only two specifics. Diseases remain what they were.—Lacon. All men ought to be acquainted with the medical art. I believe that a knowledge of medicine is the sister and companion of wisdom.—Hippocrates. In early times, skill in healing was esteemed a part of wisdom. I believe the practice of

medicine should be agreeable to reason.—Celsus. As health is the most precious of all things, and is the foundation of all happiness, the science of protecting life and health is the noblest of all and most worthy the attention of all mankind.—Hoffman. “Not only a reformation in medicine is necessary, but a revolution.” “Oh! that men would stoop to learn, or at least cease to destroy.”—Stoke’s Practice. Dr. McNair, of Philadelphia, a physician of the old school, makes the following candid confession: “I have employed,” says he, “the treatment recommended in the books, and used indiscriminately by medical men during the last forty years, and found them altogether useless, not only in my hands, but also in the hands of others, who stand at the head of the science.”—Medical Suggestions, p. 168. The whole art of healing may be comprised in three verbs of words, viz.: What? How? and When?—in other language, what agent to prescribe? how and when to administer it.—Dr. M. Beach.

“The day has certainly arrived when medicine, like religion, should be placed before the fact of the world, stripped of all its mysteries, and professional intricacies, and appear in its genuine simplicity and rationality, open and undisguised before all who wish to examine and understand it.” I have too exalted an opinion of Deity to believe that he will permit mankind to be tortured much longer with a practice so nearly pernicious to the workmanship of his hands. The ice has been broken, or the way prepared; the flame is here and there bursting forth; and it appears to me that the cause of reform will hereafter spread more suddenly and rapidly than at any former period.

## SYMPTOMS AND CURES FOR MANY IMPORTANT DISEASES

**HACKING COUGH.**—All these are either direct or indirect symptoms of Consumption.

**NERVOUS FEVERS, ETC.**—Countenance pale and dejected, tremors of the extremities, much weariness, few days afterward the chest oppressed, giddiness, confusion of intellect, with sinking or fainting. In violent cases, eruptions on the surface, a peculiar hollow sounding of the voice, swelling of the abdomen, and the patient rapidly sinks, with all the symptoms of Typhus. Treatment—Equalize the circulation, remove local congestion, support the powers of the system, emetics in the early stage; after which, gentle purgatives, cold drinks of a beer made from spicewood, sassafras, burdock, and black alder; sponge the body. In the sinking stage, a glass of good Madeira wine, or porter and yeast, may be given.

**FEVERS GENERALLY.**—Hot breath, dull eyes, nausea, pulse quick and small, tongue and mouth coated. Use some mild opening medicine, and take two or three drops of the tincture of American hellebore, in water, every five or six hours.

**INFLAMMATION OF THE BRAIN.**—Fever, flushed countenance, dislike of light, throbbing of the artery on the temples. Bathe the feet in warm water, in which is a little potash ley; administer a purgative every morning, and give a dose of sweating drops occasionally.

**WHOOPIING COUGH.**—This disease is too well known to need description; a removal, for a short time, to another quarter, usually cures—if not, take five grains of powdered alum, three or four times a day.

**CATARRH AND INFLUENZA.**—Commences with sneezing coughing, hawking, rawness of the lungs and throat, pain in the head, etc. The vapor bath will usually remove this complaint, but if not, bathe the feet in warm water, and

upon going to bed, drink hot teas of boneset, or hoarhound.

**COUGHS AND COLDS**—are familiar to all. Open the bowels with a brisk purge, and take a teaspoonful of the following, whenever the cough is troublesome; Syrup of Ipecacuanha, one and a half oz.; Syrup of Squills, half oz.; Spirit of Sweet Nitre, half oz.; Syrup of Senega, half oz.

**ASTHMA, AND ELONGATION OF PALATE.**—For Asthma, smoke, mixed with tobacco, a few leaves of dried stinkweed; and for elongation of the palate, gargle, with a strong infusion of red pepper or alum water.

**PLEURISY** is an inflammation of the lining of the chest, and covers all that is contained in that cavity. It begins similar to many fevers, chilliness, shivering, pain in the parts, etc. Foment the seat of pain with infusion of red pepper, and take a teaspoonful of the sweating drops in a cup of hot Catnip tea. Repeat as occasion requires.

**DISEASE OF THE HEART.**—We have inflammation, enlargement, thickening of its walls, with palpitation. Take four times a day a teaspoonful of the juice of Asparagus, mixed with sugar, or a few drops of Tincture of Foxglove, three times a day.

**INFLAMMATION OF THE DIAPHRAGM.**—Violent pain, deep-seated under the short ribs, extending to the back; breathing quick, faint and hard; pulse very low, but hard and frequent.

**INFLAMMATION OF THE STOMACH.**—Fits, cold extremities, pulse hard and quick, great thirst, burning heat, pain and swelling, hard to breathe or to swallow, with great loss of strength and general prostration.

**INFLAMMATION OF THE SPLEEN.**—Fever, tumor and pain in the side, shivering, extremities cold and clammy when in the air.

**LIVER COMPLAINT—INFLAMMATION AND OTHER DISEASES OF THE LIVER.**—Pain in the right side, extending up to the shoulders, sometimes, indeed, extending over to the heart, dry, short and frequent cough, cannot lay well on the left

side, pain in breathing; vomiting of bilious matter; coated tongue; urine deep saffron color. In enlargement, bathe the liver with eight pints of water, and two ounces of spirit of sea salt, and take five grains of extract of dandelion.

**INTESTINES OR BOWELS, INFLAMMATION OF.**—A highly dangerous disease, acute pain, much increased on pressure, pain around the navel, costiveness, vomiting of bilious matter, sometimes the stools come through the mouth; take an ounce of castor oil every two hours until it operates, give injections of warm water with a teaspoonful of Laudanum in it.

**INFLAMMATION OF THE PERITONEUM.**—This is a skin that covers all the contents of the belly or abdomen—it is a painful disease; apply a poultice all over the belly, of boiled pumpkin, and give three drops of tincture of American hellebore, every four hours.

**INFLAMMATION OF KIDNEYS.**—Pain in the small of the back, Testes are drawn up, urine high colored, sometimes vomiting; take occasionally a tablespoonful of the following mixture: carbonate of soda, one drachm; almond mixture, four oz.; copavai, two drachms; laudanum, sixty drops.

**PROLAPSUS UTERI, OR FALLING OF WOMB.**—All females know this complaint, how sick and weak it makes them feel, besides the discharge from the parts.

**INFLAMMATION OF THE BLADDER.**—Burning pain, constant desire to pass water, uneasiness, vomiting, etc.; settle the stomach by taking one drop of creosote in water, then drink freely of infusion of the herb buchu.

**DIABETES** is an inability to retain the urine, which constantly runs from the patient, wetting the bed, etc. Take two of the following pills, night and morning: Powdered kino, two scruples; camphor, thirty grains; aromatic powder, one scruple; mucilage, sufficient to make twenty pills.

**STONE IN THE BLADDER, OR GRAVEL.**—Pain in the stomach, and in passing urine, dissatisfaction with self, and disgust of life. Phosphoric acid is a splendid remedy, but

unless I know the full particulars, I do not think it proper to give the prescription.

STRICTURE arises from many causes, the passage to the neck of the bladder becomes in part closed up, so as to stop the passage of water; the pain is intense, and the suffering great; the old treatment of the Allopathists is terrible; but I can cure it in a short time, and by easy and gentle means.

INFLAMMATORY RHEUMATISM, AND RHEUMATISM IN GENERAL.—This terrible disease usually commences with weariness and shivering, followed by heat, anxiety, restlessness, thirst, and a full, hard, quick pulse, and often with symptoms of inflammatory fever. Pain is felt in both large and small joints, sometimes with swelling; the most alarming and fatal symptoms ensue if it attacks the Heart, Lungs, Stomach, Bowels or Diaphragm; this disease sometimes arises from cold, damp, exposure, etc., but more often it is the effects of mercury, given by those sly poisoners, the Allopaths. You can try the following, for Chronic Rheumatism: Pwd. resin of guaiacum, two drachms; gum arabic, three drachms; ext. bitter sweet, three drachms; syrup mallows, one oz.; water, seven oz.; mix, and take a tablespoonful every three hours—if you think Rheumatism is caused by mercury, I will send a preparation to put in a bath, that will draw it all out like a magnet.

ERUPTIONS, SMALL-POX, ITCHES, BLOTCHES, CUTANEOUS DISEASES, ETC., all come from impurity of the blood. Space will not permit me to enter into them all. For the blood is the life, Deut. xii. 23. For the life of the flesh is in the blood, Levit. xvii. 11. For the life of all flesh is the blood thereof, Levit. xvii. 14.

SICK STOMACH.—Take one drop of creosote in a wine-glass of water. If that don't cure, mix one drachm of carbonate of potash, with eight ounces of mint water, and take one tablespoonful every hour.

FITS, CONVULSIONS, ETC.—The patient is suddenly seized with twitchings of the muscles of the face, teeth clinched, eyes closed, saliva issues from the mouth, etc. Cramp is very similar in many respects.



**SUPPRESSION OF THE CATAMENIA.**—This arises from a variety of causes, among which may be mentioned want of blood in the system, taking cold, wet feet, late hours, etc.

The following is a very good prescription: Take ammoniac, pill aloes and myrrh, each one drachm; castile soap, extract of conium, each one drachm and a-half; mix thoroughly, and make into pills, weighing three grains each, and take one pill three or four times a-day. Highly useful in green sickness. Ladies who are thus suffering would do well to consult a physician without delay, as the foundation of fatal maladies are oftentimes laid by carelessness or neglect.

**WHITE SWELLING** is the result of an effusion of water betwixt the joints of the knees. The Allopathists go in for cutting off the leg, but I prefer to use an ointment, four parts nitrate of silver, and lard eight parts; apply to the joint occasionally, and for internal medicine, write to or consult some physician of the Reformed practice.

**DROPSY, LOCAL OR GENERAL,** depends upon general derangement of the system, and cannot be cured by tapping. I never fail in curing it with some of the following internal medicines: Indian hemp, infusion horse-radish, wine of bryony, carrot seeds, foxglove, henbane, elder bark, hellebore, squirting cucumber, dandelion, or veratria.

**EXERCISE.**—Too much rest during pregnancy is injurious to both mother and child. Hence, ladies so circumstanced should take moderate exercise in the open air.

**INSANITY, MENTAL DERANGEMENT, ETC.**—The symptoms of this unfortunate disease are so well known, and so obvious to all, that I deem a description unnecessary. The old school bleed, blister, and cup—generally killing the patient, a method of treatment I am strenuously opposed to; as there are many forms of insanity, it is always prudent to consult a physician. I have succeeded in many cases.

**DELIRIUM TREMENS, HYSTERIA, ETC.,** present symptoms peculiar in themselves; the former imagines he sees animals, snakes, etc.; the latter is one moment convulsed with

laughter, and the next weeping. The use of the bromides of potassium or ammonia is here valuable.

**PALSY** is the paralyzation of a nerve, or set of nerves. I cure it with pills made from the bean of St. Ignatia, etc.

**SWOONING AND FAINTING.**—Throw cold water in the face, and apply to the nose, to smell, strong water of ammonia.

**APOPLEXY.**—The patient falls suddenly down, vomits, foams at the mouth, features very red. Good treatment and nursing will save.

**SUMMER COMPLAINT IN CHILDREN.**—Produced by teething, green fruit, exposure to the sun, producing derangement of the liver. Feed the child very sparingly; let it drink plenty of the infusion of the Benne leaves, or blackberry root tea.

**EXCESSIVE FLOW OF THE CATAMENIA.**—All know when this is in excess; and the best treatment they can pursue is, to lay in a horizontal position, and take one of the following pills every hour, until the discharge moderates: Tannic acid, half drachm; extract of opium, one grain; conserve of roses sufficient to mix and make twenty pills.

**PAINFUL FLOW OF THE CATAMENIA.**—Take southernwood, six drachms; boiling water, one pint; let it soak for two hours, then strain and drink a cupful hot, every one or two hours.

**SCURVY.**—Eruptions all over the body, cracking of the joints, pain when moving about. Take of the following mixture one teaspoonful, every two or three hours: conserve of scurvy-grass, one drachm; calamus, one drachm; syrup of orange peel, four oz.; aromatic sulphuric acid, one drachm. Mix.



**WORMS.**—Paleness and flushing of the face; irritation and itching of the nose; grinding the teeth; sour breath; great thirst and swelled bowels; convulsions, fits, etc. Any of the following medi-

cines are useful in removing these vermin, but it is impossible for me to prescribe the dose, as each class of worms require a peculiar remedy. Aloes, wormwood, asafœtida,

azedarach, cochineal and salt, male fern, cabbage tree bark, cowage, castor oil and ether, savin, pink root, tansy, turpentine and jalap, oppoponax, etc., etc. Don't take the Allopath's remedy—calomel and scammony.

**CANCER.**—This fearful affection makes itself known to the patient by sharp pains in the seat of the disease; it is knotty and uneven to the touch, and when it breaks, it is an ulcer of the most unfavorable kind. Treatment—endeavor to destroy it at once by applying a mixture of chloride of zinc and bloodroot, or ointment of cherry laurel, or ointment of iodide of potassium and opium; and for internal use, pills made as follows: extract belladonna, twelve grains; extract of dandelion, twenty-four grains; powdered ipecacuanha, twelve grains. Divide into 24 pills, and take one pill three times a day.

**HEMMORRHOIDS OR PILES** are enlarged veins. They are either internal or external, bleeding or not. They arise from sedentary habits, taking drastic purges of aloes, etc. For piles that do not bleed, apply the following ointment: Powdered alum, six scruples; opium, ten grains; simple ointment, one oz. And take internally a piece the size of a nutmeg, three times a day, of the following mixture: Powd. black pepper and elecampane, of each eight oz.; fennel seed, twenty-two oz.; honey and sugar, of each, one pound; mix well together.

**SCROFULA OR KING'S EVIL.**—This disease is the result of eating too much pork; it is a fearful disease. I remove every particle of it from the system.

**DISEASES OF THE EYES** are numerous and various, and I shall not prescribe any treatment, as it takes great experience to discriminate and judge of the proper remedy, and I should have to have a full description of symptoms to form a diagnosis.

**LOCKJAW.**—The lower jaw is contracted and hard, and the patient cannot open the mouth. Treatment depends upon remedies that will relax the nerves. Opium, extract hemp, dippels, animal oil, etc., all stand high.

**HERNIA OR RUPTURE** is the protrusion of any of the

viscera of the body. The term is usually applied to protrusion of the intestines; bad and old cases can only be relieved (not cured) by the truss. For young and middle-aged men who have not been ruptured many years, I frequently succeed in permanently curing them with a remedy, the secret of which I bought in Europe, many years ago. No truss is employed.

**MORTIFICATION.**—When the process of mortification is going on, there is acute pain in the part. After it is completed, the pain ceases, and if we cannot save the part in the first instance, we must direct our attention to limiting its spread, and wait until nature throws off the dead portion; sufferers had better consult me or some other member of the Reformed practice.

**WOUNDS.**—Lacerations, contusions, falls, accidents. All these and in many more ways are wounds produced, as gun shot wounds. Pain and loss of blood with fever, loss of strength, etc., are active symptoms, and often indicate the degree and extent of the wound. There are wounds of the tendons, joints, head—poisoned wounds, as of the snake, serpent, lizard, and scorpion, which usually give a strong, full and agitated pulse, with swelling of the whole body, bloody sweats, faintings, chatterings; groans and pains of the sufferer indicate that his last hour in this life is near at hand. Wounds should be washed with a decoction of common plantain. It may also be drunk. It is almost a sure cure for all poisoned wounds. If there is bleeding from a blood-vessel, press the finger on the artery, and retain it until professional aid arrives.

**FELONS.**—Commence with pricking, throbbing, swelling, and inflammation. Steam the finger in hot herbs, such as catnip, sage, wormwood, hoarhound, timothy, tansy and hops, an ounce of each boiled till the strength is drawn out.

**SALT RHEUM** is an inveterate eruption on the body, hands and legs, scabs appear and are rubbed off, there is much itching. Wash with the following: Celadine, one table-spoonful; Irish whiskey, one pint; mix and let it stand a few days before use.

**CHILBLAINS** are familiar to all. Wash the feet frequently with the following lotion: carbonate of potassa, one oz.; water, one pint.

**RINGWORM.**—Apply an ointment made of the cocculus indicus.

**TUMORS OR WENS.**—Apply occasionally strong tincture of iodine. If they do not disappear, write to me.

**TIC DOULOUREUX.**—Steaming the face over hot bitter herbs, applying a plaster of belladonna on the side of the face, or taking five or six drops of wine of colchicum, three or four times a day; all of these are good.


**DEAFNESS.**—The following is a good remedy: Take balsam of peru, half drachm; narcotic oil and onion juice, each one oz.; mix, and apply a dossil of lint dipped in the above, to the inside of the ear. If that does not cure, write to me.

**SCALDS AND BURNS.**—Keep the air as much as possible from the part burned, and apply an ointment made of wild indigo and lard.

**POISON.**—When it is suspected that poisons have been taken from any cause, give the patient, as soon as you can, large quantities of fresh milk, also lamp oil, and repeat till vomiting commences. It will generally produce a cure.

**CHOLERA.**—Cholera commences with griping pains in the stomach, cramp, vomiting, etc. Let the patient as soon as he feels these symptoms make some very weak ley from hardwood ashes, and drink freely till he feels the symptoms subside. Or, if this is not handy, take a piece of gum camphor, the size of a pin's head, every three minutes, until convalescent.



**INFANTILE DISEASES.**—All ordinary diseases of children, such as gripes, purging, acidity of stomach, nausea, convulsions, canker, thrush, rash, hives, etc., need but ordinary care and attention, and the right sort of remedies, to be speedily obviated. I have made up a family course, which contains everything necessary to cure any of the complaints to which little children are subject.  Do not murder

your babies by giving them old school poisons. I may as well say here, and in this connection, that I must enjoin upon all persons who use my medicines the necessity of indulging in fresh, pure air, and plenty of exercise. Both are imperatively required. Added to this is a seasonable regulation of diet.

**SORE NIPPLES OF NURSING MOTHERS.**—Make a powder of equal parts of powdered gum arabic and borax, and dust it over the nipples after nursing. To prevent Cracked or Sore Nipples get five grains of powdered Alum and five grains of Tannin, and mix them with half-ounce of brandy and half-ounce olive oil, and apply a little daily for a few days, prior to the anticipated birth of the child.

**INFLAMMATION OF THE WOMB** is recognized by continuous burning in that organ, a sense of weight, darting and shooting pains; sometimes the whole abdomen becomes exceedingly painful and swollen.

**TREATMENT.**—Thoroughly evacuate the bowels with cooling medicines, such as cream of tartar or rochelle salts, and apply mustard draughts and hot fomentations of bitter herbs to the lower part of the body. Smartweed, hops, horehound, and the like are all valuable for fomentations.

**MILK LEG**, a swelling occurring a few days after childbirth, commences usually with swelling in the groin, extends down the thigh, and often to the feet.

**TREATMENT.**—The bowels should be freely opened with rochelle salts or cream of tartar, and the leg bathed constantly with a solution of salt, vinegar, and water, with occasional fomentations of hot herbs. Also apply the following liniment, twice a-day: sweet oil and spirits of camphor, each two oz.; creosote and laudanum, each one oz. Mix them all together. The disease generally terminates with copious sweating, and a profuse flow of urine.

**NURSING SORE MOUTH.**—Women are often subject to cancerous sores in the mouth, of a whitish gray appearance, at the time of nursing.

The treatment consists of taking one teaspoonful of the following mixture, twice a day: hydriodate of potassa, two drachms, dissolved in four ounces of cold water, and wash-

ing out the mouth several times a day with a strong cold infusion of cinchona bark.

**SORE BREAST, OR NIPPLES,** are oftentimes caused more by tight dresses than the child nursing.

**TREATMENT.**—The nipples should be well dried after each nursing, and a little powdered starch or magnesia sprinkled upon them. If this is not sufficient, make an ointment by simmering, with mutton tallow, a small quantity of the herbs smartweed and bittersweet, and apply it two or three times a day.

**TO DRY UP THE MILK.**—Take four oz. of strong tincture of camphor, and add to it one oz. of powdered castile soap. Rub it on the breasts twice a day.

**INFLAMED BREASTS,** usually the result of taking cold, or retention of milk.

**TREATMENT.**—Apply the skin of a Mink, a fresh one from the animal if possible. If it cannot be had, dip a dried one into warm water, and apply it all over the breast. Do not cut off the fur.

**AGUE IN THE BREAST** is an inflammation and induration of the mammary or milk-glands, attended with redness, pain, swelling, and hardening, often ending in suppuration and cancer.

**TREATMENT.**—Mix equal parts of tinctures of smartweed, mayweed, and camomile flowers, and give a teaspoonful every half-hour until free perspiration is induced. Also, mix vinegar and water, and add all the salt that will dissolve in it, and apply to the breasts with flannel, as hot as possible.

**VOMITING DURING PREGNANCY.**—In the early months of pregnancy, many females (especially when with the first child), endure much suffering from vomiting; in fact, in a few cases the life of the female has almost been despaired of. In urgent cases it is, therefore, necessary to endeavor to mitigate the suffering, and this will be best accomplished by an abridgment of the diet, using nothing but light food, such as milk, vegetables, etc. It is highly injudicious to use brandy, opium, or other drugs, as they only aggravate

and protract the evil; but, in general, a recumbent position, resumed for the morning sickness as soon as it occurs, and abstinence from food for a few hours, with a full draught of cold water, will moderate the disorder, and in a short time it usually disappears. For the heartburn, and other symptoms of indigestion, a teaspoonful of calcined magnesia, once or twice a week, at night, followed by a glass of cool lemonade.

HINTS TO MOTHERS.—All the statistics of children show that about one-half of them die before they reach the age of five years. It is a little short of mockery of creative wisdom to suppose this is unavoidable, and in many cases it arises by the mothers having no regular principle in the nurture of their infants. The lower classes are excessively ignorant, and far from cleanly, or attentive to a variety of circumstances affecting the comfort of their children. The upper ranks of society are, as a general thing, by no means ignorant of the duties necessary to the preservation of their children, and even where ignorant of those duties, are at least able to purchase advice; but the most of those known as the aristocracy are culpably careless in regard to the nurturing and bringing up of their family. A visit to the nursery once a day, and the care of an ignorant and oftentimes vicious nurse girl, is all the care and attention such children receive. These mothers, who generally manage their children the best, are the wives of tradesmen, farmers and men of business. They are not above attending to the wants of their children in their proper person; and as the sitting-room is usually also the nursery, the principles of morality, religion, and decorum become implanted in the susceptible infant's mind. To bring up children in close, heated rooms renders them liable to take cold, on the slightest exposure, and it is, therefore, judicious to allow them an access of plenty of pure air in moderate weather. The heads of children should be kept cool, and their bodies comfortably clad. No greater mistake can be made than piling on their bodies pyramids of woollens and furs—they become over-heated, fretful, and debilitated. Children should not be set too early upon their feet; much deformity frequently results from neglect of this precaution. Plain



diet is the best for all children; this pampering with rich cake, sweetmeats, and sugar-plums soon destroys the rosy cheek, and lays the foundation for dyspepsia and kindred affections of the stomach. Do not be constantly physicing your child, and particularly with the different nostrums, such as the soothing syrups, Godfrey's cordial, paregoric, etc.; they all contain opium in some shape or another, and as a result destroys the mental faculties.

## LOVE HATH ITS MAGNET

Where true love reigns, sorrow has no permanent abiding place, and hatred can never come; each soul is a delight unto the other; each person is a fountain of happiness to the partner of life. Where there is true love between wife and husband, neither will tire of the other, nor grow weary in providing each for the other's comfort and happiness.

By love is the whole world stimulated for good and baptized into various deeds, directly or indirectly. Through the influence of this, the one sex is willing to labor day and night to gather that which shall give happiness to its companion. Love has greater power than is contained in all other forces of the universe combined. Destroy lawful love, and the virtue, the happiness, and all the choicest of earthly blessings would be obliterated from among men. Pure and uncorrupted love is the prime mover for joy and happiness upon earth to man and woman; and it must not be suffered to be destroyed, or deteriorated by unlawful impressions, for thereby unhappiness, disease and death would come, to make miserable the whole human race.

Love is the fountain of happiness for man in domestic life; it is the ruling power of all animal creation. And if in this, mankind obeyed the obvious dictates of God, and married young and kept themselves pure, consumption and many other diseases would soon be banished from among us, and the whole race would become healthier, happier, and wiser. Shame upon the judges and the rulers of the land, that they do not put forth the power for the suppression of vice, and thereby save thousands! Shame upon the members of the medical profession, that they do not instruct the people of the evils, instead of curing themselves from the pockets of the ignorant! Shame upon the divines who should be bold teachers of the people, that they do not cry aloud against the continuance of the evil in our midst! Why should they be dumb to the interests of man and of heaven? Why not come forth, clothed in the armor of God,

and speak the truth unto the people, even though it cut right and left, like the two-edge sword of the angel of God? Shame upon those who pronounce sin "a necessary evil," and thus discourage early marriage, virtue and purity; from which discouragement come disease and degeneration.

Upon the women of the country I would call—upon the mothers and daughters of the land—to come out and uphold the purity of their sex, and labor for the regeneration of the fallen; to strive to banish sin. If they will do this, they will receive the thanks of millions yet unborn, and find laid up for them in heaven a crown of glory, for saving thousands from sorrow, sickness, pain, and early death.

The magnetism of true love is wonderful, its electric fires have led many and many a person over sea and land. Truly has it been said that "love is strong as death."—Songs viii. 6.

True love is an offspring of God; for God himself is love. And when the soul of man or woman has found its counterpart—its own attracting magnet—and is joined to its fellow in the bonds of matrimony, the very angels of heaven will smile of gladness and joy. But if the soul find not its magnet, the true breath, and essence, and spirit of the marriage relation cannot be enjoyed. How often do we see the magnetism of love operate to carry a man thousands of miles away, that he may unite his soul to the soul of her who seems to have been appointed for his bride. How often do we see the maiden refuse many offers of marriage, feeling within herself that she has not yet found the counterpart of her heart—that her attracting magnet has not yet drawn her soul away into the soul of another. The man and woman feel within them an instinctive longing after the magnet of their souls, and are not satisfied until they feel the magnetism of another soul and are drawn irresistibly to the bosom where the longing of love is quenched in matrimonial bliss. As the soul of the godly man searches out the soul of another like unto itself, or as the soul of the ungodly searcheth out for another ungodly soul, so does the love of man or woman go forth to find and meet its attracting magnet. And when finally the

heart has found its magnet, and two earnestly loving spirits are united together, there peace and happiness will abound; there health will be much more likely to be found than where two dissimilar and unloving hearts are joined together; there will be better tempered, more lovely, more intelligent, more healthful, offspring. But where marriage has taken place without this affinity of soul—discords, and coldness, and contentions come, breeding unhappiness and longing for what is not possessed, which in their turn generate often, declines and consumption, that lead swiftly to the tomb.

## MONEY MAKING RECIPES

**TO RESTORE BLACK BEAVER HATS.**—Brush them with a coarse brush thoroughly, then carry over them a hot iron, after which drop ten drops of sweet oil in the palm of the hand and spread it over the hairs of a fine brush, with which brush the hat; if the hat is broken, mould it out, and apply inside a piece of cardboard; to fasten it on, make a glue by dissolving shellac in alcohol.

**IMITATION COGNAC BRANDY.**—Take thirty gallons of pure spirits, half pound essence of cognac, one-half gallon of syrup of gum arabic, half gallon of coloring, made by burning sugar and dissolving in water, one pint of tincture of oak bark, half an ounce of acetic ether. By reducing the quantity of the oak bark and burnt sugar, a pale brandy can be made.

**ROCHELLE BRANDY IS IMITATED**—By one-half pound of extract of cognac, to two and a half barrels of pure spirits (a barrel contains about 45 gallons), one-quarter pound essence of violets, one-half gallon of syrup of gum arabic, one pint of tincture of oak bark; to the above, add five gallons of genuine rochelle brandy, and mix.

**TO MAKE IMITATION WHISKEYS.**—Bourbon whiskey: add to four barrels of common rectified corn whiskey one pound essence of Bourbon, one-quarter ounce of spirits of sweet nitre, one gallon of syrup. Irish whiskey: one pound essence of Irish whiskey, one-quarter of an ounce of sweet spirits of nitre, one-half gallon of syrup of gum, four barrels of good rye whiskey. Scotch whiskey is made in the same way, only add the essence of Scotch whiskey, instead of the Irish essence.

**TO MAKE AQUARIA, OR ARTIFICIAL FISH PONDS FOR PARLORS.**—Take two plates of glass, two feet long by fourteen inches broad; also two other plates sixteen inches long by fourteen inches deep—now take a slab of slate or marble, two feet two inches long by sixteen inches broad, and draw a line all round the slab, two inches from the edge, and

with a fine chisel dig a groove about a sixth or eighth of an inch deep, just broad enough to receive the edge of the glass; then make a framework of wood, tin, or iron, to receive the corners of the glass after it is fixed in the grooves—cement the whole together, firmly, with Roman cement. When it is dry, if you wish to keep fresh water fish, take some of the deposit from the banks of the river from which you intend to obtain your fish; also, the roots of some of the water plants that grow there; plant them in the bottom of your glass frame, and fill with the water from the same river; now obtain some of the grubs and insects that inhabit that water, and put them in, and as soon as the plants begin to grow, obtain some of the smallest fishes you can, and put them in the aquaria—where you can keep them alive for years, without changing the water. Shells and pieces of rock may be thrown in for ornament. If you wish to make a salt water aquaria, proceed in the same way, only obtain all your material from the sea. The philosophy of this arrangement is this: the plants are nourished by the effete matter thrown off by the fish; the insects and grubs feed upon the decaying vegetable matter, and the fishes feed upon the insects, etc. It being an equal exchange all around, no food is required, as the grubs multiply and supply the demands of the fish.

**TO FILL HOLLOW TEETH.**—Dissolve a little gum mastic in ether, and thicken with prepared chalk; put into the tooth when soft.

**TO PREVENT KEROSENE FROM EXPLODING.**—Take a strong stone jug, and put in a little chalk, on which pour sulphuric acid, one or two ounces; over the mouth of the jug secure a piece of india-rubber piping, and let the pipe lead into your can of kerosene. Occasionally agitate the kerosene can, and the carbonic acid gas will become impregnated with the kerosene. This will prepare over one hundred gallons. It burns with a wick, the same as other kerosene, but it is impossible for the lamp to explode.

**INSTANTANEOUS HAIR DYE.**—Take one drachm of nitrate of silver, and add to it just sufficient rain-water to dissolve it, and no more; then the strong spirit of ammonia, and

gradually pour on the solution of silver until it becomes as clear as water (the addition of the ammonia at first makes it brown); then wrap round the bottle two or three covers of blue paper, to exclude the light—otherwise it will spoil. Having made this, obtain two drachms of gallic acid; put this into another bottle which will contain one-half pint; pour upon it hot water, and let it stand until cold, when it is fit for use.

**DIRECTIONS TO DYE THE HAIR.**—First wash the head, beard, or mustache, with soap and water; afterwards with clean water. Dry, and apply the gallic acid solution, with a clean brush. When it is almost dry, take a small tooth comb, and with a fine brush, put on the teeth of the comb a little of the silver solution, and comb it through the hair; when it will become a brilliant jet black. Wait a few hours; then wash the head again with clean water. If you want to make a brown dye, add double or treble the quantity of water to the silver solution, and you can obtain any shade of color you choose.

**TO MAKE THE HAIR SOFT AND GLOSSY.**—Put one ounce of castor oil in one pint of bay rum or alcohol, and color it with a little of the tincture of alkanet root. Apply a little every morning.

**INDELIBLE INK FOR MARKING CLOTHING.**—Nitrate of silver, five scruples; gum arabic, two drachms; sap green, one scruple; distilled water, one ounce; mix together. Before writing on the article to be marked, apply a little of the following: carbonate of soda, one-half ounce; distilled water, four ounces; let this last, which is the mordant, get dry; then, with a quill pen, write what you require.

**INODOROUS PREPARATION FOR CLEANING KID GLOVES.**—Take fine curd soap, say one pound, and scrape it into a fine powder; put it into a jar, and pour upon it, from time to time, sufficient strong alcohol to make it into a thick jelly; now add one teaspoonful of ether, and one-half teaspoonful of liquor potassae; mix together, and put it into small bottles well corked. When you desire to clean gloves, put them on the hand, and with a piece of flannel rub on a little of the preparation, when the dirt will disappear.

**POUDRE SUBTILE FOR REMOVING SUPERFLUOUS HAIR.**—Take powdered quick-lime, two parts; sulphuret of arsenic, one part; starch, one part; mix into a fine powder, and keep in a close corked bottle. When required for use, take a small quantity and add two or three drops of water, and apply on the part you desire to remove the hair from—let it remain about ten minutes, or until it becomes red, then wash off.

**IMITATION MADEIRA WINE.**—Take two gallons of honey; two gallons of white sugar syrup; ten gallons of pure spirit; ten gallons of cider; ten gallons of common Hungarian wine; ten gallons of any of the German light wines, or water; one pint of tincture of hops; one-half pound of essence of Madeira wine; two gallons of elderberry juice; one gallon of huckleberry juice; mix together.

**IMITATION CHAMPAGNE FROM CIDER.**—Take fifty gallons of good cider; put in one and a half gallons of strained honey, or twelve pounds of white sugar; stir them up, and set aside for nine days—clear the cider by adding two ounces of dissolved isinglass; then add two gallons of pure spirits—after four or five days, bottle the clear liquid, and it will sparkle and drink like champagne.

**TWO CURES FOR DRUNKENNESS.**—Tartar emetic, two grains; rose water, four ounces; mix. Put a tablespoonful into the whole quantity the man drinks through the day, and let him take it as usual—be sure not to exceed this quantity. Another cure is to compel the patient to drink nothing but spirits for a week—he will be thoroughly disgusted.

**TO PROMOTE THE GROWTH OF THE HAIR.**—Garlic, four cloves; alcohol, two pints; let it stand for two days, then strain, and add burdock, eight ounces. Sponge the head every night, for some weeks.

**HAIR RESTORERS AND INVIGORATORS.**—There are hundreds; Lyon's, Woods', Barry's, Bogle's, Javne's, Storr's, Bakers', Driscoll's, Phalon's, Haskel's, Allen's, Spalding's, etc. But though all under different names, are similar in principle; being vegetable oils dissolved in alcohol, with the addition of spirit of soap, and as astringent material,



such as tincture of catechu, or infusion of bark. The best is to dissolve one ounce of tincture of cantharides, two ounces of tincture of catechu, two ounces of lemon juice, two ounces of tincture of cinchona; and to scent it, add oil of lavender or oil of rosemary, or both.

**LIQUID ROUCE FOR THE COMPLEXION.**—Four ounces of alcohol, two ounces of water, twenty grains of carmine; twenty grains of ammonia, six grains of oxalic acid, six grains of alum—mix.

**VINIAGRE ROUGE.**—Cochineal, three drachms; carmine lake, three drachms; alcohol, six drachms; mix, and then put into one pint of vinegar, perfumed with lavender; let it stand a fortnight, then strain for use.

**GOOD IMITATION OF PORT WINE.**—Take five gallons of hard cider, one-half gallon of huckleberry juice, one gallon of elderberry juice, one-half pound of essence of port wine, one gallon of syrup, five gallons of pure spirits, five gallons of soft water.

**GOOSEBERRY CHAMPAGNE.**—To ten gallons of ripe mashed gooseberries, add nine gallons of boiling water, and a few ounces of orris root and ginger, and boil for half an hour; then strain and add twenty-five pounds of yeast, one-half pound of cream of tartar, one-quarter pound of rock candy; let it ferment for several weeks; then add one-half gallon of good brandy, and two ounces of Russian isinglass; stir it up well, and set the casks aside for some months—then draw off in champagne bottles, cork and wire them.

**IMITATION OF FRENCH CLARET WINE.**—Five gallons of red wine, one-half gallon of raspberry juice, one-quarter pound of essence of claret, two and one-half gallons of pure spirits, five gallons of water, two and one-half gallons of cider—to make it a deeper color, if desired, add a little tincture of red saunder's wood; or to make it sweeter, add common syrup.

**SPARKLING WINES.**—Any wine may be made to sparkle by putting it through a second course of fermentation, and bottling quickly. If starch sugar is added to any light wine this can be brought about; rock candy answers the purpose very well.

**FEUCHTWANGER'S TOOTH PASTE.**—Powdered myrrh, two oz.; burnt alum, one oz.; cream tartar, one oz.; cuttle fish bone, four oz.; drop lake, two oz.; honey, half a gallon. Mix.

**FINE TOOTH POWDERS.**—Powdered orris root, one oz.; Peruvian bark, one oz.; prepared chalk, one oz.; myrrh, one-half oz.

**SUPERIOR COLOGNE WATER.**—Alcohol, one gallon; add oil of cloves, lemon, nutmeg, and bergamot, each one drachm; oil neroli, three and a half drachms; seven drops of oils of rosemary, lavender, and cassia; half pint of spirits of sweet nitre; half pint of elderflower water. Let it stand a day or two, then take a culender and at the bottom lay a piece of white cloth, and fill it up, one-fourth of white sand, and filter through it.

**COMPLEXION POMATUM.**—Mutton grease, one pound; oxid of bismuth, four oz.; powdered French chalk, two oz. Mix.

**ARTIFICIAL COFFEE.**—Take chicory and coffee, wheat or rye, or Hunt's breakfast powder, sassafras, nuts or chips, and roast the whole, and grind together. To improve coffee, take thirteen parts, chicory three parts; grind together. Substitute for coffee—Bread raspings, or peeled acorns roasted in a little fat.

**ARTIFICIAL GUANO.**—Bone dust, fifty pounds; urine, five gallons; sulphate of soda, twenty pounds; sulphate of ammonia, ten pounds; mix together. Another guano—Bone dust, two bushels; sulphate of ammonia, twenty pounds; sulphate of soda, twenty pounds; common green vitriol, four pounds; dried bullock or other animal blood, twenty pounds; grind the whole in a bean mill.

**ARTIFICIAL MANURE.**—To two bushels of pulverized bones (or charred bones that have been used in sugar refineries), add forty pounds of oil of vitriol; twenty gallons of gas-house liquor; twenty pounds of sulphate of soda; two bushels of street dirt or garbage; ten gallons of urine; let the whole dry in a mass, and grind into powder with a bean mill.

**PERUVIAN GUANO.**—Plaster of Paris, two hundred pounds; sulphate of ammonia, forty pounds; saltpetre, twenty-five pounds; bone dust, two bushels; grind up.

**POUDRETTE.**—Bone black, two bushels; sulphate of ammonia, twenty pounds; nitrate of soda, ten pounds; dried blood, forty pounds; grind up.

**TESTS FOR GUANO.**—Burn one ounce in an iron ladle, and it ought to leave two and half drachms of ashes—good guano weighs sixty-eight to seventy-eight pounds per bushel; adulterated, it will weigh one hundred and ten to one hundred and twenty pounds; all the above chemical manures can be manufactured by any farmer, at cheap rates, and by using them on his land will raise immense crops—in fact double or treble the quantity he could without them—they are applicable to all kinds of plants and seedings.

**PASTE RESEMBLING THE DIAMOND.**—Take white sand; nine hundred parts; red lead, six hundred parts; pearl-ash, four hundred and fifty parts; nitre, three hundred parts; arsenic, fifty parts; manganese, half a part. Fuse and cool. To make it harder use less lead, and if it should have a yellow tint, add a little more manganese.

**IMITATION TOPAZ.**—Strass, five hundred parts; glass of antimony, twenty-one parts; purple of cassius, half a part—fuse for twenty-four hours, and cool slowly.

**ENGLISH IMITATION OF HOLLAND GIN.**—Juniper berries, two pounds; silent spirit (proof), eighty-three gallons; water sufficient—draw off one hundred gallons.

**ENGLISH LONDON CORDIAL GIN.**—Of the oil of bitter almonds, vitriol, turpentine, and juniper, one-half a drachm each. Kill the oils in spirits of wine—fifteen gallons of rectified proof spirits; to which, add one drachm coriander seeds; one drachm powdered orris root; half a pint of elder-flower water; ten pounds of sugar, and five gallons of liquor or water.

**IMITATION OF THE RUBY.**—Strass, eighty parts; oxide of manganese, two parts. Mix, and fuse same as topaz.

**IMITATION EMERALD.**—Strass, five hundred parts; glass

of antimony, twenty parts; oxide of cobalt, three parts. Fuse with care for twenty-four hours, then cool slowly.

IMITATION SAPPHIRE.—Oxide cobalt, one part; strass, eighty parts. Fuse carefully for thirty-six hours.

TO CURE CORNS AND WARTS.—Take galvanum, one oz; pitch, one-half oz.; litharge plaster, two drachms. Melt, and add verdigris and muriate of ammonia, of each, one oz., and apply over the corn, or wart, with a strip of leather.

TO MAKE ARTIFICIAL LIGHTNING.—Take finely powdered rosin, five parts; gunpowder, one part. Scatter it rapidly and extensively, over the flame of a candle that gives very little light, in a room nearly dark.

TO MAKE WATER BOIL FASTER BY POURING UPON IT COLD WATER.—Take a round-bottomed glass flask (best glass), that will hold about eight ounces, fill it two-thirds full of cold water, leave out the cork, and hold it over a spirit lamp until it boils; immediately this takes place, put in the cork, and turn it bottom upwards, and wait one minute until the boiling has ceased; now pour on the bottle of cold water, and it will boil and bubble furiously. The more cold water you add the faster it boils.

TO REMOVE FRECKLES AND TAN.—Tincture of benzoin, one pint; tincture tolu, one-half pint; oil rosemary, one-half oz. Put one teaspoonful of the above mixture in one-quarter pint of water, and with a towel wash the face night and morning.

TO CURE BALDNESS.—Take water, one pint; pearl-ash, one-half ounce; onion juice, one gill. Mix, and cork in a bottle. Rub the head night and morning, with a rough towel, dipped in the mixture.

SOLDER FOR METALS.—Two parts brass, one part zinc.

SILVER SOLDER.—Six parts brass, five parts silver, two parts zinc.

LIQUID SOLDER.—One part chloride zinc, two parts sal ammoniac.

SILVERING OF BRASS.—Two parts chloride of silver, one part sal ammoniac, one-half part of salt, one-half of glass gall.

**WARM SILVERING.**—One-half ounce chloride of silver, two ounces salt, two ounces of sal ammoniac, two ounces of glass gall.

**COLD SILVERING.**—One-half ounce chloride of silver, three ounces of salt, three ounces of cream of tartar.

**DRY SILVERING.**—One part of chloride of silver, three parts pearl-ashes, one part chalk, one part salt.

**ALLOY FOR WRITING PENS.**—Four parts platina, three parts silver, one part copper.

**IMITATION SILVER.**—Eleven ounces refined nickel, two ounces metallic bismuth. Melt the composition three times, and pour them out in ley. The third time, when melting, add two ounces of pure silver.

**IMITATION GOLD.**—Four ounces platina, three ounces silver, one ounce copper.

**THE NEW GOLD.**—(*Abyssinian*)—To one hundred parts copper, melt, with six parts magnesia, three and one-half parts sal ammoniac, one and eight-tenth parts quick-lime, and nine parts cream of tartar; and, when fusing for some time, add seventeen parts zinc, and stir it quickly.

**ANOTHER GOLD IMITATION.**—Sixteen parts copper, seven parts platina, melted with borax and charcoal, and one part zinc added.

**TOUGH AND ELASTIC PLATINA.**—To one ounce platina scraps, add one hundredth part steel. If one three hundredth parts steel are added, it will be suitable for cutting instruments—if equal parts of platina and steel, a very white, ductile alloy is obtained, capable of taking a very high polish—if eight parts steel are added to one part platina, it forms the best material for mirrors.

**COPPER AMALGAM FOR DENTISTS.**—Three parts copper, seven parts mercury.

**GERMAN SILVER FOR SHEET.**—Twenty parts nickel, sixty parts copper, twenty parts zinc.

**GERMAN SILVER FOR CASTINGS.**—One pound nickel, three pounds copper, four pounds zinc, one and a half ounces lead.

**WHITE AND SOFT METALLIC COMPOSITION.**—Forty-four ounces steel, four and three-quarter ounces nickel, three and three-quarter ounces antimony, one-half ounce cream of tartar.

**WHITE METAL.**—Thirty-two parts tin, three parts of copper which has been previously soaked in vinegar, sal ammoniac and pitch.

**WHITE METAL FOR CASTING AND ROLLING.**—Fifty-five parts copper, thirty-three parts nickel, seventeen parts zinc, three parts iron, two parts tin.

**METALLIC PENCILS** (for writing on paper).—Seventy parts lead, thirty parts bismuth, eight parts quick-silver.

**MOSAIC GOLD.**—Copper and zinc, equal parts; fuse at the lowest temperature, and stir well; then add more zinc, until the mass becomes nearly white; lastly, pour it into moulds.

**GOLD SOLDER.**—Pure gold, six parts; pure silver, one part; pure copper, two parts.

**MERCURIAL PLATING.**—Quicksilver, four parts; nitric acid, four parts; cream of tartar, two parts; salt of sorrel, one part. Dissolve the silver in the acid, then add the rest. It plates copper beautifully, but not lasting.

**TO GILD COPPER, BRASS, ETC.** (patent).—Fine gold, five parts; nitric acid (sp. g. 1, 45), twenty-one parts; hydrochloric acid (sp. g. 1, 15), seventeen parts; digest with heat in a glass vessel until all the gold is dissolved, and till red or yellow fumes cease to rise; decant the clear liquid in another vessel, and add water, five hundred or six hundred parts; boil for two hours, let it stand and settle, then pour off the clear liquid in another vessel.

**DIRECTIONS FOR USE.**—Heat the liquid, and suspend the article to be plated (previously well cleaned), by means of a hair, or very fine wire, until sufficiently coated, then wash in clean water.

**MANHEIM GOLD.**—Copper, three parts; zinc, one part. Melt separately, then suddenly mix and stir well.

**PINCHBECK.**—Five ounces of pure copper, one ounce zinc.

**A METAL THAT RESEMBLES SILVER.**—One pound of copper, melted with three-quarters of an ounce of tin, makes a beautiful metal, which rings very near to sterling silver.

**TO MAKE TRANSPARENT SILVER.**—Refined silver, one ounce; dissolve in two ounces of aqua fortis; precipitate it with a pinch of salt; strain through paper; then melt in a crucible. Pour it out, and it will be transparent.

**ALUMINA.**—Take a solution of almu, filter, then add a little ammonia, to precipitate the whole.

**TO PRESERVE OUR BODIES AFTER DEATH.**—Take dry sulphate of alumina, two and one-half pounds, dissolve in a pint of warm water, and inject it in the carotid artery of the neck three or four times. This quantity will fill all the arteries of the body.

**SILVER AND GOLD SOLUTIONS** are merely these metals dissolved in acids, then diluted. The article to be plated is suspended in the solution, and a common galvanic battery brought into play—the negative wire in the solution, and the positive attached to the article.

**TO MAKE COPPER INTO A METAL LIKE GOLD.**—Distilled verdigris, four ounces; tuttae alexandria preparatae, two ounces; borax, one-half ounce. Mix altogether with oil into a paste, then melt in a crucible, and pour it into a shovel, first warmed.

**TO TRANSFER ENGRAVINGS TO PLASTER CASTS.**—Cover the plate with ink, polish its surface in the usual way, then put a wall of paper round; then pour on it some fine paste made with plaster of paris. Jerk it to drive out the air bubbles, and let it stand one hour, when you have a fine impression.

**TO MAKE BROWN TEETH WHITE.**—Apply carefully over the teeth a stick dipped in strong acetic or nitric acid, and immediately wash out the mouth with cold water. To make the teeth even, if irregular, draw a piece of fine cord betwixt them.

**ELASTIC WATERPROOF PAINT.**—Hot water, one gallon; soap, two pounds; dissolve and add boiled oil, three gallons; linseed oil and turpentine, each, one gallon. This

is a good paint for canvas. If you omit the linseed oil and use less water, you can put in what colors you choose.

**TO RENDER A HOUSE FIREPROOF.**—When painting and while the paint is wet, sprinkle on sand that has been steeped in a solution of caustic alkali.

**TO RAISE WATER OUT OF RIVERS ON TO HIGH LAND.**—This machine consists of a tube coiled round a shaft, and the whole standing in an inclined position. The machine must have such inclined position, that the portions of the tube under the shaft will be lower than the next half turn toward the bottom, so that if water once gets into the lower coils of the tube, it will not run back. By turning the shaft with a crank, the points which are now the lower coils of the tube are raised, and the water is raised with them, and raised to a greater inclination than the inclination of the shaft, hence the water runs on all the while, running down hill, until it pours out at the top, at each turn of the shaft. If the water is a running stream, it may be made to raise itself, by placing a wheel at the lower part of the tube, to which is attached, cogs to turn the shaft, which the stream will do, as in an ordinary water mill.

**THE NEW AND BEAUTIFUL ART OF TRANSFERRING ON TO GLASS.**—Colored or plain Engravings, Photographs, Lithographs, Water Colors, Oil Colors, Crayons, Steel Plates, Newspaper Cuts, Mezzotinto, Pencil, Writing, Show Cards, Labels—or in fact, anything.

**DIRECTIONS.**—Take a glass that is perfectly clear—window glass will answer—clean it thoroughly; then varnish it, taking care to have it perfectly smooth; place it where it will be entirely free from dust; let it stand over night; then take your engraving, lay it in clear water until it is wet through (say ten or fifteen minutes), then lay it upon a newspaper that the moisture may dry from the surface, and still keep the other side damp. Immediately varnish your glass the second time, then place your engraving on it, pressing it down firmly, so as to exclude every particle of air; next rub the paper from the back, until it is of uniform thickness—so thin that you can see through it, then varnish it the third time, and let it dry.



**MATERIALS USED FOR THE ABOVE ART.**—Take two ounces balsam of fir, to one ounce of spirits of turpentine, apply with a Camel's hair brush.

**TO MAKE CELLARS AND MARSHES EMPTY THEMSELVES.**—For this purpose, make a syphon, which is nothing but a tube; bend it about one-third; now fill it quite full with water, excluding all the air; insert the short end into the place the water is to be emptied from, and dig a trench on the outside, so deep that the long end of the tube is considerably below the short end, which is in the water—by this means, the water will be emptied. The philosophy of this arrangement is, that the atmospheric pressure being greater on the body of the water to be emptied than that in the syphon, it forces the water up the tube—water, by these means, has been carried over a hill not less than thirty-three feet to houses situated on a lower level.

**THE GREAT AMERICAN HORSE TAMER'S SECRET.**—The principle which underlies the whole art of horse taming may be stated thus:

That obedience to man is a ruling principle in the nature of the horse; and, therefore, to make him obey is not necessarily to do violence to him. That disobedience is, in fact, forced upon him, by conduct toward him which does violence to his nature.

That to make him obey, it is only necessary to make him fully comprehend what is required of him.

That he has originally no conception of his own strength and powers; and,

That it is part of wisdom to keep him in ignorance, which can only be done by mastering him without force; that is, by kindness.

That, in the horse as well as in man, fear is the result of ignorance: and,

That, therefore, it is only necessary to accustom him to any object of which he may at first stand in dread, to make him lose the sense of fear.

That the best means of accomplishing this end is to

allow him to examine the dreaded object himself, and in the manner which is most natural to him.

All which amounts to just this: that the horse is an intelligent creature, and that the only way to develop fully all his powers of usefulness to man is to treat him as such, and to convince him that his master is also his superior and his best friend.

Until he is convinced of this fact, and by that conviction has obtained the fullest reliance upon the kind intentions and the superior knowledge of him who guides him, he is not fully educated; that is to say, he is not perfectly broken in.

So, according to this humane plan, to break in a horse, is simply to educate him, and to habituate him gradually to a new condition of life; which new condition, if properly imposed, he readily accepts as a natural one.

This is the theory, stated simply; and every sensible man will recognize its truth and justice. In its application, we disclaim the use of any of all those odors and mysterious passes which other horse tamers pretend to have relied on; but which, we assert, were useful only so far as their administration was gentle and accustomed the horse to the presence of his new master.

**TO DRIVE A KICKING HORSE.**—Bend one fore-foot up until the hoof looks upward, then draw a loop over the knee and up to the pastern joint, and secure it; of course he cannot kick with three legs. If he gets angry and tries to strike the knee on the ground, sit still; after a time he is mastered. Then get down and take it off, and pet him. This will show him that if he obeys, he will receive kindness—if it should be necessary, resort to the same course several times.

**IF A SKITTISH HORSE** shies at a red blanket, or other object, throw it down in the stable, and leave him with it, and he will find out himself, during your absence, that it is harmless.

**TO SADDLE A COLT AFTER YOU HAVE EDUCATED HIM SO AS TO APPRECIATE KINDNESS.**—Take the saddle and tie up

the stirrups; put it before his nose, and let him smell it; then gently lay it on his neck, and move it about, occasionally taking it off; at length, place it in its proper situation; then gently drop the girths, and very gently begin to draw on the buckles—the whole operation takes about an hour. Having got the saddle secured, your next object is to mount him. For this purpose get a high stool, and place it by his side; get upon it, and press with both hands, gently at first; afterward lay the whole body across his back, and habituate him to feel your full weight; after a short time, you can mount him safely.

**TO MAKE YOUR HORSE LIE DOWN.**—Is only an extension of the hampering operation. The horse's left fore-foot being fastened up, put a surcingle about his body, and fasten a strap to the right fore-leg, just above the hoof, which strap is passed through the surcingle, and held in the right hand, as you stand on the left side of the animal. Then, holding the bit in the left hand, bear against the horse, till it moves, when the right fore-foot is raised, and the astonished horse comes down on his knees. Now turn his head to the left, and bear against his shoulder, steadily, but strongly. It takes from eight to ten minutes to bear the animal over on his side; but when you get him there, he is completely conquered. Ugly as he may have been before, you can then handle him as you please. Take off immediately all the straps, and then caress the horse, rubbing him first about the head and neck, and then all over, paying particular attention to his heels, which you may handle without the least fear. Keep him thus, about twenty or twenty-five minutes, and then let him up. It sobers a horse astonishingly to go through this course. In half an hour repeat the whole operation; and so for three or four times. In the afternoon, the animal undergoes a similar course of lessons. After a couple of days it has got so used to the routine, that it will lie down by merely touching its fore-foot. Throughout the whole operation, the whip is not once used; nothing but soft words and caresses.

**TO PREVENT HORSES BEING TEASED BY FLIES.**—Boil three handfuls of walnut leaves in three quarts of water; sponge

the horse (before going out of the stable) between and upon the ears, neck and flank.

**TO PREVENT BOTTS.**—Mix a little wood-ashes with their drink daily. This effectually preserves horses against the botts.

**LINIMENT FOR GALLED BACKS OF HORSES.**—White lead moistened with milk. When milk cannot be procured, oil may be substituted. One or two ounces will last two months or more.

**REMEDY FOR STRAINS IN HORSES.**—Take whiskey, one-half pint; camphor, one ounce; sharp vinegar, one pint. Mix. Bathe the parts affected.

**ANOTHER.**—Take opodeldoc, warm it, and rub the strained part two or three times a day.

**LOTION FOR BLOWS, BRUISES, SPRAINS, ETC.**—One part laudanum, two parts oil origanum, four parts water ammonia, four parts oil turpentine, four parts camphor, thirty-two parts spirits of wine. Put them into a bottle, and shake them until mixed.

**TO MULTIPLY GRAIN.**—In July, 1852, Mr. Palmer put one grain of wheat in a common garden pot; in August, he divided it into four plants, which in three weeks were again divided into twelve; which, in September, were divided into thirty-two; which, in November, were again divided into fifty, and set in open ground, July, 1853. Twelve failed, but the remaining thirty-eight were healthy. They were cut down on the 19th of August, and counted 1,972 stems, with an average of fifty grains to the stem, affording a yield of 98,600!

**CHINESE DEPILATORY FOR REMOVING SUPERFLUOUS HAIR.**—Fresh burnt lime, sixteen ounces; pearl-ash, two ounces; sulphuret of potash, two ounces. Reduce them to fine powder in a mortar, then put it into closely-corked phials. For use, the part must be first soaked in warm water, then a little of the powder made into a paste must be immediately applied. Should it irritate the skin, wash it off with hot water or vinegar.

**PEARL POWDER FOR COMPLEXION.**—Take white bismuth,

one pound; starch powder, one ounce; orris powder, one ounce. Mix, and sift through lawn. Add a drop of ottar of roses or neroli.

**TO BANISH AND PREVENT MOSQUITOES FROM BITING.**—Dilute a little of the oil of thyme with sweet oil, and dip pieces of paper in it. Hang it in your room, or rub a little on the hands and face, when going to bed.

**VENTRILOQUISM**, from the Latin *ventri*, from the belly; *loqui*, to speak. Uncertainty with regard to the direction of sound, is the foundation of the art of ventriloquism; therefore, the first step to be taken by those who wish to practice deceptions with the human voice is, to obtain a ready facility of directing the attention of an audience by narrating some anecdote or story in which the narrator intends to sustain the characters. The next step for him to pursue is to go into the open roads and practice daily, by imitating the sounds of the lower animals, also the human voice in different individuals. Having thus perfected himself, he must attempt to throw his voice in various directions, and after some practice he will find that the sounds are in another quarter than where he is standing, though perhaps remote from the place he intended for them to apparently issue from, but with continued effort he will be able to locate all sounds he may make. It must be remembered, in making the attempt to throw his voice in another quarter, that the mouth must be kept shut and the lips still, and the sound must be made by the top of the windpipe; this can be done by drawing in the abdominal muscles. When the belly is drawn in, let the air rush out of the lungs into the mouth, and at that moment make the sound you desire. Some put a silver thimble into the mouth at the same time, but I do not think this will facilitate the operation.

**ARTIFICIAL HONEY.**—Take brown sugar, ten pounds; bee honey, two pounds; hot water, one quart, and mix; then add strong infusion of slippery elm bark, one quart; cream of tartar, one-half ounce.

**THE ART OF BINOCHEMATICS.**—Take plain glass jars or cases, in any shape, and clean them thoroughly; then

obtain two or three sheets of figures, flowers, or views, in imitation of Chinese, Egyptian, or Swiss painting. These goods, as well as the jars, can be obtained in any of the principal cities. Now, in whatever style you determine to ornament your vase or jar in, cut out the figures from your sheet, and secure them in different parts inside your jar, with the figures looking outward. The best material for making them adhere is to boil a piece of parchment; this makes a good size. Having secured the prints, make a varnish of balsam of fir and turpentine, and apply all over inside with a fine brush. When the first coat is dry, give another coat; now, take any color you choose—black, blue, green, yellow, white, pink, brown or red—and grind the paint fine, with the best white varnish, and apply a coat of this paint over the whole inside; let it dry, and then repeat the coat upon coat, until the color is sufficiently strong to show even and bright outside. Jars and vases may be decorated in endless variety by this method. Some use cuttings from prints, silks, etc.

**CURE FOR STAMMERING AND SQUINTING.**—For stammering, apply a slight chock of electricity to the lingual nerve, and the same to the side of each shoulder, for squinting. I have known this effectual when all other means failed. Repeat occasionally.

**TO LIGHT A LAMP WITH ICE.**—Attach a very small piece of potassium of the size of a small shot to the wick of a lamp. Have also ready a piece of ice, with which, when you touch the potassium, the lamp will blaze immediately. The above article can be obtained of an apothecary or chemist.

**EXPERIMENTAL RECEIPTS WITH METALS.**—1.—Take a little red lead; expose it to an immense heat in a crucible, and pour it out when melted. The result will be a metallic glass, and will furnish an example of the vitrification of metals.

2.—Dissolve an ounce of acetate of lead in about a quart of water, and filter the solution. If this be put into a glass decanter, and a piece of zinc suspended in it by means of a brass wire, a decomposition of the salt will immediately

commence; the lead will be set at liberty, and will attach itself to the remaining zinc, forming a metallic tree.

3.—Add a little colorless solution of galls to a clear solution of antimony, in nitro-muriatic acid, and the metal will be precipitated of a pale yellow color.

4.—If a solution of the green sulphate of iron be dropped into a nitro-muriate of gold, the last metal will be immediately precipitated. It is employed in gilding china.

5.—If flowers, or any other figures, be drawn upon a ribbon or silk, with a solution of nitrate of silver, and the silk moistened with water be then exposed to the action of hydrogen gas, the silver will be revived, and the figures, firmly fixed upon the silk, will become visible, and shine with metallic brightness.

6.—By proceeding in the same manner, and using a solution of gold in nitro-muriatic acid, silks may be permanently gilt at a most trifling expense, and will exhibit an appearance the most beautiful that can be conceived.

7.—Take an amalgam of lead and mercury, and another amalgam of bismuth; let those two solid amalgams be mixed by triture, and they will instantly become fluid.

8.—Dissolve some sulphuret of potash in alcohol, and immerse a slip of white silk in the solution. If a drop of an aqueous solution of manganese be now applied, films of metallic manganese, bright as silver, will instantly appear.

9.—If a piece of silk be immersed in an aqueous solution of muriate of tin, and exposed while wet to a stream of the same gas; reduced tin of great brightness will immediately cover the surface, and in a little time this will be accomplished by various colors, such as blue, orange, purple, etc.

10.—A piece of silk, treated in the same way, but dipped in an aqueous solution of muriate of arsenic, will be covered with resplendent metallic arsenic, attended with a citron-yellow color.

11.—The Tree of Diana.—Make a mixture of four parts of silver leaf and two of mercury, and dissolve this amal-

gam in diluted nitric acid; then add water to the solution, equal to thirty times the weight of the metals employed, and put the whole aside for use. If an ounce of this solution be at any time poured in a phial, and a small piece of soft amalgam of silver be dropped in, filaments of reduced silver will shoot from it, and extend upwards in the form of a shrub, which is called the Arbor, or Tree of Diana.



## GAMBLING, ETC.

### HOW GAMBLERS CHEAT.—

Since the days when games of chance, as well as skill, were first invented, numbers of men have devoted themselves systematically to the study of methods on these games, by which they could not only make their chances of success *greater* than that of their *opponents*, in legitimate or fair play, but to make *chance a certainty*; and as this could only be brought about by actual *cheating*, plans have been and are adopted by those



*chevalier de industrie*, which rival in ingenuity the sleight of hand of some of the professors of legerdemain. It is not my intention to enter into the history of gaming, nor to explain the old and exploded tricks of these men; I will, therefore, merely give a synopsis of the latest tricks by which these vagabonds trap the innocent. The most popular among them is, the *deceptive card backs*; therefore, let no consideration induce you to play with strangers, if the backs of cards have any design or figures upon them. Cards are oftentimes variegated with patterns of *diamonds*, *flowers*, and *marbling*, and as the least variation of the position of the pattern is sufficient to guide the eye of these men, and enable them in a moment to know the value and denomination of the card. Cards are manufactured with this special object. Next, if you are playing with plain white-backed cards, examine the deck carefully, to see they are of uniform *length*, *breadth* and *thickness*; look also carefully at the four corners, to see there is no frayed edges, or that there is no gum or adhesive material sticking to them—for gamblers oftentimes, if they think the *pigeon*

*is pretty smart*, pare the skin of the fingers carefully down, so that when it comes in contact with what they call the *doctored cards*, the finger is so sensitive that it feels and recognizes the card at once. Next we have palming; this is retaining a master-card in the palm of the hand, to be used in short games, and when shuffling, to drop in the lap. Again, it must be remembered these men provide themselves with master-cards from decks of every pattern. In faro, boxes are made with slides so that the dealer can shut off what card he chooses, and insert another in its place. Most of the cheating boxes now used at faro are made double, so that apparently it looks like one box; others again have a spring, so that it will allow of ten or fifteen cards being dealt, which gives the dealer a chance of passing underneath a deck of *packed cards*, less the quantity dealt.—Let me advise my readers never to play faro.

Strangers, when they visit gaming houses, are oftentimes drawn into small bets by these men, when they find they are unable to induce them to play. The two following tricks have been very successful, which I now proceed to explain:

THE FOUR ACCOMPLICES.—Let a person draw four cards from the pack, and tell him to think of one of them. When he returns you the four cards, dexterously place two of them under the pack, and two on the top. Under those at the bottom you place four cards of any sort, and then, taking eight or ten from the bottom cards, you spread them on the table, and ask the person if the card he fixed on be among them. If he says no, you are sure it is one of the two cards on the top. You then pass those two cards to the bottom, and drawing off the lowest of them, you ask if that be not his card. If he again say no, you take that card up, and bid him draw his card from the bottom of the pack. If the person says his card is among those you first drew from the bottom, you must dexterously take up the four cards that you put under them, and placing those on the top, let the other two be the bottom cards of the pack, which draw in the manner before described.

**TO MAKE A CARD JUMP OUT OF THE PACK.**—Take a pack of cards, and let any one draw any card that they choose, where to find it at pleasure; then take a piece of wax and put it under the thumb nail of your hand, and fasten a hair to your thumb, and the other end of the hair to the card; then spread the pack of cards open on the table, and say “come forth,” and the card will jump out of the pack.

**DICE.**—Should you ever be induced to rattle the bones, *i. e.*, play with dice, take the following precautions before you commence:—Drop each die several times in a large empty porcelain bowl, and see that the turn up does not come the high numbers every time—if so, they are loaded. Next, look into the box and examine with the finger, to see that it is not packed with a brass ring (which is oft-times put in to make one dice sound like two or three.) Everything being correct, insist upon all throws being made in the bowl, for if you are playing upon a plain table, nothing is easier, in sweeping up the dice with the right hand, than to catch one that is faced with a high number betwixt the first point of the small finger and the palm of the hand, and hold it there during the operation of shaking, and placing it on the table when the box is upset.

**TEETOTUMS.**—Beware of them. They are now made with a shifting peg, which, if moved the breadth of a hair, can make you win, or lose.

**THE PATENT SAFE GAME.**—The patent safe consists of a small box, round or square, about one and a half inches long, by three-quarters of an inch across. It consists of a double bottom, similar to deceptive cigar cases. The article is put in, and the bottom, which revolves on a pivot, turns over and fastens—therefore, those who bet lose. Never, in visiting cities, be induced to take trips into the country with strangers, as these fellows are constantly waiting for such opportunities, and when they induce strangers to go with them, their plan of operation is, to meet a friend who has a curiosity to show; they then commence to haggle about its merits, and at length bet, but the gentleman who is with you will pretend that all his

small change is at his hotel—but if you can oblige him with \$50 or \$100 he will give you his check until you return, or perhaps he will offer as security a \$500 bill (bogus of course). The story is soon told—he loses, and you are swindled.

**POCKET BOOK DROPPERS.**—If you are walking out after dusk, and any one pretends to pick something up close to your heels, and another man collars him and brings him to you, and asks you if you have lost anything, determinedly say no, even if they show you a pocket book containing money to the amount of thousands. Don't buy it for a cent—it is all bogus.

**PETER FUNKS** are men who pretend to sell watches, chains and other jewelry, at ruinous sacrifices. They are all plated goods, of the worst kind. When you hear them crying loudly, *going, going*—remember if you are inside and buy, you are *gone*. Mock auctions of dry goods, pictures, and books, operate in the same way.

## HOUSEHOLD RECIPES

**WAFFLES.**—Milk, one quart; eggs, five; flour, one and one-quarter pound; butter, one-half pound; yeast, one spoonful. When baked, sift sugar and powdered cassia on them.

**TO PICKLE WHITE WALNUTS.**—Pare them, until the white appears, then simmer for ten minutes in salt and water, drain, and put them into the bottles with a little mace and sliced nutmeg; lastly, pour on the vinegar (hot), and cork immediately.

**JUMBLES.**—Take flour, one and one-half pound; sugar, one pound; butter, three-quarters of a pound; four yolks and two whites of eggs; rose-water, one wine-glassful. Roll thin with fine powdered sugar, and make on tins.

**HAZLENUT KISSES.**—Beat one pound of pulverized white sugar with the whites of eight eggs, over a slow fire, until they are light, then add four ounces of blanched filberts, cut fine; lay them out on paper, and bake in a slow oven.

**APPLE-WATER ICE.**—Pare and core some fine apples, cut them in pieces into a preserving pan, with sufficient water for them to float, boil until they are reduced to a marmalade, then strain; to a pint of apple-water, add half a pint of syrup, the juice of a lemon and a little water; when cold, freeze.

Pear-Water Ice is also prepared in the same way.

**RENNET, OR WINE CUSTARDS.**—Very simple, and prepared in five minutes. Cut a bit of rennet about four inches square into strips, which put into a bottle filled with wine. It will be fit for use in two or three weeks. To make your custard, first warm and sweeten the milk, then stir into it a teaspoonful or tablespoonful of the rennet wine, according to its strength, and pour immediately into a pudding-dish, or cups, as you prefer; put away in a cool place for an hour, and grate nutmeg on them. The whey, of which you can make enough by the addition of extra wine

when you prepare it, is a very nourishing drink for invalids.

**SAUSAGES, QUITE RICH ENOUGH FOR AN EPICURE.**—Take thirty pounds of chopped meat, eight ounces of fine salt, two and one-half ounces of pepper, two teacups of sage, and one and one-half cups of sweet marjoram, passed through a fine sieve. For the latter, thyme and summer savory can be substituted, if preferred.

**TOMATO CATSUP.**—To a gallon skinned tomatoes add four teaspoonfuls salt, four do. black pepper, half a spoonful allspice, eight red peppers, and three spoonfuls mustard. All these ingredients must be ground fine, and simmered slowly in sharp vinegar for three or four hours. As much vinegar is to be used as to leave half a gallon of liquor when the process is over. Strain through a wire sieve and bottle, and seal from the air. This may be used in two weeks, but improves by age, and will keep several years.

**LEMON BLANC-MANGE.**—Isinglass, one part; water, sixteen parts; lemon juice, two parts; Lisbon wine, eight parts. Sugar to sweeten, and a little grated lemon-peel to flavor. Clarify with an egg.

**MRS. HOFFMANN'S BLANC-MANGE.**—Isinglass, one-quarter pound; rose-water, one-half pint; milk, two quarts; milk of almonds, one-half pint. Boil, and when milk warm, pour into the moulds.

**DROP CAKES.**—One quart of milk, a large teaspoonful of saleratus, dissolved in a cup of cream; to which stir in flour very smoothly, until a thick batter. Then dip your spoon in milk, and with it place your batter at short distances, in a buttered pan. Very delicate, made entirely of cream, either with or without eggs.

**CALVES' FEET JELLY.**—Take eight calves' feet, and boil them until the water becomes a good jelly, then add sugar, one pound; port wine, two pints; white of two eggs and shells. Boil for five minutes and clarify.

**CREAM FOR ICES.**—White sugar, two and one-half ounces; yolks of two eggs; new milk (warm), one pint. Rub together, strain and keep for use.

**CREME D'ORANGE.**—Six dozen of oranges (sliced); orange flower water, one gallon; spirit, four gallons; saffron, one-half ounce. Macerate for fourteen days; then add sugar, forty pounds; dissolved in water, ten gallons.

**TO PICKLE CUCUMBERS.**—Trim and wash them in salt and water, drain, and put them into the bottles; add a little mace, cloves, capsicum and mustard seed; then cover them with white vinegar, nearly boiling hot; cork immediately.

**ROB OF CURRANTS.**—Take the juice, and evaporate it slowly, to a proper consistence. Some persons add sugar.

**ICE CREAM.**—Any preserved fruit, five pounds; cream, one gallon; juice of six lemons; sugar to sweeten. Pass the whole through a sieve, then put it into the freezing pot, and work it until frozen.

**CLOVE CORDIAL.**—Cloves, bruised, seven pounds; pimento, one pound; proof-spirit, fifty gallons. Macerate for fourteen days; then add sugar, one hundred and fifty pounds, dissolved in water, forty-five gallons. Mix well, and fine down with twelve eggs.

**PORTABLE EGGS.**—Take fresh-laid eggs, any quantity, break them into an evaporating basin, and expose them to a heat of 125° Fahr. in a water-bath, until hard; then pack them in air-tight vessels. For use, take cold water, three parts; dried egg, one part. Beat them well together.

**TO PRESERVE FRUIT.**—1.—Pick the fruit from the stems and put it into bottles, which must be quite filled; place the corks loosely in them, and set them upright in a pan of warm water; place them on the fire, and heat the water until it nearly boils; let them stand fifteen minutes, then fill each bottle within an inch of the cork with boiling water; cork tight, and let them cool. Pack them on their sides to keep the corks moist. The fruit is better when not quite ripe; in this case it will keep two or three years.

2.—Take the fruit, hardly ripe, and put it into bottles, and fill them with good spirit and brandy. In this way, any fruit may be preserved whole.

**LEMON BRANDY.**—Proof-spirit, seventy gallons; essence

of lemon, three ounces; sugar, fifty pounds; dissolved in water, twenty gallons. Mix, and rummage repeatedly for fourteen days.

**TO PRESERVE FRUIT WITH SUGAR.**—Clarified syrup boiled to a weak candy height, and pour it hot on the fruit; let it stand for twenty-four hours, then pour off the syrup, and again concentrate it by heat, to the same consistence as before; lastly pour it on the fruit in wide-mouthed bottles or jars, and bung close. Should the fruit be very succulent, it should be previously soaked in weak alum-water and drained.

**TO PRESERVE FRUIT WHOLE.**—Put them into wide-mouthed bottles, fill them up with clarified saturated syrup, put them into water in a copper, and when it boils, cork them tight and keep them in a cold place. A small quantity of spirit added to each bottle will prevent fermentation.

**MARASQUIN.**—Bitter almonds (bruised), two ounces. Macerate for three days in one gallon of spirit, then add four pounds of sugar dissolved in two quarts of boiling water.

**MOUTARDE SUPERBE.**—Vinegar, one hundred parts; shallots, one part; thyme, one part; lemon peel, one part; cayenne, one part. Mix, and make your mustard with the liquor, after it has stood for two or three days or more.

**MUSHROOM CATSUP.**—Mushroom juice, one gallon; all-spice, one ounce; pepper, cloves, ginger, each, one-half ounce; salt, four pounds. Boil for one hour, strain and bottle.

**TO PICKLE MUSHROOMS.**—Clean them with salt and water, then put them into a sauce-pan with a little salt, keep them over the fire until the heat draws the liquor from them, then put them to drain; next bottle them, adding a blade of mace, and distilled vinegar sufficient to cover them.

**M. SOYE'S PATENT MUSTARD.**—Mustard-seed, one part; weak wood vinegar, two parts. Macerate for a fortnight, then grind the whole into a paste, in a mill, and put it into pots; lastly, thrust a red-hot poker into each of them.



**PATENT MUSTARD.**—Flour of mustard, eight pounds; wheaten flour, two pounds; bay salt, two pounds; cayenne pepper, three ounces; water to mix.

**POUNDCAKE-GINGERBREAD.**—Eggs, six in number; sugar, one pound; molasses, one pint; ginger powder, one-half teacupful; pearl-ash, one ounce; butter, one pound; a little mace and nutmeg. Well mix, then beat in flour, two pounds.

**SHORT-GINGERBREAD.**—Sugar, five pounds; butter, three pounds; flour, nine pounds; eggs, twenty in number; cream, one-quarter pint; pearl-ash, one-half pound. Bake on tins, and mark it for cutting.

**TRANSPARENT MARMALADE.**—Cut very pale Seville oranges into quarters; take out the pulp, put it into a basin, and pick out the skins and seeds. Put the peels into a little salt and water, and let them stand all night; then boil them in a good quantity of spring water until they are tender; cut them in very thin slices, and put them into the pulp. To every pound of marmalade, put one pound and a half of double refined beaten sugar; boil them together gently for twenty minutes; if they are not transparent, boil them a few minutes longer. Stir it gently all the time, and take care not to break the slices. When it is cold, put it into jelly and sweetmeat glasses; tie down tight.

**TO PICKLE ONIONS.**—Take off the outside skin, and “top and tail” them, then put them into the bottles and add sufficient vinegar to cover them. Put also a few mustard seeds into each bottle, a blade of mace, and a capsicum. It is said that a spoonful of salad oil to each bottle will keep the onions white.

**TO PRESERVE FISH.**—Salmon and some other kinds of fish are often preserved by placing them in jars, and pouring sweet salad oil over them until covered, then bunging up quite air-tight.

**FILBERT ICE CREAM.**—One quart of cream, one pound of nuts, and twelve ounces of sugar, or one pint of syrup; break the nuts, and roast the kernels in the oven; when

done, pound them with a little cream, and make a custard; then mix, and finish by freezing.

**FISH SAUCE.**—Red wine, one gallon; white wine, three pints; walnut catsup, four pints; anchovies, two pints; spice to relish. Boil, strain, and bottle.

**PICALILLY.**—White cabbages (sliced), cauliflowers (in pieces), radishes, French beans, celery (in pieces), elder flowers (in clusters, unopened), equal parts. Salt them for two or three days, then drain and mix them with apples and cucumbers (sliced), equal parts, and spice and ginger, garlic, turmeric, long pepper and mustard seed. Put them all into the bottles, and pour on them strong vinegar.

**MISER'S SAUCE.**—Sliced onions, one pound; vinegar, one quart; cayenne and salt to flavor. Boil for fifteen minutes, and serve it up with a little butter.

**MOCK TURTLE.**—A fine calf's head; cut the meat clean from the bones, then boil the bones in water; season with cayenne, nutmeg, and mace; pour into the gravy a pint of Madeira wine, with a little parsley and thyme.

**TO MAKE CATSUP THAT WILL KEEP GOOD TWENTY YEARS.**—Take a gallon of strong stale beer; one pound of anchovies, washed and cleaned from the guts; half an ounce of mace, half an ounce of cloves, a quarter of an ounce of pepper, three large races of ginger, one pound of shallots, one quart of flap mushrooms, well rubbed and picked. Boil all these over a slow fire until it is half wasted, then strain it through a flannel bag; let it stand until it is quite cold; then bottle and stop it very close. This is thought to exceed what is brought from India, and must be allowed the most agreeable relish that can be given to fish sauce. One spoonful to a pint of melted butter gives taste and color above all other ingredients. The stronger and staler the beer is, the better the catsup will be.

**SAVOY BISCUIT.**—Sugar, twelve parts; flour, seven parts; eggs, twelve parts; lemon rind (ground), to flavor. After being in the oven a few minutes, grate on a little sugar.



## UNSEALING THE CABALA

NATURAL AND CELESTIAL MAGIC—THE HERMETIC ART—  
THE CONSTELLATORY PRACTICE—THE WONDERS OF NATURAL  
AND CELESTIAL AFFINITY—THE POWERS OF PEAD SERPENTS  
—WONDERS OF THE CABALA, OR CELESTIAL AND TERRESTRIAL

FORCES — ALCHEMY — CEREMONIAL MAGIC ILLUSTRATED — THE OCCULT PROPERTIES OF STONES, CRYSTALS, HERBS, AND METALS.

COPIED FROM OLD AND RARE MANUSCRIPT, MANY OF THEM HAD BEEN HIDDEN IN TOMBS, CAVES, AND MONASTERIES, AND ZEALOUSLY GUARDED FROM THE PEOPLE FOR HUNDREDS OF YEARS; ALL THE SECRETS WORTH KNOWING, OF THE GREAT SEVENTH BOOK, UNDER THE GREAT SEAL.

REMARKABLE IMAGINATIONS, BY ANCIENT AND MODERN PHILOSOPHERS—THE ACTUAL OR IMAGINARY RESULT OF THEIR RESEARCHES.

WITCHES AND WITCH FINDERS—PERSIAN AND INDIAN MYSTERIES—DRUIDICAL INIQUITIES—MANY UNEXPLAINED MYSTERIES OF THE HEAVENS AND EARTH, WHICH INCLUDE THE NATURAL AND THE SUPERNATURAL.

DREAMS, FORTUNE-TELLING, ENCHANTMENTS, ETC., ETC., WITH MODERN STRANGE SCIENCES.

THE WHOLE COLLECTED AT IMMENSE COST OF MONEY, TIME AND LABOR, AND NOW GIVEN TO THE PUBLIC TO CRITICIZE AND INVESTIGATE.

THE GOLDOMETER.—This instrument is used for the discovery of mines, minerals, etc. It is made of mercury, gold and magnetic sand, about equal parts of each; these are then sealed up in an egg-shaped piece of white cedar, that has been soaked for three months in borate of soda solution, to take out the acid. It is then dried in the open air, and its hollow filled with the before-named materials. This is then suspended by an elastic cord to a handle of lignum vitae, and held over the part where the treasure is suspected to be. If it is there, the egg of wood will, it is said, oscillate or tremble, and be slightly attracted toward it.

HOW TO CHEAPLY BUILD A HOUSE.—Bricks eighteen inches long, eight inches thick, and twelve inches wide, may be cast into moulds of the following substances; sand and refuse, fourteen barrels; lime, one barrel; let it be as wet as brick clay. Thus every poor man can raise a comfortable and even magnificent habitation of his own, without much labor or expense.

**INCREASE OF MILK AND BUTTER.**—If cows are given four ounces of boiled hemp-seed, it will greatly increase the quantity of milk. If pans are turned over this milk for fifteen minutes when first milked, or till cold, the same milk will give double the quantity of butter.

**TO BRING DEAD TREES TO LIFE.**—Bore a deep hole in the earth, near the roots, and fill it nearly full of green oak leaves. If there is any life remaining in the roots it will soon be reinvigorated, and flourish with exceeding beauty.

**TO PREVENT CATTLE, FOWLS, ETC., FROM LOOKING OLD.**—If cattle are occasionally fed a little of the extract of the June berry, it will renew or extend the period of their lives. Use it in connection with the vanilla bean, and we do know that the two in connection will produce the most wonderful results. It will act on people the same as on the animal kingdom. New flax-seed, frequently given to cattle in small quantities, will make them, whether young or old—or if as poor and thin as skeletons, soon to appear fat and healthy.

**ANOTHER CURIOUS THING** is, when a black snake is killed in the day time, hundreds of black snakes will gather around him at night. Many kinds of serpents are attracted in a like manner. Who will say that there is not natural affinity, or Celestial and Terrestrial magic?

**TO DISCOVER THINGS LOST, STOLEN OR HIDDEN.**—Learn the time and place the person losing was born under, and trace his horoscope. It will give the full particulars.

**TO RAISE GRASS, CLOVER, MUSHROOMS, ETC., WITHOUT SEED.**—Spread a little lime on waste moss-ground and you get an abundant crop of clover. Cow and horse manure mixed will produce mushrooms. Oats sown at the usual time, and kept eaten down or cropped down without getting ripe, will, the next season, from the same stalks, produce an abundant crop of rye. We can only account for these things upon the simple ground, that the most primitive types under a law to which that like production is subordinate, give birth to the next above it; this again produced the next higher, and so on to the very highest known

existence. It is well known that often when trees or forests are burned down that other species or genera of trees will rise in their stead, of course without seed. It is also well known to all learned physiologists, that the brain of mankind passes through the form, character and substance of seven different existences or types, before we are allowed to breathe the breath of life. I will remark in connection, it is said, it has been claimed that human beings have been and can be artificially made. If the vital fluids are put into a receiver and surrounded by certain circumstances, may not the same result be produced, or, will not the same causes produce the same results? Many things of a like nature, and some certain others, that no man dare refer to in an open way, are done by the use of plants, animals, vegetables, stones, crystals, serpents, scorpions, civet cats, chameleons, basilisks, seeds, fumes and vapors, so as to do all wonderful things, and sometimes to subvert the powers of nature. Some of these things are used from the product of dead bodies. All is given here, but in a careful and guarded way.

**LIVING CREATURES ROASTED AND BAKED ALIVE.**—Make a fire round the body, then continually give as much cold water as it will drink. It will drink ravenously. Also keep cold water dropping upon the heart. The water cools his heart and vital parts, and thus you cook him alive. Set him on the table when done, and he will cry as you carve him into pieces.

**TO INCREASE THE WEIGHT OF ALL GRAINS, ETC.**—Fill an open mouthed vessel with water and sink it partly down into the heap of grain. Soon, the dry grain will absorb all the water, and thus measure and weigh more. Moisten silk, it will weigh more.—Add ashes of bones to soap, bean-meal to wax; chestnut-meal to honey; rail besin in oil, etc.

**A MODE OF PREPARING PAPER TO RESIST WATER.**—Plunge unsized paper, once or twice, into a solution of mastic, in oil of turpentine, and dry by a gentle heat. This has all the properties of writing papers, and may be used for that purpose.

**TO RENDER PAPER FIREPROOF.**—Whether the paper be plain, written, printed, or even marbled, stained or painted for paper hangings, dip it in a strong solution of alum water, and thoroughly dry it. In this state it will be fire-proof.

**AN APPARITION OF A SHIP IN THE AIR.**—In 1549, a ship with many passengers set sail from New Haven. In the next spring no tidings came from Europe of Capt. Lambert and his vessel. New Haven's heart began to fail. In the June ensuing, a great thunder storm arose and the lost ship appeared at the mouth of the harbor, all sails set—the children cried out, there is a brave ship, and the people praised and rejoiced. At last, when the ship was apparently so near the wharf that a stone might be thrown on board of her, her main top seemed to be blown off and left hanging in the shrouds, then all her upper works seemed to be blown away. Soon after, her hull seemed to settle, and vanished into a passing cloud. This was the very model of the lost ship, and doubtless her tragic end. Here, we have spiritual, natural, and celestial affinity. The above is narrated by the Rev. James Pierpont.

**TO CAUSE VARIOUS DREAMS.**—Before you retire eat a little balm. Pleasant sights will appear in your dreams, as fields, gardens, trees and flowers—you feel that you see and behold the whole face of living nature. If you use oil of poplar and balm of gilead when awake, it enables you to see and behold all things in nature, and to foretell things to come. Dark and troublesome dreams are brought about by eating French beans, leeks, wearbine and new red wine. You will think you are being carried into the air, with lightning and fearful apparitions.

**TO CHANGE THE COLOR OF THE EYES.**—Anoint the forehead with a solution from the ashes of hazel nut, and by its oil you can make the eyes white, gray, or black, varying by solution.

**JADE-STONE FETICHES.**—It is known to have been used in the classical days of Greece and Rome, although the nilion of Pliny agrees well enough with its more usual appearance. It occurs in many different shades of green

and gray, sometimes mottled or "mossy," sometimes with a rosy hue. The pale-green and dark-green, milky-white or clouded varieties seem to please the fastidious tastes of Oriental artists and princes. But something more than its beauty has lent it the high reputation it enjoys. Various popular beliefs which are founded upon powers, both in practical medicine and the art of magic, have given it a position among minerals which rarer stones have not attained. Jade-stone exerts a strong impression on the Orientals. On one side, the feeling has a root in actual belief in the curative properties of the stone when administered to a patient in the form of powder. Diseases of the kidney are so treated, and hence the term nephrite arose from the Greek word nephros, kidney. On the other side, a magic virtue was attributed to the stone; it was believed to keep off evil or unlucky spirits. The mandarin kept it near him at night in an ornamental as well as useful form. The commoner who could not afford the luxuries bore it about his person in the shape of an amulet called felt-sui, and, as usually happens, consumed far more of the material in commerce than did his rich superior with his expensive taste for the elaborated article. The dignity of the jade-stone among minerals is such that Prof. Heinrich Fischer, of Freiberg, published a large volume on its merits alone. The book is hard to get in this country; it treats exhaustively of jade both as a mineral, an ornament, and an object of superstition.

An account of the extraordinary properties of the jade-stone was published in the "New York Times," on November 24th, 1878, to which interested people are directed for further examination on this remarkable product of nature.

**TO CHANGE THE HUMAN FEATURES.**—To look pale, lean and old, or full of pimples.—The fumes of saffron, brimstone and sublimate of mercury will do it. Then, if the person acted on is put under the influence of lobion sulphuris, ether, or nervous ether, made from extract of opium and aconite, both of which are dangerous in the hands of an unskilled person, the person operated on will look as the operator shall think or wish them to look like, and



act like an animal, and imitate the same in gesture, action, etc. If any one shall go into a public assembly, with an uncorked bottle of this subtle substance, it is said he can cause the speaker, or any one present, to speak anything he desires. Ladies may thus be made to dance in the streets, judges to quit the bench, prosecuting attorneys, etc., to quit business, and to laugh, and sing, as if they were a company of jugglers or shaking Quakers. Necromancers assert, by combining spiritual influence with this means, all papers can easily and quickly be removed, and no one but the operator can ever know how, or by what means it was done. It is true, that packages and papers are every



day moved by invisible means from one place to another. It is asserted that the operator, or he who has this mixture with him, can go where he likes, without being seen or suspected, and to remove what he pleases, and no one can ever be the wiser of it except himself. He can travel on boats, stages, railroads, etc. He can cause people to do anything for him that he desires. He can cause the result to be temporary or permanent. He can inspire fear, terror or gladness, and can, by this same means, a little varied, injure people at whatever distance. Besides doing all of these wonderful things for sport, gain, profit and evil, he can also accomplish a vast amount of good by it. He can cure many diseases by it, and especially liver and nervous

diseases. I forbear to write any further on this subject, as the writings of old authors on these subjects are exceedingly intricate.

**TO MAKE THE HUMAN FACE GROW.**—The decoction of a chamelion, rubbed on the forehead, will make the eyes green. The hair of the head can be made to fall off by touching the body with the milk of boak or of salamander. The leprosy, Pliny says, may be produced by similar means. Plutarch says that to soak a hen's egg in vinegar, the shell will soon get so soft as to be put into the smallest bottle. Also, that a hen's egg, kept in the spawn of the cuttle fish, will soon be larger than a man's head.

**TO MAKE A ROOM SEEM ALL ON FIRE, FEARFUL TO BEHOLD.**—Sal ammoniac, half an ounce; camphor, one ounce; burn it. Be careful that no women are in the room.

**TO HANDLE FIRE WITHOUT HARM.**—Quicksilver neutralized in vinegar, and the white of an egg smeared on, will preserve anything from fire. These are ways by which conjurors, buffoons and mountebanks operate.

**TO MAKE A LIGHT BURN FOREVER WITHOUT REPLENISHING.**—A lamp filled in a glass globe, and arranged with pipes, so as to continually return the escaping substances of the oil back into the lamp again without any loss, will, of course, produce the above result.

**TO FRY FISH ON PAPER.**—On white paper put oil or fat, and your fish. Set it on a slow fire of coals that has no flame. The fish will soon be well cooked.

**HOW TO ROAST CHICKENS WITHOUT FIRE.**—Clean a chicken, and run a red-hot iron through his body, and cover it up with wet cloths. In a short time it will be well baked.

**HOW TO MAKE A BIRD OR CHICKEN ROAST HIMSELF.**—The celebrated philosopher, Albertus, writes thus: A fowl that has a stick of witch-hazel run through it, and it is hung before the fire, the fowl will keep turning round till it is well roasted.

**LIVING CREATURES ARE DRAWN TOGETHER BY SYMPATHY.**—Throw a chameleon into water, or sand or chaff; weasels,

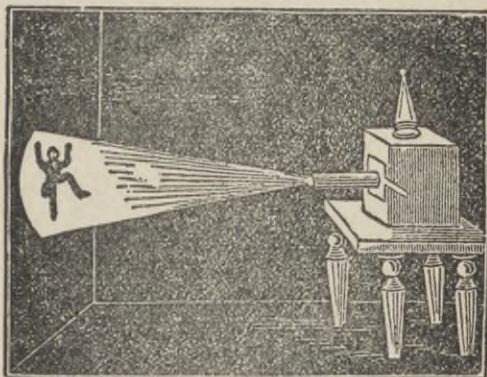
mice, cats, fleas, frogs, rats, dogs, etc., are brought together, so that you can catch and destroy them.

**TO RENEW ALL OLD OR DEFACED LETTERS AND OTHER PAPERS.**—Boil galls in wine, and sponge over the surface; the letters or writings will be as fresh as ever.

**TO MAKE THE FACE SWELLED, PRESSED DOWN, OR FULL OF SCARS.**—Nothing deforms the countenance more than the stinging of bees. Tumors and cavities are made by tithymot to the eyes, nose and mouth.

**TO MAKE DOGS AND CATS BEWITCHED AND STUPID.**—The Ophrastus says the herb almerra will do it. Henbane will also do the same thing. A dog's color may be changed by quick-lime and litharge. A dog cannot run from you or bite you if you have another dog's heart in your pocket. A bird cannot fly if you cut the upper and lower nerves of its wings.

**TO CURE THE BITE OF VIPERS, SCORPIONS, LIZARDS, SERPENTS, AND SNAKES.**—A few drops of ivy, almond wood,



ash, juniper, elder wine and bay leaves, or an extract of these, will soon cure any venom. Alexander the Great used to cure drunkenness by similar means. The courage of men and armies, it is stated by Timotheus, may also be drawn out of them by things of nearly a like nature.

**TO ALTER THE HUMAN FACE.**—Anoint with shells of walnuts and pomegranates in vinegar, the face will be black; oil of honey washes red and yellow color.

**IMAGES TO HANG IN THE AIR.**—This is done by inverted mirrors. People, when walking, can be made to look as if they were upside down, and many other wonderful things may be produced. There is much deception about it, however. An image may be thrown upon any object, in any place, of a dark night—terribly frightening those not knowing how it is done.

**A SIMPLE, YET CURIOUS THING.**—Any one may wet a thread with very salt water, and suspend a button from a ceiling, and then burn the string to ashes, and yet the button will still hang. This is a strange thing to look at, yet it is easily seen that it is brought about on the globule principle.

**TO MULTIPLY TREES WITHOUT SEEDLINGS OR GRAFTS.**—Clip off the last year's growth, and stick the cut end in pulverized wood ashes, and then stick the end into a large potato and plant it. It will flourish like a rose, and grow four times as fast, and bear more and better fruit than trees that are raised by what is called natural means.

**HOW LADIES AND GENTLEMEN MAY BE MADE TO THROW OFF THEIR CLOAKS, COATS, ETC.**—A lamp of hare's fat set in a room and let burn will cause the gentlemen and ladies to throw off their coats, cloaks, hats, etc., quickly, and they will dance, laugh and sing as long as the oil burns. The effluvia of the hare's fat must, it seems, penetrate the brain in a wonderful manner. There are herbs, which, thrown into the fire, will make any one present both drunk and foolish. They will leap and dance like a lot of fools. The face may be made to appear lean and pale by throwing on it the fumes of old wine and salt. Sulphur and deadly nightshade burned in company will make such company look pale and terrific.

**DO THE INHABITANTS OF OTHER PLANETS EVER VISIT THIS EARTH?**—I propose in this connection to make a few remarks on the following: Mr. Henry Wallace and other persons of Jay, Ohio, have recently detailed to me the

annexed. There are thousands of such cases on record. These gentlemen state that some time since, on a clear and bright day, a shadow was thrown over the place where they were. This necessarily attracted their attention to the Heavens, where they one and all beheld a large and curiously constructed vessel, not over one hundred yards from the earth. They could plainly discern a large number of people on board of her, whose average height appeared to be about twelve feet. The vessel was evidently worked by wheels and other mechanical appendages, all of which worked with a precision and a degree of beauty never yet attained by any mechanical skill upon this planet.

Now I know that thousands will, at this recital, cry humbug, nonsense, lunacy, etc., but I know that there are other thousands who will reflect. It is for these latter thousands that I write.



VISION OF A SHIP IN THE AIR

In view, then, of the above, I venture to advance the following remarks, viz.: I believe that the time will come when all of the inhabitants of all worlds or planets in the solar system will regularly visit each other—when, in the fullness or fruition of things, an interchange of ideas and

commodities, visiting and greetings between the respective inhabitants of all worlds or planets, will be common and universal. I believe that the grand aspirations of an advanced humanity on this earth is not without a good cause and a good reason. I believe that when the respective atmospheres seen surrounding the different planets in the solar system, indeed, of every part of the universe, shall have passed into the highest condition of excellence and purity of which it is capable, that it will then give life to a more exalted and finished condition of genera and species, or inhabitants. That most of the planets are now inhabited by a kind of beings suited to their respective planetary and electrical conditions, is, I think, certain. And that inhabitants of thousands of these worlds, that roll with eternal beauty throughout the boundless regions of the immensity of space, have attained that advanced conditions in their planetary being, I have no doubt whatever. And that this ship which Mr. Wallace and others saw was a vessel from Venus, Mercury, or the planet Mars, on a visit of pleasure or exploration, or some other cause; I myself, with the evidence at hand, that I can bring to bear on it, have no doubt. This, mind, was no phantom that disappeared in a twinkling, as all phantoms do disappear, but this aerial ship was guided, propelled and steered through the atmosphere with the most scientific system and regularity, at about six miles an hour, though doubtless, from the appearance of her machinery, she was capable of going thousands of miles an hour, and who knows but ten thousand miles an hour. What can be more wonderful as an illustration than the Telegraph, the Phonograph and Telephone?

**CHARMS AGAINST FURIOUS BEASTS.**—Repeat reverently and with sincere faith the following words, and you shall be protected in the hour of danger:

“At destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth.

“For thou shalt be in league with the stones of the field; the beasts of the field shall be at peace with thee.”

**CHARM AGAINST TROUBLE IN GENERAL.**—Repeat rever-

ently, and with sincere faith, the following words, and you shall be protected in the hour of danger:

“He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee.

“In famine he shall redeem thee from death; and in war from the power of the sword.

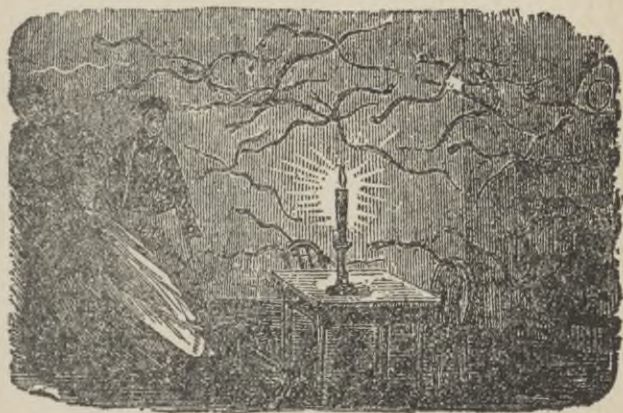
CHARM AGAINST ENEMIES.—Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger.

“Behold, God is my salvation; I will trust, and not be afraid, for the Lord Jehovah is my strength and my song; he, also, is become my salvation.

“For the stars of Heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

“And behold, at evening tide, trouble; and before the morning, he is not; this is the portion of them that spoils us.”

THE MAGIC TORCH—TO PRODUCE THE APPEARANCE OF



THE MAGIC TORCH

SERPENTS.—Take the skin of a serpent when first killed, and twist it up like catgut; then take the blood and fat thereof, and mix them up with tallow to make it of sufficient consistence; then take a mould, such as candles are made in, and fix the skin of the serpent as the wick, and pour in the fat, etc., as above prepared, which composition will then form a candle. The whole of this experiment must be performed when the sun is in the Scorpio. When the candle is thus lit in a close room, the place will appear filled with innumerable quantities of the serpents in all parts thereof, to the great horror of the spectators.

CHARM AGAINST PERIL BY FIRE OR WATER.—Repeat reverently, and with sincere faith, the following words, and you shall be protected in the hour of danger:

“When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee—when thou walkest through the fire, thou shall not be burnt, neither shall the flame kindle upon thee.”

CHARMS TO KNOW WHO YOUR HUSBAND SHALL BE.—This is to be attempted on the 21st of January, St. Agnes’ day. You must prepare yourself by a twenty-four hours’ fast, touch nothing but pure spring water, beginning at midnight on the 20th, to the same again on the 21st; then go to bed, and mind you sleep by yourself, and do not mention what you are trying to any one, or it will break the spell; go to rest on your left side, and repeat these lines three times:

St. Agnes, be a friend to me,  
In the gift I ask of thee;  
Let me this night my husband see.

And you will dream of your future spouse; if you see more men than one in your dream, you will wed two or three times, but if you sleep and dream not, you will never marry.

THE LOVE-LETTER CHARM.—On receiving a love-letter that has any particular declaration in it, lay it wide open; then fold it in nine folds, pin it next to your heart, and thus wear it till bed-time, then place it in your left hand glove, and lay it under your head. If you dream of gold, diamonds or any other costly gem, your lover is true, and



means what he says; if of white linen, you will lose him by death; and if of flowers he will prove false. If you dream of his saluting you, he means not what he professes. If you dream of castles or a clear sky, there is no deceit, and you will prosper; trees in blossom show children; washing or graves, show you will lose your love by death; and water shows that your lover is faithful, but that you will go through severe poverty with the party for some time, though all may end well.

**TO KNOW IF THE UNBORN WILL BE A GIRL OR BOY.**—Write the proper names of the father and the mother, and the month; count the letters in these words, and divide the amount by seven; and if the remainder be even, it will be a girl; if uneven, it will be a boy.

**TO KNOW IF A CHILD NEW-BORN SHALL LIVE OR NOT.**—Write the proper names of the father and the mother, and of the day the child was born; count the letters in these words, and to the amount add twenty-five, and then divide the whole by seven; if the remainder be even, the child shall die; but if uneven, the child shall live.

**TO KNOW HOW SOON A PERSON WILL BE MARRIED.**—Get a green pea-pod, in which are exactly nine peas; hang it over the door, and then take notice of the next person who comes in, who is not of the family, nor of the same sex with yourself, and if it proves an unmarried individual, you will certainly be married within that year.

**TO KNOW WHAT FORTUNE YOUR FUTURE HUSBAND WILL HAVE.**—Take a walnut, a hazlenut and nutmeg; grate them together, and mix them with butter and sugar, and make them up into small pills, of which exactly nine must be taken on going to bed; and according to your dreams, so will be the state of the person you will marry. If a gentleman, your dream will be of riches; if a clergyman, of white linen; if a lawyer, of darkness; if a tradesman, of odd noises and tumults; if a soldier or sailor, of thunder and lightning; if a servant, of rain.

**OF THE SERPENT; ITS WONDERFUL AND MAGICAL VALUE; PLANTS, ANIMALS, STONES, CRYSTALS, ETC.**—Hippocrates, by the use of some parts of this animal, attained to himself

divine honors; for therewith he cured pestilence and contagion, and very many other diseases, for he cleansed the flesh of a viper. The utmost part of the tail and head being cut off, he stripped off the skin, casting away the bowels and gall; he reserved of the intestines only the heart and liver; he drew out all the blood, with the vein running down the back-bone; he bruised the flesh and the aforesaid bowels with the bones, and dried them in a warm oven until they could be powdered, which powder he sprinkled on honey; being clarified and boiled until he



knew that the flesh in boiling had cast aside their virtue, as well in the broth as in the vapors; he then added the spices of his country to cloak the secret.

Amber is an amulet; a piece of red amber worn about one is a preventive against poisons.

Likewise, a sapphire stone is as effectual. Oil of amber or amber dissolved in pure spirits of wine, comforts those being disordered, if a fumigation of it be made with the warts of the shank of a horse—it will cure many disorders.

The liver and gall of an eel, likewise, being gradually dried and reduced to powder, and taken in the quantity of a filbert nut, in a glass of warm wine, causes a speedy and safe restoration.

Rhubarb, on account of its violent antipathy, wonderfully

purges. Music is a well-known specific for curing the bite of insects; likewise, water cures the hydrophobia. Warts are cured by paring of the same, or by burying as many pebbles, secretly, as the party has warts: The king's evil may be cured by the heart of a toad worn about the neck, first being dried. If any one shall spit in the whan which he struck or hurt another, so shall the wound be cured; likewise, if any one shall draw the halter wherewith a malefactor was hung, across the throat of one who has the quincy, it certainly cures him; also, the herb cinque foil being gathered before the sun, one leaf cures the tertian, and four the quartan ague. Rape-seed sown with anger grows the fairer, and thrives; but with praises the reverse. The juice of deadly night-shade, distilled, and given in a proportionate quantity, makes the party imagine almost whatever you choose. The herb nip being heated in the hand, and afterward you hold your hand in the hand of any other party, they shall never quit you so long as you retain that herb. The herbs arsemart, comfrey, flaxweed, dragon, wort, adder's tongue, being steeped in cold water, and is for some time being applied on a wound or ulcer, they grow warm, and are buried in a muddy place, cureth the wound or sore to which they were applied. Again, if any one pluck the leaves of asarabacca, drawing them upwards, they will purge; another, who is ignorant of the drawing, by vomit only; but if they are wrestled downward to the earth, they cause meigrims. A sapphire or stone that is of a deep blue color, if it be rubbed on a tumor, wherein the plague discovers itself (before the party is too far gone), and by-and-by it be removed from the sick, the absent jewel attracts all the poison or contagion therefrom. And thus much is sufficient to be said concerning natural occult virtues, whereof we speak in a mixed and miscellaneous manner.

OF THE ART OF FASCINATION, BINDING, SORCERIES, MAGICAL CONFECTIONS, LIGHTS, CANDLES, IMAGES, LAMPS, ETC.—We have so far spoken concerning the great virtues and wonderful efficacy of natural things, it remains now that we speak of a wonderful power and faculty of fascination; or more properly, a magical and occult binding of men into

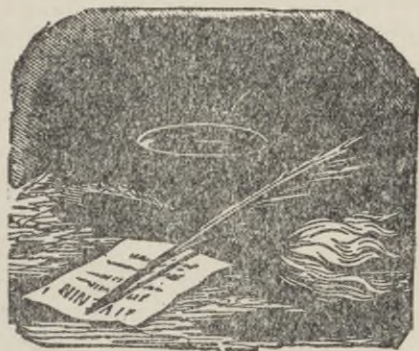
love or hatred, sickness or health; also, the binding of thieves, that they cannot steal in any place, or to bind them that they cannot remove, from whence they may be detected; the binding of merchants that they cannot buy nor sell; the binding of an army that they cannot pass any bounds; the binding of ships, so that no wind, ever so strong, shall be able to carry them out of that harbor; the binding of a mill, that it cannot by any means, whatsoever, be turned to work; the binding of a cistern or fountain, that the water cannot be drawn up out of them; the binding of the ground, so that nothing can be built upon it; the binding of fire, that though it be ever so strong, it shall burn no combustible things that is put to it; also, the binding of lightning and tempests, that they shall do no hurt; the binding of dogs, that they cannot bark; also, the binding of birds and wild beasts, that they shall not be able to run or fly away; and things similar to these, which are hardly creditable. Now, it is asserted these kinds of binding are made and brought to pass, by sorceries, collyries, unguents, potions, binding to and hanging up of talismans; by charms, incantations, strong imaginations, affections, images, characters, enchantments, lights, and by sounds, numbers, words, names, invocations, and conjugations.

**HIPPOMANES.**—Poison is in them—they are a poison to poisonous creatures. We next come to speak of hippomanes, which amongst sorceries, are not accounted the least; and this is a little venomous piece of flesh, the size of a fig, and black, which is in the forehead of a colt newly foaled, which, unless the mare herself does presently eat, she will hardly ever love her foals, or let them suck; and this is a most powerful philter to cause friendship, if it be powdered, and drank in a cup with the blood of him that is in love. Such a potion was said to be given by Medea to Jason.

There is another sorcery which is called hippomanes, viz.: a venomous liquor. The civet cat also abounds with sorceries; for the posts of a door, being touched with her blood, the arts of jugglers and sorcerers are so invalid that evil spirits can by no means be called up, or compelled to

talk with them; this is Pliny's report. Also, those that are anointed with the oil of her feet, being boiled with the ashes of the ankle bone of the same and the blood of a weasel, shall become odious to all. The same, also, is to be done with the eye being decocted. If any one has a little of the strait-gut of this animal about him, and it is bound to the left arm, it is a charm for him at all times; and the skin of this animal's forehead withstands witchcraft.

We next come to speak of the blood of a basilisk, which magicians call the blood of Saturn. This procures (by its virtue) for him that carries it about him good success of petitions from great men; likewise makes him amazingly successful in the cure of diseases, and the grant of privileges. They say, also, that a stone bitten by a mad dog causes discord, if it be put into drinks; and if any one shall put the tongue of a dog, dried, into his shoe, or



some of the powder, no dog is able to bark at him who has it; and more powerful this, if the herb hound's tongue be put with it. And likewise, dogs will not bark at him who has the heart of a dog in his pocket.

The red toad (Piny says) living in briars and brambles, is full of sorceries, and is capable of wonderful things. There is a little bone in his left side, which being cast into cold water, makes it presently hot, by which, also, the

rage of dogs are restrained, and their love procured if it be put in their drink, making them faithful and serviceable; on the contrary, the bone which is on the right side makes hot water cold, and it binds so that heat can make it hot while it there remains. It is a certain cure for quartans, if it be bound to the sick man in a snake's skin; and likewise cures all fevers, the St. Anthony's fire, etc. And the spleen and heart are effectual antidotes against the poisons of the said toad. This much Pliny writes.

Also it is said, that the sword with which a man is slain has wonderful power; for if the snuffe of a bridle or bit or spurs, be made of it, with these a horse ever so wild is tamed, and made gentle and obedient. They say, if we dip a sword, with which any one was beheaded, in wine, that it cures the quartan, the sick being given to drink of it. There is a liquor made, by which men are made as raging and furious as a bear, imagining themselves in every respect to be changed into one; and this is done, while the force operates; he will fancy every living creature to be just like to himself; neither can anything divert or cure him till the fumes of the liquor are entirely expended.

OF THE OCCULT VIRTUE OF THINGS WHICH ARE INHERENT IN THEM ONLY IN THEIR LIFETIME, AND SUCH AS REMAIN IN THEM EVEN AFTER DEATH.—Democritus writes, that if any one should take out the tongue of a water-frog, no other part of the animal sticking to it, and lay it upon the place where the heart beats, the person is compelled, against their will, to answer whatever you shall ask. Also, take the eyes of a frog, which must be extracted before sunrise, and bound to the sick party, and the frog to be let go again blind into the water, the party shall be cured of ague. Also, the same will, being bound with the flesh of a nightingale, in the skin of a hart, keep a person always wakeful, without sleeping. Also, the roe of a fork-fish being bound to the body, is said to ease all pain, if it be taken from it alive, and the fish put into the sea again. So the right eye of a serpent being applied to the soreness of eyes, cures the same, if the serpent be let go alive. So, likewise, the tooth of a mole being taken out alive, and

afterwards let go, cures the toothache; and the dogs will never bark at those who have the tail of a weasel that has escaped. Democritus says, that if the tongue of the chameleon be taken alive, it conduces to good success in trials.

There are many properties that remain after death, and these are things in which the idea of the matter is less swallowed up, according to Plato, in them; even after death, that which is immortal in them will work some wonderful things, as in the skins of several wild beasts, which will corrode and eat one another after death. Also a drum made of the rocket-fish, drives all creeping things at whatsoever distance the sound of it is heard, and the strings of an instrument made of the guts of a wolf, and being strained upon a harp or lute, with strings made of sheep-guts, will make no harmony. But the gut of a cat is infinitely delightful.

Paracelsus and Helmont both agree, that in the toad, although so irreverent to the sight of man, and so noxious to the touch, and of such strong, violent antipathy to the blood of man, I say out of this hatred has been prepared a remedy against manifold diseases most inimical to man's nature. The toad has a natural aversion to man, and this sealed image or idea of hatred he carries in his head and eyes, and most powerfully throughout his whole body.



A SERIES OF WONDERFUL CURES EFFECTED BY THE POWERS OF NATURAL AND CELESTIAL MAGIC.—Helmont mentions a stone that he saw, and had in his possession, which cured all disorders, the plague not excepted. I shall relate the circumstances in his own words, which are as follows:

“There was a certain Irishman, whose name was Butler, being sometime great with James, king of England, he being detained in the prison of the Castle of Vilvord; and taking pity on one Baillius, a certain Franciscan monk, a most famous preacher of Gallo-Britain, who was also imprisoned, having an erysipelas in his arm. On a certain evening, when the monk did almost despair, he swiftly

tinged a certain little stone in a spoonful of almond milk, and presently withdrew it thence. So he says to the keeper: 'Reach this supping to that poor monk, and how much soever he shall take thereupon, he shall be whole, at least within a short hour's space.' Which thing even so came to pass, to the great admiration of the keeper and the sick man, not knowing from whence so sudden health shone upon him, seeing that he was ignorant that he had taken anything, for his left arm being before hugely swollen, fell down so that it could scarcely be discerned from the other. On the morning following, I, being entreated by some great men, came to Vilvord, as a witness of his deeds; therefore, I contracted a friendship with Butler. Soon afterward, I saw a poor old woman, a laundress, who, from the age of sixteen years, had labored with an intolerable megrim, cured in my presence. Indeed, he, by the way, lightly dipped the same little stone in a spoonful of oil of olives, and presently cleansed the same by licking it with his tongue, and laid it up in his snuff-box; but that spoonful of oil, whereof only one drop he commanded to be anointed over the head of the aforesaid old woman, who was thus thereby straightway cured, and remained whole which I attest I was amazed."

Porphyry, considered that, by certain vapors exhaled from proper fumigations, aerial spirits are raised, also thunder and lightning, and the like; as the liver of a chameleon, being burnt on the house-top, will raise showers and lightning; the same effect has the head and throat, if they are burnt with oaken wood.

And there is another yet more wonderful. If any one shall take images, artificially painted, or written letters and, in a clear night, set them against the beams of the full moon, these resemblances being multiplied in the air, and caught upward, and reflected back together with the beams of the moon; another man that is knowing to the thing, at a long distance sees, reads, and knows them in the very compass and circle of the moon, which art of declaring secrets is, indeed, very profitable for towns and cities that are besieged, being a thing which Pythagoras long since did,



and which is not unknown to some in these days. There are some fumigations under the influence of the stars, that cause images of spirits to appear in the air or elsewhere; if coriander, smallage, henbane and hemlock be made to fume, by invocations, spirits will soon come together, being attracted by the vapors which are most congruous to their own natures; hence they are called the herbs of the spirits. Also, if a fume be made of the root of the reedy herb segapen, with the juice of hemlock and henbane, and the herb *tapfus barbatus*, red sanders, and black poppy, it will likewise make strange shapes appear; but if a *suñume* be made of smallage, it chases them away and destroys their visions. Again, if a perfume be made of calimint, cinny, mint, and palma christi, it drives away all evil spirits and vain imaginations. Likewise, by certain fumes, animals are gathered together and put to flight. Pliny mentions, concerning the stone *liparis*, that with the fume thereof, all beasts are attracted together. The bones in the upper part of the throat of a hart being burnt, bring serpents together; but the horn of the hart being burnt, chases away the same; likewise, a fume of peacock's feathers does the same. Also the lungs of an ass being burnt puts all poisonous things to flight; so does red pepper.

Now there are certain fumigations used to almost all instruments of magic, such as images, rings, etc. For some of the magicians say, that if any one shall hide gold or silver, or any other such like precious thing (the moon being in conjunction with the sun), and shall perfume the place with coriander, saffron, henbane, smallage and black poppy, of each the same quantity, and bruised together, and tempered with the juice of hemlock, that thing which is so hid shall never be taken away therefrom, but that spirits shall continually keep it; and if any one shall endeavor to take it away by force, they shall be hurt, or struck with a frenzy, or become sick. And Hermes says, there is nothing like the fume of *spermaceti* for the raising up of spirits; therefore, if a fume be made of *lignum aloes*, pepper wort, musk, saffron, and red storax, together with the blood of a lap-wing, it will quickly gather many airy

spirits to the place where it is used; and if it be used about graves, it will attract spirits thither.

The learned Procius gives an example of a spirit that appeared in the form of a lion, furious and raging; by setting a white cock before the apparition it soon vanished away, because there is so great contrariety between a cock and a lion—and let this suffice for a general observation in these kind of things.

BY WHAT MEANS MAGICIANS AND NECROMANCERS CLAIM TO CALL FORTH SPIRITS.—It is manifest that the spirits after death do as yet love their bodies which they left, as those souls do whose bodies want due burial, or have left their bodies by violent death, and yet wander about in a troubled and moist spirit, beings, as it were, allured by something that has an affinity with them, the means being known, by which in time past, they were joined to their bodies, they may be called forth and allured by the like vapors, liquors and certain artificial lights, songs, sounds, etc., which moves the imaginative and spiritual harmony of the soul, and sacred invocations, etc.

Necromancy has its name because it works on the dead, and gives answers by apparitions of the dead, and subterraneous spirits, alluring them into the carcasses by charms and invocations, and by deadly sacrifices and wicked oblations.

There are two kinds of necromancy: raising the carcasses, which is not done without blood; the other in which the calling of the shadow only suffices. To conclude, it works all its experiments by the carcasses of the slain, and their bones and members, and what is from them.

RAPHAEL'S INCANTATION FOR RAISING SPIRITS.—Those who propose raising spirits, must fast three days, and drink nothing but spring water prior to undertaking and going through this fearful ordeal, otherwise, in consequence of the gross nature of the blood; these invisible accompaniments of those whom we conjure may do us much bodily harm—these satellites are very revengeful if disturbed by a strong incantation. Having determined to raise a particular spirit, be careful not to disclose your intention to

more than one person, and who it might be as well to engage as assistant in the ceremony; everything being ready proceed to the locality where the body is laid, about the hour of eleven at night, and choose that period when the moon is just one-quarter old—take with you two bags of sand, one red and the other white—now drive a stake cut from the cypress tree, twelve foot from the grave, and have fastened to it a cord six foot long, made by twisting the skins of snakes together; form a circle round the cypress stake, exactly six foot, by carrying round the snake cord; in making the circle, travel the same way as the sun—this, the first circle must be marked out by sprinkling the white sand about one inch broad—now take a piece of hemp rope and tie it to the stake, so that it measures exactly seven foot from it; if you can get an halter, on which had been hung a murderer, the power of the ceremony would be trebled. Now make the circle which will be exactly one foot beyond the other, and sprinkle the red sand same as before. In the spaces betwixt the two circles, form figures of the twelve signs of the zodiac; using alternately for each sign, first red, then white sand—during the whole of this preparatory ceremony remain on the outside of the circles; now prepare a mixture of the following materials; gun-powder, one-quarter ounce; sulphur vivum one-half ounce; verrige yellow, one-quarter ounce; crude antimony, powdered, one ounce; nitrate of potash, three and one-half ounces—mix it carefully and sift it through lawn, take all the fine part, and put it in an iron pot that has never been used; and, immediately at twelve o'clock, spring into the inner circle, and apply a lighted taper to the powder, and each placing the palm of the left hand over the heart, read slowly the following incantation:

By the mighty and sublime poetry of imagery, by the marrow of alchemy, by the potent influence of Arotrocaridies, and that prince of darkness whose obscure influence might serve or swerve a host, by that Chaldic art, by this conjuration, incantation, and the pestiferous blood distilled, which when mixed with the Hebanon, doth yield an odor so potent that shall compel the spirit (mentioning

the name) to leave the cerements to which this spirit hovers round, and appear before us (both loudly speaking their own name together). Raphael says, at this moment the operators will require all the nerve they possess to prevent themselves escaping from the magic circle, but notwithstanding the terrible sights they may see, they must by all means remain. If the spirit now appears, the charm has been worked effectually. Now continue the incantation. These, with Zamiel's sanction, we sprinkle on the ground, both north, both south, both east, both west (sprinkle the prepared mixture) and the silver moon being on her youthful pilgrimage, shedding her cold light upon us and the airy spirit, we conjure thee, reply to all and truly, questions we may put to thee. Now ask what questions you choose, no matter how important, whether it be hidden treasures, documents, murders, robberies, etc., etc., so long as the spirit raised is presumed to have been interested in the matter during life. Having obtained the desired information, dismiss the apparition with the following: Depart in peace, with our good wishes for thy future welfare; let thy repose and future state be rewarded by what thou dost deserve; let those temptations and tempters, which in thy spirit world accompany thee, be but as buoys to guard thee from the rocks of unredeemable perdition, and now depart. At this moment sprinkle blood from the heart of a dove outside the circle, and the spirit departs—the ceremony is completed.

CAGLIOSTRA'S INCANTATION TO RAISE SPIRITS WITHOUT BLOOD.—This incantation is not so powerful as the former one, and therefore is useless in producing the spirits of those who may have committed great crimes; but for ordinary individuals and purposes, this will always elicit sufficient information. The two circles must always be prepared with sand, in the same manner as in Raphael's Incantation, and the hour the same, namely: midnight; but let the moon be in the last quarter, and further, the individual must not divulge his intentions to any living being; at the same time he must go through the preparatory period of fasting. In the centre of the ring must be drove three

stakes, one of cypress, one of elm, and one of willow; these stakes must be five feet above the surface of the earth; now take three small chains that have previously lain seven days, one or two in the juice of the may apple, the other two in a deep vault, these suspend from the three stakes, and attach to them a new iron vessel that has never been used; put into the iron vessel a powder of the following materials; sulphuret of antimony, four parts; chlorate of potash, five parts; flowers of sulphur, thirteen parts; nitrate of strontia, forty parts. The whole of these articles must not weigh over the tenth part of an ounce; directly the clock strikes twelve, you occupy the circle and light the materials in the cauldrons and commence reading in a kind of chant the following incantation: Illume, illume, illume; can spirits yield their secrets to mortal man, without a struggle? Can magic and necromantic influences bear upon ye, ye spirits of earth and air? If so, let human, living, breathing mind, wrest from you those hidden secrets. By these sensative vapors, colors and flame, and which issue from this magic cauldron, thy spirit oh (mention the name) I command thee to appear, and if thou refuseth to mingle thy spirit with this ethereal charm, I will so exercise thee with terrors, that rest no more thy tenement of clay shall know; but troubled for thy dear repose, thy spirit shall be chained to watch and guard to eternity. Now, if the spirit does not appear, repeat Raphael's incantation, and at its expiration ask your questions—which, if you receive no reply, you may defer your inquiries to a future period. But if the spirit should appear, but refuse to answer your questions, continue your chant as follows: so emblematic, of proud resistance in thy life, thou dost dare in spirit, to refuse me my request; now by this charm I fling at Taurus symbol—throw on the sight of Taurus a little of the ashes of a snake, and a piece of a caul; its powerful influence shall unlock and regenerate thy stubborn inclination—yea, though Oberon himself should attempt his offer of protection. Now propound your questions, and as quick as possible dismiss the spirit; which is done by directing your thoughts into a good channel, and

reverently sprinkling on the ashes in the cauldron, a little saffron, resanders, and rhattany.

THE MAGIC CRYSTAL is a ball of pure virgin glass, somewhat in the shape of an egg; the method of using it is, to hold it in the palm of the right hand, retain it there from eleven to twelve o'clock at night, in a dark room, all the time concentrating your thoughts upon the object you desire to see; about twelve o'clock, it is said, the crystal becomes quite warm—now look steadily into it and it is stated pictures appear of scenes that are transpiring with friends far distant; in fact, it is asserted that the movements of any one can be known.

TO PREVENT SHIPS FROM SAILING, OR PAPERS FROM BEING SIGNED.—It is asserted by the old author (Croweller), that burning a mixture of the blood of the camel and the chameleon, when Saturn is in the ascendant and the ninth house, the wishes of those who work the charm will be gratified. Further, by carrying this before being burned, about the person, it will prevent our enemies from injuring or slandering us.

TO MAKE MAGIC SEALS, MAGIC SERPENTS, MAGIC IMAGES, MAGIC GENII.—These must all be made of the four primitive metals, viz.: the head, of gold, which represents purity; the body, of copper, which represents time; the legs and feet, of iron, which represents strength; the arms, of silver, which represents brilliancy. The head portions of the image must be cast or wrought, when Jupiter is in the seventh house—the body and loins, when Venus is in the ascendant—and the legs and arms, when Mercury enters the fourth house in juxtaposition to Mars. Seals and serpents and wafers may be cast when the moon is at her full. All images, seals and serpents, after being made, must be sunk five fathoms in salt water.

THE HIDDEN MYSTERY OF THE MAGI, which it is by some supposed they rendered themselves invisible, consisted in obtaining the fat from the heart of a dead lion, and mixing it with subtle vapors. They anointed their persons with this mixture.

TO MAKE MAGIC LOTIONS, MAGIC RINGS, MAGIC GLASSES,

**MAGIC NUMBERS, MAGIC SPELLS.**—Magic rings are made of the same metals as the seals and genuii, and under the same planetary influences; they possess the most astounding and astonishing properties for those who wear this charmed jewel. Magic numbers may be cast in the same way, making the number according to the day of the month. Magic letters are obtained in the same manner, using a letter on the day you make them, which corresponds with the first letter in the name of the day or month. Magic lotions and oil are made by placing a magic image in a blue glass bottle, and filling with water or oil, hermetically sealing the same, and burying in sand for seventy-seven hours. All these are said to possess remarkable properties, but the age is not yet sufficiently advanced for an ordinary comprehension to grasp at them; yet I know many philosophers who are daily experimenting on this and kindred matters.



**MAGIC GLASSES** consist of an amalgam of the four primitive metals, with the elementary constituents of glass; these, under proper planetary influences, you can cause to mix, which must be then ground down into a mirror, which, by looking into it, the features are multiplied, each face varying a little from its neighbor. The illustration will convey an idea of the appearance of the magic glass.

**MAGIC SPELLS** are made by dissolving the filings of magic wafers in weak vegetable acids, and tracing on the left arm some protecting words. Those who are suffering, or persons about to take journeys in railroad cars, steamboats, stages, etc., can avail themselves of this spell. The method for them to pursue is, to obtain a strong quill from the tail of a peacock, and make it into a pen; this dip into

the magic solution, and write with it any of the following spells:

"Famine or thirst attacketh me not.

"Though the waves roll, and the winds roar, the spirits of both are my protectors.

"In the hour of travail, or the moment of pestilence, may good guardians be with me."

TO TRANSFER PRINTED MATTER, AND PRINT FROM IT AGAIN.—Take your picture, or print, and soak it for a short time in a weak solution of caustic potash, then remove it carefully and let it dry on a sheet of clean paper. Now, take a piece of copper, zinc or steel, which has pre-



NECROMANCY

viously been well cleaned, and dip it into hot white wax, let the first coat set, then dip again, having got the plate thoroughly coated and set, lay the matter to be transferred on the plate and rub it gently all over on the back; now



raise it up and it will be transferred onto the wax on the plate; now take needles of a different thickness, and scrawl off the wax, following the lines of the engraving; having got the picture all traced out, pour upon it some weak acid if you use zinc, but it is too soft to print many from, therefore it is better to use copper or steel; if you use copper, make the following solution to pour over it: verdigris, four parts; salt, four parts; sal ammoniac, four parts; alum, one part; water, sixteen parts; strong vinegar, twelve parts; dissolve by heat—for steel, use pyroligneous acid, five parts; alcohol, one part; nitric acid, one part. Mix the first two, then add the nitric acid, pouring these preparations over the plates where the traces of the picture is, it will eat into the metal plate without affecting the wax; let it stand till it has eaten a sufficient depth, then wash the plate in cold water, dry it and place it near the fire till all the wax is melted off. You can now print as many as you please from the plate, by rubbing on it printers' ink, so as to fill all the fine spaces; which, when done, wipe it over smoothly with clean cloths to remove the superfluous ink which is on the face of the plate—now take damp paper or cardboard, and press it on the plate either with a copying press, or the hand, and you get a fine impression, or as many as you want by repeating the inking process. I would recommend beginners to try their skill with valueless prints, before attempting to make transfers of fine engravings, as the picture to be transferred is destroyed by the process.

**DAMAGED TEA.**—May be restored by exposing it to a slight moisture, and quickly drying upon thin copper plates, under a hot sun.

**DIVINATION, AS PRACTICED BY THE GREEKS.**—Twenty bachelors and twenty maidens form a circle, each placing before them a grain of wheat—now place a rooster in the center of the circle, and the first grain he picks up, the individual before whom it was placed is shortly to be married, and so on as he picks the grain.

**TO COOK A BEEF-STEAK WITHOUT FIRE, OR HEAT FROM THE SUN.**—Put a few pieces of unslacked lime in a tin box,

and add a little water, placing the steak on the top of the lid—it will soon be cooked.

THE DUTCH CHARMERS AND GYPSIES MAKE PHILTERS of considerable stimulating power; they are compounded under peculiar planetary influences, and are composed of musk, ambergris, civat, cinnamon, and a variety of essential oils. These are constantly worn about the person or rubbed over the body—their influence, if properly prepared, are said to secure lasting regard and esteem.

BLACK SPOTS MAY BE PUT ON A HORSE by making a mixture of quick-lime and litharge. This powder, when used, must be made damp, and spread upon the part to be dyed, with five or six wrappers of brown paper bound over it.

TO IMPROVE TOBACCO.—Before manufacturing American tobacco, steep it into solution made by boiling one pound of Cuban or Havana leaf in three gallons of water, with half an ounce of nitrate of potash.

KISSING.—The eyes sparkle, and are full of soft and tender expression—the heart palpitates—the blood tingling through the arteries—the lungs are strongly expanded, and deep sighs—blushes cover the face and neck and the influence of this delicious feeling is manifested wherever nerves are distributed.

All these nerves seem to have a magnetic attraction for each other. The hands are clasped together. The heart palpitates. The lips meet each other—the nervous influence passing like the electric spark between them with a sensation exquisite and delicious.

Such is the kiss of true love. The maternal kiss is different, somewhat in kind, but more in degree; for which reason, the kiss of friendship and of relationship is so much cooler than that of love.

How, like twin-cherries must have looked the lips of the beautiful Helen, when Paris saw her! What soft charms rested on those of Cleopatra, when a Cæsar could resign an empire for her. And from the lips of the divine Aspasia came the most enchanting philosophy, so that sages sat at her feet.

I think, sometimes, what Adam must have felt; how queerly, how astonished, when he first pressed his lips to those of our first mother, when the world was fresh and new. Did he reason upon it as well as enjoy?

Eve was not a Quakeress, prim, and formal—outraging nature, and denying its holy impulses.

In several European nations is used the kiss of salutation. Great bearded men kiss each other. This, the English and Americans with better taste reject. It is even discarded between men and women—more the pity, some think. Women kiss when they meet or part, especially girls at school, which is well enough, for it keeps them in practice, and yet it seems like a waste of the raw material. There are a hundred games of forfeits, etc., in which kissing is the main attraction. The hand, the forehead, even the cheek may be kissed.

There is a custom of a whole company kissing the bride at a wedding—"a custom more honored in the breach than the observance." No company of male acquaintance should ever kiss a bride of mine, not on a wedding night, nor with my good-will thereafter.

**TO CHOOSE A HUSBAND.**—First obtain an intelligent, virtuous, and pious man; having found one as near perfect with these attributes, study the science of phrenology, which will also assist you in your choice. Be sure he possesses—first, the bump of affection, which is situated just below the back part of the brain; second, philoprogenitiveness, or love of offspring, situated about midway behind the head, and central betwixt the two ears; third, adhesiveness, or constancy; this bump is located at the upper two-thirds of the cranium on each side of the head.

Ladies, rest assured, that if you succeed in obtaining a man with these qualifications, you will never regret having tied that knot which cannot be unloosed.

**TO CHOOSE A WIFE.**—Mark the fullness of the lower part of the head and neck, the prominence of the occipital, or whole posterior portion of the head—and with them, and as the consequence, the soft and eloquent eye, and the swelling bosom, the very pillow of love, as saith a poet:

Love's pillow is fair woman's breast,  
 His zephyrs are her gentle sighs;  
 Her breath, the perfume he loves best,  
 And his loved light her radiant eyes.

MESMERISM, ANIMAL MAGNETISM, ELECTRO-PHYSIOLOGY, SPIRITUAL MANIFESTATIONS, ETC.—It is now over half a century since the city of Paris was thrown into the wildest state of excitement, by the astounding effects produced by a man who called himself (Mesmer). Whether this was a real or assumed name is quite a matter of indifference; suffice it to say that he was the first who es-



tablished that doctrine known as Mesmerism, and which at the present day is familiar to us as animal magnetism, electro-physiology, etc. It appears from what we are able to gather, that upon the first arrival in Paris, of Mesmer, he occupied obscure lodgings outside the Barrier, or beyond the limits of the city. Here he first began a practice for the cure of some diseases, particularly those of a mental and nervous nature, which will hand down his name for ages hence. Having performed a series of cures without any internal medicament, many of the people began to invest him with celestial, while the greater number credited him with being in league with a nameless individual, whose salamanderic propensities toward fire, and sulphur, is well understood. Men of learning and high pretension listened with incredulity, and others did not hesitate in scouting these popular rumors, and crying charlatan. All this time the rooms of Mesmer were crowded by visitors clamorous to be restored to health, or witness the proceedings and manipulations of the man; in fact, so great became the mob, that officers were stationed at convenient points in the neighborhood to restrain the people's impetuosity. Mesmer not only cured many diseases, but spoke truly of circumstances that were occurring to persons in parts far remote. This only added to the excitement, and his name and acts became the sole topic of conversation, not only in the cafe and lodging of the artisan, but in the salons of nobility, and even in the

Tuilleries of the king. Many of the aristocracy were anxious to secure the services of this man, but a sense of ridicule, or fear of being imposed upon, and consequently become the butt of the whole court, restrained them! and none cared to take the initiatory step, until the old Viscountess of Gouchelain, who had been suffering for many years from a partial paralysis, concluded to see this ninth wonder (Mesmer). She called upon, and by the exercise of his art and a rude voltaic pile, in six weeks madam was not only entirely recovered from the disease under which she labored, but seemed to have acquired a new lease of her life. Mesmer having now firmly obtained a warrant for the recognition of the nobility, was waited upon by a deputation of high officials, and invited to take up his residence in a magnificent building, the property of the government, located in the Place la Concord. Here he took pupils and instructed them in his theory, as the number that daily visited him was so great, that it was impossible for him to more than superintend them. The carriages of princes, prelates, dukes, generals and ministers, might be daily seen before his door, who waited for hours to obtain an interview which frequently on that day only resulted in failure. The means employed by Mesmer, in bringing about these remarkable results was, according to his own statements, which is very unsatisfactory, that he only exercised within himself a determined will upon another individual, male or female, which threw them into a state of physical incapacity, leaving the mental free scope, that is to say, to chain the body and let the mind remain free. Whenever he strongly exercised this will or determination, he generally succeeded in producing this result, and then by guiding the thoughts of the individual in whatever direction he thought proper, by his own determined mental will—he would then ask them verbally what questions he desired; and if he received from those who were in the state of coma, unsatisfactory replies, he would carry their mind in an opposite direction, and through every point of the compass, until they were enabled to discover the person or persons he was desirous of obtaining a knowledge of, or the scenes that was being

enacted by individuals or communities in countries far distant. For diseases, he merely applied his electrical or galvanic batteries to the patient, and then putting them to sleep by first taking the two hands of the patient in his, placing the point of his thumbs opposite to theirs, and looking them steadfastly in the eyes the whole time, determining in his mind, that they should become comatose or sleep, and at the same time mentally determining that the nervousness, or whatever the disease might be, should be cured; continuing this will during the whole period that he was with the patient both before and after sleeping. Though after this latter phenomena took place, he dropped the hand, made passes by carrying his hands over the eyebrows, forehead, and the points of his fingers down the patient's arms.

Mesmer frequently remarked, that in chronic diseases, he suffered himself from similar symptoms to which the person had labored under, for several days after the patient had recovered (this, no doubt, was sympathy). The practice of Mesmer was not confined to the city of Paris; he received hundreds of letters daily, some enclosing a glove, a neckerchief, a ring, and even a false lock of hair, describing their disease; those he magnetized by his will, and returned to the writers; and in the majority of cases, he cured, or relieved of diseases, particularly of a neuralgic character. About this time, when Mesmer and Mesmerism was in the zenith of its popularity, its founder was killed by the running away of his horses, and the precipitating of his carriage over an embankment, which crushed him, and he died instantly. Thus, unfortunately, destroying a useful, benevolent and good man, who, no doubt, had he lived would have developed the science of animal magnetism to what it is at least at the present day, if not beyond. However, he left many industrious pupils who are now laboring in the same field. I am not quite the firm believer that Mesmer was, who asserted, that in time all diseases could be cured by mesmeric influences alone—for my practical experience assures me that many diseases cannot be cured by medicine, which mesmerism may cure, and on the other hand, I am convinced that many diseases can only be cured

by internal medicines, or mechanical appliances, in which animal magnetism would not prove beneficial, but actually injurious.

It is needless for me to enter into the annual progress of the science of animal magnetism, since the death of Mesmer to the present time, but precisely the same means are now employed; and there is no doubt that the constant and daily exercise of Mesmer's principles leads to a higher state, which we may consider under the head of writing and speaking mediums with the world of spirits.

To become a medium, a person must, if a man, be for a length of time a successful practitioner of animal magnetism, or if a female, possess that peculiar nervous susceptibility which will enable them to hold communications with the world of spirits. I would earnestly advise no female to indulge in mesmeric practices; the constitution of women not being sufficiently vigorous to withstand and rally from the nervous shock they necessarily receive; and therefore, I will quote the remarks of a very able writer, though an unbeliever in this science.

"It has been asserted, by a very eminent physician, that it is simply owing to the susceptible state of their system, that many females are so readily impressed, as it is termed, by mesmerism, and similar nervous excitements, and that those who are uninfluenced by such agents are always delicately constituted. The truth of this, as a general rule, every medical man of experience must have perceived, and in some instances it has been proved unfortunate and unlooked for occurrences, not recommendatory to the science (?).

"A short time ago I induced a lady, who was formerly much addicted to mesmeric practices, to give me her experience, written down, and a curious revelation it is. She confessed that whenever she was capable of being acted upon, mesmerically, the mesmeric state was always preceded by one of great nervous excitement, and that if this feeling was not experienced she could never be mesmerized. Sometimes the exaltation of the nervous system was so great she could with difficulty control her reason. According to

one statement, the mesmeric sleep is nothing but a dreamy langour, and though it may not be precisely the same in all similar cases, yet I am satisfied it is in the most."

Similar results to the above often follow intense devotional excitement, when carried so far as to overpower the reason—such, for instance, as the wild fanaticism of a camp meeting, or protracted revival meeting, the female actors in which are often so carried away by their fervid feeling as to become totally insensible. This, I say of course, merely as a medical man, and from the number of patients I have had who have been the victims of these exhibitions, I feel fully justified in making the observations I have. Hysteria and other nervous affections, palpitation of the heart, etc., are a few of the evils that I thus find produced, to say nothing of the liability to affections of the brain.

**SPIRITUAL MANIFESTATIONS, RAPPINGS, ETC.**—Are brought about only by those who have attained the highest perfection of the practice of mesmerism, and when four or six sit around a table all concerned in will, with one object, desire and determination, they fail not in obtaining interviews with those inhabitants of the spiritual world they desire, which is usually preceded by various demonstrative noises, rappings, etc., which are significant of their presence.

**THE CHILD'S CAUL.**—Is a membrane or skin which covers the head of a child (occasionally at birth) which by both the ancients and the moderns is said to possess remarkable protecting properties, particularly from death by murder, water, or fire, at the same time rendering the possessor exceedingly fortunate in all his undertakings.

Sea captains and voyagers place great faith in the caul; they believe, when they possess one, that their voyages will always be quick, safe and profitable.

**SPIRITUAL MANIFESTATIONS, RAPPINGS, MEDIUMS, ETC.**—Let three or more persons seat themselves around a table in the form of a circle; every one must be perfectly still—his or her thoughts fixed intently on the subject—and in a few sittings of an hour or so, they will be sure to get the raps; and they can afterwards increase their communications with



the spirits by asking questions. These spiritual deliberations, however, may be carried to a fearful extent. There is no danger, however, when our object is good, to hold sweet converse with beloved or departed friends.

THE SCIENCE OF NECROMANCY.—The word necromancy is derived from two Greek words—death and divination, or the art of foretelling events, or revealing hidden knowledge by consulting the spirits of the dead. Its origin, which antedates historical times, may be referred to the practice prevalent among many nations of antiquity, of offering sacrifice to the dead, who were thereby believed to be brought intimate with the living, so as to be capable, under certain circumstances, of communing or conversing with them; thus originated a system of divination, the awful character of which, as well as the supernatural machinery with which it was conducted, could not fail to powerfully impress the beholders.

The Thessalian magicians, or professed evokers of spirits, performed their rites with the sacrifices of human beings and other prevailing practices particularly explained in Lucan's *Parsalia*, where the witch, Erichtho, reanimates the corpse of a soldier slain in battle, and compels him to answer her questions concerning futurity. The 11th Book of *Odyssey*, recounts the intercourses of Ulysses with the prophet Tiresias and other shades. Ulysses, after sailing all day from the Island of Circe, arrives at the land of the Cimmerians, on the confines of the ocean. Reaching a certain spot named by the enchantress, he digs a trench, into which he pours honey, milk, sweet wine and water—sprinkling over the whole fine flour; then having vowed certain offerings to the manes, he kills a ram and ewe, with certain ceremonies, and lets the blood flow into the trench. This no sooner has taken place than the air is filled with horrible shrieks of the manes, seeking to drink up the sacrificial blood; but Ulysses repels them with his sword, until Tiresias has appeared and drank his fill. Tiresias and other shades, after tasting the blood, converse with Ulysses. A similar account is given of Odin to the gates of hell, to consult the prophetess Angarbodi, as

described in the Samundic Edda; but the rites of the Scandinavian god are much simpler than that of Ulysses:

Facing to the northern clime,  
Thrice he traced the Runic rhyme;  
Thrice pronounced, in accents dread,  
The thrilling verse that wakes the dead;  
Till from out the hollow ground  
Slowly breathed a solemn sound.

Necromancy, with other magical arts, was extensively practiced among oriental nations at a very early period, as is evident from the stringent provisions of the Mosaic law. In Deut. xviii. 10, 11, it is ordained that there shall not be found among the people "any one who useth divination, . . . or a charmer, or a counsellor with familiar spirits, or a wizard, or a necromancer. Notwithstanding this law, the Israelites continued to practice it; and even Saul, after having, in obedience to the divine command, "put away those that had familiar spirits, and the wizards out of the land, yet procured the woman of Endor to evoke the spirit of Samuel, saying to her: Bring me him up whom I shall name unto thee." (I Sam. xviii. 3-8). Many at that period slept upon tombs, for the purpose of having communication with the spirits of the departed by means of dreams. The necromancer of the middle ages was merged into that of the sorcerer, or one who practiced the black "art," and summoned not merely the spirits of the dead, but by means of potent spells, demons, and infernal spirits, whose presence was full of danger and terror to him that evoked them. In the fifteenth century the art of necromancy was taught in Seville, Toledo and Salamanca, in caverns and other subterranean retreats.

CONSULTING THE ORACLE.—In ancient times it was customary amongst the people to consult the oracle. Oracles were known to be found in certain springs, fountains, grottoes, caves, etc., and the responses to all inquiries was usually through the interpretation of some priest or priestess, who presided over the place. They were generally given in a state of delirium, called (*furor divinus*), or divine inspiration. At Didyma, the vapor of the waters affected both the priestess and the person who came to

consult her. At Colophon, the priest drank the water of a secret well in a cavern, and at Delphi, of the fountain of Castalia, a vapor issued from a cavern, beneath the tripod. The Neo-Platonists referred the origin of oracles to demons. By Oracles, Ceres foretold at Patriae, in Achaia, the fate of sick persons by a mirror suspended in a well. There was an oracle of Pluto and Prosperine, near Nyssa, in Caria, at which priests divined concerning the remedies for sickness, by passing a night in a certain grotto where they oft-times took the patients with them, who would themselves fall into a prophetic sleep. There is no doubt but that the priests of Æsculapius were acquainted with the mystery of animal magnetism.

ORACLES WHERE DIVINATION BY NECROMANCY WAS PRO-



A CEREMONIAL INCANTATION,

CURED, existed near Lake Averny, in Italy, and at Heaclea, on the Propontis. The Roman oracles were those of Fanus, in the grove of Albunea, and on the Aventine Hill, where the inquirer received his answer in sleep, or in prophetic visions.

MYSTICISM consists, according to Dionysius, by—1. Purification, or freeing the soul from the bonds of nature; 2, illumination, in which the disenthralled soul begins its new life; and 3, perfection, or an ecstatic existence. The highest manifestations are in prophecy and miraculous works. The writings of Cornelius, Agrippa, Paracelsus, Bruno and Campanella show how and by what means they sought a preternatural knowledge and mastery over the secrets of nature. The Rosicrucians, a secret society, pursued the same inquiry, and secretly transmitted from immemorial antiquity their arcana of the miracles they performed by means of elixirs, theurgical symbols, etc.

MYSTERIES.—The translation of this word from the Greek means, to shut the lips, to keep silence. Mysteries were and are employed in some religions, to which only the initiated are admitted; and many of the rites of freemasonry are derived from this source. Mysteries consisted in general of rites of purification and expiation, of sacrifices and processions of ecstatic or orgiastic songs and dances, of nocturnal festivals, fit to impress the imagination, and of spectacles, to excite most diverse emotions, terror and trust, sorrow and joy, hope and despair; thus symbolizing human nature. Mystical words, formulas, fragments of liturgies were also employed, according to the following writers: Warburton, Faber, St. Croix, Schelling and Creuzer, who closely investigated this subject. They agree that the practice of mysteries were the ceremonies of secret order, possessing a higher and peculiar wisdom, which was derived either from the Hebrew revelation through Phœnician colonization, or from an original revelation to mankind through Indian and Egyptian traditions. It is more than probable, however, that the form of mysteries was divers oriental elements of the Orphic priesthood, from the Egyptians.

PERSIAN AND INDIAN MYSTERIES.—Nothing can be conceived more solemn than the rites of initiation into the greater mysteries, as described by Apulcius and Dion Chrysoetome, who had both gone through the awful ceremony; nothing more tremendous and appalling than the scenery exhibited before the eyes of the terrified aspirant. After entering the grand vestibule of the mystic shrine, he was led by the hierophant, amidst surrounding darkness and incumbent horrors, through all the extended aisles, winding avenues and gloomy adyta. The metempsychosis was one of the leading principia taught in those temples, and this first stage was intended to represent the toilsome wanderings of the benighted soul through the mazes of vice and error before initiation. "It was a rude and fearful march through night and darkness." Presently, the ground began to rock beneath his feet, the whole temple trembled, and strange and dreadful noises were heard through the midnight silence. To these succeeded other louder and more terrific noises, resembling thunder; while quick and vivid flashes of lightning darted through the cavern, displaying to his view many ghastly sights and hideous spectres, emblematical of the various vices, infirmities, disease, and calamities incident to that state of terrestrial bondage from which his struggling soul was now going to emerge, as well as of the horrors and penal torments of the guilty in a future state. At this period, all the pageants of idolatry, all the train of gods, supernal and infernal, pass in awful succession before him.

THE DRUIDS had gods of different kinds: as, Tentatus, whom they called the father; Taranis, the thunderer; Hu, the mighty, who conducted the first colony to Britain; and some others. By favor of these, the Druids claimed to foretell future events; and as their servants and favorites, they demanded gifts and offerings from the people. The better to secure the revenue, they made the people, at the beginning of winter, extinguish all their fires on one day, and kindle them again from the sacred fire of the Druids, which would make the house fortunate for the ensuing year; and if any man came who had not paid his yearly dues, they refused

to give him even a spark, neither durst any of his neighbors relieve him; nor might he himself procure fire by any other means, so that he and his family were deprived of it till he had discharged the uttermost of his debt. They erected also great stones so cunningly fitted only upon another that if the upper one were touched in a certain place, though only with a finger, it would rock; whereas no strength of man might avail to move it if applied to any other part; hither they led those who were accused of any crime, and under pretense that the gods would, by this form of trial, show the guilt or innocence of the party, directed him where to touch and make the proof; and thus, at their discretion, they either absolved the accused or made them appear guilty. They made the people pass through fire, in honor of Baal; and they offered up the life of man in sacrifice, saying that when the victim was smitten with a sword, they could discover events which were to come, by the manner in which he fell, and the flowing of his blood and the quivering of his body in the act of death.

Cæsar and Diodorus state, that they taught the Pythagorean doctrine of Metempsychosis, or the transmigration of souls into other bodies, which prevailed universally in the East. Others, however, represent them as teaching that the soul after death ascended to some higher orb, and there enjoyed a more perfect felicity.

THE TEMPLE OF THE SUN.—The mode of worship in this temple was similar to that Heliopolis in Egypt, where this great luminary was adored. His golden image occupied a large portion of one side of the interior of the temple and before this the worshippers prostrated themselves with rich offerings in their hands, which were received by the attendant priests. Two or three virgins, selected from the first families in the kingdom, were in constant attendance, whose duty it was to make obligations of wine to the burning deity, and chant hymns of praise to the great father of light.

SAUL AND THE WITCH OF ENDOR.—There has been considerable dispute and speculation concerning the character of the Witch of Endor, mentioned conspicuously in the Book of Samuel. These speculations have been among those

who are unwilling to admit that in the apparition of Samuel there was any interposition of, or miracle performed by the Deity. A class of these disputants give it as their opinion, that Samuel did not really appear, and that the woman was possessed of the powers of ventriloquism. This latter conjecture is strengthened by the fact that the word witch, or consulter of familiar spirits, as used in the eighteenth chapter of Deuteronomy, in the original Hebrew, signifies "consulter of Ob." Ob signifies a bottle or hollow vessel, and some Jewish writers construe it to denote a person that was master or mistress of a spirit or demon which entered them and spoke in a deep hollow voice from the belly or chest, as from a bottle, in a manner similar to that of the priestesses at Delphos, through whom Apollo delivered his oracles. The class here mentioned suppose the Witch of Endor to have been a woman of considerable knowledge and well versed in public affairs. That when Saul told her to fear not, she at once guessed the tall stranger before her to be Saul, and at once undertook the task of deceiving him. They suppose also that Saul did not actually see Samuel, but trusted to the evidence of the woman that she saw him; for the king says: "What sawest thou?" And the woman said unto Saul: "I saw the gods ascending out of the earth" (1 Sam. xvii, 13). The king then asked her what was his form, and the witch replied, that he was an old man, covered with a mantle. Then it was that Saul perceived that it was Samuel. It does not say that he saw him; and it is hereon that this class of the disputants found their theory that Saul trusted to the truth of the woman's assertion that she saw Samuel.

THE WRITINGS OF MOSES state, that the Egyptian magicians were able, by their art, to perform before Pharaoh and his people miracles which the prophet himself was exhibiting before the oppressors of the Hebrews. The Egyptians considered the powers possessed by their magi as being derived direct from the gods. The magi were the high priests and the deep mysteries of their religious rites, prophesyings, etc., together with the temples of most imposing architecture, inspired the people with awe and trembling.

**KRISHNA.**—It is said that he was brought up by a herdsman, and that a number of damsels were his play-fellows during his infancy; of these he chose nine, who became his companions. These nine damsels would group themselves into the fantastic form of an elephant, upon which the god rode. This profligate deity is the darling god of the Hindoo women.

**WITCH-FINDERS.**—Their principal mode of discovery was to strip the accused persons naked and thrust pins into various parts of their body to discover the witch's mark, which was supposed to be inflicted by the devil as a sign of his sovereignty and at which she was also said to suckle her imps. They also practiced and stoutly defended the trial by swimming when the suspected person was strapped in a sheet, having the great toes and thumbs tied together and so dragged through a pond or river. If she sank it was received in favor of the accused; but if the body floated (which must have occurred ten times for once, if it was placed with care on the surface of the water), the accused was condemned on the principal of King James, who, in treating of this mode of trial, lays down that as witches have renounced their baptism, so it is just that the element through which the holy rite is enforced should reject them; which is a figure of speech and no argument.

**WITCHES AND WITCHCRAFT.**—Many authors have proven (or tried to prove) that there are witches and witchcraft from reason, Scripture, antiquity and experience of all nations and all ages in the world. Under the Old Testament dispensation, the magicians of Egypt and Babylon were baffled by Moses and Daniel. Balaam and the Witch of Endor were baffled; judgments were inflicted on Jezebel, Manasseh, and the ten tribes, for their sorceries and witchcrafts. Simon Magus bewitched the people of Samaria; Elymas the Sorcerer was struck blind at Paul's rebuke; the Pythonisse girl, who seems to have been possessed of consent because she was not tormented, but got profit thereby; and such as confessed their deeds and burned their books in Ephesus, are instances of witchcraft. One Gulielmus Linensis, a doctor, was put to death, having confessed witch-



craft. It has been claimed of witchcraft, the power to foretell future events, as in the case of Alexander's success against Persia, etc.; Saul, who got an account of his own end by the Philistines; the raising of hurricanes, as appears in Job. Witches were said to have a confederate devil, who, upon the witch's desire, infused poisonous humors extracted from herbs by an invisible operation with the steam of mad dogs; the usages of charms for men or beasts; certain characters, words, verses and spells; the observation of time and seasons, as lucky and unlucky; the belief of having success by carrying herbs, plants, or branches of trees seem to have been among the earliest rudiments of witchcraft. Holy Writ abounds with allusions to matters of this nature, thus: Job and our Saviour were assaulted, and seven devils cast out of Mary Magdalen; a daughter of Abraham's was bound, through Satan, eighteen years; and his messenger was sent to buffet the great Apostle of the Gentiles; the woman of Canaan (Matt. xv, 22), and the godly man (Mark ix, 24), had their nearest relatives vexed in this manner. These extraordinary corroborative facts may well make us pause before we deny the power of witchcraft.

**IRON TO LOOK LIKE GOLD.**—Take any quantity you choose and put it into casting vessel; bring it, by heat, to the liquid form; now sprinkle on it little by little, a few pinches of a mixture of brimstone, alagolotha and alum (equal parts), stirring with an iron rod; when the fumes have ceased to rise, add to every twenty pounds weight of the iron one pound of pure copper in thin sheets; when this is dissolved let it cool slowly. As soon as it is cold, dissolve it with aqua fortis, then again apply heat, when you will have a material very like gold.

**TO FILL TEETH THAT WILL LAST FOREVER.**—Make fillings from either pure silver or block-tin, add to it just enough quicksilver to dissolve, or to form what is known as an amalgam, then squeeze through chamois leather the mixture until all the quicksilver escapes, and with the soft ductile mass that is left, fill any holes or cavities in the teeth. Before using this, it is necessary to dry and clean out the

decayed portion. This will last forever and prevent tooth-ache.

**NECROMANCER'S INCANTATIONS, ETC.**—The invocants provide themselves with papers, lamens, pictures, pentacles, scepters and garments of convenient colors, together with Light's perfumes and unguents, compounded according to the nature of the spirit and plant which agree with the individual they are about to exercise. Night being the hour chosen for the ceremony, the torches are ignited and the brazier containing the perfumes and unguents is held over the torches until the air around the invocant is charged with the vapor. Here name the spirits you would have appear, and ask it the questions you desire, proceeding precisely as in Raphael's Ceremonial. This process is occasionally followed by disappointment, and is not considered by experts near so powerful as those in which blood is used.

**HOW TO KNOW YOUR FUTURE WIFE OR HUSBAND.**—On going to bed, take off your garment, and turn it inside out, hang it on the back of a chair close to the side of your bed. Then repeat the following, using the word husband or wife, girl or boy, according to the sex of the person who tries the charm:



Husband, approach! and without fear  
 Sit on this chair, and thus be near  
 The girl your heart doth hold most dear;  
 And if thy love is all sincere,  
 To her this night appear, appear!

Then get into bed backwards, and usually the first time the lover appears which, in the flesh, you are sure to meet in some manner within one year, and be married in less than two.

**TO KNOW WHEN A PERSON WILL BE MARRIED.**—Borrow, for twenty-four hours, the wedding ring of a young married woman, but do not tell her what you wish it for; tie it around your neck with a single hair taken from the tail of a white horse. Sleep one night with it around your

neck, and the following day return it to the lady wrapped up in blue paper. The following night put under your pillow one nutmeg, one apple, and one sheet of writing paper; the nutmeg and apple to be placed on the center of the paper; lay your head as near as possible on the middle of the pellow, just over the apple, etc., and on awakening the following morning, count the creases or wrinkles in the paper that radiate from the place where the apple, etc., was laid, and as many creases as there are will be the number of weeks before you enter the married state, or to receive a proposal to that effect.

**TO KNOW IF YOUR UNBORN WILL LIVE OR DIE.**—Plant in the garden in summer, or the house in winter, nineteen white peas, and one common bean. If the bean does not take hold of the earth and sprout, the child will speedily die; if it sprouts, the child will live.

**HOW TO COURT WOMEN OF ALL NATIONS.**—As the fair and frequently termed weaker sex, irrespective of nationality, are influenced by the same sentiments, according to their education and sphere in life, the lover who feels within himself that mysterious and godlike fire called love, must so conduct himself to the object of his affections, as not to appear ridiculous while exhibiting his attention, or tokens of admiration; for to the true-hearted man what a terrible moment is that of the first interview to him truly in love! From the beginning, the object of his visit occupies him so much as to deprive him often of all wit or power to please. He talks much without knowing what he says, and often says the contrary of what he thinks. He embarks in some ridiculous discourse, and when he perceives its impropriety, the violent effort he makes to recover himself, gives him an air of coldness and constraint, and his love loses ground by its own excess. Therefore, at that moment, when you would offer all that man can offer, it is necessary to be natural and true—to speak the sentiments you feel, and also to extol the merits and attractions which inspire him. Grand words are the refuge of small wits, and those who study to put in fine sentimental phrases, their declaration or offer cannot be inspired by

much love; of course, it is not to be supposed that, without some previous evidence that your attentions are not distasteful, you would make an offer of marriage, for, as Bernard says:

“Would you, whose tender hearts are formed for love,  
Know how your mistress' qualities to prove,  
Study the signs, and view with eye austere  
Her age, her mind, her tone, her character.”

THE ART OF COURTING, COQUETRY, ETC.—May be classed under two heads, one of which is looked upon as an amiable joke, the other as a most vicious and serious propensity in woman. Of the former, it is quite customary for a young lady to secure and insist upon the prompt and obsequious attention and services of half a dozen of her gentleman acquaintances, whenever she may meet them in society; but as she shows to all a pleasure in their company, and a preference to none, we may call her an amiable courting coquette; but there are other women who have prodigious art in deceiving their lovers. They are always upon their guard, and are ever ready, from coquetry, to oppose to the warmest love, indifference, coldness and even anger.

To such as these who play with the loftiest sentiments and feeling of a man, no words can convey the contempt they will ultimately be held in, not only by themselves, but by all who know them. I am afraid, however, to give advice to such women, for the purpose of curing them would be so much lost time, being as they are made up of vanity, curiosity and suspicion.

The most dangerous man for a coquette to encounter is he who has arrived at that degree of honesty and uprightness, that he will neither give promises of fidelity nor require them.

Formerly, people swore to put an end to their lives, to run away, to be revenged, and all these beautiful oaths were to make a cruel fair one relent. These tactics are out of date. One now swears to console himself; he politely wishes success to his rival, and sometimes he obtains from pique, what was refused his love.

Thus let me impress it upon the reader that to be natural

is the great secret of love making. To disguise one's nature and study affectation in courting, is the very error of the moon. Pretend to be what you are not, and you are nothing; and hence sympathy, not knowing how to take you, does not take you at all. Appear as you are, and you will be to some one, and that one just the one most qualified to make you happy, the very perfection of her desires; disguise your nature and you put her affections at fault, while your imitated character will have but little impression on the hearts of those whom such a character, were it genuine and possessed of the mysterious attraction of truth, would be sure to captivate. Besides, if you obtain a wife by deception, that is, by assuming a nature that is foreign to your own, you obtain one that may cause you much domestic uneasiness; and you cannot blame her, for she takes you for that which you are not, and which, if you were, would have insured happiness to both. Were all people merely sympathetically matched, there would be but few elopements in the world. Therefore, reader, I again urge you to woo in truth. When your heart is affected to a lady, go boldly forward and plead your cause without affectation, and your eye will have a fire and your cheek a fervor and a beauty, and your knowledge of this fact may produce the care which will prevent such a result.

Beware how you marry a confirmed coquette; for her manners are not so much the result of affectations as the actual changes of her mind; and her phrenological developments will show that constancy is not in her nature. A confirmed coquette would rather have any man than her husband, after the first six months of marriage. A little well-directed coquetry, however, is the spice of courtship.

THE CHOICE OF PARTNERS.—A male or female with a very low forehead should carefully avoid marriage with a person of like conformation, or their offspring will in all probability be weak, pale, and liable to partial idiocy.

The system of intermarriage between persons, natives of different countries, are likely to be pleasant and fruitful. Speaking on this subject, an English writer says: "The Persians have been so improved by intermarriage with

other nations, that they have completely succeeded in washing out the stain of their Mongolian origin."

**HOW TO WIN THE ESTEEM OF ANYONE.**—Take a healthy, well-grown frog. Place it in a box which has been pierced all over with holes with a stout darning needle or gimlet. Then carry it in the evening twilight to a large ant-heap, place it in the midst of the heap, taking care to observe perfect silence.

After the lapse of a week, repair to the ant-heap, take out the box, and open it, when in place of the frog you will find nothing but a skeleton. Take this apart very carefully, and you will soon find among the delicate bones a scale shaped like that of a fish and a hook. You will need them both. The hook you must contrive to fasten in some way or other into the clothes of the person whose esteem you wish to obtain, and if he or they have worn it, if it is only for a quarter of a minute, they will be constrained to respect you and will continue to do so until you give him or her a fillip with the scale.

This method is over three thousand years old, and it has been practiced by thirty thousand of our ancestors.

**RECIPE TO INCREASE THE HUMAN MEMORY.**—Dr. Will Bulleyn says, that if snails are broken from their shells and soaked in white wine with oil and sugar and a little anointed on the forehead each night, the memory can be so strengthened.

**TO MAKE MYSTIC MIXTURE OR MAGIC POTION, AND HOW TO CHEAPLY OBTAIN THEM.**—The following substances must be gathered in silence when the full moon is in the heavens; three white rose leaves, three red rose leaves, three forget-me-nots, and five blossoms of veronica.

All these things you must place in a vessel, then pour upon them five hundred and ninety-five drops of clear Easter water, and place the vessel over the fire, or what is better still, over a spirit lamp. This mixture must be allowed to boil for exactly the sixteenth part of an hour.

When it has boiled for the requisite length of time, remove it from the fire and pour it into a flask. Cork it

tightly and seal it and it will keep for years without losing its virtue. Three drops is the dose.

**TO MAKE MAGIC NERVOUS ETHER.**—Put one or two ounces of nitrate of ammonia into a glass retort; place this over a spirit lamp until the crystals melt, when the nervous ether will be revolved; let the end of the retort lead into a large India rubber bag, to collect the ether. Have a stop-cock attached, and when you desire to bring anyone under its influence, place the tap near their mouth; let out the gas and they will soon exhibit any quantity of tricks and



STARTLING EFFECTS OF THE MAGIC NERVOUS ETHER.

wild freaks; when the effect passes off, it is like an Oriental dream.

**HOW MEDICINES MAY BE INTRODUCED INTO THE SYSTEM WITHOUT ACTING ON THE COATS OF THE STOMACH OR INTESTINES.**—This process is very simple. You provide yourself with a small syringe of pure gold, with a pipe as fine as the sting of a wasp and yet hollow; now you work it gently underneath the skin without fetching blood or creating very little pain since the medicine is put into the syringe in a concentrated form so that one or two drops thus injected and left underneath the skin will affect the system powerfully.

**WIZARDS, SEERS, AND GYPSIES OPERATE** usually by first exciting the curiosity of the people by the peculiarity of their attire; their singular mode of life and the oddness of their language. Their principal method of procedure is, first, invocations and weird-like paraphernalia; it is said they make a fume of the reedy herb sagapen with the juice of hemlock, henbane, barlatus, and black poppy, causing strange shapes to appear.

**THE ELIXIR OF LIFE, AS TAUGHT IN THE MIDDLE AGES.**—Take dove's foot, arkangel ivy, red brier, rosebuds, red sage, selandine and woodbine, equal parts, all chopped fine and mixed with white wine and pure honey, a piece of alum glass powdered fine, the size of a pea, also a little of the aloes hepatica, slowly distilled in a limbecke of pure glass or tin; keep this corked one year, then two drops night and morning.

**HIDDEN SECRETS.**—May be discovered by placing the second finger of the left hand on the back of the head of the sleeper, and asking the question: Whom do you love?

**HOW TO KISS ALL SORTS.**—The man who can elevate and dignify what were else comparatively coarse and low, is worthy of the highest intellect. Now, kissing, though so common in all civilized countries, is scarcely understood by the thousands, nay, millions who daily practice it, having for all one style of kiss, which may be either the hearty smack of the lips, or the cold puckered-up mouth. To a



woman of retired habits and sensitive mind, you would kiss in a gentle and protecting manner, as if in the act you were shielding her from harm. To the buxom, hearty lass, full of frankness and generosity, devoid of artfulness and exaggeration, you may kiss the rosy mouth as oftentimes as you can without offense, and let your kiss be

Your belief that every flower  
Enjoys the air it breaths.

**TO CHANGE THE FEATURES TO LOOK LIKE A WILD ANIMAL.**—The philosopher, Anaxilaus, was wont to make sport with the snuff of a candle and the wick; these he would, by mirrors and glasses, so multiply, that the eyes of those looking on would be completely dazzled; then burning in



TO CHANGE THE FEATURES.

new lamps venomous matter—so excite the brains of his visitors that the features and persons of each other would look wild and ferocious.

**HUMAN NATURE HOMELY OR HANDSOME.**—Pliny says, from offastillio is made an ill medicament, so that all who drink it mixed with wine will be disfigured and homely; and thus in his time they disfigured. Further on he says, women may be made handsome, with a face clear and

beautiful as silver, by occasionally drinking a wine-glass of an infusion of the herb argentina.

**TO TRANSFER A PALE AND SALLOW FACE TO ONE OF BEAUTY.**—Take one dozen common iron nails about 2 inches long, one tablespoonful of extract of aloes hepatica, put these into a large bottle and pour upon them two quarts of cider, cork them up tightly and shake them every day for one month, then strain off the clear liquid and of this take one tablespoonful upon rising and going to bed, when all paleness will leave the face and it will ultimately attain beauty.

**THE NEW ART TO MAKE OLD AND YOUNG PEOPLE HANDSOME.**—Take two drachms of borax, one drachm of Roman alum, one drachm of camphor, one ounce of white sugar



candy, and one pound of ox gall, mix these altogether and keep stirring two or three times a day for two weeks until the liquid is clear and transparent; then strain through filtering paper and bottle for use, adding sufficient otto of roses to give it an elegant perfume; with a little of this anoint the face, hands and arms once or twice a week.

**THE ART AND SECRET FORM OF WRITING LOVE LETTERS.**—Take half a pint of acetic acid and dissolve in it one ounce of quicksilver, then add to it the white of an egg; with this you can write, but the letters will be invisible until

you lap the paper on a dish and burn it, when the writing will appear.

**HOW TO CHOOSE A GOOD WIFE.**—Beauty, according to the usual acceptation of the term, is nothing in itself, but only as it conforms to the idea and impressions of another person. “Ask a toad,” says Voltaire, “what is beauty and he will answer you that it is a female with two large round eyes projecting from her little head, a large flat throat, a little belly and a round back.” Women in the Hottentot empire are considered beautiful in proportion to the size of their ears, the flatness of their noses and the projection of their lips. And in the island of Otaheite, what we call grace is regarded as deformity, and a female so fat and unwieldy that she can’t even waddle, but is compelled to lie and swelter in her flesh, is maintained to be the pinnacle of lovingliness.

I shall describe a beautiful woman; her height is about five feet five inches; hair luxuriant, and of any color that agrees with her complexion; forehead rather low; and as free from freckle or wrinkle as a piece of paphian marble; her brows are dark, arched narrow, and strongly defined; her eyes are large, rather languishing than bright, for the gray eyes of many are not less captivating than the blue or raven orbs; her eyelashes are long; and her nose is a mitigated aquiline; her neck is flexible and moderately slender, of medium length, and pure as alabaster; the fall from her neck to her shoulder tips is gradual; her bust is a gentle swell.

**HOW TO CAUSE LADIES TO TELL THEIR THOUGHTS.**—Cast two half cones of a mixture of sulphur and antimony and place them in the hands of a lady, then hold before their eyes, on a line with the nose, the blade of a new knife, and get them to intently fix their attention on the subject, the operator standing before her or them for fifteen to thirty minutes, even they will become unconscious and answer any questions that may be asked.

**ANIMAL MAGNETISM.**—It has been asserted by some modern scientists that much of the unexplained mystery of witchcraft, fortune-telling, necromancy of the magi,

prophets, gods, priests and mysterious women, were partly wrought by the subtle power of animal magnetism. The Bible, without giving this extraordinary force any name, yet recognizes it as a means of relieving pain and diseases by various terms, such as laying of hands, expelling demons, having familiar spirits, seeing heaven open, etc. The cultivation of this natural attribute undoubtedly elevates the spiritual being of man, and there are many (clairvoyants) who by their wonderful foresight into the future and the past, approach near to spirit life. No one can doubt that spiritualism exists amongst us as well as it did in past ages; and if my space would allow, I could recite thousands of facts to substantiate what I say. And the past furnishes us with sufficient evidence of prophetic announcements and dreaming which have been testified in all ages of the world, through Greek and Egyptian oracles, sleeping seers, narcotic adepts, and individuals of exalted sensibility.

**HOW TO MAGNETIZE.**—It must be premised that there are certain persons whom from the grossness of their animal nature, their confirmed skepticism, or a peculiar nervous organization, it is impossible to magnetize; and it is from these people comes the cry of ridicule upon this grand and potent agent for the alleviation of suffering and the elevation of the human race. But to proceed as to the method. Sit before or at the side of the person to be operated upon; request them to close the eyes and abandon all thought or exercise of the mind; hold their hands, pressing your thumbs gently against theirs; steadily determine that your magnetic influence shall overcome theirs. Persevere thus and no matter how perverse your subject may be—unless he resists from force—he will be overcome. When this is accomplished, point your extended fingers before his forehead, eyes, sides, back, etc. It is not all persons who come to be magnetized that are clairvoyant, but many are; but in all cases you may, if you think proper, ask him nearly any question that you desire to know. Various articles may be magnetized by an expert, such as pieces of glass, steel, clothing, paper, etc., and may be used advantageously by sufferers in chronic diseases.

CATALEPTO CLAIRVOYANCE, is a still higher grade of spiritual being than that of animal magnetism, or ordinary clairvoyance. It is that condition of the body and spirit which is all but a total separation of the two—a separation of the two would be death. In the cataleptic clairvoyant condition the individual may lay for weeks without touching food or liquid; and during this condition the spirit undoubtedly traverses thousands of miles. They see scenes transpiring even in distant countries. Nay, I do not hesitate to state my belief that there are few secrets in nature, animate or inanimate, that they are not capable of seeing



CATALEPSY—OR HIGHEST STATE OF CLAIRVOYANCE.

and revealing. I know several clairvoyants and catalepto-clairvoyants whom, by the simple handling of some article worn or touched by a person thousands of miles distant, have been able to recognize their ailments, their past life and possible future. It is true, in some of their explanations there appears an ambiguity of language, but from it can always be gathered the sense and meaning.

THE SUBLIME SCIENCE OF ASTRONOMY.—This grand old science of the stars of heaven that dates back not hundreds,

thousands, or millions of years, merely, but indeed far beyond all human conceptions—till, indeed, the mind when reflecting upon it is lost in the unknown mysteries of the boundless and eternal past.

Astronomy in connection with astrology has been popular among all the nations of antiquity. The eclipses of the sun, moon and stars have ceased to be wonders. An



eclipse of the sun or moon not many generations ago was cause sufficient to astound and terrify the inhabitant of all Europe, to say nothing of peoples, races and nations less civilized. But now the astronomer is abroad with his instruments—one government vies with another in the cultivation of this sublime science the most splendid instruments and observatories without regard to cost. The noble science

of astrology once in the hands of the Chaldean, Persian, Egyptian, Roman and other priesthoods—and used by them as a means for the mental and moral prostration and robbery of the people—blessed be God, now is the common property of mankind.

THE SOLAR SYSTEM, embracing the Earth, Moon, Venus, Mercury, the Sun, Mars, Jupiter, Saturn and Uranus, with their satellites on which our astronomer is now taking a view, is only one of God's small plantations. Millions of them, my friends, millions; oft times more immeasurably grand and beautiful than ours, stretch out by trillions upon trillions into every section of God's boundless and eternal universe. Many thousands of systems like ours, the astronomers tell us, form but one of a grand series of worlds and system of systems—each moving from East to West—traversing through and about each other as children in their sports—accomplishing some grand purpose of the



Almighty, the particulars of which God alone knows—not such poor ignorant mortals—and corporative animalculæ like us.

Doubtless, when the power and extent of astronomy shall become fully known and taught in our schools, a new era will arise for man, spiritually, mentally and morally. For one, I do not believe that this earth is the final home of mankind. This earth can and has given the body to all races, but not their spirits. These spirits of ours came from other planets here to be ripened in bodies—and in God's own good time at the final destruction of this planet, which is certain, as I think, and have reason for believing—these spirits of our being perfected will pass onward into other and different regions of this eternal and beautiful universe, to glory forever in bright celestial dominions, where war, suffering, slavery of races, oppression, death and graves will be unknown.

WONDERS AND HISTORY OF THE ANCIENT SCIENCE OF ASTROLOGY.—This art, frequently called the Science of Astrology foretells future events, especially the fate of men, from the position of the stars. It was universal among all nations of antiquity except the Greeks, and also prevailed through the whole world of the middle ages. It is supposed to have been invented by the Egyptians and was undoubtedly based upon the supposition that the heavenly bodies are the instruments by which the Creator regulates the course of events in this world, giving them different powers according to their different positions. When it fell into disrepute on account of the cupidity and fraud of its practitioners, these assumed the names of mathematicians, by which they were generally known at the time of the Roman emperors. They caused so much trouble that Tiberius at length banished them from Rome. Astrology has been of essential service to astronomy and to mankind. During the middle ages astrology was cultivated in connection with astronomy by the Arabs, and their works on the subject are still extant. In the sixteenth and seventeenth centuries, astrology could boast of many scientific men



among its adherents; and although the Copernican system has shaken its foundations, still the science is yet, among the learned, as popular as ever. In fact, the extent to which the science of astrology is practiced (it is said) by some of the European governments, is scarce to be credited.

It may be interesting to give some account of the leading principles of the art. The whole heavens, visible and invisible, are divided into twelve parts. These remain immovable while the diurnal revolution of the globe takes place under them. The twelve divisions are called the twelve houses of heavens and numbered in the order in



which they would rise, if the circles accompanied the diurnal revolution. Every heavenly body passes through the twelve houses in twenty-four hours. The principal point attended to in each house is the part of the zodiac which occupies it. The above diagram, representing the twelve houses was, and is now, in universal use.

The twelve triangles represent the twelve houses as marked by the Roman numerals. The houses have different powers. The strongest of all is the first, which contains the part of the heaven about to rise. The 1st is the house

of life; 2d, of riches; 3d, of brethren; 4th, of parents; 5th, of children; 6th, of health; 7th, of marriage; 8th, of death; 9th, of religion; 10th, of dignities; 11th, of friends; 12th, of enemies. Each house has one of the heavenly bodies as its lord, who is stronger in his own house than in any other; and of two planets equally strong in other respects he who is in the strongest house is the stronger. Now, conceive all planets, animals, minerals, countries, etc., parceled out under the different planets which exercise their influence in abundance of different ways, according to the houses they may happen to be in for the time, and their positions relatively to each other—the result will be as good an idea of the mysteries of astrology, as it is worth anybody's while to obtain. Yet acute astrologers cast remarkable nativities at times. A Jero, in the time of the caliph Al Mansur, was able to detect, by this process, the nature of certain words written upon a paper which he was not permitted to see. The following case exhibits the manner very clearly.

A man who was born June 24, 1758, at eight minutes after ten in the morning, committed a murder, and was by many supposed to be insane. Pending his trial, an astrologer was requested to point out by the stars whether this defence would be established or not. The position of the heavens at that time was laid down in the customary form, and this formula obtained: Mercury being lord of the ascendant, irradiated by a malific quartile aspect of the planet Mars, and afflicted by an opposition with Jupiter, declares that the native shall be involved in an abyss of troubles and afflictions, even to the hazard of his life. The quartile of Mercury and Mars, particularly when Mercury is constituted principal significator, has implication of high crimes and misdemeanors. Upon a further inspection of the figures, we find a baneful quartile aspect of Mars and Jupiter, with a mischievous opposition of Saturn and Mars. To the first of these we are to attribute the dissolute manners of the native. Here is unquestionably a favorable time of the Sun and Saturn; but no great good can result from

it, because the Sun is lord of the twelfth house, posited in the tenth, and out of all his essential dignities; at the same time that Saturn is lord of the sixth, located therein, and both the significators are under the dominion of the evil genii, vitiating the mind and affections of the native. At the time the unhappy native was prompted to commit the barbarous act, the Moon came to an opposition of Mars by the direct direction, while she occupied the course of the seventh house, which represents the unfortunate woman. The Sun I find to be giver of life, posited in the tenth house, the house of justice; Mercury, lord of the ascendant, being in Gemini, an airy sign, and the Moon likewise in an airy sign, show the manner of the native's death, that he would die suspended in the air, while the opposition of four planets in the radix, and the murdane quartile of the Sun and Mars from the tenth, the house of justice, show the quantity of it, namely: that it should be in due course of law, by the hands of the common hangman, and not by suicide. I brought up the direction of death with great nicety and precision, and found he would be plunged into eternity when the Sun came to the amaretial point of the mid-heaven, and met the noxious beams of the Moon and Mars in opposition, which thus constituted, is ever productive of a violent death. This prediction was correct.

Astrology was made an important feature for many years in the English almanacs, and the country was frequently in a state of consternation from the truthful predictions they contained. But the art is at present to some extent under the ban of ignorance and prejudice. Still a new work occasionally appears.

Doubtless this beautiful and truthful science, like the Cabala, will outlive the hour of ignorance and opposition, and in the most distant ages of an almost endless futurity, be forever green and fresh in the memory of mankind.

*The Secret of Alchemy, etc., by Vir Gregis Custus.*

The Stone you seek, we said and still affirm,  
 Is surely Gold, brought to a changed perfection,  
 As is possible, which though a firm,  
 Compacted body, yet by Art's direction  
 And Nature's operation, it is made  
 A tingling spirit, which shall never fade.

This Stone by Nature's solitary skill  
 Can not be perfected; for why, 'tis sure  
 Itself to move so far Gold hath no will,  
 But in its constancy will fire endure.  
 He that this essence would attain, he must  
 By Art effect, that Gold may turn to dust.

The substance which he first in hand do take,  
 'Tis mineral, to Mercury of kin,  
 Which a crude Sulphur in the earth doth bake,  
 Vile to the sight, yet glorious within.  
 'Tis Saturn's child, what need you any more?  
 Conceive it right, for this is our first door.

Commit thyself, and work, to God above,  
 Intreat His grace and help, and from all sin  
 And vice thee keep, which God's laws do reprove,  
 With Him alone see that thou do begin.  
 This is the way success to attain,  
 Else mayest thou toil, but always all in vain.

THE WONDERS OF ALCHEMY.—It is evident, from the great labors and privations expended by some of the philosophers of the past and present age, that their researches in the pursuit of the precious metals, was no delusion or mere chimeras of the brain; but none as yet have fully made public the precise method of procedure in eliminating the precious metals from the gross elementary materials of the earth, which surround us on every side. Each possessor of these invaluable secrets appears to have been actuated by the determination that those who discover those hidden wonders, or chemical combinations of elementary bodies, should succeed only by the result of their own industry and application. Amongst some old MSS. I found the following, which will doubtedly facilitate the student:



1. That gold is the seed, whose body must be radically opened to the very center, by its proper fructifying water; which, aided by a due heat, as in other generation, the particles

are put into motion, productive of fermentation and a nobler state prolific.

2. That sophic mercury is this fructifying water.

3. That common mercury will not radically open the body of gold to its center, nor cause such a motion of particles, as to be productive of fermentation and a prolific state.

4. This sophic mercury is in appearance like common mercury, but in virtue far different, in reality of a special preparation and nature. In that lies the secret; and for closing up the foetus or mixture so perfectly, that nothing may get out in way of fume, using a constant moderate heat, etc.

What a considerable difference there may be in mercury, and what they can perform, though the eye discovers little or no variation, the following experiment will plainly declare:

Take common mercury, four parts, to the touch it is sensibly cold, dissolve leaf gold or silver, one part, which is done without fire, only stirring them together; during the time that the mercury is dissolving the gold or silver, the matter is, as before, sensibly cold without heat; but if you take common mercury and defile it four times from salt of tartar and quicklime, S. A. in this mercury, which is cold to the touch, as common mercury, dissolve leaf gold or silver in the like method and proportion as before and during the time the mercury is dissolving the gold or silver the mixture will be sensibly hot. Certainly there is a great difference between these two mercuries that produces such various effects.

Note that in the first distillation of mercury from the salt of tartar and quicklime, there will be a greater loss of substance in the mercury than in three subsequent distillations put together. Nevertheless, mercury so prepared will not answer our ends; it is not the sophic mercury, nor is that the method to obtain it.

The true way and method is, common mercury must be distilled or sublimed from certain mineral metallic bodies,

till it shall receive their hot virtue, another nature, exceeding common mercury as much as rectified spirit of nitre, drawn from a mineral, is more sharp and acid than vinegar, the produce of a vegetable.

This sophic mercury is homegenial to gold and dissolves it radically, as ice melts in hot water, or as the moisture of the earth imbibed by a seed sprouting forth to generation, every particle of which is moistened and put into motion. Such are the operations of nature, working by homogeneity and sympathy; thus we see the warmth of the bed, or the importunities of a lover, seize the mind, captivate the will, rule by consent; the plainest, softest, but most effectual way to draw out and obtain those secrets that consent and flexion which the hands of an executioner, tormenting pains and death itself could not extort.

THE DEMONSTRATION OF METALLIC TRANSMUTATION, AFFINITY, AND THE SECRET OF PHILOSOPHERS; OR, HOW TO CHANGE LEAD INTO QUICKSILVER.—Let there be one pound of lead melted in an earthen vessel, and then put into it also one pound of that tinny metal which is usually called by the name of marcasite; and when they are both melted together you must stir them up and down and temper them to a perfect medley with a wooden ladle. In the mean space you must have four pounds of quicksilver warmed in another vessel standing by, to cast in upon that compounded metal, for unless your quicksilver be warm it will not close nor agree well with your metals; then temper your quicksilver and your metal together for a while, and presently after cast it into cold water; so shall it not congeal into any hard lump, but float on the top of the water and be very quick and lively.

TO TINCTURE SILVER INTO GOLD.—Make first a tart lye, put quicklime into a pot whose bottom is full of many small holes, put a piece of wood or tile-shard upon it, then by degrees pour in the powder and hot water and by the narrow holes at the bottom let it drain into a clean earthen vessel under it; do this again to make it exceeding tart. Powder filbium and put into this that it may evaporate into the thin air; let it boil at an easy fire, for when it boils the

water will be of a purple color; then strain it into a clean vessel through a linen cloth; again, pour on the lye on the powders that remain and let it boil so long at the fire till the water seems of a bloody color no more. Then boil the lye that is colored, putting fire under, till the water be all exhaled; but the powder that remains being dry, with the oil of tartar dried and dissolved, must be cast again upon plates made of equal parts of gold and silver, within an earthen crucible; cover it so long with coals and renew your work till it be perfectly like the gold.

**IRON CHANGED INTO GOLD.**—It is reported that in the Mountain Carpatusan, Hill of Pannonia, at a certain town called Smolinitum, there is a lake in which are three channels, the waters of which are so impregnated with copper and gold that upon adding absolute vitriol portions of pure gold become deposited.

**THE SYMPATHETIC AND OCCULT VIRTUES OF PLANTS, ANIMALS, METALS, ETC.**—In those few remarks on the sympathetic influences I have ventured to turn the light of a great central and positive science upon the mysteries which all men, who dare think, are anxious to penetrate—for illustration:

If we bury a crab for three months in horse-dung, he will turn to a scorpion. But if you thus bury a scorpion or lizard, he will die instantly. Some, by the use of eels and brandy, cure a person of drunkenness. But how? Why simply by the power of sympathy. But once for all, let me here say that this knowledge I cheerfully impart for the good of mankind. And every wise person will see in a moment that great care must be exerted where knowledge might be used for a bad purpose. But to proceed. A black cat drops dead at the sight of a Bengal tiger; a cat of any other color is not affected in the least. A snake will kill a bird by looking at it for the space of fifteen minutes; but a snake can produce no effect upon men or animals. Why? Because the proper sympathies are not brought into action. A rat will die by being compelled to look at or be near an English ferret. If an ox is killed and let lie in a tight house with plenty of glass windows to



admit the light, he will in a short time be converted into millions of bees. If he is killed and let lie upon an open field, he will soon be converted into millions of maggots.

Behold the beautiful doctrine of universal affinity or sympathy! Come, reader, let us proceed. If a lady with a fresh breast of milk shall milk a portion of it into a bag of corks, very soon thereafter her milk will all dry away. Any person who will wear an eel-skin around his body will never have the cramp. But there is the gut of the ourang-outang, if worn around the body will cause a cramp as long as the person shall wear it. Persons might be killed in this way and they would be ignorant of the true cause. If anyone has a severe colic and hold a live duck to the body, the colic will immediately be removed, but the duck dies. If a chicken, or any other living thing, is thus held to the body, it produces no visible effect either one way or the other.

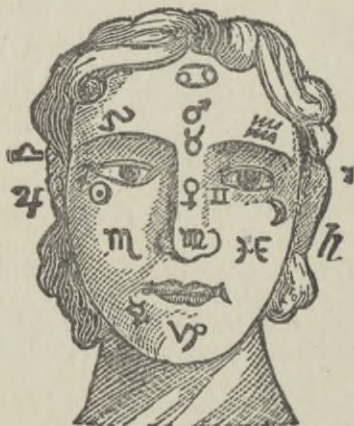
The head of a hare being burned, will bring serpents together; but a fume of peacock feathers being made, will disperse the serpents. If a piece of meat is thrown to the dogs they will seize it with great avidity; but if a jasper-stone is thrown out with the meat, the dogs will instantly run away with very great fright. Fenelon says that if we wear the clothing of the dead, that it does wonderfully shorten our lives.

Wonderful things can be done with the juice of deadly nightshade. If we injure a person and then spit in the hand that did it, says the celebrated Francis Barrett, the injured one will become instantly cured. Amber worn about the body is a sure preservative against all poisons. Music will cure the bite of a spider. Music will charm many kinds of wild beasts. A band of musicians might walk without harm among hundreds of hungry lions, wolves and panthers. These ferocious beasts would experience the most profound symptoms of delight. But if these musicians were without music they would be ate up instantly. The Emperor Julian saved his army in the Persian deserts by the power of music.

THE MYSTERY OF PLANCHETTE, is another form of ani-

mal magnetism which nearly every person can employ. It consists of taking a piece of thin board, triangular in shape, and about one foot long, and to each corner fixing a pair of very light rollers or castors; a hole is left at the extreme angle through which is pushed a pencil just sufficiently long to reach a piece of writing paper; you then place your hand on the board holding the pencil and follow the dictates of your mind and write just as your thoughts flow. It is very remarkable in its results.

**THE SCIENCE OF ASTRAL PHYSIOGNOMY.**—This is a peculiar science, somewhat similar to phrenology. In phrenology the characteristics of an individual are judged of by the shape, size and conformation of the head. A like result is claimed by many astrologists from the face; and



their argument is based upon the fact, that persons with a certain form and expression of features are all governed or influenced by certain planetary bodies and by these means are enabled to form an opinion as to their mental and other qualifications. I have seen a few instances myself, who, by the minute examination of an ordinary photograph, astrologers have very faithfully delineated the

character, habits and temperament of the individual. Whether this was the result of actual study, through what is called the astral science, or was merely a happy guess from the portrait, I cannot say; for we must not forget that nature herself plants upon the brow of everyone, to a certain extent, their peculiar characteristics! The same custom prevails in the lower order of creation—the ferocious animals being usually repulsive, etc. The illustration shows the theory of astral physiognomy.

**FORTUNE-TELLING BY CARDS.**—Always shuffle the cards, then read as follows: **Ace of clubs**—wealth, happiness and peace of mind. **King of clubs**—a dark man, upright, faithful, affectionate. **Queen of clubs**—A dark woman, gentle and pleasing. **Knave of clubs**—a sincere, but hasty friend. **10 of clubs**—riches and loss of friends. **9 of clubs**—disobedience of friends' wishes. **8 of clubs**—covetous-



ness, danger of speculation. 7 of clubs—possibly good fortune, but beware of the opposite sex. 6 of clubs—success in business, etc. 5 of clubs—prudent marriages. 4 of clubs—caution, inconstancy. 3 of clubs—married more than once. 2 of clubs—disappointments. **Ace of diamonds**—letters, etc. **King of diamonds**—a fair man, hot tempered, revengeful. **Queen of diamonds**—a fair woman, coquette. **Knave of diamonds**—one who only thinks of self. 10 of diamonds—money. 9 of diamonds—fond of roving. 8 of diamonds—a late marriage. 7 of diamonds—evil speaking. 6 of diamonds—early wed and widowhood. 5 of diamonds—unexpected news. 4 of diamonds—trouble from unfaithful friends. 3 of diamonds—quarrels, law-suits. 2 of diamonds—marriage against friends' wishes. **Ace of hearts**—if attended by spades, means quarreling; if by hearts, affection and friendship; by diamonds, money and friends; by clubs, feasting, etc. **King of hearts**—fair, and good-natured, but hasty. **Queen of hearts**—fair, faithful, prudent, and affectionate. **Knave of hearts**—the dearest friend of the consulting party, rash and hasty. 10 of hearts—happiness and many children. 9 of hearts is the wish card, wealth and esteem. 8 of hearts—company and pleasure. 7 of hearts—false and fickle friends. 6 of hearts—generous friends. 5 of hearts—trouble and unfounded jealousy. 4 of hearts—love hard to win. 3 of hearts—sorrow from imprudence. 2 of hearts—success, but care in securing it. **Ace of spades**—malignant, misfortunes, spite. **King of spades**—bad and ambitious. **Queen of spades**—malicious women, oftentimes widows. **Knave of spades**—indolence, envy, wicked thoughts. 10 of spades—grief and imprisonment. 9 of spades—much sickness and misfortune. 8 of spades—be cautious in your undertakings. 7 of spades—loss of a dear friend. 6 of spades—wealth by industry. 5 of spades—correct your bad temper, if you wish happiness. 4 of spades—sickness. 3 of spades—a journey. 2 of spades—a removal.

**CLAIRVOYANCE.**—Those who have studied the lives of Plato, Socrates, St. Augustine, Galen, Joan D'Arc, Sweden-

borg, Cellini, Cazotte, Zschohke, and Fourier, cannot but believe that the human body can be so perfected and freed from its corporal or animal surroundings, as to take its flight, and thus mingle with those of another sphere. And there is no doubt (at least, in my mind), that the spiritual essence can and does leave the body, and sees objects at great distances, whilst the organs of animal life still fulfill their office. The clairvoyant is one so easily impressed by the force of magnetism, that even by the exercise of their own will they can throw or cause the spiritual to leave the corporal parts of their being; and it is in this condition that they are capable of explaining many of those extraordinary truths of modern times, and seeing that which to the ordinary mind appears impossible.

**HOW TO CHARM AND CATCH ANIMALS, ETC.**—Cuttlles are caught by trailing the female through the water. Rats, by musk, carraway, oil of rhodium, or aniseed. Weazles, by the gall of a stello beaten in water. Mice, by squill or fennel. Fleas, by the fat of a hedgehog. Frogs, by the gall of a goat. Rabbits, by parsley. None of these articles are dangerous, and traps can easily be set to catch them. Dogs and asses are made drunk by the herb ænnurra; horses, by putting henbane in their feed, and these apply to most animals, though for those who feed upon flesh it is better to mix the juice of the hemlock or poppy.

**TO BE SPLENDID SPEAKER, ORATOR, ETC.**—To become eloquent upon any subject, it is necessary, first, to become thoroughly conversant with its nature, to weigh the views likely to be taken by others, and to enlist your own feelings in the subject you discuss or lecture upon. Now, eloquence does not consist of a mere rhapsody of words, but an impression of feelings; and however homely the words are uttered, yet, if they are consistent, explicit, and from the heart, they will usually be convincing. Now, the power of the will, in determining the exact tension necessary to produce a given note, is remarkable. The natural compass of the voice is two octaves; thus by practice a singer can produce ten distinct intervals between each semitone or 240 intervals, a much less number than is ever necessary

in public speaking. By placing the fingers on the part known as the apple of the throat, a person, during articulation, will acquire the peculiar limbre. In uttering vowels, they are much modified by the aperture of the mouth, while consonants are formed by an interruption of the breath, and in some cases, particularly those who stammer, they emit them with an explosive sound, or cannot articulate them at all, unless joined with a vowel. These hints are important to singers, actors, clergymen, etc., as the intensity, flexibility, tenor, and beauty of the human voice can be greatly improved.

THE CURE OF DISEASES BY MAGICAL, CELESTIAL AND SYMPATHETIC MEANS.—Among a variety of examples, the



loadstone is one most remarkable proof of the sympathy we speak of. However, to hasten to the point. Among stones, those which resemble the rays of the sun by their

golden sparkling prevent the falling-sickness and poisons, if worn on the finger. The stone which is called *oculis folis*, being a figure like the apple of the eye, from which shines forth a ray, comforts the brain, and strengthens sight. The carbuncle, which shines by night, has a virtue against all airy and vaporous poisons. The chrysolite stone, of a light green color, when held against the sun, there shines in it a ray like a star of gold; this is singularly good for the lungs, and cures asthmatical complaints; and if it be bored through, and the hollow filled with the mane of an ass, and bound to the left arm, it chases away all foolish and idle imaginations and melancholy fears, and drives away folly. The stone called *iris*, which is like crystal in color, being found with six corners, when held in the shade, and the sun suffered to shine through it, represents a natural rainbow in the air. The stone *heliotropium*, green like a jasper or emerald, beset with red specks, makes the wearer constant, renowned, and famous, and conduces to long life; there is likewise another wonderful property in this stone, and that is, that it so dazzles the eyes of men that it causes the bearer to be invisible; but then there must be applied to it the herb bearing the same name, viz.: *heliotropium*, or the sunflower; and these kind virtues *Albertus Magnus* and *William of Paris* mention in their writings. The *jacinth* also possesses virtue from the sun against poisons, pestilences, and pestiferous vapors; likewise it renders the bearer pleasant and acceptable; conduces also to gain money; being simply held in the mouth, it wonderfully cheers the heart and strengthens the mind. Then there is the *pyrophilus*, of a red mixture, which *Albertus Magnus* reports that *Æsculpius* makes mention of in one of his epistles to *Octavius Cæsar*, saying: "There is a certain poison, so intensely cold, which preserves the heart of man, being taken out, from burning; so that if it be put into the fire for any time, it is turned into a stone, which stone is called *hyrophilus*. It possesses a wonderful virtue against poison, and it infallibly renders the wearer thereof renowned and dreadful to his enemies. *Apollonius* is reported to have found a stone (which will attract other

stones, as the loadstone does iron) most powerful against all poisons; it is spotted like the panther, and therefore some naturalists have given this stone the name of pantherus; Aaron calls it evanthum; and some, on account of its variety, call it pantochras. It is by such and similar methods the magicians, prophets, and sears of the Middle Ages and biblical times, and many of the magi or wise men of ancient ages, succeeded in curing numbers of diseases, without any medicine whatever; these men were the magicians, or ancient physicians, and of the race of Hindoos, Israelites, Jews, Arabians, Chinese, Assyrians, Egyptians, Chaldeans, and many of our own times. They were usually named *Signa Magna*, to distinguish them from the jugglers and sleight-of-hand tricksters, who exhibited themselves for money, and whose performances of legerdemain consisted of a blustering volubility of words, thus diverting the attention of their audiences while they, or their accomplices, of which they traveled with one or more, made the necessary changes in their paraphernalia to deceive the sense of vision, and apparently reverse the present order of things. No uncommon part of their programme was to obtain the loan of large sums of money from the wealthy and moneyed classes, thus getting a knowledge of the fact of such a sum being in their possession, and afterward, by fraud, violence, or digital dexterity, securing it to themselves. The modern conjurer is, however, usually a gentleman of the highest principle, and always prefaces his exhibitions by the statement, that by dexterity he proposes to deceive. Most of the apparatus employed is double, or contains two partitions, which by simply turning, the contents are apparently changed.

**ALUMINA CHANGED TO SILVER—LATE PROCESS.**—Put it into a crucible, first breaking it into small fragments, bring it to a white heat for five or six hours, until the metal will stand firm on a red-hot plate of iron; then sprinkle it with a mixture of vinegar and sal ammoniac (parts equal), when it is cold, put it again into the furnace, and keep at a white heat for three days and three nights, the last three or four hours adding a little pure lead to make it ductile; you now break it once more into small fragments and



replace it in the furnace, adding to it little pills made of lime, salt-petre, and brimstone, and by this means our mixture becomes incorporated into a pretty good silver.

**TO CAUSE LETTERS, PAPERS, ETC., TO DISAPPEAR.**—Valivoni, an old magician, of the time of Agrippa, says: “If you take uphorbium, bedellium, gum armoniac, the roots of both hellebores, the loadstone, and a little sulphur, and incorporate them altogether with the brain of a hart,



THE MESMERIC ART

the blood of an elephant, and the blood of a black cat, and sprinkle it near the papers to be removed, that it unseals them and brings them to your presence, or just where you desire.”

**TO STRIKE FEAR AND TERROR INTO THE HEART OF AN ENEMY.**—Pythagoras says: “That if a flame be put into the skull of a murderer, and the name of your enemy

written thereon, it will strike the person whose name is so written with fear and trembling, and he will speedily seek your forgiveness, and become a steadfast friend."

THE SECRETS AND HIDDEN WONDERS OF ASTROLOGY.— This science was brought to a high state of perfection by the ancient Tartar, Chinese, Chaldean, Persian and Egyptian astronomers. They predicted the fate of kingdoms, of nations, and of individuals, by erecting a figure of the horoscope. That science is yet maintained by a few eminent persons in Europe. But it has been very much injured during the last fifty years, by a variety of imposters, who have appeared under different names, and knew nothing whatever of astrology. By a proper knowledge of astrology, there is no doubt in my mind, but what an excellent organization may be given to every child that is born. And all that would be required to do this would be for parents to obtain a proper knowledge of astrology, which is the science of the stars; and their good celestial influences. Similar aspects, of course, will reign at birth. All eminent persons within my knowledge, have been born under a favorable aspect of the stars. I have studied this matter very closely, and am well assured of the truth of what I say. I will mention some persons whom I have found to be born under good aspects, viz.: Rev. Wm. H. Channing, Daniel Webster, Robert Owen, Fenelon, Lamartine, M. Arago, A. G. Brown of Mississippi; Henry Clay, Gerrit Smith, John C. Calhoun, Isaac P. Walker, Louis Kossuth, George Washington, Thomas Jefferson, Joseph Dembinsky, John Quincy Adams, M. Ricard, Alexander Vattermere, William Penn, etc. Now, it cannot be shown that any one of these men were born under a bad aspect of the heavens. And there are hundreds of good aspects. Hence it follows, that if astrology was cultivated and applied to the good of mortals, as it ought to be, that we should very soon have a race of men and women with sound minds, sound bodies, cheerful and charitable dispositions, and with a noble and sincere desire to cultivate all knowledge, and do good continually. As to prostituting the sublime science of astrology to the contemptible purpose of fortune-

telling, is, to my mind, only a fit subject for ridicule. I readily admit that a good astrologer can tell many things by this science.

And now, in concluding this subject, and to show a specimen of the solar influence upon man, I will state a fact. If a piece of meat or fish be subjected to the rays of the moon for several hours, and then eaten, it will make him who eats it both sick and crazy. The power of the sun, mercury, etc., are well understood.

**THE ZODIAC.**—The Zodiac is a zone or belt in the heavens, extending 80 or 90 degrees on each side of the ecliptic, or earth's path round the sun. At an early age of the world the stars were grouped into imaginary forms of earthly things, and called constellations. The names of these constellations in the Zodiac are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The Roman year began in March, at which time the sun was in the constellation Aries.

**HOW TO MAKE TWENTY-FIVE YARDS OF OIL-CLOTH FOR ONE DOLLAR.**—Take twenty-five straw paper cardboards, which are about one yard square each, and which at the mills cost about one cent each; pare the ends of each board thin, then lay it over its fellow lengthwise, stitch each piece firmly together; now dissolve about two pounds of common glue in a pailful of hot water, and apply over the whole two or three coats of size, allowing each coat to dry before reapplying it (it must be done on both sides); when the whole is dry, dissolve about half a pound of gum shellac in one quart of strong alcohol, or, what is cheaper, benzine, and mix with it for color a little Venetian red and lamp-black, so as to form a brown color; give it two or three coats of this, and you have an oil-cloth which, if kept down, will last for years, and be impervious to water or moisture; with a little more cost, you can rule it out in squares and paint it in different colors so as to give the appearance of marble slabs.

**TO PREVENT ROT, RUST, AND BLIGHT IN POTATOES, FRUIT, ETC.**—Make a quantity of ashes from willow wood, and in

planting potatoes, or other tubers, sprinkle a little of the ashes with the seedlings, this will effectually prevent rust or blight. For trees, dig around their roots, and every year put in the earth about half a peck of the ashes.

**TO FATTEN FOWLS OR CHICKENS IN FOUR OR FIVE DAYS.**—Set rice over the fire with skimmed milk, only as much as will serve one day. Let it boil till the rice is quite swelled out; you may add a teaspoonful or two of sugar, but it will do well without. Feed them three times a day in common pans; give them only as much as will quite fill them at once. In fattening poultry of all kinds, the rule is that they must be kept in warm coops in winter, and supplied with plenty of lime or old plaster.

**IMPORTANT ASTROLOGICAL ADVICE—TO FEMALES.**—It has often been observed, and experience has shown the observation to be a true one, that some event of importance is sure to happen to a woman in her thirty-first year, whether it prove for her good, or it be some great evil or temptation; therefore we advise her to be circumspect in all her actions. If she is a maiden or widow, it is probable she will marry this year. If a wife, that she will lose her children or husband. She will either receive riches, or travel into a foreign land; at all events, some circumstance or other will take place during this remarkable year of life, that will have great effect on her future fortunes and existence.

**TO MALES.**—The like is applicable to men in their forty-second year, of which there are so many instances, that there is not a doubt of its truth. Observe always to take a lease for an odd number of years; an even number is not prosperous. The three first days of the moon are the best for signing papers; and the first five days, as well as the twenty-fourth, for any fresh undertaking. But a great deal depends on ourselves, and by strictly discharging our duty to God and man, we may often overcome the influence of a malign planet, or an unfortunate day; and even change a day of no import, or one betokening evil and disaster, into a day of great good fortune.

THE ECONOMY OF LIFE, AS TAUGHT BY THE BRAHMINS.—  
The ancient Brahmins divided their days into fortunate

and unfortunate; thus on the former they endeavored to carry out all the important measures, whether of business, pleasure, or worship. The unfortunate days of the year they particularly avoided the handling of any cutting instruments, fire, or journey by water, usually



keeping secluded at their homes; this they assert is the cause of their longevity and economy of life. The following is their list of particular fortunate days: In January, six days, 1st, 2nd, 15th, 26th, 27th, and 28th; in February, four days, the 11th, 21st, 25th, and 26th; in March, two days, 10th, and 24th; in April, five days, the 6th, 15th, 16th, 20th, and 28th; in May, three days, the 3rd, 18th, and 31st; in June, five days, the 10th, 11th, 15th, 22d, and 25th; in July, three days, the 9th, 15th, and 28th; in August, six days, the 6th, 7th, 10th, 11th, 19th, and 25th; in September, five days, the 4th, 8th, 17th, 18th, and 23d; in October, five days, the 3d, 7th, 16th, 21st, and 22d; in November, three days, the 5th, 14th, and 20th; in December, six days, the 15th, 19th, 20th, 22d, 23d, and 25th.

UNFORTUNATE DAYS.—In January, seven days, the 3d, 4th, 6th, 13th, 14th, 20th, and 21st; in February, seven days, the 3d, 7th, 9th, 12th, 16th, 17th, and 23d; in March, eight days, the 1st, 2d, 5th, 8th, 12th, 16th, 28th, and 29th; in April, two days, the 24th and 25th; in May, five days, the 17th, 20th, 27th, 29th, and 30th; in June, eight days, the 1st, 5th, 6th, 9th, 12th, 16th, 18th, and 24th; in July, four days, the 3d, 10th, 17th, and 18th; in August, two days, the 15th and 20th; in September, two days, the 9th and 16th; in October, six days, the 4th, 9th, 11th, 17th, 27th, and 31st; in November, four days, the 3d, 9th, 10th, and 21st; in December, two days, the 14th and 21st.

THE SECRET INFLUENCE OF THE PLANETS.—The moon affects the brain. Saturn disposes to sullenness, robbery,

and murder. Jupiter to dignity, benevolence, and candor. Venus, to love and beauty. Mercury, to a fair share of personal charms, quickness of comprehension, and ingenuity. Herschel, to debate, oratory, disquisition. Uranus, to research, discovery, etc. The Sun and Earth's influence uniformly affect the inhabitants of this sphere about equally. It, however, by no means follows that a person born at a period when one or other of the before-named planets are in the ascendant should be positively wicked, ingenious, dignified, or oratorical; but they will possess that tendency for good or evil through life, more or less, and thus it is that conflicts of ideas in all branches of theology, law, or medicine arise. As in the progress of time the planetary system revolves in its course, influences which at birth may be malignant, or good, become changed by the proximity of other planets to what is called the natal star. To illustrate: A child may be born under the best influences, say with Jupiter in the ascendant, in juxtaposition to Venus and Mars. We here have a dignified, and courageous man or woman, as the case may be; but later in life these planetary positions may change, say with Saturn in the position of Jupiter or Venus, when deleterious and unfortunate influences prevail for the time being, to him or her born under the favorable auspices of Venus or Jupiter. Thus a train of losses, accidents, bereavements, if not death, is likely to be the fate of such a one at those periods, unless great caution is exercised in his undertakings. On the other hand, persons born under unfavorable auspices, say Saturn, may for many years suffer misfortunes, and from indigence lean toward evil, yet should the astronomical relative position of the planets favorably change, these good influences usually bring a fair share of happiness, integrity, prosperity, etc.

The science of casting a nativity, or astrology, consists in knowing the time, latitude, and longitude of the place where a child is born, then taking the astronomical position of the heavenly bodies at that period, and deducting therefrom the good or bad effects they exercise on the person from life to death. Some of the most celebrated men in history were fully cognizant of the period of their

decease years before it occurred, through the aid of this science. Napoleon the First was an ardent admirer of this art, and it is said the late Emperor of France was as fully alive to its merits as his uncle.

HOW TO SELECT A GOOD HUSBAND BY THE SHAPE OF HIS BUST, SHOULDERS, ETC.—A fine-looking man (the word handsome detracts from the idea of beauty in the male sex) is above the medium height, but considerably under the colossal (about five feet ten inches is the perfection of altitude); his forehead is high and rather square; his back head is well rounded, but not too full of animal development; his eyes are dark, bright, and fairly set in their sockets, neither tending to recede or protrude; his hair inclines to a curl; his eyebrows are rather spare than bushy, and leave a space of about three-quarters of an inch between their inward extremities; his nose is a medium between Roman and aquiline; his cheek-bones are not prominent, but still well defined; his cheeks neither lank nor so rounded as to indicate fatness or inflation; his mouth moderately small; his lips firm, compact, but not thin; his whiskers are well back on the cheek; his complexion is uniform, between brown and fair, with a slight tendency to a blush, but not sufficient to warrant him in being called "rosy-cheeked;" and the whole countenance well, or even strongly marked; for a smooth, round face, where the features are all regular, and without any characteristic for a limner to fasten on, is incompatible with manly beauty. Then his neck is of moderate length, and inclines to thickness; his throat is free from that protuberance commonly called the apple of Eve; his breast is fairly full; his shoulders square, but not abruptly so, and sufficiently broad to overhang his hips; his arms are of a length to leave about eight inches between the tips of his middle fingers and his knees; there is a gradual decrease inward from the hip and shoulder to the waist; his hips are well defined; his back is free from the least tendency to roundness, but is not thrown very much to the rear; his thighs are full, but not clumsy; his knees small; the calves of the legs so that they just touch, without pressing against each

other; the shin rather slender; his ankle small; his instep high, and his foot slightly hollowed, and of a size corresponding to his height.

TABLE FOR FINDING LUCKY NUMBERS.—EXPLANATION.—Take two dice and throw; mark down the number of spots thrown; then throw again, and mark as before; look at the top line of the table, and find the number of your first throw; then follow the line straight down, until you find on the opposite side of the table the number corresponding

## SECOND THROW.

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.
I.	46	0	1	0	62	0	28	0	57	0	14	
II.	37	0	13	0	78	0	17	0	70	0		
III.	60	12	0	61	0	71	0	10	0	27		
IV.	21	2	32	0	72	0	9	0	39	0	4	
V.	58	0	36	7	49	0	16	0	59	0		
VI.	66	40	0	64	35	3	0	41	0	75		
VII.	76	24	68	0	20	73	45	0	8	0		
VIII.	19	0	48	50	38	0	30	15	63	0	11	
IX.	29	42	0	34	52	43	0	51	5	55	0	
X.	65	44	0	6	22	67	0	18	23	26		
XI.												
XII.												

FIRST THROW.

to your second throw. For instance, the number of spots in your first throw equals 6, which you will find on the right line of the table, marked in Roman numerals, VI; your second throw gives 4 spots, which will be found on the top column, marked IV. Place your finger on the VI, at the right of the table, and follow the line down until it brings you to the IV, on the top side of the column; you will thus get the number 61, which will be the lucky number. In this manner you can get as many lucky numbers as you wish to play. In case you should come to a cipher (o), you must throw again.



THE SYMPATHETIC MIXTURE OF NATURAL THINGS.—There is a book called "A Book of the Laws of Pluto," which speaks of monstrous generations, which are not produced according to the laws of nature. Of these things which follow we know: viz., of worms are generated gnats; of a horse, wasps; of a calf and ox, bees. Take a living crab, his legs being broken off, and he buried under the earth, a scorpion is produced. If a duck be dried into powder and put into water, frogs are soon generated; but if he be baked in a pie, and cut into pieces, and be put in a moist place under ground, toads are generated. Of the herb garden-basil, bruised, and put between stones are generated scorpions.

HOW TO OBTAIN HEALTH, STRENGTH, AND TRUE MANHOOD.—The importance of this subject cannot be too fully impressed on the mind of the reader; for as health is the science of life, we must study its physiological requirements to attain it, and not always seek in drugs and medicaments, reparations to remedy the evils inflicted by a disobedience of nature's laws. Now, what can a parent expect of his child, when pampered in the lap of luxury, his exercise limited to, perhaps, a stately walk of half an hour during the day, his limbs confined in tight-fitting or perhaps too loosely fitting garments, exposing certain portions of the person, as the arms, legs, etc., to cold, damp, and currents of chilled air, and the rest of his time cared for like a hothouse plant. Can the child of such a one be healthy, either physically or mentally? Compare him with the ruddy, chubby broad-chested son of the peasant and judge for yourself the course most likely to succeed in giving health, strength, and stamina to the future generation. It, therefore, is evident, that all perversions of nature's laws must result in a too early development and speedy decay of those who overstep her dictates. Again, the children of the wealthy are more liable to inflict upon themselves serious evils than those of the poor; for, singular as it may seem, it is none the less true that novels, playing parlor games of forfeits, pictures, waltzing, and, in fact, many other things, have a tendency to assist in

promoting too early maturity, and preparing young persons for early imprudence. Those who reach this estate, however, by artificial means, and much before the natural period, will have to suffer for it afterward.

A few years later in life, when the lad finds his way into the world, and has to do battle in the general struggle for existence, he will become subject to other influences likely to lead him astray in reference to matters, which will equally affect his health. He will come into contact with companions, who, from ignorance or disinclination, or both combined, will neglect the most important laws



of their being, and will, as a matter of course, be very likely to induce him to do the same. The laws of human life are but little studied, and still less attended to. An able writer most truthfully observes: "It must be confessed that it is disheartening to see how little the great mass of men advance from age to age in this respect. The phrase, 'be temperate in all things, is not really comprehensible without education and special knowledge of its full meaning. Surely, when it is seen that in it are involved the best interests of humanity—the decrease of sickness, the growth of cheerfulness, contentment, and happiness, the enlargement of mental powers, and the gradual perfec-

tion of the qualities (to train which is surely the object of our being here), men will strive to carry it out. May we not receive it as a sure principle that when men are once convinced that a certain course will bring them a material good, they will eventually pursue that course; and if once the principles of health can become implanted and taught to each generation, the tendency to follow the guidance of those principles will grow by transmission and inheritance?"

A violation of nature's law in any manner or shape, whether it is in eating, drinking of spirituous liquors, smoking or chewing tobacco to excess, too much confinement within doors, or late hours, will unquestionably lead to such a derangement of the muscular and nervous systems as to bring him into actual danger of self-destruction. Many of the ailments, such as dyspepsia, vertigo, palpitation of the heart, consumption, loss of flesh and muscular strength, costiveness, pain in the head, dimness of vision, pain in the back, etc., may be traced to a neglect in carrying out the laws of life.

EGGS OF PHAROAH'S SERPENTS.—These interesting toys are made of the sulpho-cyanide of mercury, mixed with a little mucilage of gum tragacanth, and rolled up the size



of a pill. They are placed on a dish and ignited, when gradually from the burning pill issues a serpent a yard or more long. As they are poisonous, be careful not to mistake them for medicine; and during the time they are burning do not inhale the vapor.

TO CLEAN CLOCKS.—Take out the works and boil them in a strong solution of sal soda; then quickly dry them in an oven, and afterward oil the bearings of the works.

OMENS.—The word omen means a good or bad sign, or an indication of something to occur at a future time. The dread of a hare crossing the path seems to be widely prev-

alent; while to see a wolf is a good omen. That to meet an old woman is unlucky, is another general belief. In some places, women in general are unlucky as first-foot, with the singular exception of women of bad reputation. This belief prevailed as far back as the age of Chrysostom. Priests, too, are ominous of evil. If hunters of old met a priest or friar they coupled up their hounds and went home in despair of any further sport that day. This superstition seems to have died out, except in the case of sailors,



who still consider the clergy a "kittle cargo," as a Scotch skipper expressed it, and anticipate a storm or mischance when they have a black coat on board. This seems as old as the prophet Jonah. Sneezing, likewise, has long been looked upon as supernatural, for this reason, that it is sudden, unaccountable, uncontrollable, and therefore

ominous. A nurse would not think she had done her duty if, when her charge sneezes, she did not say, "Bless the child," just as the Greeks, more than two thousand years ago, said, "Zeus protect thee."

The observation of luck and unlucky days was once an important matter, and was often the turning-point of great events. It is now mostly confined to the one subject of marriage. In fixing the wedding day, May, among months and Friday among days, are shunned by many people, both in educated and uneducated circles; for in this matter, which is the exclusive province of women, and in which sentiment and fancy are in every way so much more active than reason, the educated and uneducated are reduced to a level.

"Nail-gifts" are white specks on the finger-nails; which, according to their respective situations, are believed to predict certain events, whilst touching the thumb and each finger in succession. Melton, in his "Astrologaster," a very old work, giving a catalogue of many superstitious ceremonies, tells us that "to have yellow speckles on the nailes of one's hands is a greate signe of death."

The comet of 590 was, according to some authors, the occasion of a custom, which is extensively diffused among all the nations of Christendom. In the year of this comet a frightful plague prevailed, which was alleged to be due to its influence. While the malady was at its height, a sneezing was frequently followed by death; whence the saying, God bless you! with which, since that time, sneezers are saluted. St. Austin tells us that "the ancients were wont to go to bed again if they sneezed while they put on their shoe." Aristotle says: "Sneezing from noon to midnight was good, but from night to noon unlucky."

Burton notes that when at his father's house at Lindley, in Leicestershire, he "first observed an amulet of a spider in a nut-shell, wrapped in silk, so applied for an ague" by his mother; and his surprise disappeared when he found "this very medicine in Dioscorides, approved by Matthioli, repeated by Aldrovandus."

Ashmole says, in his "Diary:" "I took, early in the

morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. *Deo gratias!*”—“Spiders and their webs,” says Pettigrew, “have often been recommended for the cure of the ague.”

The custom of throwing an old shoe for good luck over or after the bride and bridegroom, on their leaving the church, or the home of the bride, after the wedding, has of late years been revived.

It is related that an English cattle-dealer desired his wife to “trull her left shoe arter him,” when he started for Norwich to buy a lottery-ticket. As he drove off on his errand, he looked round to see if she practiced the charm, and consequently he received the shoe in his face with such force as to black his eyes. He went and bought his ticket, which turned up a prize of £600.

The horse-shoe has been, from time immemorial, considered a protection from witchcraft and other ills, and has been nailed at the entrance of dwellings to prevent the entrance of witches.

Butler in “*Hudibras*” makes his conjuror chase away evil spirits by the horse-shoe.

Nelson, the great English admiral, was of a credulous turn. He had great faith in the luck of a horse-shoe, and one was nailed to the mast of the ship “*Victory*.” “*Lucky Dr. James*” attributed the success of his fever-powder to his finding a horse-shoe.

Salt falling toward a person was considered formerly as a very unlucky omen. Something had either already happened to one of the family, or was shortly to befall the persons spilling it. It denotes also the quarreling of friends. It is thought, however, that the evil consequences arising from spilling salt may be averted by throwing a little of the salt over the left shoulder.

The casual putting the left shoe on the right foot, or the right on the left, was thought in old times to be the forerunner of some unlucky accident. Scott, in his “*Discovery of Witchcraft*,” tells us: “He that receiveth a mischance will consider whether he put not on his shirt wrong side outwards or his left shoe on his right foot.”

Putting on one stocking with the wrong side outward, without design, though changing it, alters the luck, and if you accidentally put on any garment wrong side out, and make a wish before changing it, the wish will come true.

To arise on the right side is accounted lucky.

When the nose itches, it is a sign that you will have company visit you the same day.

In Melton's "Astrologaster," it is observed "that when a man's nose itcheth it is a sign he shall drink wine;" and that "if your lips itch it is a sign you shall kiss somebody."

The nose falling a-bleeding is an omen of bad luck.

Washing the hands, says Grose, in the same basin, or with the same water that another person has washed in; is extremely unlucky, as the parties will infallibly quarrel.

Candle omens are very numerous. Milton, in his "Astrologaster," says: "If a candle burne blue, it is a signe that there is a spirit in the house, or not farre from it." A collection of tallow, says Grose, rising up against the wick of a candle, is styled a winding sheet, and deemed an omen of death in the family.

A spark at the candle, says the same author, denotes that the party opposite to it will shortly receive a letter. A kind of fungus in the candle, observes the same writer, predicts the visit of a stranger from the part of the country nearest the object. Others say it implies the arrival of a parcel.

Dr. Goldsmith, in his "Vicar of Wakefield," speaking of the waking dreams of his hero's daughter, says: "The girls had their omens too; they saw rings in the candles."

In the "Secret Memoirs of the late Mr. Duncan Campbell," published in London, 1732, the author says: "I have seen people, who, after writing a letter, have prognosticated to themselves the ill success of it, if by any accident it happened to fall to the ground; others have seemed as impatient and exclaiming against their want of thought, if through haste or forgetfulness they have chanced to hold it before the fire to dry; but the mistake of a word in it

is a sure omen that whatever requests it carries shall be refused."

If two spoons are accidentally placed in a cup or saucer at table, it signifies a wedding will soon take place in the family.

To have a picture drop out of its frame, or to have a precious stone or any ornament drop from its setting while wearing or using it, is a bad omen.

Stow, in his Chronicle, relates that the silver cross which was wont to be carried before Wolsey, fell out of its socket, and was like to have knocked out the brains of one of his servants. A very little while after came a messenger, and arrested the Cardinal before he could get out of the house.

The removal of a long-worn ring from the finger was thought unlucky in Elizabeth's time; for the Queen, in her last illness (says Barker), commanded the ring to be filed off her finger, wherewith she was so solemnly at first inaugurated into the kingdom, and since that time had never taken it off.

There is an omen called "Setting the New Year in"—that if the kindly office is performed by some one with dark hair, good fortune will smile on the household; while it augurs ill if a light-haired person is the first to enter the house in the New Year.

It is a very ancient superstition that all sudden pains of the body, and other sensations which could not naturally be accounted for, were presages of somewhat that was shortly to happen.

Small spiders, termed money spinners, are held by many to prognosticate good luck, if they are not destroyed or injured, or removed from the person on whom they are first observed.

It is extremely unlucky, says Grose, to kill a ladybug, a swallow, robin redbreast, or wren.

Persons killing any of the above-named birds or insects, or destroying their nests, will infallibly, within the course of the year, break a bone, or meet with some other dreadful misfortune. On the contrary, it is deemed lucky to have



swallows build their nests in the eaves of a house, or in the chimneys.

It is deemed very unlucky to hear a screech-owl at night. "If an owl," says Bourne, "which is reckoned a most abominable and unlucky bird, send forth its hoarse and dismal voice, it is the omen of the approach of some terrible thing—that some dire calamity and some great misfortune is at hand."

It has always been considered a very bad omen to have a hare, sow, or weasel, cross your path when going on a journey or to business. Melton, in his "Astrologaster," says that "it is a very unfortunate thing for a man to meet early in the morning an ill-favored man or woman, a rough-footed hen, a shag-haired dog, or a black cat." Shaw, in his "History of Money," tells us that the ancient Scots much regarded omens in their expeditions; an armed man or a wolf meeting them was a good omen; if a woman barefoot crossed the road before them, they seized her and fetched blood from her forehead; if a deer, fox, hare, or any kind of game appeared, and they did not kill it, it was an unlucky omen."

PRESENT, PAST, AND FUTURE, BY CARDS.—The person wishing to try her fortune in this manner (we will suppose her to be a young, fair person, represented by the Eight of Hearts), must well shuffle and cut with the left hand the pack of thirty-two cards, after which she must lay aside the topmost and undermost cards to form the surprise. There will now remain thirty cards, which must be dealt out in three parcels—one to the left, one in the middle, and one to the right.

The left-hand pack represents the Past; the middle, the Present; and the one on the right hand, the Future. She must commence with the "Past," which we will suppose to contain these ten cards: The King of Clubs, the Ace of Spades, the Ace of Hearts, the Knave of Hearts, the Queen of Hearts, the King of Spades, the Knave of Clubs, and the King of Hearts.

She would remark that picture-cards predominating was a favorable sign; also, that the presence of three Kings

proved that powerful persons were interesting themselves in her affairs. The three Knaves, however, warn her to beware of false friends, and the Nine of Diamonds predicts some great annoyance, overcome by some good and amiable person, represented by the Queen of Hearts. The two Aces also give notice of a plot. Taking the cards in the order they lay, the explanation would run thus:

“The King of Clubs—a frank, open-hearted man—Ace of Spades—fond of gaiety and pleasure, is disliked by—



Knave of Diamonds—an unfaithful friend—Nine of Diamonds—who seeks to injure him. The Ace of Hearts—a love-letter—Knave of Hearts—from a gay young bachelor to a fair, amiable woman—Queen of Hearts—causes—King of Spades—a lawyer to endeavor to injure a clever—Knave of Clubs—enterprising young man, who is saved from him by—the King of Hearts—a good and powerful man. Nevertheless, as the Knave of Clubs is placed be-

tween two similar cards, he has run great risk of being imprisoned through the machinations of his enemy."

The second parcel, "the Present," containing the Ten of Diamonds, the Nine of Spades, the Eight of Spades, the Queen of Diamonds, the Queen of Clubs, the Eight of Hearts, the Seven of Spades, the Ten of Spades, Queen of Spades, the Eight of Diamonds, signifies:

"The Ten of Diamonds—a voyage or journey, at that moment taking place—Nine of Spades—caused by the death or dangerous illness of some one—Eight of Spades—whose state will occasion great grief—Queen of Diamonds—to a fair woman. The Queen of Clubs—an affectionate woman seeks to console—Eight of Hearts—a fair young girl, who is the person making the essay—Seven of Spades—who has secret griefs—Ten of Spades—causing her many tears—Queen of Spades—these are occasioned by the conduct of either a dark woman or a widow, who—Eight of Diamonds—is her rival."

The third packet of cards, "the Future," we will suppose to contain the Eight of Clubs, the Ten of Clubs, the Seven of Diamonds, the Ten of Hearts, the Seven of Clubs, the Nine of Hearts, the Ace of Diamonds, the Knave of Spades, the Seven of Hearts, the Nine of Clubs, which would read thus:

"In the first place, the large number of small cards foretell success in enterprises, although the presence of three sevens predicts an illness. The Eight of Clubs—a dark young girl—Ten of Clubs—is about to inherit a large fortune—Seven of Diamonds—but her satirical disposition will destroy—Ten of Hearts—all her happiness. Seven of Clubs—a little money and—Nine of Hearts—much joy—Ace of Hearts—will be announced to the person making the essay by a letter and—Knaves of Spades—a wild young man—Seven of Hearts—will be overjoyed at receiving—Nine of Clubs—some unexpected tidings. The cards of surprise—viz.: the King of Diamonds and the Ace of Clubs—predict that a letter will be received from some military man, and that it will contain money."

**HOW TO OBTAIN THE GREATEST AMOUNT OF MARRIED FELICITY.**—In the married state, do justice to your wife's merits; at the same time point out her fault with kindness; jest not at the bonds of marriage; consult her on all proper occasions, for, recollect her interests are yours. If you have acquaintances, particularly females, whom she wishes you to avoid, do so; never witness a tear from her with apathy or indifference—recollect that a tear comes direct from the heart, and speaks at once the language of nature and sincerity. Always recollect your wife is given you by your Heavenly Father, to soothe the trials of life; that she has many cares and sufferings to encounter, of which you know nothing; therefore, soothe her wounded spirit in the hour of tribulation, and let the bright beams of hope, joy, and happiness again illumine her countenance. Follow these rules, and happiness will be yours through life.

**THE HAIR OF THE HEAD, WHISKERS, ETC., TO FALL OFF.**—Make a powder one part orpiment, or king's yellow, and six parts quick lime, apply to the hair, and it will speedily fall off; dangerous, if it gets into the eyes, nose or mouth.

**TO ROAST EGGS WITHOUT FIRE.**—Place the eggs in quick lime and sprinkle on them a little water, when the lime will soon cook them.

**HOW TO MAKE ANY PERSON ALWAYS AWAKE.**—The fumes of mucuna, belladonna, stramonium, and sal-ammoniac, when burnt, produces this effect; but are dangerous.

**TO EXTRACT GOLD FROM DIRT, GRAVEL, STONES, ETC.**—These articles must be reduced to a fine powder, and to every ten pounds, add half a pound of sophick mercury. The particles of gold will unite with the mercury, and easily be picked out; then, by heating the mixture in another vessel, the mercury will be driven off, leaving the pure gold.

**HAIR AND WHISKERS PRODUCED.**—Take fat that surrounds the kidneys of the roe, a little white wax, and a little spermaceti, put them in an earthen pan with one or two pure Spanish flies, also two or three grains of musk, four drops of oil of rosemary, three of citrenilla, two of lemon. ten of

cerus, one of lavender, and one of cloves; let it simmer for twelve hours, then strain it through muslin, mould it into a stick and put a little on the part where hair is desired, night and morning, and it will be speedily produced.

**SUN BURN, TAN BLOTCHES, FRECKLES, AND PIMPLES.**—Mix emulsion of bitter almonds, one ounce; jordan, one ounce; white sugar, one ounce; water, one quart; hydrargrum bichloride, forty-five grains (first dissolved in a little warm water); spirits of wine, four drachms; hydrochloric acid, one drachm; mix well and strain. Rub a little on the skin night and morning.

**CHEAP, SPLENDID HABITATIONS.**—When bricks are used, a single outside brick is all that is necessary. The sides are carried up brick on brick; as each story is built, place up the joists inside, and closely lath them; between the space of the bricks and laths, pour in a mixture of any sort of dry rubbish, such as gravel, stones, chips, broken bricks, sawdust, old bark, or refuse from the tannery, any or all of these things may be thrown in, occasionally pour over it thin, hot, slaked lime, and so proceed until it is packed full. Walls built in this manner are more durable, stronger, and warmer than any other method.

**THE NEW ART OF ORNAMENTING, ALONE AND INSTANTANEOUSLY, BY MEANS OF VARNISH PREPARED FOR THE PURPOSE AND BEAUTIFULLY COLORED PRINTED SHEETS OF PAPER, WOOD, WAX LIGHTS, SILKS, CHINA, AND PORCELAIN OF ALL DESCRIPTIONS, PLASTER OF PARIS, ALABASTER, IVORY, PAPER, WINDOWS, TEA TRAYS, OIL CLOTH, AND ALL KINDS OF FANCY GOODS.**—I keep a large assortment in every style of painting, such as flowers, fruits, birds, landscapes, etc., in colored prints, imitating aquarelle and oil paintings.—The new invention to which we call the attention of the public, is designed for the amusement and profitable employment of all; enabling those unable to do manual labor to earn a good livelihood, as the sale of these ornamental articles is easy, every one purchasing them with avidity, and the profits large. Nothing can be more simple and ingenious than this mode of transferring the delicate hues

and outlines of fine and well-executed engravings unto wood, silk, alabaster, etc.

**DIRECTIONS FOR USE.**—Take some tracing varnish, two small paint brushes, such as are used for water colors, a piece of cloth, and a paper knife. Cover the drawing entirely (taking care not to go beyond the outline) with a slight coat of varnish; then put the drawing on the object to be ornamented, being careful to place it properly the first time so as not to spoil it by moving. The varnish newly applied being too liquid, the drawing requires to be left to dry for eight or ten minutes, and it must be placed on the object to be ornamented when just damp enough to be still adherent. The drawing placed on the object, cover it with a piece of cloth steeped in water, then, by means of a paper-knife or pen holder, rub it all over so as to fix every part of it. This done, take away the piece of cloth, and rinse the paper with a paint brush steeped in water; at the end of a few minutes the paper will come off, leaving the painting transferred unto the object. Care must be taken that the piece of cloth, without being too wet, should be sufficiently so for the paper to be entirely saturated. The drawing must now be washed with a paint-brush steeped in water, and dried very lightly, with some blotting paper. An hour or two afterward cover the drawing with a light coat of polishing varnish to give brilliancy to the colors. If the drawing is to be applied on a dark-colored object, such as binding of books, Russian leather, portfolios, leather bags, etc., etc., it must be first covered with a mixture of white lead and turpentine, following the outlines of the design, and covering it entirely. When this coat is perfectly dry, that is to say the next day, proceed according to above instructions. To print on silk, paper, or other materials that cannot bear washing after the process, proceed as follows: Cover the drawing entirely with a light coat of the printing varnish, and let it dry for an hour or two; then pass a sponge lightly dampened over the whole surface of the paper in order to take away the composition which is on it in the blank parts, and which often soils the material. When the paper is dry, re-varnish the

drawing, and transfer it unto the material by means of the paper-cutter, avoiding to employ the piece of cloth or anything damp; then, with a paint brush slightly steeped in water, wet the paper lightly, and leave it a full quarter of an hour on the object before removing it. To remove a spoil print, rub it with a soft rag imbibed in turpentine. The public will at once appreciate the merits of this invention, the facility with which it can be applied, also its numerous applications.

THE ART OF MAKING WAX FLOWERS.—The modeling of wax flowers is one of the most easily acquired arts, most encouraging in its results, and is the means of giving competence and even riches to many ladies who cannot, either from health or association, adapt themselves to arduous labor. I have had many persons write thanking me for these instructions, and I am sure that those who practice it for pecuniary benefit cannot fail to succeed, not only by the sale of the pleasing results of their handicraft, but in teaching the art itself, for all that is necessary to do is to exhibit a flower or boquet, true to nature's production, and few would begrudge \$15 or \$25 to learn its secret. The petals, leaves, etc., are made of sheets of colored wax. The stems are made of wire of suitable thickness, covered with silk and overlaid with wax. The leaves can be made by pressing the sheet-wax on the natural leaf of any tree or plant, or in the winter when they cannot be had, embossed muslin leaves may be used, or a mould may be made by heating gutta percha or common yellow wax, and as it cools, pressing an embossed leaf upon it; this mould will afterward make thousands, if necessary, by simply pressing the sheet-wax over it; the flowers, buds, etc., of artificial flowers may be used in like manner for making moulds.

The best guide to the construction of a flower is to take, say a tulip, rose, pansy, camelia (procuring, if possible, two flowers nearly alike), carefully pick one of them to pieces, laying the petals down in the order they are taken from the flower, that you may know their relative positions; now cut colored or white papers their exact shape, and number them from one upward, so that they will forever after serve as your guide in clipping the sheet wax to

make the same flower at all seasons. Until you are expert, it is a good plan to have either a natural or artificial flower by you to serve as a model. Having clipped your wax-sheet into the different sized leaves which form the body of the flower, gather them up, one by one, commencing from the inner center of the flower, it is sufficient to press the leaves together, as the adhesiveness of the wax causes them to stick; when the flower is formed it is pierced by the wire, and any cuttings in forming the leaves may be used for making seed vessels in the cup of the flower. Very simple instruments are required, nothing more than a pair of scissors and a large pin; always in cutting the wax, dip the scissors into cold water, and cut each sheet singly. In making sprigs or boughs, it is better to be guided by natural pieces, which can be obtained at any season. When the flower is completed, its proper tins can be given by dry paints, the same as in water-color painting. Very little painting, however, is necessary, as sheets of wax in every shade and color are now imported from Europe, where they have brought this matter to a high state of perfection.

**TO MAKE WAX FRUIT, VEGETABLES, ETC.**—The whole art consists of making the moulds and casting the wax, as will be seen by the following: To make moulds, take fine dry plaster of Paris, which can be had at most paint stores; sprinkle it into cold water, stirring it the whole time until it is of the consistency of a thin batter; now place the object to be cast, say a pear, egg, or tomato, in a dish of fine sand, forcing the fruit half its thickness into the sand; over this pour the plaster of Paris mixture; let it stand half an hour until it sets, then take it off and you have a half mould; proceed in like manner until you get the other half of the object to be moulded. Then trim the edges clear of sand, and the two halves will fit each other, thus moulds of every description of fruit, vegetables, or other objects may be made. It is a good plan to make several moulds of each kind, so if they get chipped or damaged you will have no difficulty or necessity to seek a new object to make a mould from. When the moulds are required for use, soak them for a few minutes in hot water,



then press upon them a cloth to dry them (do not rub them); in the meantime you have your wax melted at a low heat, for if your fire is very hot it will blacken the wax. Now about half fill one of the halves of your mould with the melted wax, place the other half over it, and grasping the two together, swing it around in all directions, so that the wax may spread itself all over the inside of the mould, and in a few minutes it will cool, when the moulds must be separated and out will drop the object; there will be an edge at the joining, which must be pared off, and then smoothed by rubbing over it a little spirits of turpentine. Colors are mixed with the wax previous to moulding; for white, chalk, or white-lead; black, lampblack; green, chrome green or Paris green; red, Venetian, or vermilion; yellow, chrome yellow; brown, raw, or burnt umber. Any paint store can supply you with the necessary coloring ingredients, and blending colors together the natural shades can be acquired; to finish them off so as to look precisely like a natural production, you may prick the object all over with the point of a needle, and touch it here and there with other shades, by mixing a little of the proper dry color with turpentine and varnish; common yellow wax will answer where colors are mixed with it, but in fine transparent fruit, such as grapes or cherries, white wax ought to be used. When a basket of fruit is made, it ought to be set off with twigs and leaves, and the basket in which they are placed may be painted several times over with fine red sealing-wax, dissolved in alcohol, which gives it the appearance of coral.

**CATTLE REMEDIES AND DISEASES.—CLEANSING DRINK:** one ounce powdered bayberry, one ounce powdered brimstone, one ounce powdered cumin seed, one ounce diapente; boil all together for ten minutes, and administer in a little gruel. **Colic:** one pint linseed-oil, and half ounce laudanum. **Cordial:** one ounce carraway-seeds, one ounce aniseed, one quarter ounce ginger, two ounces fenugreek-seeds; boil these in a pint and half of beer, and give the animal when cold. **Diarrhœa:** half ounce powdered catechue, and ten grains opium. **Dysentery** the same. **Fever:** bleed about

two quarts; then give one ounce powdered nitre, and two ounces powdered brimstone, in a little gruel. If the bowels are bound, give half pound epsom salts, in three pints of water, daily. Hoove, or Hooven: give the animal plenty of salt. Mange: half pound black brimstone, quarter pint turpentine, one pint fish-oil. Mix, and rub on the affected part. Milk Fever: rub the udder with goose grease; and give two ounces brimstone, one ounce diapente, one ounce powdered cumin-seed, and one ounce saltpetre or nitre, in a little gruel. Murrain: half pound salts, two ounces coriander seed, bruised, one ounce bruised gentian, in a little water. Poisons: cattle sometimes eat the yew, the water dropwort, the common and water hemlock; a pint and a half of linseed oil is the best remedy. Red-water: bleed first, give a dose in water, one pound Epsom salts, to be followed by half pound doses every eight hours, until the animal is purged. Sprains: eight ounces sweet oil, four ounces spirits of hartshorn, one ounce of thyme; rub the part affected night and morning. Yellows: two ounces diapente, two ounces cumin-seed, powdered, two ounces fenugreek; boil for ten minutes in a quart of water, and give daily in a little gruel.

**HORSE MEDICINES.—TO PURIFY THE BLOOD IN SKIN DISEASES, SWELLED LEGS, GREASE, FOUL HUMORS, ETC.—**Give one or two of the following balls daily: Dried common soda, one ounce; castile sap, six drachms, resin, two ounces; licorice powder, half ounce; Barbadoes tar, enough to mix and make into six balls.

**A SWEATING BALL FOR A COLD.—**Levigated antimony, two drachms, or three drachms; carraway seeds, four drachms, molasses enough to make a ball, which give and then follow with a hot mash.

**FOR GREASE.—**Give one of the following daily, for two or three weeks: Prepared antimony, sulphur, nitre, Æthip's mineral, of each three ounces; Castile soap, ten ounces; oil of juniper, three drachms; molasses enough to mix and make into twelve balls.

**DIARRHOEA IN HORSES.—**Catechu, two drachms; opium, half drachm; linseed meal, two drachms; molasses to make

stiff; to be repeated every ten or twelve hours until the disease is checked. This is also very good if a horse passes too much urine, particularly if you add to the above one drachm of aloes and give a ball night and morning.

**BALL FOR A COUGH IN HORSES.**—Squills, two drachms; gum ammoniac, four drachms; ipecacuanha, four drachms; Pimento, one ounce; balsam of sulphur, four ounces; Castile soap, two ounces; molasses enough to make a stiff paste and divide into six balls, of which give one night and morning.

**BALL FOR INFLAMMATION OF THE LUNGS IN HORSES.**—Antimonial powder, two drachms; digitalis, three drachms; nitre, three drachms; cream tartar, three drachms; honey, to form a ball. One to be given every six or eight hours.

**CORDIAL BALL FOR OVERWORK IN HORSES.**—Mix equal parts of ginger and gentian together, with a little molasses, and give a piece weighing about two ounces, once or twice a day for a few days.

**BALL FOR A HORSE THAT DOES NOT PASS URINE GOOD.**—Yellow resin, two ounces; common turpentine, four ounces; soap, three ounces; melt together and add one ounce sweet-oil, half ounce of oil of anise-seed, and half ounce oil juniper, half ounce powdered ginger, linseed meal enough to make stiff. Divide into eight balls, and give one every night until the urine flows and looks all right.

**FEVER BALL FOR HORSES.**—Camphor, one drachm; nitre, six drachms; antimonial powder, two drachms; flour and molasses to form a ball. To be given once or twice in twenty-four hours.

**BALL FOR JAUNDICE IN HORSES.**—Opium, half drachm; calomel, one drachm; emetic tartar, two drachms; starch and molasses to make a ball. One to be given every twelve hours.

# THE WONDERFUL TREASURE CASKET OF MYSTERIES

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BY THE CELEBRATED ALBERTUS PARVI.

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This is the Extraordinary Work, the Secrets of which is contained within. It was thought to have been Lost, and for a Single Copy of which, only a very short time ago, a Gentleman offered One Thousand Dollars.

THE true seeker for knowledge, that desires to fathom the most hidden mysteries of nature, must give his most innermost attention to the material which I with great care and expense, have compiled in this small volume.

With perfect right it lays claim to the title of the Universal Treasure Casket, as it contains, in a limited space, wonders to delight and amuse the entire human race. The merchant, the citizen, the laborer, as well as the youth, the maiden, the wife, as well as the husband, will receive it as a medium to accomplish their most heartfelt desires.

But in order to avoid mistakes, and to make this volume more valuable and useful to the reader, I have classified the different material, so as to prevent any misunderstanding that may arise.

At the same time this may not be the wrong place to assure my readers, that wonderful as the secrets are that I reveal to you, they do not go beyond the power of nature, especially over those living creatures that inhabit the air, the earth, and the waters. For as it says, that the Wise, by means of his knowledge shall command the stars, just so that certain stars, by means of their wonderful influence, will aid the possessor of such knowledge.

Whoever has not studied the sublime art of astronomy, must either inquire of one that has, or consult a good

almanac, whenever he wishes to practice any mystery, that is dependent upon the aspect of the planets, in order to insure the success of his operations.

History and ancient Frankish chronicles teach us that Charles the Great received a book from the Pope, which consisted of nothing but figures and mysterious words; and that he used the same on numerous occasions with unvarying success. The title of this book was (*Enchiridium Leonis Papæ*) Pope Leo's Hand-Book, and has maintained its celebrity in spite of the most malignant opposition by skeptical minds.

In closing, I must call the attention of the reader to the fact, that he or she will not find anything of a trivial or obscene nature, in this book. It is an extract of the most wonderful writings that have been aided and perfected by the powerful influence of Nature and Art. It is not that I claim all that is herein contained as my own property and invention, for I openly confess that they are but extracts from the manuscripts of renowned philosophers, who have collected all that was wonderful in the course of nature. I will vouch for the same, and would not hesitate to make any of the experiments herein described upon my own person.

OF THE NATURAL LOVE OF MAN AND WOMAN.—As there is nothing more natural to the human being than to love and be loved again, this little volume shall commence with the secrets appertaining thereto, without first calling the assistance of Cupid or Venus, which are the guardian saints of the most holy passion that man is capable of. I will only remark that the great Mother Nature every day produces untold numbers of creatures, that will assist him in gaining the happiness of love. If you can produce a piece of flesh from a young horse (*hippomanes*) it will be of great benefit to you in your endeavors. If you can get the same, place it in a glazed earthen vessel, and dry it in an oven; after it is perfectly dry carry it with you, and if you can manage to have the object of your affections touch the same, you may be assured of success.

**ANOTHER RECIPE.**—On a Friday, in Spring, take a small quantity of your own blood, the eyes of a rabbit, and the liver of a dove, in a small earthen jar, and dry it in an oven, as before; when dry, pulverize the same and sprinkle a few pinches over the ground they will walk over. If you are not successful the first time, repeat it twice, and you may be assured of the result.

**ANOTHER.**—Take a fine ring in which there is set a real or imitation diamond, which must never have been worn before; wrap it in a small piece of silk, and wear it near the heart nine days and nine nights. On the ninth day, before sunrise, engrave on it, with a sharp knife, the word "Schewa." Then try to obtain three hairs from the person whom you would be loved by, and three of your own, and tie them together, while saying the following: Oh, Body, mayest thou love me, and may thy purpose be accomplished, as well as mine whereunto. Schewa! give us power!" After this, wrap it in another piece of silk, and wear it six days longer in the same position as before, and, on the seventh day, take it to your beloved, and induce her to accept it. Those who can afford it, ought to have a ring of good quality.

**ANOTHER.**—Another good way to obtain the desired result is by means of a talisman made under the reign of the planet Venus. In another part of this book are the illustrations of seven talismans, which can be made under the auspices of the seven planets; there are also explanations of the ways and means of making, and of the power which is concealed in them. These talismans were made by the wisest of Cabalists, and designed after mysterious numbers and hieroglyphic figures, according to the planets from which they derive their hidden virtue—they are called the Seals of the Planets.

**TO DISCOVER WHETHER A MAIDEN HAS ALWAYS BEEN FAITHFUL TO HER VOWS.**—Take a piece of thin twine or thread, measure the circumference of her neck, measure once more, and ask her to hold both ends with her teeth; then spread out the measure thus taken in form of a loop, and request her to put her head through the same. Should

she not be able to do it, or only with great difficulty, she is innocent; but on the other hand, should she do it with ease, she is guilty of loving some one better than you.

**TO LET MAIDENS OR WIDOWS DREAM OF THE MAN THEY ARE TO MARRY.**—Take a small twig of a maple tree, and with a silk ribbon, tie it to your stockings, and lay the same under the pillow upon which their head is to rest, and upon going to bed take a few drops of blood of a robin, and rub it upon the temples, while saying the following words: *Kyrios clementissime, qui Abraham seroo tuo dedisti uxorem Sarem et filio ejus obedientissimo per admirabile signum indicasti Rebeccam uxorem; indica mihi ancillæ tuæ, quem sim nuptura virum per ministerium tuorum, spiritum Bah-deth, Assaibi, Abumalith.*

Upon awakening, try to recall to memory all things you have seen in your dreams, and should no man have appeared in it, you must repeat the same formula upon the three succeeding Friday nights, and should he not during that time have appeared in your dreams, you may rest assured that you will never marry. Widows may practice this the same as maidens; the only difference being that the widow must have her pillow at the foot end of the bed.

**FOR A YOUNG MAN OR WIDOWER TO SEE THE WOMAN HE IS TO MARRY IN HIS DREAMS.**—Take pulverized coral or magnetic powder; mix with the blood of a white dove, to a very stiff paste, and wrap it in a piece of blue velvet, hang it about the neck; then take a twig of a myrtle, lay it under the pillow, and upon retiring, repeat the above words, omitting the words *ancillæ tuæ, quem sim nuptura*, and replace them by the words "*servo tua quam sim nupturus uxorem.*"

**TO CATCH LARGE QUANTITIES OF FISH.**—You can collect an immense number of fish, and catch the same with ease, by making the following mixture, and throwing it into the water: Take the blood of an ox, such animal's blood as that of a goat; the blood that is found in the entrails with the fat and marrow of sheep of the same; thyme, flour, marjoram, garlic, wine-yeast. Mix well, and make into

pills size of a marble, and then throw it into the water, and you will see wonders.

**THE WONDERFUL TALISMANS OF PARACELUS.**—The celebrity which Paracelsus had attained through the depth of his learning in this world, is only equaled by the great respect held for his writing. He assures us, as an undoubted fact, that upon making these talismans according to his method, they will bring forth results that will astonish the one making them. In his "Arched Oxon Magicum" he writes as follows:

"Nobody can doubt that the stars exercise a powerful influence upon everything that is below on earth, for even the most skeptical can perceive this influence that the planets exercise upon man; the image of his Divine Maker, with how much more right can we believe in the power they have over stones and metals, and everything that Art can produce, for have not these articles less power to resist, and are deprived of the reasoning powers of man, by means of which man can attract this influence upon himself to his own benefit; But it is important to know and notice, that the planets never exert a more powerful influence than through the medium of the seven metals that are peculiar to them. In regard to this point, the learned Cabalists have discovered that gold for the Sun on Sunday, silver for the Moon on Monday, iron for Mars on Tuesday, quicksilver for Mercury on Wednesday, zinc for Jupiter on Thursday, copper for Venus on Friday, and lead for Saturn on Saturday, are the metals that are most susceptible to the influence of the planets." Upon this foundation I will give Paracelsus' method of making these talismans.

**TALISMAN WITH THE SEAL OF THE SUN.**—Fig. 1. This talisman must be made of mixed metals and a little of the finest and purest Arabian or Hungarian gold, which is generally believed to be the best for this purpose. Make a plate, polish it well on both sides, and on one of these sides cast a square consisting of the numbers annexed, so that upon writing certain figures and placing them in the shape of a St. Andrew's cross, on paper, you will find 111. But what is most wonderful, and which must be understood is,



that the numbers occurring in these talismans are the numbers of the large stars under the control of the planets. It is for this reason that astrologists have named the planets primary stars, because they have control over the smaller stars, and exert their influence through them. On the other side of the plate place the hieroglyphic figure of the planet, which represents a king sitting upon his throne, a crown upon his head, and holding a scepter in his right hand, pointing to a lion crouching at his feet, while above his



6	33	13	3	33	3
7	31	27	18	8	30
19	14	16	15	23	24
18	20	22	21	17	13
22	22	19	12	26	12
36	15	15	14	18	18

head the figure of the sun, and the name Jupiter engraved. Now, to perform this operation in the proper order, have a casting or a die of steel to engrave everything from in the order named, so as not to miss the favorable moment, which is, when the sun and moon stand in conjunction with the first degree of the sun. After having marked the plate in the above manner, wrap it in a piece of fine linen. That which I have said about the casting or the die of steel must also be observed in the making of the other talismans, so, as I have remarked before, to make the impression or casting when the proper time has arrived, for you must know, that in this moment the planet exercises and imparts its beneficial influence upon the talisman in a most wonderful and supernatural manner. The valuable properties of a talisman consists of the fact, that if the person wear it with the respect and reverence that is due it, he will have the power to gain the confidence of great men, and will have in the course of time, all honors and the wealth he desires showered upon him.

**TALISMAN WITH THE SEAL OF THE MOON.**—Fig. 2. This talisman must be coated on its face with the finest silver that can be procured, and make it in the shape of a round plate, and have it well polished. On one side write nine lines of figures, of which each contains the mysterious number 369, in the shape of the following square: On the other side cast on or engrave the hieroglyphic figure of the planet, representing a woman clad in wide, white garment, standing with both feet upon a crescent, and holding another in her right hand, and a gleaming star upon her brow, whereby is inscribed the word "Moon." This opera-



31	72	29	70	21	62	12	14	16
6	18	79	30	11	22	63	14	46
47	7	39	20	31	12	23	55	15
19	48	8	46	31	61	60	24	37
57	17	9	29	41	13	31	63	35
26	58	10	50	9	42	74	34	66
27	27	59	20	51	12	43	75	35
6	68	19	60	11	65	43	24	6
71	28	69	20	67	12	53	4	41

tion must take place on a Monday in Spring, when there is a favorable aspect of Jupiter or Venus. This talisman must likewise be wrapped in fine white linen, and it will be very useful against prevailing diseases; it will protect travelers from being attacked by thieves, and it will be of great value alike to the farmer, merchant, physician or tradesman.

**TALISMAN WITH SEAL OF MARS.**—Fig. 3. This talisman must be made round and well polished, in which is a portion of the best Corinthian iron. The mysterious number 65 must be on one side of the plate, while upon the other side cast or engrave the figure of an armed warrior, in his

left hand a shield, in his right hand a naked sword, and on his head have a star with the word "Mars." The tools to make this talisman must be of some hardened material, and the impression or casting must be made at the moment that you have noticed the moon in a favorable conjunction with the first degree of Aries. It will also be found good to place the plate in hot water, so as to make it capable of receiving a better impression from the mysterious numbers,



14	10	5	12	18
20	12	6	32	24
19	6	15	5	20
22	13	19	15	26
23	1	20	16	18

and after which wrap in linen as before. The good properties of this talisman, if worn with due reverence, are to render it impossible for the wearer to receive a wound while in battle; it will impart to him courage and strength, and in all contests he shall come out victorious. If this talisman is made while the planet Mars is in opposite or unfavorable conjunction with any other planet, ill luck will follow wherever it is. I have facts to prove that an English statesman brought one to England during the time of the Cromwellian revolution, and that its wearer, though engaged in many sanguinary conflicts, escaped without injury.

**TALISMAN OF MERCURY ON WEDNESDAY.**—Fig. 4. This talisman must be made on a round plate of compound metals, to which is added a little quicksilver. (I will describe a method of hardening quicksilver for making talismans hereafter.) After having cast or engraved the plate and polished the imprint from the die or casting on one side the mysterious number 260, which is divided

into eight lines, is as follows: Upon the other side imprint the hieroglyphic figure of Mercury, representing an angel, having wings on his back and heels, but holding in his hand a sceptre-like staff, and bearing on his head a star with the word "Mercury." The casting or engraving of the talisman must be performed at the moment that you are aware of a favorable constellation of the planets, and, after finishing the talisman, wrap it in a piece of pure silk. This talisman will have the power, when worn faith-



8	2	59	43	4	64	63	11
49	16	14	52	52	14	10	56
41	43	22	24	24	29	18	49
32	34	55	29	29	38	39	24
40	32	27	37	30	30	31	23
17	47	18	21	20	43	42	21
0	55	54	12	13	51	50	16
64	12	3	12	50	6	77	57

fully, to make the wearer thoughtful and eloquent; it can heal most all fevers and sickness, and, when laid under the pillow, will bring forth dreams, in which you will find out many things you wish to know.

**THE TALISMAN OF JUPITER ON THURSDAY.**—Fig. 5. This talisman must be a round plate, made of the compound metals, in which a portion of the purest English zinc enters; upon one side of the plate cast or engrave the mysterious number 34, divided into four lines, as can be seen in the engraving. Upon the other side engrave or cast the hieroglyphic figure of the planet Jupiter. You must begin the stamping or casting of the figures the moment that you are aware of a favorable constellation, which is when the moon is in the first degree of the Balance or Libra, and Jupiter is in good aspect with the sun. After completing the

operation, wrap the talisman in a piece of blue silk. This talisman brings the wearer the love and good-will of all from whom he desires it, and in business undertakings will



16	3	2	13
15	15	1	3
9	6	7	12
4	14	14	2

bring the wearer good fortune and increasing prosperity, drive away care and melancholy, and prevent sickness.

**TALISMAN OF VENUS ON FRIDAY.**—Fig. 6. This talisman must be made of a round plate of pure compound metals and polished copper. On one side cast or engrave the mysterious number 175, divided into seven lines, as per cut.



22	47	16	41	40	35	4
25	23	48	17	42	11	9
30	6	24	49	18	36	12
13	31	7	25	43	19	37
30	14	32	1	26	44	20
21	39	8	32	2	17	45
46	15	40	9	33	3	27

Upon the other side imprint the hieroglyphic figure of the planet Venus, representing the figure of a woman dressed in a loose, flowing garb, at the right side of whom is a figure of Cupid, holding a flaming torch and a bow. The woman holds in her left hand a musical instrument similar

to a guitar, and on her head a bright star with the word "Venus." The making of the figure of the planet must take place when the constellation of Venus is in a good aspect with any favorable planet, viz.: when the moon is in the first degree of the Virgin. After finishing the talisman wrap it in a piece of pale green silk. Whoever shall wear this talisman may be assured of the love of all from whom he may desire it; it has the power to make your greatest enemy your friend, and can also dispel the utmost enmity, by simply giving the person a fluid to drink, in which the talisman has been dipped, and further, it renders the wearer an adept in all kinds of music and song.

**TALISMAN OF SATURN ON SATURDAY.**—Fig. 7. This talisman must be made of compound metals and pure Cumberland lead; upon one side engrave the mysterious number



2	4	9
3	5	7
6	1	8

15, divided into three lines, as here shown. On the other side cast or imprint the hieroglyphic figure of the planet Saturn, representing an aged patriarch, holding a sort of a scythe, with which he is upturning the earth about his feet, and above his head appears the word "Saturn." This talisman must be made at the moment that you perceive that the constellation of the planet Saturn is in a favorable aspect, viz.: when the moon is in the full degree of Capricorn. When this talisman is completed, wrap it in a piece of black silk. This talisman will be of great value to women during childbirth, for, when in childbirth, they will undergo

but very slight pain, as has been proven on numerous occasions. It will also multiply and increase all articles upon which it is laid, and, upon a rider wearing it in his left boot, he shall not meet with any accident on the road. But this talisman will have the opposite effect if made at the improper time, which is, when the planet is in an unfavorable aspect.

METHOD OF PREPARING QUICKSILVER TO MIX THE COMPOUND METALS USED IN MAKING THE PLATES TO CAST OR ENGRAVE TALIMANS.—You must choose a Wednesday, in Spring, when you are certain that the constellation of Mercury is in favorable aspect to the Sun and Venus. After having called upon the Genii and spirits controlling the same, you can prepare the following: Saluniac and Roman vitriol, two ounces of each, well pulverized; place together in a new iron pot, with three pints of steel-water; let it boil until reduced to a pint, then throw in two ounces of good quicksilver, and stir it with a ladle until it thickens. Thereupon let it cool, and filter the remaining water away, and you will find a green earth, which must be washed with clear water three or four times, taking care to throw off the water each time. After this is done, spread it out upon a smooth board and let it dry in the sun; after it is dry, place it in a melting pot, which is hermetically covered with another pot, so that nothing evaporates, and both appear as one pot. The pot must not be placed in the fire before the sealing is dry.

After being in the fire one hour, increase the fire so as to bring the pot to a red heat; keep on steadily increasing the heat until the third hour, then let it cool, and take the sealing off, and you will perceive the quicksilver in a lump at the bottom; collect it, even to the smallest particle, and place it with a little borax in a pot, and heat once more, and after cooling you will have a hard quicksilver, which, by means of its purity, is excellent for mixing in talismans which have the properties of attracting the good-will of the planet Mercury upon the owner, providing that they be made according to the directions I have previously given.

TO MAKE OTHER TALISMANS, WITH CHARACTERS, WHICH THE CABALISTS HAVE ASCRIBED TO THE SEVEN PLANETS.—Take the compound metals and the prepared quicksilver which I have mentioned in the foregoing, and begin the operations in the hours and minutes at which the influences are favorable. On the one side stamp the characters in a square as per illustration. For the Sun those on the first line; for the Moon, those on the second line; for Mars, the third; for Mercury, the fourth; for Jupiter, the fifth; those of the sixth, for Venus; and for Saturn, the seventh line. You may engrave or cast the same upon the back of the plate, and you will achieve the most astonishing results. I have no doubt that this book will fall into the hands of persons of weak intellect and little experience, who will view it as a volume not worthy of belief, because they imagine that the wonders that I speak of are brought about by the aid of evil spirits; they argue, how can any one believe that a piece of metal, inscribed, cast or engraved, with a few signs and characters, bring forth results that go beyond the bounds of nature? Willingly I would confront these people, and say: Then you believe that evil spirits can bring about result, going outside of the bound of human nature? Why not believe that there is one powerful enough, to place in his people the key to such secrets? Why refuse to acknowledge that that which gives the magnet the power to draw a heavy mass from one spot to another, —why should the same power not be powerful to impart to the stars, which are far more perfect than the magnet's powers, which go far beyond our conception, inasmuch as the stars are guided by a forethought, which regulates the movements of the same? I would like to inquire of such conscientious people, why is it that the mountains in Switzerland and Suabia are infested with snakes, which, upon their hearing the words "Osya, Osya, Osy!" are rendered stiff and incapable of doing any harm, and immediately turn about and endeavor to escape to their holes? Most likely I will turn many against me by asserting that there are creatures in the four elements which are neither all animal nor all human, although they have a form and a language without having an intelligent soul. The renowned



Paracelsus speaks more plainly of them, as he says these elementary beings are not descendants of Adam, even if they appear to be human beings.

Porphyrius goes even further than Paracelsus, for he says that such beings are not only intelligent, but that they even acknowledge the existence of a still higher power, and to prove this assertion he refers to mysterious words recited by these people, who, under the name of Salamander, exist in the fiery element. Perhaps I will confer a pleasure upon my readers, by giving them a description of these people:

All ancient philosophers, as well as those of the later centuries, are of the opinion, that the four elements are inhabited by an intelligent race, and classify them as follows: the fiery element is inhabited by Salamanders, the air by Sylphs, the water by Nymphs, and the earth by Gnomes or Pigmies. The philosophers believe that these were created to aid man in his just desires, and to punish him if he renounce the good. Some maintain that these extraordinary creatures are of a spiritual nature; of course, not of one excluding all materialism, but still of one that admits only of a very vague conception. It is upon this principle that the ancient Cabalists, to whom the nature of the elementary beings were well known, say: that, no matter how great the distance, they can immediately come to the assistance of those requiring their services. As far as their habits are concerned, they are decided enemies of all humanity that lead disorderly lives and struggle against common sense. It is from this standpoint that all Cabalists advise their followers to lead moral lives, and to avoid all uncleanness and excess, and everything that tends to degrade the human body or mind. In the centuries gone by, those elementary people had far more intercourse with man than at the present time, and of course, worked wonders which went far out of the natural order of things. If depravity was not so great then, as it now is, ignorance was more prevalent, so that everything performed by aid of the elementary beings was ascribed to the devil or to sorcery. The Laplanders, it is said, are so accustomed to

the visits of these beings, that upon one of them failing to put in appearance to them while they are at work in the mines, they will become downcast, for they accept this as a proof of the scarcity of metal, if their gnomes do not take up their abodes in them. Experience has taught them that these singular beings find great delight in pleasant odors and perfumes, therefore, the wise Cabalists have prepared a formula for making such perfumes, and have dedicated one to each of the planets; and as it has occurred several times that several persons of my acquaintance have found treasures by means of these perfumes, I will give the recipe, which is as follows:

PERFUME FOR SUNDAY UNDER THE AUSPICES OF THE SUN.—All perfumes must be made in an earthen vessel, over a fire made of hazel or bay leaves. To burn the perfume, a fire must be lighted by means of a flint. Care must be taken that the flint, sulphur thread, sponge and wax candle are new, and were never used for any profane purpose—for the spirits are very whimsical and are very easily angered. The perfume for Sunday must be composed of the following materials: One quarter ounce of saffron, the same quantity each of balsam-wood, bayseed, cloves, myrtle, and incense; one grain of musk, and one grain of gray ambra. These articles must be well pulverized and mixed with faganthe gum soaked in rosewater, and shaped into form of marbles. After being thoroughly dried they are ready, and when about to use them, throw three on the glowing embers of a fire.

PERFUME FOR MONDAY, UNDER THE AUSPICES OF THE MOON.—This perfume must be composed of the following materials: Take the head of a frog, the pupil of an ox's eye, best incense (as storax, benzoerosin or olibarum), with a little camphor. Pulverize these articles and mix well, and add the blood of a turtle dove, and make a dough. Shape into pills, and when dry use three at a time, by throwing on a fire.

PERFUME ON TUESDAY UNDER THE AUSPICES OF MARS.—This perfume must be made of euphorbium, salmiac, powdered loadstone, and a few sulphur flowers; pulverize to-

gether, and mix with the blood of a black cat, and the brains of a hawk, and make into pills, and use three at a time, on the fire.

PERFUME FOR WEDNESDAY, UNDER THE AUSPICES OF MERCURY.—This perfume must be made of aloe-wood, good storax, benzoerosin, azurpowder, and the ends of peacock feathers; pulverize this, and mix with the blood of a swallow, and the brains of a deer; make a dough, and from this make into pills, and when dry, use three at a time, on the fire.

PERFUME FOR FRIDAY, UNDER THE AUSPICES OF VENUS.—Take musk, gray ambra, aloe-wood, dried roses and red coral; pulverize these articles and mix with the blood of a dove and the brains of two or three sparrows. Make a dough and shape into pills, and when perfectly dry, use three at a time, on the fire.

PERFUME FOR SATURDAY, UNDER THE AUSPICES OF SATURN.—This perfume must be made of cloves, aloe-wood, dried roses, and magnetic powder. Pulverize these articles well, and mix with the blood of a bat, and the brains of a gray cat; when perfectly dry, use three at a time, on the fire.

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As we have remarked before, the gnomes are the most inventive to harm or assist man, according to the cause they have for such conduct, and it is for this reason that all persons engaged in mining or in search for treasures, do all in their power to please them, and to avoid their wrath. It is about this that Yambic and Arbatel, in their Cabalistic works, speak in the following manner: After being certain of the spot in which the treasure lays (by means of dreams, or other natural or supernatural revelations) burn the perfume designed for the day upon which you intend to commence operations; plant with the right hand an olive branch, and with the left a twig of iron-weed, and between the two dig the hole. After digging six or seven feet, take the two twigs and make a wreath, which must be placed around the hat or cap, and above this place a talisman. This talis-

man must be of compound metals, with a portion of pure zinc, and is to be made in the hour and day at which Jupiter is in good aspect with any other favorable planet. On the one side engrave the figure of Fortuna, and on the lower part, in large figures, the words "OMOUSIN ALBO-MATATOS!" If you are compelled to dig for several days, before reaching the treasure, renew the perfume for each successive day, as I have explained before. These preparations are necessary in order to insure the good-will of the gnomes, guarding the treasure, and to avoid them interfering with the work. In evidence of this I will name the incident which occurred in the Castle Orveto, which was very successful. I have spoken of natural evidence indicating their presence, and will try to explain the meaning of this. Paracelsus says, in his tract on Secret Philosophy, p. 495, that in order to be certain in regard to the place in which you expect to find the treasure, you must watch the places in which there are extraordinary noises to frighten the passers-by, in the dead of the night, between Friday and Saturday. If you observe lights fluttering to and fro, and hear loud noises and cries, you may be certain as to the presence of a hidden treasure. The sensible man will not remain idle, but he must beware of the foolish talk of gossips, who try to lead guileless people astray, but at the same time we must not repel those who come to us with such information. He who would engage in the search for hidden treasure—not only as to its present condition, but must also find out what rumor says of the same. You must know that there are two kinds of hidden treasures. The first is that which is hidden in the bowels of the earth since time immemorial; the second kind is that which is coined, or has passed through the hands of the jeweler, and which has been buried in the earth in times of war or pestilence, etc. This kind of treasure is often found in the ruins and walls of ancient castles, churches, barns, out-houses, orchards, shrubberies, etc.

Those searching for such treasure must not be superstitious, as it often occurs that gnomes appear, and by means of grimaces try to frighten away the searchers. There are many idle stories, which some gossips circulate, such as

their throttling, and even killing, those endeavoring to approach the hidden treasure. It is also childish to assert that the greatest silence must be observed, for it is only through this that the imagination is excited and rendered liable to see phantoms, consequently it is immaterial whether the diggers talk or not; yes, they may even sing, as long as there is nothing immoral contained in the song.

It has occurred that the Genii have transformed the valuable metals in order to defraud those that were ignorant of their cunning. A very common occurrence is to find such transformed valuables in earthen or iron pots, and therefore the finder must not neglect to test the same in a strong fire. In closing this chapter I will give the secret of Cardanus, by means of which you will be able to tell whether the treasure is buried in the place that you are digging. He says:

Take a candle made of colt's fat, in which there is a twig of hazel in the shape of a hoof, and when the same is lighted underground, and it should crackle, then it is evident that there is a treasure somewhere around, and the nearer you approach it the more the light will crackle and flicker, and when you are very near it, it will go out altogether. Therefore, it will be good to be provided with lanterns, so as not to be in the dark altogether. If you have certain cause to believe the spirits of the departed are guarding the treasure, it will be good to take sperm candles in the place of lanterns, and inquire of the spirits whether you can do anything to help them to their rest, and must never forget to do just as you promised them.

**SWINDLING BY MEANS OF AN ARTIFICIAL ABRAUN.**—There are some frauds that abuse the good faith and ignorance of the people, by appearing to do, by means of a few puzzling tricks, something supernatural. One of these is the artificial Abraun, with which they adulterate all the mysterious oracle.

As I was traveling through Lisle, in Flanders, a friend of mine invited me to accompany him to an old hag, who had the reputation of being a great sorceress, and I discerned her deception, which could only have been over-

looked by such ignorant people as the inhabitants of Flanders. The old woman led us into a small dark room, which was only dimly lighted with an oil lamp, by whose light we could see a small statue placed upon a three-legged stool, which stood on a small table covered with a cloth, with the left arm stretched out, and in the left hand it held a loosely tied silken thread, on the end of which hung a small fly made of finely polished steel. Under it stood a glass of ferns, so arranged that the fly hung in the glass about one inch. Now, the secret of the old woman was to command the Abraun to have the fly strike the glass, so as to affirm everything you wished to know. For example, the old woman would say: "Abraun, in the name of the one whom you must obey, I command you, that if the journey that this gentleman is about to undertake, turn out prosperous, have the fly to strike the glass three times." With these words she moved her hand nearer, and rested them on a small staff, which brought them about the height of the fly, which did not fail to strike the glass three times, although the old woman touched neither the statue, the thread, nor the fly, which seemed to impress all that saw it, with a vast idea of her powers. But in order to vary the answer, she would command the Abraun not to let the fly strike the glass, viz.: she would say: "Abraun, in the name of the one whom you must obey, I command you not to let the fly strike the glass, if this gentleman is to die before his wife," and, putting her hand in its former position, the fly did not strike the glass. However, the whole trick consisted of the fact, that the fly hanging into the glass on the thread, was very light, and well coated with a magnet. Now, if the old woman wished it to strike the glass, she put a ring on one of her fingers, in which there was set an excellent magnet, so that the ring attracted the magnetized fly; but if she wished it not to strike, she slipped the ring off unperceived. Those that were in league with her to supply trade, always took care to inquire into the antecedents of those they brought to her, and it was by this means that the people were duped.

OF THE HAND WHICH ROGUES EMPLOY TO ENABLE THEM TO ENTER HOUSES UNPERCEIVED.—I confess that I have

never tried, but I have witnessed the execution of three criminals who, while on the rack, confessed to having made use of such a hand to aid them in their thieving. Upon being questioned as to what this hand was, and how to procure it, or what it was used for, they answered that it was used to render all those that were touched with it, insensible and powerless; secondly, that it must be the hand of an executed criminal; and thirdly, that it was prepared in the following manner:

Take the hand of one who has been executed and wrap it in a shroud, and press out all blood that may yet be contained in it; then place it in an earthen pot, with cinnamon, saltpetre, salt and red pepper, well pulverized. Let it remain fourteen days in the pot, then during the Dog-days dry it in the sun, and if it is not perfectly dry, finish it in an oven that has been heated with ferns and iron-wood. Also, make a candle out of the fat of an executed person, virgin wax and sesam weed, and place it in the prepared hand in lieu of a holder, and every one, upon beholding it, will become motionless. Upon being questioned whether the power of the hand cannot be overcome, they answered "Yes, if the threshold of the door or the window-sill is besmeared with the following salve composed of the gall of a white cat, the fat of a black hen, and the blood of a skunk, and that this salve must be made during the Dog-days."

A SALVE BY MEANS OF WHICH YOU MAY EXPOSE ANY PART OF THE BODY TO THE FIRE, WITHOUT BEING SCORCHED.—It is now several centuries since criminals were compelled to establish their innocence by means of the trial of fire. But since then, a great many things have been discovered, and among these a method of counteracting the effects of fire, which is as follows: Make a salve composed of the white of eggs, the seeds of a weed called psyllion or flea-weed, powdered chalk and the juice of radishes; wash and mix well, and rub over the whole body, or only on hands, if you desire to make a trial. Let the salve dry after the first rubbing, and rub twice again, and the result will be infallible.

TO HAVE PEACE.—I will leave this terrible subject, and say a few words about peace. You may see in an old work on French history, that Charles VII. was in a greatly depressed state of mind at seeing his kingdom destroyed by the ravages of war, and how he retired to the hut of a hermit to find consolation in prayer. This hermit, who was a very pious man, presented him with a picture of St. Veronica, and the following prayer which the hermit wrote on the back of it with his own hand, and assured the king that if he wore the picture and repeated the prayer with a contrite heart, his circumstances would soon change for the better. And surely, in a short time it did change in a manner which may be termed truly wonderful, namely, through the influence of the Maid of Orleans. This gave birth to the reverence with which this picture is worn by many. The prayer is as follows: "The peace of our Lord Jesus Christ be with me, for the sake of the prophet Elias, with the power and effect of the countenance of our Saviour, and his most precious mother, the blessed Virgin Mary, and by the head of St. John the Baptist, and the Twelve Apostles, the Four Evangelists, and all the hosts of heaven. Amen!"

TO MAKE MAGIC RINGS WHICH ARE UNDER THE INFLUENCE OF THE SEVEN PLANETS, WHICH SAME THEY WILL TRANSFER UPON THOSE WEARING THEM.—It is supposed that every planet has its own favorite metal, which is adapted to its celestial constitution. To make the rings in their respective order, I would say, that it is not only necessary to know what metals to use but it is also of great importance to have the genuine stones set in them. The eaglestone or actit, and the hyacinthe, are of a sunny nature; the smargel belongs to the Moon, the magnet as well as the amethyst are partial to Mars, the topaz and porphyry are fit for Mercury, the beryll belongs to Jupiter, the cameo to Venus, and the chalcedon and jaspis to Saturn. Work the rings from the metals and stones becoming to the planets, and take great care to make them on the day and minute of a favorable constellation, and upon the stones engrave the mysterious figures, the illustration of which



we have given in the chapter referring to talismans. As it may not be as easy a task to engrave these figures on stones, as it would be on metal, it will be well to observe that if they only begin in the first minute of a favorable constellation, and continue to work on the ring until finished, it will equally be good, and will have the same power. The following is a list of the hours at which the reign of the planets are favorable. The Cabalistic position of the hours of planets, is not the least production of the wise admirers of astronomy. You can see here, that of the figures of the planets, each has the first hour of the day assigned to it, and therefore it will be almost impossible to make any mistake.

THE OPINIONS OF THE WISE PHILOSOPHERS IN REGARD TO TALISMANS AND MYSTERIOUS MYSTERIES.—The ancient philosophers that undertook to discover the origin of words, and principally to those containing something extraordinary, say that the word talisman is of Hebrew origin, signifying mysterious picture. Others again hold that the word talisman is taken from the Greek, in which it signifies great perfection, and still others find the origin of it in the two Latin words talis, menes (sense, reason), so that if you are experienced in Cabalistic usages you can make talismans according to your thoughts, purpose and desires, which is well expressed in the two Latin words. But whatever the origin of the word may be, it is certain that the talisman and the use of mysterious figures are derived from the Chaldeans and Egyptians, who, being greatly experienced in astrology, have exercised all their powers and influences, and have created a science, the practice of which has brought them great renown. It was from them that the Hebrews, coming into Egypt at the time of Joseph's reign, learned these secrets and perfected themselves, in their intercourse with the Chaldeans, who made heavenly figures to draw the influences of the stars upon themselves. They divided the planets, and assigned them to the different animals that had natural sympathies with the influence of the stars, and this was the occasion and origin of such designations.

The most eager among the Greek philosophers busied themselves with this secret science, and made such progress, that the best head of the other nations were reared under their supervision. This is a strong proof that in the operations of this science there is something that is decided and probable, the more so as nature itself has authorized it through several undeniable proofs.

Croll, an authority that is not to be despised, remarks that the majority of flowers or minerals, that overstep the ordinary bounds, contain, in their color or shape, the properties that are indispensable to man in his endeavors to attract the sympathy of the celestial orbs. The same writer remarks that if the Hebrews did not adopt natural figures for their talismans, they did so as not only not to go against the law, which forbid such figures, and because Moses had discovered wonderful properties in the words Jehovah, Sabbaoth, Tetragrammaton, Elohum, etc., make their talismans from these holy names, and extracts of the Mosaic laws, and prevailed upon themselves that they had



nothing to fear from any evil, and were also assured of success in whatever they undertook. Those wishing to penetrate further into the science of talismans, and mysterious figures, should make themselves acquainted with the contents of a book which can be procured of Mr. Chiflet, of Antwerp, and is entitled "*Disgumsito Antiquaria Ægemmis Basidiamis, sen Abraxas apistopritus, 1651.*"

The following is an illustration of a talisman to be fortunate in play and trade. It was first made by the

renowned Arbatle, who says it must be made in the following shape: Take a round plate of compound metals with a little polished and hardened quicksilver, and choose a Wednesday, during Spring, during which day you have noticed a favorable constellation of Mercury, viz.: in good aspect with Jupiter or Venus, or in conjunction with Sun or Moon. On the one side engrave or cast the star of Mercury (as illustrated), and on the other side the Hebrew characteristics you see in the engraving. After having burned the perfume of Mercury, bury it under a walnut-tree, and let it remain seven days, after the lapse of which time it may be unearthed, and it is ready. It will also be very good to burn the perfume, every Wednesday, before sunrise.

A distinguished contemporary author says, that there is no talisman but which has reference either to astrology, medicine or science, or all these together, and that these talismans have the power to assist the heavenly influence upon the wearer by means of the inscriptions which are cast or engraved thereon. I have, in an earlier part of this book, explained how to make these talismans under the auspices of the seven planets, and the virtues embodied in them, and will therefore change the subject for the time being.

**HOW TO MAKE GENUINE CELESTIAL WATER.**—In making this water, you must be very careful that all of the ingredients to be contained therein are in good, sound condition. Take fine cinnamon, cloves, nutmeg, ginger and white pepper, of each a good handful, six good lemon peels, two handfuls of Damascus grapes, a handful of the marrow of the elder, four handfuls of the blossoms of basilicum, ditto of St. John's weed, the same of marjoram, polei, lavender, and coal-dust; two ounces of spica mardii, the same of alveroot, Paradise seeds, calamus aromaticus, nutmeg blossom, Arabian incense and sandalwood; one dram of aloe, fine ambra, and two drachms of rhubarb. After collecting these articles, crush and pulverize those requiring it, and place it in a still of green glass, one and a half feet high, and pour good brandy into it so as to

cover the spices, at least two inches, then effectually close it, and place it fourteen days in a very warm horse-dung. After this put it in a hot bath, and let it distil. If you perceive that the fluid is not quite clear after being finished, and if it turns a red color, mix a half pound of good therias, a half pound of Venetian turpentine, and sweet almond oil, with the dregs remaining in the still, and then distil it by means of the greatest heat obtainable, as the true water must be as clear as honey.

**THE VIRTUES OF THIS WATER.**—If the eyelids, the head and back are rubbed with this water, it strengthens the sense and the memory, and if put on a piece of cotton, and placed in the nostrils, it will prove an excellent remedy for all catarrhal affections. If a person drink a spoonful every three days, it will make him strong and powerful, and will preserve good health to a ripe old age. It is excellent for shortness of breath, as it softens and heals the lungs if diseased. Therefore, there is no stimulant that has the same substantial power that is contained in this Celestial Water, for, on taking a spoonful early in the day, you will be able to abstain from all food for the next twelve hours. It protects from all pestilential diseases, and is an effective stimulant for consumptives, and those afflicted with dropsy.

**THE POWER OF THE BALSAM OIL, THAT IS MADE FROM THE DREGS OF THE CELESTIAL WATER.**—If three drops are poured into the ear of a deaf person, it will in a very short time relieve the individual from all deafness. It will also be excellent for healing old sores, boils, the bite of poisonous reptiles and scorpions, as well as fistula, cramps, etc. Croll values it so highly that he calls it the Mother of Balsam Oil, as it excels the same.

**SPLENDID BALSAM AGAINST PESTILENCE.**—This recipe which I give below, is a present from a Spanish king to his daughter, the Queen of France, and I received it from her physician; it is a most efficacious remedy, and very easy for one to make it. In three pints of wine put the juice of twelve lemons, half ounce of ginger, a half ounce of cloves, a half ounce of candamon, and a half ounce of

alveroot, and to this add an ounce of blackberry leaves, and small-leaved salbei, well broken. Let it boil by a slow fire, until reduced to a quart, and after it is cool strain it through a cloth. Then put into a vessel of green glass, which must be kept well corked. By drinking a half tumbler full, every morning, you will be able to resist the foulest air. Those who are already infected will, upon adding the juice of a beef-tongue and scapiose, which has been dissolved in good theriac, find themselves purged of the deadly poison, but those who are already afflicted with open sores, will do best by making a poultice of blackberry leaves and mustard seed, and lay it upon the sores.

OF THE SYMPATHETIC POWDER.—All those practicing this secret, have tried, by dint of honest reasoning, to convert the skeptical minds to their ideas, but with doubtful success. Sir Digley was one of the foremost in this movement, and it would be but just to give his recipe. Take Roman vitriol, place it in a bottle, and expose to the sun for two or three days, then mix with rain-water. If desiring to effect a cure, you must not let it be exposed to either heat or cold; then steep a cloth that has been well soaked in the blood of the wound that you are to cure, into the vitriol mixture, so as to wet it thoroughly. What is most remarkable about this, that every time the cloth is steeped in the mixture is, the patient will observe quite a relief from all pain, and, in a very short time, by keeping closely to the directions given herein, the wound will be healed by the magic power of the vitriol.

TO MAKE ARTIFICIAL GOLD.—Gold can be found not only in the bowels of the earth, but it can also be imitated by artificial means. I will now reveal what has been tried innumerable times with perfect success. Take a large smelting pot that is able to withstand the fiercest heat, and set it on a red hot stove; in the bottom place colophonium powders about the size of a small finger; upon this sprinkle pure iron filings, cover these with a little red sulphur, and then force the fire so that the iron filings melt, then throw in borax which goldsmiths use to smelt gold, then a like quantity of red arsenic, and the same quantity of silver as

of iron filings, and let this mixture boil, but take great care not to inhale any of the gases arising from the arsenic. Then pour it into another pot that must be perfectly clean, and by the aid of acid the gold will settle at the bottom, which will recompense you for your trouble. I have taken this secret from a book entitled the "Hermetical Cabinet," and the case with which the desired result is effected, led me to make the experiment several times with astonishing success.

**ANOTHER WAY.**—Another method is given by a Spaniard named Caravana. Take about four ounces of sulphur, natrum salts, and saltpetre, place it in a retort that is well closed, expose to a slow fire for two hours, then increase the fire until there is no more smoke, and after this you will perceive a flame, and after this flame has ceased, the sulphur will be found at the bottom of the retort in a solid mass; then take it out and pulverize with four ounces of ammoniac salts, and expose to a slow, steadily increasing fire for four hours; then remove everything that has worked upward in the retort, with the dregs at the bottom; pulverize again, and expose to heat again, repeating this six times. Then collect the sulphur which has settled at the bottom, and crush on a marble slab, in a damp place, and it will turn to oil, of which, place six drops on a gold coin that has been melted in the retort, and to this put fifty drops of quicksilver, thereupon it will turn to a solid lump of gold.

**ANOTHER METHOD WHICH HAS BEEN TRIED IN ENGLAND.**—To reach the desired result, prepare an ash of the following ingredients: Take vine-root and the bones of a horse, or ox, and burn them to a white ashes; pulverize these ashes and place them in a glazed earthen vessel, near filled with steel-water, and add the same quantity of lime as there are ashes. Let this boil until half the water is evaporated, and then put in four ounces of pure silver, cut up in pieces about the size of a nickel. Make twelve pieces of the silver, and throw it in the pot with the rest of the ashes, and let it boil until reduced one-half. Then take out the twelve pieces of silver and let the rest remain

in the pot. After this a kind of salt, like crystal, will form, which must be scooped off with a zinc ladle; then pour on more water, keep on taking off the salt until no more remains. To this add four times as much vegetable salt, which can be procured of any druggist, to this take red brick cement, well pulverized, and beat to it twelve pieces of pure gold about four ounces in weight. Take a good smelting pot, and on the bottom of it sprinkle a layer of the powder you have made of the salts, red cement and borax; on this lay the pieces of gold, and then again cover them with a layer of powder, and continue so until you have covered the twelve pieces of gold, and then expose to the heat until the gold is melted and has settled at the bottom of the pot. Then throw in the prepared twelve pieces of silver, one piece at a time, taking care not to throw one in before the previous one has been melted, until the twelve are smelted. After this let the mixture cool for some time until it has become solidified, and you will find twice as much gold as you originally put into it.

ANOTHER METHOD.—Were not the philosopher Aristæus so well known, through his works, there would be some difficulty in believing what he says to his son in one of his volumes.

He speaks thusly: My son, after I have taught you how to live, and in which manner you are to behave, according to the teachings of great men, after you have knowledge of the order and nature of the universe, I have only to reveal to you the key of Nature, which I have zealously guarded. Know, then, that all creatures which are scattered over the wide world, are indebted to the one principle for their origin—and this principle is the air. For this reason it is the air which gives them light, and air which deprives them of it. Wood, iron, iron and stones end in fire; which same can only exist by the excessive heat and drought, but all are again revived by the dew which is contained in the air. Nature has placed in this all his treasures, in giving it the power to create and destroy all things, and it is true happiness to be in possession of the key to unseal the hidden gates, and to inhale the pure air of contentment.

Learn, therefore, my son, to inhale this air and learn to retain the key. It is the great secret to comprehend the power with which nature has endowed all things. Take a pound of quicksilver, strain through a cloth, and then place it in a retort capable of withstanding the strongest heat, with vitriol, saltpetre, aluman, and eight ounces of spirits of wine. After closing the retort hermetically, place it in warm horse-dung for fourteen days, and after this time you will find it has turned into a thick, greasy substance. Thereupon expose it to a strong fire until it assumes the appearance of milk; rectify once more and you will get an agreeable white oil, which excels all other metallic oils, and it is without doubt the best, if combined with the Elixir of Aristæus, to perform wonders, for he assures us, that if it is mixed with an equal part of gold precipitate, it will be an infallible substitute for the philosopher's stone; which stone, it is said, enabled its possessor to have an intuitive knowledge of the locality of precious minerals, with the power to readily convert them into gold.

TO MAKE THE PRECIPITATE OF GOLD.—Take two ounces of quicksilver, combine with it a drachm of pulverized oriental gold, and place both in a glass or earthen basin, which must be slightly warm, until they are well mixed. This mixture is called amalgam. Thereupon pour it into cold water, and if some quicksilver should remain, strain it through a leather bag, and then mix it with the amalgam, which must be well cleared by aid of salt and distilled spirits of wine. If the quicksilver should be reduced by shaking, it must be replaced. Hereupon place the amalgam in a strong still of glass, add two ounces of acid and expose to a strong sand fire. Place into the still everything that has fallen into the receiver, and continue this four or five times. After this you will find at the bottom a powder, which must be placed in a vessel able to withstand a fierce heat; pour over the powder a quantity of good rosewater, then force the fire so as to bring the vessel to red heat, and then let it cool, and the precipitate is ready. It possesses the virtues to be able to cure such diseases as pestilence, small-pox, ulcers, dropsy, etc. It is also a good



antidote for all poisons, and those having partaken of poisonous food will find it very useful. But those using it must only take pennyweight for adults, while half that quantity is sufficient for minors.

**A CHARMED RING AGAINST DROPSY.**—Make a ring of pure silver, and in it set the hoof of an elan, and on a Monday, in Spring, when the moon is in a favorable aspect, or in conjunction with Jupiter or Venus, engrave on the inside of the ring the words: † Dabir † Habi † Haber † Habr.

**TO MAKE A SYRUP FOR LONG LIFE.**—Take two pounds of the juice of the burache root and blossoms, twelve pounds of Narbonne honey; let this boil, and then strain through a very fine sieve. Then take four ounces of genthian root, cut into thin slices and boil in one and a half pints of pure wine and boil the same, and then strain through a linen cloth. Mix this with the foregoing mixture, and let both boil until reduced to a syrup, which can be preserved in bottles. One spoonful of this syrup must be taken every morning before breakfast. This syrup prolongs life and restores health, even after long and painful diseases, drives all heat out of the bowels, and, taken altogether it is one of the most useful things in the family, as it will save untold amounts in doctors' bills, for it removes all impurities contained in the blood.

**TO KEEP PIGEON'S AND TO HAVE THEM MULTIPLY.**—If you have a coop capable of containing a large number of pigeons, make the following mixture, which will not only prevent them from flying off, but will also attract others, and will induce them to remain: Take thirty pounds of grain, three pounds of caraway seeds, five pounds of honey and two pounds of grass seed; after boiling it in rain-water, for two or three hours, add two or three pints of good wine and eight pounds of well-powdered clay, and let it cool, then place it in the coop, and in a short time it will recompense you for your trouble and outlay.

**THE HERMIT'S TALISMAN.**—It is said that any one going out hunting, and carrying it in his game-bag, cannot but shoot something worth while, and bring it home.

An old hermit once found an old, lame huntsman in a forest, laying beside the road and weeping. The hermit asked him the cause of his dejection. Ah me, thou man of God, I am a poor, unfortunate being; I must annually furnish my lord with as many deer, and hares and partridges, as a young and healthy huntsman could hunt up, or else I will be discharged from my office; now I am old and lame, besides game is getting scarce, and I cannot follow it up as I ought to; and I know not what will become of me—here the old man's feelings overcame him, and he could not utter another word. The hermit, upon this, took out a small piece of paper, upon which he wrote some words with a pencil, and handing it to the huntsman he said: There, old friend, put this in your game-bag whenever you go out hunting, and you shall certainly shoot something worth while, and bring it home too; yet be careful to shoot no more than you necessarily need, nor to communicate it to any one who might misuse it, on account of the high meaning contained in these words. The hermit then went on his journey, and after a little the huntsman also arose, and without thinking of anything particular he went into the woods, and had scarcely advanced a hundred yards, when he shot as fine a roe-buck as he ever saw in his life.

This huntsman was afterward, and during his whole lifetime, lucky in his hunting, so much so that he was considered at that time one of the best hunters in the whole country. The following is what the hermit wrote on the paper:

UT NEMO IN SENSE TENAT, DESCENDERE NEMO.



AT PRECEDENTI SPECTATUR MANTICA TERGO.

The best argument is to try it.

TO PREVENT ANY ONE FROM KILLING GAME.—Pronounce the name, as for instance, Jacob Wohlgemuth, shoot whatever you please; shoot but hair and feathers, and what you shoot give to poor people † † † Amen.

TO COMPEL A THIEF TO RETURN STOLEN GOODS.—Walk out early in the morning, before sunrise, to a Juniper tree, and bend it with the left hand toward the rising sun, while you are saying: Juniper tree, I shall bend and squeeze thee, until the thief has returned the stolen goods to the place from which he took them. Then you must take a stone and put it on the bush, and under the bush and the stone you must place the skull of a malefactor. † † † Yet you must be careful in case the thief return the stolen goods, to unloose the bush and replace the stone, where it was before.

## THE LOVER'S GUIDE TO COURTSHIP AND MARRIAGE

"Cupid, indeed, is obstinate and mild,  
A stubborn god; but the god's a child;  
Easy to govern in its tender age,  
Like fierce Achilles in his pupilage;  
That hero, born for conquest, trembling stood  
Before the centaur, and received the rod.  
As Chiron mollified his cruel mind  
With art, and taught his warlike hands to mind  
The silver strings of his melodious lyre,  
So love's fair goddess does my soul inspire  
To teach her softer arts; to soothe the mind,  
And smooth the rugged breasts of human kind.  
The bull, reclaimed and yoked the burden draws,  
The horse receives the bit within his jaws,  
And stubborn love shall bend beneath my sway  
Though struggling oft he tries to disobey."

THE proper age for marrying, according to the laws of this country, is twenty-one for the male and eighteen for the female; but, in Nature's law, twenty-five for the male and twenty-one for the female, accord with the complete development of the adult.

The great cause of the number of unmarried adults, in Christian communities, is owing to the difficulties young people experience in endeavoring to procure partners. There is, in fact, no bachelor who has been so from choice, and, in nine out of ten cases, the reasons he will give you for his celibacy are not the true causes.

By far the greater number of old bachelors has been occasioned by circumstances which have kept them aloof from female society, or the bashfulness which would never permit them to bring a lady to the simple answer of "Yes" or "No."

I have known young men with every advantage of person and fortune to be deeply in love, but who, in consequence of their backwardness in revealing their passion, have awaited until some person without the moiety of their

deserts, but with a stock of assurance, carried away the object of their affections.

Again, ladies are obliged to remain single for the want of an opportunity to procure husbands. This is generally owing to the selfishness of parents, who exclude young men from their house, except those too insignificant to win their daughter's affections, till at last the lady is compelled to remain single or favor her inferiors.

Homeliness of person is never the cause of want of partners, for every age has its model, and fancies are as various as are the peculiar notions of individuals.

When a young man finds himself unusually fascinated by a lady, perhaps at first sight, he should at once come to a stand-still, and make a thorough examination of his own circumstances, in case he should be successful; and also the situation of the other party, including character, disposition, prior engagements, etc., and then, should everything co-operate with his wishes, in God's name let him, as the Americans say, "go in and win." I insist, however, that a little precaution in the beginning may save a great deal of trouble in the sequel, because a man can stifle and destroy the effects of first-sight love if he will only remain away from the occasion of it; whereas, if he rushes inconsiderately into it, it may afterward turn out that his reason and respect will prompt him to eschew a passion which his yet more powerful affections may keep him inevitably bound to.

When a man finds that his heart is "gone," and that the possession of a certain female is requisite to his happiness, he should at once begin to study her character so as to direct his own movements accordingly. This, I maintain, is a most important point; for a gentleman who attempts to woo a lady after a fashion opposed to her prejudices, has almost as little chance of success as a person who might undertake to solve a mathematical problem with an important number of figures; or even as one should endeavor to stop the course of time by letting his watch run down.

Some men imagine that an everlasting fund of small talk is enough to captivate any woman in the world; but those

persons, when they think they have the field all to themselves are, in general, made mere laughing-stocks of as soon as their backs are turned. They are usually kept in second-hand favor, however, as useful appendages in a walk or ball-room, and to supply their bantling innamoratus with the chit-chat of the day.

Other men think that the secret of making love lies in flattery, and hence they administer the dose so unsparingly that it amounts to a surfeit. Flattery is, indeed, a powerful weapon when managed with dexterity; but in the hands of a person ignorant of its mysteries it is worse than no weapon at all, as its edge is not unfrequently turned against himself.

Again, there are men who place all their dependence in their own personal appearance; but these are mere nobodies, who seldom succeed when any man of sense and spirit thinks the object of their regard worth contending for.

In relation to a confirmed coquette, there is but one general rule. If she hints that your visits are troublesome, leave her to herself for a week or two; and if she affects to favor the approaches of a rival, the readiest and most effectual remedy for bringing her to her reason is to commence, in seeming, to one of her acquaintances. In short, a man to woo a female coquette must become a male coquette; for, with such a lady, all the eloquence and devotion in the world will stand him less in need than a well-directed nonchalance. I would, however, as he values his happiness, advise no man to marry a downright coquette; for, however her peculiarities may pass for wit or playfulness, the real foundation of them is fickness or dishonesty; and when she consents to a union, it is, in nine cases out of ten, the result of pride, spite, or jealousy; and even though the latter should predominate at the time, my word for it, the flame is either so ephemereral or of so eccentric a character that it is seldom directed for twenty-four consecutive hours toward the same focus of attraction. Taking everything into consideration, I would rather, of the two, trust the honor of a reclaimed votary of pleasure than a genuine coquette, if they were both placed in an equal sphere of temptation.

"But if you find your praise increase her pride,  
Strike sail awhile, and wait another tide.  
They fly when we pursue; but make delay,  
And when they see you shaken, they will stay.  
Sometimes it profits to conceal your end;  
Name not yourself her lover, but her friend.  
How many skittish girls have thus been caught?  
He proved a lover who a friend was thought."

"Some draw with nets, some hang upon the hour,  
So turn thyself; and, imitating them,  
Try several tricks, and change thy stratagem—  
One rule will not for different ages hold;  
The jades grow cunning, as they grow more old."

When, therefore, a man goes in quest of a wife as a sort of business speculation, and with the chief intention of becoming a domestic man, and making himself comfortable, he should first carefully examine himself in order to determine the nature of the being that might contribute most to his happiness; for, otherwise his blissful anticipations of his domestic hearth, cheerful companion, and connubial felicity, may all find a termination on the very day on which he had hoped to launch forever into their undisturbed enjoyment.

Hence a covetous man should avoid marrying with a generous girl, for she will not only make him miserable by her expenditures or complaints, but she will also learn to dislike and despise him for his principles.

A man of generous disposition, however, would do well to provide himself with a frugal wife, for she will honor and boast of his nature, and at the same time she will prevent it from bringing its possessor to poverty; and again, such a husband will best know how to appreciate such a wife, for the thriftiness which is mean in a man is commendable in a woman, especially if she has got a wasteful husband.

A jealous man should rather commit suicide than enter into matrimony with a very handsome woman, for every word spoken in her favor, and her every glance, action, and inquiry, that he is not the immediate occasion of will sink like a dagger in his heart:

"Trifles light as air  
Are to the jealous, confirmation strong  
As proof of Holy Writ."

I shall now record a few remarks on the philosophy of making love, which are founded on long study and ample experience.

A word of advice to the lover who has been once truly accepted, but rejected afterward through the interference of friends. In such cases, if he is determined to win—for the sake of love, pride, satisfaction, or any other cause—let him but go to work judiciously and the day is his own, in spite of a world of opposition. Woman, for the most part, is not fickle when her affections have been once secured; for, however the threats and admonitions of parents, guardians, etc., may discompose or change their currents, they will speedily return to their natural channels, and even more securely and deeper than ever. If those whom it may concern could only understand the mysteries of a woman's heart they would see the necessity of not interrupting its bent in matters of love, unless under very urgent circumstances; and if bachelors could also appreciate the nature of the same erratic material, they would rather put their right arms in the fire and burn them in their sockets than unite with parents or guardians in endeavoring to coerce the affections of a lady in their favor, whose heart has been given, and therefore belonged, to another.

When a man falls deeply in love, and suffers the passion to grow upon him until it has become, in a measure, a portion of his vitality, and then receives an unqualified negative, or is otherwise debarred from the possession of the object of his hopes, he naturally sinks into a state of feeling which is termed despair, and, indeed, that sensation is never thoroughly awakened unless through the medium of disappointed love. In this state of existence, which is more terrible than can be appreciated by conception without experience, he has no consolation (as company, traveling, etc., rather increase the poignancy of his passion), and, therefore, throws himself into the vortex of dissipation, or betakes himself into an unhappily solitude, probably to meditate on or commit suicide.



While in this state, my first advice to a man would be to call his pride to the rescue, and to shake off his passion like dewdrops from the lion's mane. But alas! he must be a man of strong mind and cold affections, indeed, who can profit by such instructions. This plan failing, my next advice would be to seek for a substitute; that is, to endeavor to place one's affections on another woman, for one passion may be soon removed by the cherishing of a second with determination; and this is probably the only efficacious, legitimate recommendation I can give under the circumstances, because it is a known fact that if a man sets himself determinedly to make love to a lady, even though his feeling be very indifferent in the beginning, the passion will imperceptibly grow upon him until at length his whole heart is involved in the issue.

And thus, if a man were so deeply immersed in one successful love, I will forfeit all my claim to any knowledge of the great study (matrimony) of my protracted life, that if he begins with assiduity to pay his devoirs in some other channel, his affections will be gradually transferred until not even a shadow of them remains in the place of their original concentration.

Upon this plan there are a few drawbacks, among which may be mentioned impatience on the part of the sufferer, or the difficulty of selecting a substitute; and I may add that such a time, while all the fascinations of his first love are busy at work in his bosom, a man may find it very disagreeable employment to undertake the character of a wooer. But if he does undertake it, and plays his part properly, he will soon have the satisfaction of feeling that it rests within himself to place Cupid in harness and drive him whichsoever way he pleases.

Where the passion has not been very violent, absence, business, and cooling medicines may be sufficient remedies; but where the effect has been deep, the only way of escaping from the fetter of the one love is by running straight forward into the fetters of another.

Although, as I have previously remarked, personal beauty is not essential to a successful conquest, cleanliness and

"a comeliness with comely care" most unmistakably are. No lady would admire a slovenly swain, with a bald pate and dirty teeth; and with a gentleman vice versa. It is decidedly unromantic to press even very pretty lips to the ardor of a kiss if the ivory they contain is coated with a yellow incrustation, which gives a sewer fragrance to the breath.

A man, to be manly, must have a luxuriant head of hair, and, in these days of patriarchal imitation, a thrifty beard. A lady, to look wholesome and attractive, must possess abundance of the material with which to make the girlish curl or graceful braid. Old age seldom mars personal charms if the cycle of time has not robbed his or her natural adornments. Let him, therefore, who would win the fair hand of the lady he loves, in addition to a proper comeliness of apparel, endeavor to show a manly face, a cleanly mouth, and an unblemished skin. A female, too, should avail herself of every invention of art to preserve those ornaments which the God of Nature originally bestowed upon her.

Do not hastily misjudge and despise small matters. Trifles, my friends, are not to be despised with impunity, for they oftentimes make or mar a human being's destiny. We know that all great discoveries and inventions have been originated by the merest of trifles, the paltriest of accidents. An apple falling suggested to Sir Isaac Newton his invaluable discovery with regard to the laws of gravitation. The telescope was suggested by the accidental placing of a couple of pieces of glass together in an optician's shop, and a careless examination of them in that accidental position by a lounging apprentice boy. Trifles form the material of everything vast. The coral reefs and islands of the seas are the work of animalculæ scarcely perceptible to the naked eye. The globe itself is formed of atoms. If you disregarded trifles you will never become prominent or important in any degree, but will vegetate like a plant and die alone, unloved and uncared for. Life is no trifle, but it is a conglomeration of trifles. Look, therefore, upon the "day of small things," with a watchful, an earnest, and

a curious eye. A spark fires a train of gunpowder and blows up a city. A mouse, remember, freed the netted lion. In all the little details and minutæ which I am constrained to relate to you, and impress upon your attention, there lurks a great consequence—there lingers a gigantic end. It is happiness; that which, to the unreflective and the ignorant, seems an unattainable shadow. But there is nothing so easily obtained, if pursued in the right way, as happiness. The old saying has it, "keep your feet warm and your head cool and defy the physician." There is an equal amount of substantial truth in my theory, viz.: preserve your health, acquire money, win the woman you love, if possible, and make yourself as agreeable in looks as care and ingenuity will allow you. This will enable you to win and retain the affections of the one you adore, and will make you hosts of friends beside. What more is requisite to attain perfect contentment? How strange it is that these simple truths, so plain and ingenious that a child can appreciate them to their full extent, escape the knowledge of nine-tenths of mankind! How remarkable that the first intimation you have ever had of their force and value is received from the pages of this humble volume! Verily, we walk in darkness in the midst of light!

One subject I have not touched upon, which must not be forgotten or neglected. I allude to the manner in which it is highly necessary that you should conduct yourself while you are in training for the acquisition of love, and the blissful consummation of marriage. You must banish constraint far from your line of conduct and feeling. Crush out with all the efforts of which your temperament is capable every bias to what is termed bashfulness. I do not wish to be immodest; for, to paraphrase the poet,

"Immodesty admits of no defense,  
For want of modesty is want of sense."

It is, unfortunately, the habit of many people to deride those who take especial care of their own personal appearance, and it is equally unfortunate that this derision has a marked effect upon individuals of shy and not over-confident dispositions. For my part I delight to brave such derision; in fact, I rejoice in opportunities for provoking

it. It proceeds from, and is offered by, confirmed slovens who, having become so completely enamored of their indolence that they are its slaves, regard with cankered envy the attempts of others to look well. I say that I like to provoke their derision. All are not like me by nature, but they can soon become so by habit. The timorous and sensitive must learn to treat such envious ridicule with merited contempt. Once contempt is displayed for it it retires thwarted and abashed. Learn, then, to improve your personnel by every means at your command, and pay no attention to what the vulgar few may see fit to say of it. Bear in mind that self-reliance is the sheet-anchor of everybody who gets through the world successfully. How many times have my readers heard the remark made: "He (or she) owes everything to impudence!" Now, I would rather be called impudent than cowardly! I advise nobody to be impudent in the true sense of the term. Real impudence is insufferable. It consists in thrusting one's self forward to the injury of the rights of others; of an insolent, supercilious manner; of offensive remarks, and pertinacious meddling with affairs that do not concern you. This is impudence, and it never should be—indeed, it seldom is—tolerated. The rude portion of the world, however, has a bad custom of calling firmness of purpose a shrewd eye to one's interest, and a determination to win favor and prominence, impudence. Let the low talk as they may. Fix your gaze steadily upon a given point and keep on striving until you gain it. I would rather be termed "a dandy" than "a dirty, careless fellow" at any time. For, after all, the dandies take the lead in all good society!

Having said a few words with reference to dandies, let us devote a little attention to their counterparts in females. These are termed, by the dandy-haters, "dashing flirts," "gay girls," and are stigmatized as persons whose intellects can compass toilet affairs only. A serious mistake. Your dressy girl must be something of an artist. And if she were not a person of refined taste, her propensities for personal adornment would never have been developed. She must have a fine eye for the grouping and arranging of

colors. She must be competent to distinguish the finest textures from the mock commodities brought into the market, and hence must possess a fair knowledge of commerce and manufactures. She must be a lover of nature, and alive to its beauties. She must be something of a lapidary, too, and be capable of designating paste from diamonds. Indeed, no woman can be a sufficiently good dresser to attract envious remark without possessing a large and useful share of intelligence. Now, I advise such of female readers as are not "gay flirts" (I use the term flirts here in the sense connecting it with apparel) by nature, to take up the trade without delay. By study and perseverance they can learn to dress as well as the most natural of gay flirts. Do not spare artifices, for it is as legitimate to adorn the person as that of your homes.

Benedick, in describing the woman whom he wants, says: "One woman is fair, yet I am well; another is wise, yet I am well; another virtuous, yet I am well; but till all the graces be in one woman, one woman shall not come in my grace. Rich she shall be, that's certain; wise, or I'll none; virtuous, or I'll never cheapen her; fair, or I'll never look on her; mild, or come not near me; noble, or not I for an angel; of good discourse, an excellent musician, and her hair shall be of what color it please God."

But what the French call "gaucherie," and I define as awkwardness, is not modesty, but a crime against decency. God knows it is so rigidly and severely punished by society as a crime that I wonder the veriest boor in the civilized world has the courage, the suicidal stupidity, to practice it. Constraint on your part is certain to create constraint in those you visit; or else, if the parties you are conversing with happen to be well "posted up" with reference to worldly manners and customs, they will laugh at you. Bashful people are the greatest bores in existence. They come down upon a happy assemblage like wet blankets. The moment they appear pleasure flies to a more genial location. Gloom is the handmaiden of restraint, and dislike is its offspring. If you have a leaning that way heed me, and ponder well what I may say upon this

subject. Summon up all the pride, reason and argument, you have to aid you in throwing off your shackles. Drill yourself to think that nobody is better than you are, and that you possess advantages that make you equal with all God's children. Reflect that the sun which shines upon a monarch warms you; that you are no more vulnerable to death's darts than the most pretentious of your fellow-creatures; that you have the same passions, aspirations, hopes, and desires that are known to the first and foremost in the ranks of the famous; that your mission here below is as important to the designs of Providence as anybody else's; and that your fate hereafter will form an item of as much importance at the judgment day as that of the President of the United States. If your defects rise up in your memory to shake your self-reliance, reflect that you can conceal or have concealed them, and that they are not visible to those outside of your home secrets.

"Assume a virtue if you have it not." All you want to annihilate your bashfulness is a little confidence. If that, unfortunately, does not find growth in your disposition, you must counterfeit it. One or two efforts and the difficulty is all over. If you meet with accidents at the first going off pass them over with an air of ease as if they were matters of no moment, and as if you did not give them a moment's thought. By treating them thus cavalierly, and by placing so small an estimate upon their worth you induce others to do the same; for men are imitative as well as monkeys. Practice! yes, that's the word! will make the bashful person able, after a while, to endure the gaze of ten thousand eyes without flinching. Instance the case of the actress who was five years before she could make up her mind to face her audience without trembling like the oft-mentioned aspen-leaf.

The rules here pointed out will be sufficient, in all ordinary cases, if properly heeded, to insure success. There may be some, however, who follow a seafaring life, or some other occupation by which they are deprived, for the greater portion of the time, of the privilege of female society. To all such it would, of course, be difficult to obtain the neces-

sary practice to enable them always to succeed; and it is only for their benefit that this subject is extended beyond the present point. But even those persons, by perseverance, will eventually overcome their stupid bashfulness.

The aristocratic classes have cried down and done their best to prevent their children from marrying in a sphere that they are pleased to designate as being below them in the social scale, but I am convinced that where true love and virtue reigns, the majority of such marriages are far happier than the most of those that occur in our fashionable society. Various instances of the kind might be cited from time to time from the circle of one's own acquaintances.

# How To Get Rich

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## THE GREAT \$50,000 RECIPES

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By the Aid of Which Any Man with Ordinary Intelligence  
Can Easily Earn, by Their Manufacture,  
from \$25 to \$75 per Week.

**ART OF RAT KILLING WITHOUT TRAPS OR POISON.**—Take common sponge dried, cut into small pieces, soak in lard, melted tallow or meat gravy. Place these pieces within easy access to the rats. They will eat greedily, and the moisture of the stomach will cause the pieces to swell and kill the rat. Water may be placed within reach, and will hasten results by expanding the sponge.

**X L N T BAKING POWDER.**—Many large fortunes have been made in this country and England by the manufacture and sale of baking powders. These powders are specially well adapted to all the western parts of our country, where people must bake often in a hurry, and always without the means that are to be had in the East.

**Recipe.**—Take one pound tartaric acid, in crystals, one and a half pounds of bi-carbonate of soda, and one and a half pounds of potato starch. Each must be powdered separately, well dried by a slow heat, and well mixed through a sieve. Pack hard in tinfoil tin or paper glazed on the outside. The tartaric acid and bi-carbonate of soda can, of course, be bought cheaper of wholesale druggists than you can make them unless you are doing things on a very large scale.

**HUNTERS' SECRETS AND GUIDE TO TRAPPERS.**—The following secret applies to all animals, as every animal is attracted by the peculiar odor in a greater or less degree, but it is best adapted to land animals, such as foxes, minks, sables, martens, wolves, bears, wild-cats, etc., etc. Take



one-half pound strained honey, one-quarter drachm oil of lavender, and four pounds of tallow, mix the whole thoroughly together and make into forty pills or balls, and place one of these pills under the pan of each trap when setting it. The above preparation will most wonderfully attract all kinds of animals, and trappers and others who use it will be sure of success.

**TO CATCH FOXES.**—Take oil of amber and beaver's oil, each equal parts, and rub them over the trap before setting it. Set in the usual way.

**TO CATCH MINK.**—Take oil of amber and beaver's oil, and rub over the trap. Bait with fish or birds.

**TO CATCH MUSKRATS.**—In the female muskrat is a small bag which holds from thirty to forty drops. Now, all the trapper has to do is to procure a few female muskrats and squeeze the contents of a bag into a vial. Then, when in quest of muskrats, sprinkle a few drops of the liquid on the bushes over and around the trap. This will attract the male muskrats in large number, and if the traps are properly arranged, large numbers of them may be taken. In trapping muskrats steel traps should be used, and they should be set in the paths and rivers frequented by the animals.

**EXCELSIOR AXLE GREASE.**—Take one part good plumbago (black lead), sifted through a coarse muslin so as to be perfectly free from grit, and stir it into five quarts of lard, warmed so as to be stirred easily without melting. Stir vigorously, until it is smooth and uniform. Then raise the heat until the mixture melts. Stir constantly, remove from the fire, and keep stirring until cold. Apply cold to the axle or any other bearing with a brush. If intended for use when the axle or bearing is in a warm apartment, as the interior of mills, etc., two ounces of hard tallow, or one ounce of beeswax may be used to every ten pounds of the mixture. This grease is cheaper in use than oil, tallow or tar, or any compound of them, and can be sold at a good profit in our thickly settled country.

**ROYAL BRITISH WASHING POWDER: HARD WATER MADE SOFT.**—The laundresses' assistant, warranted not to injure

the finest fabric. No acid, no potash. In the wash-room it saves time, labor, expense, muscle, temper and hands. The clothes will come out clean and white, without wear or tear, or rubbing on wash-board, therefore will last twice as long. For house cleaning it is unequaled. One girl can wash more clothes, paint-walls, windows or floors in a day with perfect ease with this powder than she could in four days with hard labor, soap and scrubbing brush, and the paint will look new and bright. It only requires to be tested to be appreciated. If it does not give satisfaction we will refund the money.

Recipe.—Mix any quantity of soda ash with an equal portion of carbonate of soda (ordinary soda) crushed into coarse grains. Have a thin solution of glue or decoction of linseed oil ready, into which pour the soda until quite thick. Spread it out on boards in a warm apartment to dry. As soon as dry shake up well, so that it will pack easily into nice square packages. Label neatly. Pound packages ought not to cost over seven cents, ready for market; these retail readily for thirty-five cents.

IMPERIAL FLY PAPER, OR "CATCH 'EM ALIVE, OH!"—You must take linseed oil, no other will do, and put it into a strong iron pot. The pot must be one-third full only, and must have a lid that fits closely. You bring the oil to a boiling point; mix it with molasses and spread upon sheets of paper; hang the papers up and the flies will stick to them.

ART OF WATERPROOFING CLOTH.—For many years I have worn India rubber waterproof; but I will buy no more, for I have learned that good Scottish tweed can be made completely impervious to rain. In a pail of soft water put half a pound of sugar of lead (the acetate of lead), and half a pound of alum; stir this at intervals until it becomes clear; then pour it off into another pail, and put the garments therein, and let it be in for twenty-four hours, and then hang it up to dry without wringing it. Two of my party—a lady and gentleman—have worn garments thus treated in the wildest storm of wind and rain without get-

ting wet. The rain lies upon the cloth in globules; in short, they are really waterproof.

INSTRUCTIONS FOR CHINESE CHRONOTYPE, OR IMPROVED PHOTO-CHROMATIC OIL PAINTING.—This painting is done on common window glass, which must be cleaned thoroughly before using. The best way to clean glass is to dampen it with spirits of wine and polish with a piece of dry silk. Then take the picture that you wish to copy and cut off the waste paper till you leave about an inch margin all around it, and then cut your glass to the exact size of the picture. Seeing that your glass is clear, apply a coat of Chinese varnish on one side, laying it on evenly and thick. Put it aside where it will be free from dust till it dries, which usually takes about six hours. If it is placed in the sun or near the fire it will dry much quicker.

When ready to finish the picture, take the paint, or whatever it may be, and immerse it in the solution of color, face up, till it becomes thoroughly wet; then take it out and lay it on a sheet of paper, face up, in order that the face of the picture may dry and leave the other side damp. While your picture is drying, which usually takes from two or three minutes, according to the thickness of it, give the glass another coat of varnish on the same side. When the picture is dry lay it on the glass, face down, and press it firmly, so as to exclude all air. If there is any air left it will show itself in white spots on the glass, and must be pressed out. Let it remain about five minutes, and then take a dry cloth and rub away the back of the picture till you can see the outlines evenly and distinctly. After you have rubbed it to suit, give it a coat of finishing varnish and let it dry. When dry, smooth it off with a piece of fine sand paper, then give it another coat of finishing varnish, let it dry, and place a piece of paper, any color you choose, on the back, and it is ready for framing. You may use warm water in the place of the solution of color, but you must rub it off immediately.

If you are unable to procure the fir balsam, any transparent varnish will do instead.

The articles to be used are a flat camel's hair brush, about an inch wide, the Chinese varnish compound of fir balsam, two ounces; spirits turpentine, one ounce; mix well; finishing varnish, fir balsam, spirits turpentine, spirits of wine, each an ounce; and solution for fixing the color, vinegar, four tablespoonfuls, and water, one quart.

The above recipe has been extensively sold at five dollars, of which price one person alone is said to have cleared about seven thousand dollars on its sale, so high is it held in the estimation of the public.

METHOD OF MAKING THE TWIN BROTHERS' VIOLET WRITING INK.—[This ink is used in the Government Buildings of France, England and Germany.]

To Make One Gallon.—Take an ounce of violet aniline; dissolve it in four ounces of hot alcohol. When thoroughly dissolved, add one gallon of boiling water and the ink is made. This ink is usually sold in cities at two dollars for pint bottles, one dollar for half pints, and fifty cents for gill bottles. This is the original recipe of the Twin Brothers in Paris. It is worth, to an enterprising man or woman, two thousand dollars. Do not bury it—use it and make money.

Caution.—As the aniline colors vary a great deal in quality, the amount of dilution must vary with the sample used, and the shade determined by trial. The recipe is for the very best first quality violet aniline. In some localities it may not be easily obtained. If you desire to make one gallon from the best violet aniline we will get it for you. It costs fifty cents an ounce.

PERSIAN STARCH ENAMEL.—Melt over a slow fire eight pounds of refined parafine, and when it is all melted, add three hundred drops oil of citronelli. Place several new round pie pans, well oiled with lard oil or sweet oil, on a level table, and pour about six tablespoonfuls of the polish into each pan. Let them stand until they are cool enough to lift into pail or basin of water; let the pan float on the water a moment so as to cool the bottom, and then submerge or press the pan into the water, until it is cool enough to stamp the polish into cakes. This must be done before

it gets too hard, and therefore it will require close watching. Have a round tin stamp made to cut cakes about the size of a candy lozenge. Stamp them out, and let them cool well before taking them out of the pans. Put it up in square paper boxes (nine cakes in each, retail at five cents a box). Thirty cakes, in oval boxes, twenty-five cents. The cost of the twenty-five cent boxes, filled ready for market, is about five and a half or six cents; the small size boxes about one and a half cents. They are also put up in ten cent boxes, which is also a very saleable size.

Directions.—To a pint of boiling starch stir in two of the cakes or tablets, or three cakes to a quart. This gives an elegant lustre to linen or muslin, and imparts a splendid perfume to the clothes, and makes the iron pass very smoothly over the surface. It requires but half the ordinary labor to do an ironing. It is admired by every lady. It prevents the iron from adhering to the surface, and the clothes remain clean and neat much longer than by any other method known. Over six thousand stores are selling this article. Ladies, we know of no business more pleasant to engage in.

SHANG WANG'S STARCH POLISH.—This article has undoubtedly had a more extensive sale through agents than any other article used in the household. It is a meritorious one, and will always find sale if our directions are followed. Care must be taken to procure the ingredients marked as we give them.

Directions and Recipe.—Procure from your druggist an article of commerce called and marked paraffine wax. It must be the hardest wax made. If an inferior grade is used it will not produce the same result as the best A-1 wax. Place your paraffine in a tin boiler or pan, or pail, or kettle, as is most convenient. Melt it over a slow fire. Use care in melting. When melted thoroughly remove the vessel from the fire; cover it to keep the liquor hot. Take some round tin pie-pans, and oil them with sweet oil as you would for pie baking, but do not use lard. Put these pans on a level table, and pour in enough of the hot wax to make a depth in each pan equal to about the thickness

of one-eighth of an inch. While hot, glance over the pans to see that they are level. As this is very essential, do not neglect it. If the pans are not level the cakes will be all thicknesses, which should not be so. Let them cool, but not too fast. Watch them closely, and have a tin stamp ready to stamp the cakes out about the size of an ordinary candy lozenge. This stamp should be about eight inches long, larger at the top than at the bottom, so that the cakes can pass up through the stamp as you are cutting them out of the pans. Lay the cakes in another pan to cool. Before they become very hard separate them from each other; if not, it will be difficult to do so when they become very hard. Do not overlook this. Have boxes made at any paper-box makers in any large city. They cost about from one to two cents each; sliding boxes are the best. Have your labels printed, and commence business at once. This is a staple article. Wholesale grocers throughout the United States generally have it in stock. You can wholesale it to them, or retail it to families. This one secret is worth one hundred times the price of this book.

**TURKISH FROZEN PERFUMES.**—This is a saleable, cheap, and meritorious Solidified Perfume. Perhaps no article of luxury has had such a continuous sale. The demand has never diminished.

**Recipe and Directions.**—Procure A-I paraffine wax from any wholesale druggist. Melt it over a slow fire in any tin vessel; care should be taken not to let it burn. When melted remove it from the fire and cover the top of the vessel. Now, you must remember that Solidified Perfumes cannot be successfully made while hot, but they must be warm. The heat drives out the perfume, and counteracts the effects of the essential oils used for perfuming purposes. For the perfume you must only use the strongest essential oils. Take three ounces oil of lemon, and half ounce oil of cloves, and half ounce oil of lavender flowers; mix them well together. For this amount of perfume you require about five quarts of the liquid paraffine. Pour the oils into the melted paraffine while warm, stirring it well while pour-

ing. Have ready round pie pans, well oiled with olive oil. Pour in the perfume wax until you have about one-quarter inch in depth of the melted liquid perfume in each pan. Be sure to have your pans level on the table. Have a tin stamp, ready for use, to cut the cakes out at the proper time. This stamp should be made larger at the bottom than at the top. It should be one and three-eighths inches long, and one inch wide at the stamping point. The edges are filed sharp as a knife, and kept so constantly. Stamp the cakes out when they are cooling, before they get too hard to cut. You must use your eyes, your hands, and common sense and good judgment at this stage of its manufacture. If it is too cold and hard you cannot cut it. If too soft your punch will stick to the soft wax. Watch it closely and you cannot fail to have the best results. Lay the square cakes in pans to cool, or if your punch does not draw them up from the pan you are stamping, let them remain in the original pan until cold enough to box up. Use gilt boxes the size of the cake. Put your own price on them. They are worth from fifteen to twenty-five cents retail. Reckon your cost of manufacture and regulate your wholesale price accordingly. We consider this information worth one thousand dollars to any smart active man or woman.

**TO STAIN WOOD SCARLET.**—Boil two ounces of cochineal, previously reduced to a fine powder, in thirty-five ounces of water for three hours, and apply to the wood. When dry give coating of dilute chloride of tin, to which is added a little tartaric acid, one ounce of chloride of tin, and half ounce of tartaric acid, in thirty-five ounces of water. If, instead of water, the cochineal is boiled in a decoction of bark (two ounces of bark to thirty-five ounces of water), and the chloride of tin is used as above, an intense scarlet and all shades of orange may be produced, according to the proportions.

**STAINING WOOD BROWN.**—Various tones may be produced by mordanting with chromate of potash and applying a decoction of fustic logwood or peachwood.

**TO STAIN WOOD VIOLET.**—The wood is treated in a bath

made up with four and a quarter ounces of olive oil, the same weight of soda ash, and two and a half pints of boiling water, and is then dyed with magenta, to which a corresponding quantity of tin crystals have been added.

These recipes for staining wood can easily be sold to furniture dealers and carpenters for five or ten dollars if you only prepare the material and samples. A coat of varnish applied to the stained wood, after it is dry, adds materially to its beauty.

**DAMAGED LOOKING GLASS.**—The glass should be laid on a table. With a sharp knife remove the spotted silver. Now, procure a piece of tinfoil larger than the place to be covered; lay it in a tray and pour on it some quick-silver. Rub this over the foil. (A hare's foot is the thing to use.) When sufficient is spread, lay the glass on the foil, supporting the remainder so that it may lie quite flat. See that the silvered foil covers every part that has been removed, put on some heavy weights, allow them to remain five or six hours, and the glass is ready for use.

**JAPANESE CEMENT.**—Immediately mix the best powdered rice with a little cold water, then gradually add boiling water until a proper consistence is acquired, being particularly careful to keep it well stirred all the time; lastly, it must be boiled for a minute in a clean saucepan or earthen pipkin. This glue is beautifully white and almost transparent, for which reason it is well adapted for fancy paper work, which requires a strong and colorless cement.

**LIQUID GLUE.**—Dissolve one part of powdered alum in a hundred and twenty parts of water; add one hundred and twenty parts of glue, ten of acetic acid, and forty of alcohol, and digest. Prepared glue is made by dissolving common glue in warm water, and then adding acetic acid (strong vinegar) to keep it. Dissolve one pound of best glue in one and a half pints of water, and add one pint of vinegar. It is then ready for use.

**MAGIC COPYING PAPER.**—To make black paper, lamp-black mixed with cold lard; red paper, Venetian red mixed



with lard; blue paper. Prussian blue mixed with lard; green paper, chrome green mixed with lard. The above ingredients to be mixed to the consistency of thick paste and to be applied to the paper with a rag. Then take a flannel rag and rub until all color ceases coming off. Cut your sheets four inches wide and six inches long; put four sheets together, one of each color, and sell for twenty-five cents per package. The first cost will not exceed three cents.

**DIRECTIONS FOR WRITING WITH THIS PAPER.**—Lay down your paper upon which you wish to write; then lay on the copying paper, and over this lay any scrap of paper you choose; then take any hard pointed substance and write as you would with a pen.

**HOW TO FASTEN RUBBER TO WOOD AND METAL.**—As rubber plates and rings are nowadays used almost exclusively for making connections between steam and other pipes and apparatus, much annoyance is often experienced by the impossibility or imperfection of an air-tight connection. This is obviated entirely by employing a cement which fastens alike well to the rubber and to the metal or wood. Such cement is prepared by a solution of shellac in ammonia. This is best made by soaking pulverized gum shallac in ten times its weight of strong ammonia, when a slimy mass is obtained, which in three to four weeks will become liquid without the use of hot water. This softens the rubber, and hence it becomes, after volatilization of the ammonia, hard and impermeable to gases and fluids.

**EVERLASTING FENCE POSTS.**—I discovered many years ago that wood could be made to last longer than iron in the ground, but thought the process so simple and inexpensive that it was not worth while to make any stir about it. I would as soon have poplar, basswood or quaking ash as any other kind of timber for fence posts. I have taken out basswood posts after having been set seven years, which were as sound when taken out as when they were first put in the ground. Time and weather seemed to have no effect upon them. The posts can be prepared

for less than two cents apiece. This is the recipe: Take boiled linseed oil and stir it in pulverized charcoal to the consistency of paint. Put a coat of this over the timber, and there is not a man who will live to see it rotten.

**TO MEND TINWARE BY THE HEAT OF A CANDLE.**—Take a vial about two-thirds full of muriatic acid and put into it little bits of sheet zinc as long as it dissolves them; then put in a crumb of sal ammoniac and fill up with water, and it is ready to use. Then, with the cork of the vial wet the place to be mended with the preparation; then put a piece of sheet zinc over the hole, and hold a lighted candle or spirit lamp under the place, which melts the solder on the tin and causes the zinc to adhere without further trouble. Wet the zinc also with the solution; or a little solder may be put on instead of the zinc, or with the zinc.

**GILDING WITHOUT A BATTERY.**—Clean the silver or other article to be gilded with a brush and a little ammonia water, until it is evenly bright and shows no tarnish. Take a small piece of gold and dissolve it in about four times its volume of metallic mercury, which will be accomplished in a few minutes, forming an amalgam. Put a little of the amalgam on a piece of dry cloth, rub it on the article to be gilded. Then place on a stone in a furnace and heat to the beginning of redness. After cooling, it must be cleaned with a brush and a little cream of tartar, and a beautiful and permanent gilding will be found.

**LIQUID GLUE.**—The following recipe for “Prepared Glue,” the discovery of a French chemist, is selling about the country as a secret, for various prices from one to five dollars. It is a handy and valuable composition, as it does not gelatinize, putrify, ferment or become offensive, and can be used cold for all the ordinary purposes of glue in making or mending furniture or broken vessels that are not exposed to water, etc.

**Recipe.**—In a wide-mouthed bottle dissolve eight ounces of best glue in a half-pint of water, by setting it in a vessel of water and heating till dissolved. Then add slowly, constantly stirring, half ounce of strong aquafortis (nitric acid). Keep well corked and it will be ready for use.

**RUBBER HAND STAMPS.**—Set up the desired name and address in common type, oil the type and place a guard about one-half inch high around the form; now mix plaster of Paris to the proper consistence, pour in and allow it to set. Have your vulcanized rubber all ready, as made in long strips three inches wide and one-eighth of an inch thick, cut off the size of the intended stamp, remove the plaster cast from the type, and place both the cast and the rubber in a screw press, applying sufficient heat to thoroughly soften the rubber, then turn down the screw hard, and let it remain until the rubber receives the exact impression of the cast and becomes cold; when it is removed, neatly trim with a sharp knife, and cement it to the handle; it will be then ready for use.

**LIQUID BLACK LEAD POLISH.**—Black lead, pulverized, one pound; turpentine, one gill; water, one gill; sugar, one ounce.

**GLUE TO RESIST MOISTURE.**—Glue, five parts; rosin, four parts; red ochre, two parts; mix with smallest quantity of water.

**PREMIUM PAINT WITHOUT OIL OR LEAD.**—Slake stone-lime with boiling water in a tub or barrel to keep in the steam; then pass six quarts through a fine sieve. Now, to this quantity add one quart of coarse salt and a gallon of water; boil the mixture and skim it clear. To every five gallons of this skimmed mixture add one pound of alum; one-half pound copperas; and, by slow degrees, three-quarters pound potash and four quarts sifted ashes or fine sand; add any coloring desired. A more durable paint was never made.

**TO RESTORE RANCID BUTTER.**—Use one pint of water to each pound of butter, previously adding twenty grains chloride of lime to each pint of water; wash well the butter in this mixture, afterward re-wash in cold water and salt; or melt the butter in a waterbath with animal charcoal, coarsely powdered and previously well sifted to free it from dust; skim, remove, and strain through flannel; then salt.

**MUCH BUTTER FROM LITTLE MILK.**—Take four ounces of pulverized alum, half an ounce pulverized gum arabic,

fifty grains of pepsin; place it in a bottle for use as required. A teaspoonful of this mixture, added to one pint of new milk, will, upon churning, make one pound of butter. Agents are selling this secret for five dollars.

**GOLD MEDAL VINEGAR, A No. 1.**—Mix twenty-five gallons of warm rain water with four gallons molasses and one of yeast, and let it ferment; you will soon have the best of vinegar; keep adding these articles in these proportions as the stock is sold. Use brewers' yeast.

**For Grocers' Sale.**—Take three barrels; let one of them be your vinegar barrel; fill this last up, before it is quite empty, with molasses, two gallons; soft water, eleven gallons; yeast, one quart; keeping these proportions in filling up the whole three barrels; sell the vinegar out of your old vinegar barrel, as soon as it is ready, which will be in a short time; when nearly empty fill it up with the fluid as before and pass on to sell out of the next barrel; by the time it is disposed of go to the last; then go back to the first, filling up your barrels in every case when nearly empty, and you will always keep a stock of good vinegar on hand unless your sales are very large; in which case follow the next process. Have the bung-holes open in the barrels to admit air. The free admission of warm air hastens the process. Use brewers' yeast.

**TO MAKE PAINT FOR ONE CENT A POUND.**—To one gallon of soft water add four pounds sulphate of zinc (crude). Let it dissolve perfectly, and a sediment will settle at the bottom. Turn the clear solution into another vessel. To one gallon of paint (lead and oil), mix one gallon of the compound. Stir it into the paint slowly for ten or fifteen minutes and the compound and paint will perfectly combine. If too thick, thin it with turpentine. This recipe has been sold to painters as high as one hundred dollars for the privilege to use the same in their business.

**TO MAKE HENS LAY THE WHOLE YEAR.**—Give each hen half ounce of fresh meat every day, and mix a small amount of red pepper with their food during the winter. Give them plenty of grain, water, gravel and lime, and allow no cocks to run with them.

**HOW TO RAISE A MUSTACHE.**—Tincture of benzoin compound two drachms; tincture of Spanish flies, two drachms; castor oil, six ounces; oil bergamot, one drachm; oil of verbena, fifteen drops; strong alcohol, nine ounces. Circulation should be stimulated first by friction with a rough towel. Apply to the whiskers and mustache morning and evening.

**FRENCH POLISH FOR BOOTS AND SHOES.**—Mix together two pints of the best vinegar and one pint of water, stir it into a quarter pound of glue, broken up, half a pound of logwood chips, a quarter of an ounce of finely powdered indigo, a quarter of an ounce of the best soft soap and a quarter of an ounce of isinglass. Put the mixture over the fire and let it boil for ten or fifteen minutes. Then strain the liquid and bottle and cork it. When cold it is fit for use. The polish should be applied with a clean sponge.

**SPLENDID BLACK INK.**—Boil logwood twenty-two pounds, in enough water to yield fourteen gallons decoction. To a thousand parts of this decoction, when cold add one part of chromate of potash. The mixture is to be well stirred. The proportions are to be carefully observed, and the yellow chromate, not the bi-chromate, to be employed. This ink possesses some great advantages, to adhere strongly to paper, so that it can neither be washed off by water, nor even altered by weak acids, to form no deposit, and not be in the least acted upon by steel pens.

**RED WRITING INK.**—Best ground Brazil wood, four ounces; diluted acetic acid, one pint; alum, half an ounce. Boil them slowly in a covered copper or enameled saucepan for one hour; strain and add one ounce of gum.

**YELLOW INK.**—Gamboge triturated with water, and a little alum added.

**GREEN INK.**—Rub three and a half drachms Prussian blue and three drachms of gamboge, with two ounces of mucilage, and add half a pint of water.

**GOLD AND SILVER INK.**—Fine bronze powder, or gold or silver leaf, ground with a little sulphate of potash, and

washed from the salt, is mixed with water and a sufficient quantity of gum.

**SYMPATHETIC OR SECRET INKS.**— The solutions used should be so nearly colorless that the writing cannot be seen till the agent is applied to render it visible.

Boil oxide of cobalt in acetic acid. If a little common salt be added the writing becomes green when heated; but with nitre it becomes a pale rose color.

A weak solution of sulphate of copper. The writing becomes blue when exposed to the vapor of ammonia.

**SICK CANARIES.**—Baker's sponge cake, dipped in sherry wine, is strongly recommended for sick canary birds that have been moulting. The bird will no doubt eat sparingly of it, but the remedy is excellent. It has been known in many instances to restore the voice of canaries after shedding eighteen months and two years. Birds often continue moulting from weakness, and a short time feeding them on the cake and sherry, in connection with their seed, soon shows a beneficial effect. I would also advise not to give the bird any greens to eat, nor apples, while in the condition described. Canaries having asthma are relieved, and sometimes cured by giving them a pap made of baker's bread boiled in sweet milk. In very bad cases remove their seed for a few days and let them feed entirely upon it. The following treatment completely restored a fine singer which I had quite despaired of, as he had been sick and silent for months. Leave off seed entirely. Make a paste of sweet milk and bread crumbs, throwing the crumbs into the milk while boiling, and stir until quite smooth; add a pinch of cayenne pepper, varied occasionally by some finely-minced clove or garlic; dissolve in the drinking water a little black currant jelly, a bit of fig, or half a potash lozenge. I used all of these and my bird is well.

#### TO MAKE MAPLE SUGAR WITHOUT MAPLE TREES.—

Though the secret I am about to reveal may seem very simple (when explained), I believe there are few who would discover it of their own accord. The value of the maple sugar crop is considerable, and there is ready sale for

all that can be made. I was led by curiosity to boil down a little butternut sap one time with an equal quantity of maple sap, and the result was a sugar which I could not distinguish from pure maple. I experimented further and found that if a little common (cane) sugar was added to the sap of the butternut, it would do as well as an addition of maple sap. I found that the sap of birch and several other trees would also make, when a very little sugar was added, a sugar which in looks and taste exactly resembled maple. To be able to make "maple" sugar from trees not heretofore deemed valuable for the purpose is just so much clear profit.

**WHITE CEMENT.**—Take white (fish) glue, one pound and ten ounces; dry white lead, six ounces; soft water, three pints; alcohol, one pint.

Dissolve the glue by putting it in a tin kettle or dish containing the water and set this dish in a kettle of water to prevent the glue from being burned; when the glue is all dissolved put in the lead and stir and boil until it is thoroughly mixed; remove from the fire, and when cool enough to bottle add the alcohol, and bottle while it is yet warm, keeping it corked. This last recipe has been sold about the country for from twenty-five cents to five dollars, and one man gave a horse for it.

**A COLD CEMENT FOR MENDING EARTHENWARE.**—This cement, says a recent English work, reckoned a great secret among workmen, is made by grating a pound of old cheese, with a bread grater, into a quart of milk, in which it must be left for a period of fourteen hours. It should be stirred quite often. A pound of unslaked lime, finely pulverized in a mortar, is then added, and the whole is thoroughly mixed by beating. This done, the whites of twenty-five eggs are incorporated with the rest, and the whole is ready for use. There is another cement for the same purpose which is used hot. It is made of resin, beeswax, brick-dust, and chalk boiled together. The substances to be cemented must be heated, and when the surfaces are coated with cement, they must be rubbed hard upon each other, as in making a glue joint with wood.

THE MULTIPLYING LETTER-WRITER, BY WHICH ABOUT ONE HUNDRED LETTERS CAN BE COPIED FROM A SINGLE LETTER.—In this recipe alone there is a small fortune for any man or woman of ordinary intelligence, as he or she can sell the apparatus to nearly every merchant or store-keeper. Take any quantity you choose of fine gelatine and soak it a short time in cold water, until it becomes quite soft (but not dissolved in the water), then pour off all the water that easily drains from it. Now, in a clean pan place the softened gelatine, and, by a gentle heat, dissolve it until it is perfectly fluid. While it is warm, add to it just about the same quantity of glycerine as there is of dissolved gelatine, and mix them together. Now, have provided a number of shallow tin dishes, some made the size of a postal card, others the size of a sheet of notepaper, and others the size of a letter-sheet. Any tinsmith can make them for a few cents each; have them made with a lid to lift on and off (the lid is to keep out dust when not in use.) Now lay your tin dishes on a table that is perfectly level and pour into them your liquid mixture of gelatine and glycerine, about one-fourth of an inch thick, in the pans. They will set into a strong jelly. It is best to let the pans stand two or three days. In the summer time it is better to use a little more gelatine than glycerine, and in the winter a little more glycerine than gelatine. Now, if a letter be written with the prepared ink (the recipe of which is given below) one hundred copies of the same letter can be made by simply laying the letter on the composition, gently pressing it, uniformly and evenly, and allowing it to remain for two or three minutes, when it will be found, upon lifting off the letter, that a complete fac-simile of the writing has been produced. Now, all you have to do is to place clean sheets of paper on the composition and you can easily take from seventy-five to a hundred copies from the pad. It answers for postal cards, letters or notes, and its advantages are numerous. A tradesman, for instance, wants to send one hundred notices to his customers; instead of writing one hundred letters he prints them from his pad; or, twenty to fifty friends, or a lodge, requires to send out notice—the pad does the business in half an hour.



Then, again, an immense saving of postage is made; instead of paying three cents postage, just go to your postmaster and show him these when printed, and he will only charge you one cent for each. When you have copied all you want, take a sponge and wipe it off the composition, and it is ready for another. This letter apparatus is far superior to a printing press, or the electric pen, or the manifold letter-writer. You can sell the postal-card size for one dollar, note size for two dollars, or letter size for three dollars, and, as there are many hundred per cent profit, you are sure to make money and get rich.

If the pad should happen to get broken or cracked, which seldom occurs, simply warm it until it turns liquid and it will level itself again, and be as good as ever.

**PREPARED INK TO WRITE ON THE MULTIPLYING LETTER-WRITER.**—Get one ounce of aniline, black, purple or crimson, and mix it with one pint of water, one ounce alcohol, and one teaspoonful of molasses, and put it in small bottles that hold about four tablespoonfuls. These you sell for fifty cents a bottle, and they cost you about five cents. The ink also answers for rubber hand-stamps. If you tack, on a small piece of board, three or four layers of old cloth, and moisten it with a few drops of this ink, and gently press the rubber stamp on it, you can make all the impressions you choose.

**IMITATION INDIA RUBBER.**—The high price of Indian rubber, together with its scarcity, make this one of the most valuable recipes. Melt ten pounds of sulphur, and add to it about three quarts of rape-seed oil (flax-seed oil will do, but it requires a little more oil); when mixed pour it into a pan that has been previously dusted with some dry powder, for future use. An ingenious man can make hundreds of articles from it in place of the real rubber, such as soap dishes, rubber syringes, combs, backs for brushes, besides thousands of other useful and ornamental articles. All that is necessary is to remelt the mixture, and, having first provided the necessary moulds, pour it in while melted. If desirable, dry colors such as blue, green, vermilion, or red, can be added to the compound.

# The Somatic Conjurer

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## SPIRITUAL VISION, OR SECOND SIGHT

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NUMEROUS have been the conjectures, upon which various opinions have been based, respecting the *modus operandi* of this delusion; amongst the numbers the most popular prejudice is in favor of Ventriloquism. There is no reason to doubt the possibility of this being effected by such means, provided the operator had a voice positively constructed by nature for the specific purpose; in that case, the operation could only be performed by persons peculiarly privileged with such a remarkable organ; suffice it to say, this illusion is performed in no such manner, nor by such means. Without further inference, we proceed to describe how any two persons may effect the object desired; we shall, therefore, treat, in the first place, of Spiritual Vision, or Second Sight, by words and figures; and I may here remark, that students in the science or art of artificial memory, would find the principle of mnemonics of extraordinary assistance. The medium—that is to say, the person who is to define the matter, and explain the question asked, and describe the article exhibited to his or her supposed view, when blindfolded—must, before attempting any performance, have, by assiduous practice with the operator, who is to put the queries, become familiar with a complete alphabet, or series of words or sentences, that are intended, according to the way the question is put, to indicate some particular article most in common use; and the operator or querist will have to exercise great discretion in receiving nothing from his auditors but articles that come within the category of the words and sentences understood and practiced between himself and the person on the stage, and who will, previously to the performance, have to be placed in a convenient position in the center of the stage, or drawing-room; having been blindfolded with a handkerchief by the operator, or some person present, so as not to be uncomfortably tight about the forehead, the necessity being that the medium shall be entirely at his or her ease; the operator will then commence to receive some articles, such as walking-sticks, watches, rings, cards, scent bottles, ladies' boas, flowers, pencil-cases, bracelets, pocket-knives, ear-rings, umbrellas, parasols, drugs, bank-notes, coupons, keys, or other articles most in use, not because the system adopted will not extend in its many ramifications to anything of which any conception can be formed, but because of the increasing convenience to the performer, and what is called the medium on the stage, that being the person who, when blindfolded, affords the necessary information upon the

question being asked, and in which question the answer is contained. We commence, then, by informing the reader that the English alphabet, of twenty-six letters, undergoes, according to the system here laid down, certain transpositions for certain purposes hereafter described. Of these transpositions a few examples may be considered sufficient:

### EXAMPLES—ALPHABETICAL TABLES.

A	is transposed to	and means	H.
B	“	“	T.
C	“	“	S.
D	“	“	G.

Sometimes a letter is intended to convey words and sentences, as follows:

K	means	Go on.
R	“	Pray.
U	“	Hurry.
X	“	Hurry—hurry.
Y	“	Hurry—hurry up.

The system is then extended over sixteen sets of tables, referring to articles, besides tables of numerals, masonic signs, and a number of miscellaneous words and sentences.

### EXAMPLE OF A PORTION OF NUMERAL TABLE, NO. 1.

1.	Say, or see here,	signifies	One.
2.	Look, or Let	“	Two.
3.	Can, or Can't you	“	Three.
4.	Do, or Don't	“	Four.
5.	Will, or Won't	“	Five.
6.	What	“	Six.

It is here understood that these sentences significantly point to certain numbers, which, in subsequent tables are affixed to certain articles of use or ornament. Before parting with the subject of the numeral tables, of which we have two, it is necessary to state that wherever the name of the medium is mentioned, whether it be that of a lady or gentleman, it counts for ten; as, for example:

“See here, William;”

on reference to the table—

“See here,” means One.

“William.” “ Ten.

The answer in that case would be Eleven, in whatever form the question would be put after this sentence; consequently the form of the sentence in the question will act as an index to the table containing the answer.

## EXAMPLE—"SET" NO. 1.

Sentence—"See here."

1. Handkerchief.
2. Neckerchief, ribbon.
3. Bag.
4. Glove, mitten, glove stretcher.

It will be observed that each "set" has a distinct sentence of its own, as that now referred to; and, on turning to the numeral table given as an example, it will be seen that "see here" corresponds to Number one, and will therefore signify number one set of sentences, which contains a handkerchief, and other articles before mentioned; thus, by the adoption of certain words and sentences, such as—

"Do you know?"

"Can you tell?"

"What's this?"

and such like, the medium is directed to answer required. Again, where the answer to the question asked is a watch, several other questions are involved respecting it, and which, as a last example, we shall give in extenso, showing the use of the "sets," "numbers," and "alphabetical tables."

## EXAMPLE.

OPERATOR—Do you know what this is?

ANSWER—A watch.

OPERATOR—Yes! Do you know anything more about the watch?  
Go on.

ANSWER—Gold watch.

OPERATOR—Yes, sir.

ANSWER—The watch has a gold face.

OPERATOR—Good.

ANSWER—It has three hands.

OPERATOR—Well?

ANSWER—The hands are colored black.

OPERATOR—All correct. The time?

ANSWER—The time is twenty minutes past seven; also, the glass of the watch is cracked.

OPERATOR—Say where the watch was made.

ANSWER—London.

OPERATOR—"I want to find the name of the maker?" "Here now."  
"Come."

ANSWER—"James."

OPERATOR—Say the number that is on the watch. Go on, What is it? Are you able to see it, William?

ANSWER—One hundred and seventy-six thousand eight hundred and eleven.

Which is thus defined in reference to numeral table:

Say	signifies	1
Go on	"	7
What	"	6
Are you	"	8
See	"	1
William	"	10

which on being placed in their regular order will appear thus, 176,811. To prove the applicability of the system, the reader need only refer to the same system employed in commercial houses, but in a more restricted form, where a certain word is accepted—say "Birmingham"—each letter of the word represents a numerical value, and so the goods are marked. There must be perfect security of feeling between the operator and the medium, inasmuch as any error occurring in the question asked, the medium would become involved, and failure would result. Thus the necessity for assiduous application before any attempt at a public exhibition.

About fifteen years since, a gentleman connected with the Art of Legerdemain, performing at the Polytechnic Institute, in Melbourne, was pleased to style himself the Man of Miracles, and one of the supposed miracles perpetrated by him was the so-called Spiritual Vision, or Second Sight, with this exception—his medium, instead of being on the stage, was out of sight. Upon his receiving the article for description, he returned it to the owner, and, placing a telescope to his eye for an instant, looked around the hall, as he asserted, in search of the spirit that was to give the replies. He then proceeded to ask the question in a leading manner, so that the answer would be confined to the simple affirmative or negative of Yes or No, which was conveyed by sounds, sometimes produced by a blow from a hammer on the ground, or the striking of a glass tumbler or other article at hand; but each sound being distinct from the former, was to lead to the belief that a different spirit in each case replied. These means have been used for other purposes, such as table-rapping and bell-striking. The observer of any exhibition will notice that the medium is unable to reply to any other person, without the operator in the first instance addresses the medium, and that, too, in reference to some article with which the operator is conversant himself, and which is capable of being examined. There have been instances, and they are still numerous enough, where visitors, by preconcerted action, will assist a performer. In that case they become confederates, and to the uninitiated in magical matters apparently marvelous things are the result. This brings us to the second consideration, namely:

## SILENT SECOND SIGHT

### WHERE THE RULE IS TO ASK NO QUESTIONS

In this case recourse is had to a code of signals, and a third person is introduced, so that the communication is not in this instance between the operator and the medium, as in the former manner, but between the operator and the third party, who is so situated with respect to the audience that from a point of sight he can observe every article received by the operator, and by means of the signals referred to, such as taking the article in the left or right hand, or holding it for examination in both hands, or, if the object be money, tossing it in the air, or stooping at a given time, or turning round, and such other means as may be determined and agreed upon. The information is then conveyed by means of a flexible speaking tube having a mouth-piece for the observer, wherever he or she may be stationed or located, and at the extreme end of such a flexible tube a pipe is connected, which upon the operator desiring the medium on the stage to turn his back or her back, as the case may be, to the audience, as he or she sits on the stool with a shawl thrown over the head and shoulders (upon the pretext that the medium may previously have seen the articles shown by the operator through the handkerchief with which the eyes were bound) the pipe is passed to the medium through the aperture in the stage made for the purpose, and by the shawl carefully hid from the audience. Thus by this ingenious contrivance the audience is bewildered and amused at the result of the supposed supernatural vision.

## SLEIGHT-OF-HAND

### THE WORSTED BALL AND THE MARKED COIN

This little trick, which is very amusing when adroitly managed, may, with but a trifling expense, be produced and performed in any drawing-room without fear of detection. First, have a flat tube made of tin sufficiently large to contain a dime or a quarter, or whatever coin the performer intends using for the purpose. Then get several skeins of red worsted or any other color, but red is the most glaring and suited to the deception, which roll into a large ball, having the tin tube in the center. Being thus prepared, the performer will apply to the audience to supply him with a dime or a quarter, whichever is to be used. He will then request that it be marked in such a manner that it will be again distinguishable. During the time he is telling some little anecdote he gets possession of the worsted ball, which is lying on a shelf at the back, which is easily done by saying that for the trick he requires a tumbler. While getting the tumbler, and having the worsted ball in his hand, he passes the coin into the tin tube, which tube he draws out at the same time, leaving the coin in the center of the worsted ball, which he squeezes in such a manner as to close the aperture through which the tube has previously passed. The ball of worsted is then shown,

and thrown into the tumbler on the table. The operator then picks up a coin, which he substituted for the marked one, and which he left in the presence of the audience while he got the worsted ball and tumbler, and putting it in the trick pistol, which is loaded and capped in the presence of the audience (after saying two or three cabalistic sentences), fires at the tumbler, and then removing the tumbler towards the audience, takes out the worsted ball, finds the end, and endeavors to get one of the persons present to unravel it, until the coin falls into the glass. The coin is then handed to the person who previously marked it, and to the audience for inspection, and the trick is finished.

### THE MAGIC CONE AND GLASS OF WINE

For this a nicely turned piece of wood, in the shape of a cone, is required; if possible it should be made of a wood that will receive a nice polish, and when varnished will show the grain. Then get a counterpart made in tin and painted outside, so that in all respects, when placed side by side at the distance, it would be an impossibility for any person to distinguish one from the other. The tin cone must be made to exactly cover the cone of wood. The cone of wood and tin should be in size—length, about six inches; diameter at the bottom, three inches, tapering to the top to one and a half inches. The operator having supplied himself with these things, and a small glass containing wine, will commence by borrowing two hats—high-crowned ones—from the audience, on one of which, having placed it on the center table, in the full view of the audience, he will proceed to make a cone of about eight or ten inches in height of paper, or what at times is preferable, to have one already made that will cover the tin cone, the paper of which should be rather stout, in order that it should keep its position without becoming creased or in any manner disordered by use. The operator should then produce the block to the people and have it examined. This being done, he will, in their presence, place it inside the hat on the table in an upright position. He will then take the second hat, it having been shown to contain nothing, and cover the block in hat number one; then, on the crown of the hat number two, in the center, he will place a small glass of wine, which will then be covered with the paper cone, but which cone will also contain the tin cone. While this is being done, the operator will explain that the wine and glass before the paper is removed will have passed through the crown of the upper hat, and the cone previously placed in the hat beneath will have taken its place. He then takes off the paper cone, leaving the tin cone, or fac-simile of the wooden block, over the glass of wine. The audience being satisfied of the transition, the operator then covers the cone once more with the paper, informing the audience that this time the cone and wine will resume their original places. Once again he removes the paper cone, taking care on this occasion to remove the tin cone with it, when the wine will be found on the top of the hat. He may drink the wine if he pleases, or allow some one else, to

prove its quality. Then he will remove the upper hat, take out the block, and show it to his audience as a proof of the sincerity of the operation.

#### THE MAGNETIZED CANE

is a very surprising little fancy, and is calculated to create much astonishment in the parlor or drawing-room. To perform this trick, take a piece of black silk thread or horse-hair, about two feet long, and fasten to each end of the same bent hooks of a similar color. When unobserved, fasten the hooks in the back part of your pantaloons-legs, about two inches below the bend of the knees. Then place the cane—it should be a dark one, and not too heavy—within the inner part of the thread, and by a simple movement of the legs, you can make the cane dance about, and perform a great variety of fantastic movements. At night, your audience cannot perceive the thread, and, apparently, the cane will have no support whatever. The performer should inform the company before commencing this trick that he intends to magnetize the cane, and by moving the hands as professors of magnetism do, the motion of the legs will not be noticed.

#### THE FISH AND INK TRICK

This is really a first-rate delusion. You bring before the spectators a glass vase, full of ink. You dip a ladle into it, and pour out some of the ink upon a plate, in order to convince the audience that the substance in the vase is really ink. You then throw a handkerchief over the vase, and instantly withdraw it, when the vase is found to be filled with pure water, in which a couple of gold fish are swimming. This apparent impossibility is performed as follows: To the interior of the vessel is fitted black silk lining, which adheres closely to the sides when pressed by the water, and which is withdrawn inside the handkerchief during the performance of the trick. The ladle has a hollow handle with an opening into the bowl. In the handle is a spoonful or so of ink, which runs into the bowl when it is held downward, during the act of dipping it into the vase.

#### THE THREE SPOONS

This is a most capital trick, but it requires a confederate's aid. Place three silver spoons crosswise on a table, request any person to touch one, and assure him you will find out the one he touches by a single inspection, although you will leave the room while he does so, and even if he touches it so gently as not to disarrange the order in which they are once put in the slightest degree. You retire, and when he gives you notice to enter, walk up to the table and inspect the spoons, as if trying to ascertain whether there are any finger-marks upon them, and then decide. Your confederate, of course, makes some sign, previously agreed upon, to give you notice which is the identical spoon; the actions may be, touching a button of his jacket for the top spoon, touching his chin for the second, and putting his finger to his lips may signify the lowest; but the precise actions are immaterial, so that the spoon they indicate be understood.



## THE GAMESTER

Take a little ball in each hand, and stretch your hands as far apart as you possibly can, one from the other; then tell the company that you will make both the balls come in whichever hand they please, without bringing the hands into contact with each other. If any of the lookers-on challenge your ability of achieving this feat, all you have to do is to lay one of the balls down upon a table, turn yourself round, and take it up with your other hand. Both the balls will thus be in one of your hands, without the latter approaching the other, agreeably to your promise.

## THE FLYING COIN

Provide yourself with a piece of elastic, about twelve inches long, and a ten-cent piece with a hole on the edge; attach the ten-cent piece to the cord with a piece of white sewing-silk; and, after having done this, sew the cord to your coat sleeve lining, but be very careful and ascertain that the end upon which the dime is attached does not extend lower than within two inches of the extreme end of the sleeve when the coat is on. It is better to have the dime in the left arm sleeve. Having done this, bring down the dime with the right hand, and place it between the thumb and index finger of the left hand, and, showing it to the company, tell them that you will give the coin to any person who will not let it slip away. You must then select one of the audience, to whom you proffer the coin, and just as he is about to receive it, you must let it slip from between your fingers, and the contraction of the elastic cord will make the coin disappear up your sleeve, much to the astonishment of the person who thinks he is about to receive it. This feat can be varied by pretending to wrap the coin in a piece of paper, or a handkerchief. Great care should be taken not to let any part of the cord be seen, as this would, of course, discover the trick. This is one of the most surprising feats of legerdemain, and its chief beauty consists in its extreme simplicity.

## TO KNOCK A TUMBLER THROUGH A TABLE.

This trick is very effective, and calculated to incite an immense amount of curiosity and surprise. Take an ordinary tumbler and a newspaper. Sit on a chair, behind the table, keeping the audience in front of it. Place the tumbler on the table and cover it with the newspaper, pressing the paper closely round, so that it gradually becomes fashioned to the form of the glass. Then draw the paper to the edge of the table, and drop the tumbler into your lap—quickly returning the paper to the center of the table; the stiffness of the paper will still preserve the form of the tumbler; hold the form with one hand, and strike a heavy blow upon it with the other, at the same moment drop the tumbler from the lap to the floor; and you will appear to have positively knocked the tumbler through the solid table. Care should be taken after the tumbler is in the lap, to place the legs in such a fashion that the glass may slide gradually

toward the ankles, so that the fall may not be sufficiently great to break the glass. Care should be also taken to smooth out the paper after the blow has been struck, to prevent suspicion of the fact that the form of the glass was simply preserved by the stiffness of the paper. Never repeat this illusion.

### MAGIC MONEY

This conjuring trick is performed thus:—Procure two quarters and a half-eagle; conceal one of the quarters in the right hand; lay the other quarter and the half-eagle on a table, in full view of the audience; now ask for two handkerchiefs; then take the gold-piece up and pretend to roll it in one of the handkerchiefs; but, in lieu thereof, roll up the quarter, which you had concealed, and retain the gold coin; give the handkerchief to one of the company to hold; now take the quarter off the table, and pretend to roll up in the second handkerchief; but put up the half-eagle instead; give this handkerchief to another person, and beg him to "hold it tight," while you utter, "Presto! Fly!" On opening the handkerchiefs the money will appear to have changed places.

### HOW TO LET TWENTY GENTLEMEN DRAW TWENTY CARDS, AND TO MAKE ONE CARD EVERY MAN'S CARD

Take a pack of cards; let any gentleman draw a card and put it in the pack again, but be sure you know where to find it again; then shuffle the cards, and let another gentleman draw a card, but be sure you let him draw the same card as the other gentleman drew, and continue till ten or twelve, or as many as you may think fit, have drawn; then let another gentleman draw another card, and put them into the pack, and shuffle them till you have brought the cards together; then showing the last card to the company, the other will show the trick; by this means many other feats may be done.

### TO CATCH MONEY FROM THE AIR

The following trick, which tells wonderfully well when skillfully performed, is a great favorite with one of our best known conjurers. So far as we are aware, it has not before been published. Have in readiness any number of silver coins—say thirty-four; place all of them in the left hand, with the exception of four, which you must palm into the right hand. Then, obtaining a hat from the audience, you quietly put the left hand with the silver inside; and while playfully asking if it is a new hat, or with some such remark for the purpose of diverting attention, loose the silver, and at the same time take hold of the brim with the left hand and hold it still, so as not to shake the silver. Now address the audience, and inform them that you are going to "catch money from the air." Ask some person to name any number of coins up to ten—say eight. In the same way you go on asking various persons, and adding the numbers aloud till the total number named is nearly thirty; then, looking around as though some one had spoken another number, and knowing that you

have only thirty-four coins, you must appear to have the number called, which, with what has already been given, will make thirty-four; say the last number you added made twenty-eight, then, as though you had heard some one say six, and twenty-eight and six make thirty-four, "Thank, you, I think we have sufficient." Then with the four coins palmed in your right hand, make a catch at the air, when they will chink. Look at them, and pretend to throw them into the hat, but instead of doing so, palm them again; but in order to satisfy your audience that you really threw them into the hat, you must, when in the act of palming, hit the brim of the hat with the wrist of the right hand, which will make the coins in the hat chink as if they had just fallen from the right hand. Having repeated this process several times, say, "I suppose we have sufficient," empty them out on a plate, and let one of the audience count them. It will be found that there are only thirty, but the number which you were to catch was thirty-four. You will therefore say: "Well, we are four short; I must catch just four—neither more nor less." Then, still having four coins palmed in your right hand, you catch again, and open your hands, saying to the audience, "Here they are."

#### TO PRODUCE A CANNON BALL FROM A HAT

This is a very old trick, though it still finds favor with most of the conjurers of the present day. You borrow a hat, and on taking it into your hand you ask a number of questions about it, or say it would be a pity for you to spoil so nice a hat, or make some such remark. This, however, is only a ruse for the purpose of diverting attention. Then, passing around to the back of your table—(where, by the way, you have arranged on pegs a large wooden "cannon ball," or a cabbage, or a bundle of dolls, trinkets, etc., loosely tied together, so that they may be easily disengaged)—you wipe, in passing, one or other of these articles off the pegs—where they must be very slightly suspended—into the hat so rapidly as not to be observed. Returning to the gentleman from whom you received the hat, you say to him: "You are aware, sir, that your hat was not empty when you gave it to me," at the same time emptying the contents in front of the audience. Supposing you have, in the first instance, introduced the dolls and trinkets, you may repeat the trick by wiping the "cannon ball," or one of the other articles into the hat, and again advancing towards the gentleman from whom you received it, say: "Here is your hat; thank you, sir." Then, just as you are about to give it to him, say: "Bless me! what have we here?" and turning the hat upside down, the large "cannon ball" will fall out.

#### THE RING AND STICK

This trick is very puzzling, and requires but little preparation or practice. Get two brass curtain rings; keep one of them in the coat sleeve, offer the other to the company for examination—procure a light walking-stick, and secretly slip the ring from the sleeve upon the stick, covering it well with the left hand. Hold the stick in the

corner with the ring concealed, and invite two persons to hold the ends of the stick. While engaging the attention by some apparent necessity for having the stick either higher or lower—a little higher at one end, a little lower at the other, etc., etc.—give the stick a smart tap with the examined ring in your right hand, and withdraw the left hand rapidly, making the ring on the stick spin violently. It will appear that the ring in the right hand has passed miraculously upon the stick; how, no one can tell, the ring being solid, and the stick guarded at both ends. The right hand ring must be secreted in the sleeve or pocket after the effect is produced; but no great haste is required, as every one will be too intent upon examining the ring on the stick to watch the operator.

#### TO MAKE AN EGG STAND ON ONE END ON A TABLE OR LOOKING-GLASS

To make an egg stand on end of any polished surface seems very extraordinary, yet is to be done even on a looking-glass. Now, from the form of an egg, nothing is more liable to roll, and on nothing more than a looking-glass. To accomplish this trick, let the performer take an egg in his hand, and while he keeps talking and staring in the faces of his audience, give it two or three hearty shakes; this will break the yolk, which will sink to one end, and consequently make it heavier, by which, when it is settled, you may make it, with a steady hand, stand upon the glass. This would be impossible while it continued in its proper state.

#### THE "TWENTY CENT" TRICK

Borrow twenty cents from the company, which display on a plate, having previously prepared five cents in your left hand, which you keep concealed. Then take the cents from the plate in the right hand, and mixing them with the concealed five, give them to one of the company to hold. Ask the possessor to return five to you, which he will do, supposing he then retains only fifteen, although, in reality, he of course has twenty. Now have another cent palmed in your right hand, so that when giving the five cents to another person to hold, you may mix it with that sum, and place the six cents in his hand. You may now ask him, as before, to return one; when you take it remind him he has only four, and you must now proceed with the most marvelous part of your illusion. Taking the one cent you have just received in the right hand, palm it, and pretend to place it in the left. Then, striking the left hand with a rod, bid it fly into the closed hand of the person holding five, or, as he supposes, the four cents. On unclosing the hand, the cent will of course appear to have been transferred thither, and great amazement will result. Now, taking the five cents, make a more dexterous pass into the left hand, whence you bid them fly into the closed hand of the person holding the supposed fifteen, and whom you now ask to return you the full sum of twenty cents, much to his own wonder and that of the company. If executed with care and dexterity, no illusion can be more effective.

## THE MYSTERIOUS HANDKERCHIEF

This feat consists in tying a number of hard knots in a handkerchief borrowed from one of the company, then letting any person hold the knots, and by the operator merely shaking the handkerchief, all the knots become loosened, and the handkerchief is restored to its original state. To perform this excellent trick, get as soft a handkerchief as possible, and taking the opposite ends, one in each hand, throw the right hand over the left, and draw it through, as if you were going to tie a knot in the usual way. Again throw the right hand end over the left, and give the left hand end to some person to pull, you at the same time pulling the right hand end with your right hand, while your left hand holds the handkerchief just behind the knot. Press the thumb of your left hand against the knot to prevent its slipping; always take care to let the person to whom you gave one end pull first, so that, in fact, he is only pulling against your left hand. You now tie another knot exactly in the same way as the first, taking care always to throw the right hand end over the left. As you go on tying the knots, you will find the right hand end of the handkerchief decreasing considerably in length, while the left hand one remains nearly as long as at first; because, in fact, you are merely tying the right hand end round the left. To prevent this from being noticed, you should stoop down a little after each knot, and pretend to pull the knots tighter; while, at the same time, you press the thumb of the right hand against the knot, and, with the fingers and palm of the same hand, draw the handkerchief, so as to make the left hand end shorter, keeping it at each knot as nearly the length of the right hand end as possible. When you have tied as many knots as the handkerchief will admit of, hand them round for the company to feel that they are firm knots; then hold the handkerchief in your right hand, just below the knots, and with the left hand turn the loose part of the center of the handkerchief over them, desiring some person to hold them. Before they take the handkerchief in hand, you draw out the right hand end of the handkerchief, which you have in the right hand, and which you may easily do, and the knots being still held together by the loose part of the handkerchief, the person who holds the handkerchief will declare he feels them; you then take hold of one of the ends of the handkerchief which hangs down, and desire him to repeat after you, one, two, three; then tell him to let go, when, by giving the handkerchief a smart shake, the whole of the knots will become loose.

## THE MYSTERIOUS WRITING

This illusion requires but little skill, and may be classed amongst the most remarkable of all deceptions, hence it is called Mysterious Writing. Two pieces of note paper are required; one of which must be taken, with a pencil, to the audience. Three gentlemen, each of whom must be requested to write a line of figures, say three or four, but who must be sitting in different parts of the room to avoid collusion, and each of whom must place his row of figures immediately

below the row of figures preceding it; this having been done, a fourth gentleman will have to fold the paper into four or eight folds, the operator intimating that the intention of so doing is to prevent him seeing the figures, or having any knowledge of what the paper may contain. It is then returned by the person who folds it to the attendant, who in no instance gives it to the principal. Another gentleman is then requested to go on the stage and receive it from the attendant; after receiving it, he is to open the paper, and make a total of the whole amount of the figures, which same total will be found written on the bare arm of the principal or operator or upon his coat being removed and the shirt-sleeves turned back. This is effected simply by a piece of paper corresponding in size to the one written on by the gentlemen in the audience, and folded in four or eight folds as is desired to be done with the original paper, this paper has also three rows of figures, in three different handwritings, and which, when totaled, would amount to a considerable sum; this is in the possession of the attendant, who, when returning to the stage, substitutes the fabrication for the original, the total of which fabrication is previously ascertained, and written on the arm of the principal; the person who totals the amount being in entire ignorance of the handwriting of the persons in the audience who wrote the figures in the original, is thereby, with the public, deceived, neither knowing but that the paper is the same that was written upon by themselves. This also may be produced differently, viz., by the principal having a confederate among the audience, who, having in his hat, or should it be a lady, by obtaining permission to open her reticule, or look inside her muff, where he will find a sealed envelope, in the inside of which will be found a sheet of tinted note paper, with the total amount of the figures inscribed thereon, of course, to the utter bewilderment of the possessor and the audience generally. The employment of confederates is not to be recommended, as a rule, lest the secret be disclosed by them to their friends.

#### THE ART OF PRODUCING MUSIC FROM GLASSES

Take an ordinary wine glass and pour a little water in it, dip the middle finger in the water and rub lightly around the edge of the glass, in the meanwhile holding the bottom of the glass in the left hand. To produce the music, the hand must be entirely free from grease or dirt. Select three different kinds of glasses. First, two or three large size champagne, second, sherry, and for the higher notes, brandy glasses. Each glass must be considerably higher, in note, in order to arrange an octave. It is impossible to raise a note, but it can be lowered by pouring a little water in the glass.

# The Horse Owner's Guide and Farrier

BY A CELEBRATED VETERINARY SURGEON.

I will here insert some of the most efficient cures of diseases to which the horse is subject. I have practiced them for many years with unparalleled success. I have cured horses with the following remedies, which (in many cases) have been given up in despair, and I never had a case in which I did not effect a cure.

**CURE FOR COLIC.**—Take one gill of turpentine, one gill of opium dissolved in whiskey; one quart of water, milk warm. Drench the horse and move him about slowly. If there is no relief in fifteen minutes, take a piece of chalk, about the size of an egg, powder it, and put it into a pint of cider vinegar, which should be blood warm, give that, and then move him as before.

**ANOTHER.**—Take one ounce laudanum, one ounce of ether, one ounce of tincture of assafoetida, two ounces tincture of peppermint, half pint of whiskey; put it all in a quart bottle, shake it well and drench the horse.

**CURE FOR BOTTS.**—Take one and a half pints of fresh milk (just from the cow) and one pint of mollasses. Drench the horse and bleed him in the mouth; then give him one pint of linseed oil to remove them.

**FOR DISTEMPER.**—Take mustard seed ground fine, tar and rye chop, make pills about the size of a hen's egg. Give him six pills every six hours, until they physic him; then give him one tablespoonful of the horse powder mentioned before, once a day until cured. Keep him from cold water for six hours after using the powder.

**LUNG FEVER.**—In the first place bleed the horse severely. Give him spirits of nitre, in water which should not be too cold, for it would chill him. Keep him well covered with blankets, and rub his legs and body well; blister him around the chest with mustard seed, and be sure to give him no cold water, unless there is spirits of nitre in it.

**RHEUMATIC LINIMENT.**—Take Croton on, aqua ammonia, f.f.f.; oil of cajuput, oil of origanum, in equal parts. Rub well. It is good for spinal diseases and weak back.

**CUTS AND WOUNDS OF ALL KINDS.**—One pint of alcohol, half ounce of gum of myrrh, half ounce aloes; wash once a day.

**SPRAINS AND SWELLINGS.**—Take one and a half ounces of hartshorn, one ounce camphor, two ounces spirits of turpentine, four ounces sweet oil, eight ounces alcohol. Anoint twice a day.

**FOR GLANDERS.**—Take of burnt buck's horn a tablespoonful, every three days for nine days. If there is no relief in that time, continue the powder until there is relief.

**SADDLE OR COLLAR LINIMENT.**—One ounce of spirits of turpentine, half ounce of oil of spike, half ounce essence of wormwood, half ounce Castile soap, half ounce gum camphor, half ounce sulphuric ether, half pint alcohol, and wash freely.

**LINIMENT TO SET THE STIFLE JOINT ON A HORSE.**—One ounce oil of spike, half ounce origanum, half ounce oil amber. Shake it well and rub the joints twice a day until cured, which will be in two or three days.

**EYE WATER.**—I have tried the following and found it an efficient remedy. I have tried it on my own eyes and those of others. Take bolus muna one ounce, white vitriol one ounce, alum half ounce, with one pint clear rain water; shake it well before using. If too strong, weaken it with rain water.

**LINIMENT FOR WINDCALLS, STRAINS AND GROWTH OF LUMPS ON MAN OR HORSE.**—One ounce of oil of spike, half ounce origanum, half ounce amber, aqua fortis and sal ammoniac one drachm, spirits of salts one drachm, oil of sassafras half ounce, hartshorn half ounce. Bathe once or twice a day.

**HORSE POWDER.**—This powder will cure more diseases than any other medicine known; such as Distemper, Farcey, Hidebound, Colds, and all lingering diseases which may arise from impurity of the blood or lungs. Take one pound comfrey root, half pound antimony, half pound sulphur, three ounces saltpetre, half pound laurel berries, half pound juniper berries, half pound angetice seed, half pound rosin, three ounces alum, half pound copperas, half pound masterwort, half pound gunpowder. Mix all to a powder, and give, in the worst cases, one tablespoonful in mash feed once a day until cured. Keep the horse dry, and keep him from cold water six hours after using it.

**FOR CUTS OR WOUNDS ON HORSE OR MAN.**—Take fish-worms mashed up with old bacon oil, and tie on the wound, which is the surest and safest cure.

**OIL FOR COLLARS.**—This oil will also cure bruises, sores, swellings, strains or galls. Take fish-worms and put them in a crock or other vessel twenty-four hours, till they become clean; then put them in a bottle and throw plenty of salt upon them near a stove, and they will turn to oil; rub the parts affected freely. I have cured knee-sprung horses with this oil frequently.

**SORE AND SCUMMED EYES ON HORSES.**—Take fresh butter, rabbit's fat, honey and the white of three eggs, well stirred up with salt and black pepper, ground to a fine powder; mix it well and apply to the



eye with a feather. Also rub above the eye (in the hollow) with the salve. Wash freely with cold spring water.

**FOR A BRUISED EYE.**—Take rabbit's fat, and use as directed. Bathe freely with fresh spring water. I have cured many blood-shot eyes with this simple remedy.

**POLL-EVIL OR FISTULA.**—Take of Spanish flies one ounce, gum euphorbium three drachms, tartar emetic one ounce, rosin three ounces; mix and pulverize, and then mix with a half pound of lard. Anoint every three days for three weeks; grease the parts affected with lard every four days. Wash with soap and water before using the salve. In poll-evil, if open, pulverize black bottle glass; put as much in each ear as will lay on a dime. The above is recommended in outside callouses, such as spavin, ringbone, curbs, windgalls, etc., etc.

**FOR THE FARCY.**—Take one pint of sassafras root bark, one quart burdock root, spice root broken fine, one pint rattle weed root. Boil in one and a half gallons of water; scald bran; when cool give it to the horse once a day for three or four days. Then bleed him in the neck and give him the horse powder as directed. In extreme cases, I also rowel in the breast and hind legs, to extract the corruption and remove the swelling. This is also an efficient remedy for blood diseases, etc., etc.

**TO MAKE THE HAIR GROW ON MAN OR BEAST.**—Take milk of sulphur half drachm, sugar of lead half drachm, rose water half gill; mix and bathe well twice a day for ten days.

**CHOLERA OR DIARRHEA TINCTURE.**—One ounce of laudanum, one ounce of spirits of camphor, one ounce of spirits of nitre, half ounce essence of peppermint, twenty drops of chloroform; put all in a bottle, shake well, and give half teaspoonful in cold water once every six, twelve and twenty-four hours, according to the nature and severity of the case.

**CURE FOR THE HEAVES.**—Give thirty grains of tartar emetic every week until cured.

**CURE FOR THE FOUNDER.**—Let one and a half gallons of blood from the neck vein, make frequent applications of hot water to his fore legs; after which, bathe them in wet cloths, then give one quart of linseed oil. The horse will be ready for service the next day.

**FISTULA.**—When it makes its appearance, rowel both sides of the shoulder; if it should break, take one ounce verdigris, one ounce oil rosin, one ounce copperas, pulverize and mix together. Use it as a salve.

**RECIPES FOR BONE SPAVIN OR RING BONE.**—Take a tablespoonful of corrosive sublimate; quicksilver about the size of a bean; three or four drops of muriatic acid; iodine about the size of a pea, and lard enough to form a paste; grind the iodine and sublimate as fine as flour, and put altogether in a cup, mix well, then shear the hair all off the size you want; wash clean with soap suds, rub dry, then apply the medicine. Let it stay on five days; if it does not take

effect, take it off, mix it over with a little more lard, and some fresh medicine. When the lump comes out, wash it clean in soap suds, then apply a poultice of cow-dung, leave it on twelve hours, then apply healing medicine.

INDICATION OF A HORSE'S DISPOSITION.—A long thin neck indicates a good disposition, contrariwise if it be short and thick. A broad forehead, high between the ears, indicates a very vicious disposition. Horses possessing the latter characteristic should always be very carefully handled, and a curb bit be used to drive them.

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### THE SECRET OF SUBDUING WILD OR VICIOUS HORSES.

This wonderful art, founded upon a system of philosophy, is infallible and universal in its application, and extends to all the animal kingdom. In regard to the horse, it consists in convincing him that you are his superior, and you have absolute power over him. The system is somewhat akin to animal magnetism in its effect, but the process is widely different.

THE PROCESS OF TAMING A VERY WILD HORSE, WHICH WAS NEVER HANDLED.—This consists, first by charming him by a powder, which is obtained by taking the button from the horse's knee; by which I mean the horny substance growing on the inside, or rather on the back part of a horse's legs, below the knee, behind and above it before. Dry this substance and pulverize it; put a small quantity into a quill and blow it into his nostrils; in a few minutes it will operate, and cause him to follow you, or permit you to handle his feet, or get upon his back. Thus, with perfect ease, may a wild and vicious animal become gentle and harmless.

PROCESS OF CAUSING A HORSE TO LAY DOWN.—Approach him gently upon the left side, fasten a strap around the ankle of his fore foot; then raise the foot gently, so as to bring the knee against the breast and the foot against the belly. The leg being in this position, fasten the strap around his arm, which will effectually prevent him from putting that foot to the ground again. Then fasten a strap around the opposite leg, and bring it over his shoulder, on the left side, so that you can catch hold of it; then push these gently, and when he goes to fall, pull the strap which will bring him on his knees.

Now commence patting him under the belly; by continuing your gentle strokes on the belly, you will in a few minutes, bring him to his knees behind. Continue the process, and he will lie entirely down, and submit himself wholly to your treatment. By thus proceeding gently, you may handle his feet and legs in any way you choose.

However wild and fractious a horse may be naturally, after practicing this process a few times, you will find him perfectly gentle

and submissive, and even disposed to follow you anywhere, and unwilling to leave you on any occasion.

Unless the horse be wild, the first treatment will be all sufficient; but should he be too fractious to be approached in a manner necessary to perform the first named operation, you must CONTRIVE to get the powder into his nostrils, this you will find effectual, and you may then train your horse to harness or anything else with the utmost ease.

In breaking horses for harness, after giving the powders, put the harness on gently, without starting him, and pat him gently, then fasten THE CHAIN to a log, which he will draw for an indefinite length of time. When you find him sufficiently gentle, place him to a wagon or other vehicle.

NOTE.—Be EXTREMELY careful in catching a horse, not to frighten him. After he is caught, and the powders given, rub him gently on the head, neck and legs, and on each side of the eyes, the way the hair lies; but be very careful not to whip, for a young horse is equally passionate with yourself, and this pernicious practice has ruined many fine and valuable horses. When you are riding a colt (or even an old horse) do not whip him if he scares, but draw the bridle, so that his eyes may rest upon the object which has affrighted him, and pat him upon the neck as you approach it; by this means you will pacify him, and render him less liable to start in future.

METHOD OF LEARNING A HORSE TO PACE.—Buckle a four pound weight around the ankles of his hind legs (lead is preferable), ride your horse briskly with those weights upon his ankles, at the same time twitching each rein alternately, by this means you will immediately throw him into a pace. After you have trained him in this way to some extent, change your leaded weights for something lighter; leather padding or something equal to it will answer the purpose; let him wear these light weights until he is perfectly trained. This process will make a smooth and easy pacer of any horse.

HORSEMANSHIP.—The rider should, in the first place, let the horse know that he is not afraid of him. Before mounting a horse, take the rein into the left hand, draw it tightly, put the left foot into the stirrup, and raise quickly. When you are seated press your knees to the saddle, and let your leg, from the knee, stand out; turn your toe in and heel out; sit upright in your saddle, throw your weight forward—one-third of it in the stirrups—and hold your rein tight. Should your horse scare, you are braced in your saddle and he cannot throw you.

HURTS IN THE FEET OF HORSES.—Horses are oftener hurt in feet than anywhere else, and those hurts are often received from the blacksmith. Every blacksmith should be a farrier, and every farrier a blacksmith, for these businesses should go hand in hand. Sometimes a horse is lamed by being shod into the quick. The foot should always be carefully examined on the first appearance of lameness. Sometimes a nail with a flaw in it will cause a great

grievance, as one part will come out and the other will go into the foot. Blacksmiths should never use such nails except in a frost, when they can put them into the old holes. Sometimes they leave stumps or pieces of nails in the feet; and sometimes when they drive a nail they turn the point into the foot, and then draw it back and put in another, taking no further thought about it, and when the horse becomes lame they say he is gravelled.

When a horse has got lamed in the foot, be careful to cut it well out, and to damage the hoof as little as possible, and dress the place with oil of turpentine, spirits of tar, and common tar. Lay no hot drying drugs on, unless proud flesh arise.

Sometimes corns on the heels cause a horse to be lame; cut them out, and dress the place with aquafortis. Cutting or paring the heel down too much is a great hurt to a horse. The heel being best to come at, some blacksmiths clap the paring-knife there and cut them down, when there is no need to do so. The heels are the greatest support of the horse, and by paring them too thin, both corns and lameness in the back sinews are produced. Before a blacksmith begins to shoe a valuable horse, especially a road-horse, he should examine how he stands and how he goes. If he go low, use heavy shoes; if he go high, light ones. If he turns his toes out he will cut with the heel, and if he turn them in, will cut with the spurn. If he have a thin flat foot, he should have broad shoes; if a hollow, dished foot, narrow ones. If the crust be thin and the vein near, small nails should be used. Some horses are hoof-bound—that is, have straight heels which pinch the vein between the hoof and the coffin; when so, thin the soles of the feet till the blood springs through, then put on screw shoes, and screw the feet out. Let the screw-shoes stay on a fortnight. You may screw the feet out more than half an inch. When the gravel comes up to the top of the foot, take away the sole at the bottom, and the hoof at the top, and mix equal parts of oil of turpentine and oil of origanum, and bathe the top part of the foot. This will invariably prevent a twitter from forming.

# Beauty's Secrets

OR,

HOW EVERY WOMAN MAY BECOME HANDSOME AT  
A TRIFLING COST.

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ARISTOTLE, when speaking of female beauty, described it as a short-lived tyranny, while Theophrastus called it a silent fraud. But no matter what these old philosophers promulgated, beauty exercises a higher power than wit or wisdom. Fortunately, our American women possess the former to a more than average extent, and the latter will compare favorably with their sisters of the Old World.

As natural charms can be enhanced, I deem it my duty to my fair countrywomen to add to their already natural charms a few recipes which (to the homely at least) will, I am sure, be not unacceptable. How many of my lady friends have secured faithful and loving husbands by the exercise of these little arts I will not say, but if the number of letters I have received is any criterion, I believe I am within the limits of truth when I say, several thousands. I will now proceed.

**TO BEAUTIFY THE COMPLEXION.**—Bruise one and a half ounce of bitter almonds, mix it with one quart of cold water in which has been dissolved half grain of corrosive sublimate, then strain it through muslin. Sponge a little over the face night and morning; avoid letting it come in contact with the eyes.

**HOW TO GIVE GRACE AND ACTIVITY TO THE FORM.**—Take fat of the stag or deer, eight ounces; olive oil, six ounces; virgin wax, three ounces; musk, three grains; white brandy, half pint; rose water, four ounces. Melt the oil, fat and wax, and while cooling add the musk, brandy and rose water. A little of this, rubbed over the body, gives beauty and elasticity to the skin.

**ENAMEL FOR THE FACE TO OBLITERATE WRINKLES.**—Take whites of four eggs boiled in rose water, rub them down thin and mix with one ounce of sweet almonds and half an ounce of alum. Spread upon silk or muslin, cutting out eye-holes, and wear upon the face all night. It keeps off wrinkles, and gives firmness and plumpness to the muscles of the face.

**MAIDENS' BLOOM.**—The best is rouge made from fine carmine, delicately applied so as not to appear too strong a color; then carefully apply a little of the genuine subnitrate of bismuth to whiten the face over it. Never apply the white or rouge too strong, as excessive use is vulgar, and, unless carefully used, is a horrible sight, and a distortion of nature's harmony.

**A BEAUTIFUL BOSOM.**—Tincture of myrrh, half ounce; pimpernal water, four ounces; elder-flower water, four ounces; musk, two grains; rectified spirits of wine, six ounces. Rub, very softly, two or three teaspoonfuls upon the bosom night and morning. This causes the bosom to become firm and plump, and also increases its growth.

**FOR TOO LARGE A DEVELOPMENT OF THE BOSOM.**—Take strong essence of mint, one ounce; iodide of zinc, two grains; aromatic vinegar, two drops; essence of cedrat, fifteen drops. Paint it, with a small brush, over the bosom, every third day.

**BEAUTIFUL EYES.**—A drop or two of orange juice put into the eye occasionally, adds to its beauty. The application causes a little smarting, which, however, soon passes off.

**A BEAUTIFUL MOUTH.**—Brush the teeth every morning with a mixture of equal parts of willow charcoal and cream of tartar.

**BEAUTIFUL HANDS.**—Take half pound soft soap, one quarter pint olive oil, and two ounces of mutton tallow. Boil them together, until well mixed; after the boiling has ceased, add one quarter pint of best brandy and two grains of real musk. Put a little upon the hands before retiring, and draw over the hands a pair of old gloves. If the hands are rough and liable to chap, rub them over occasionally with the following: Lemon juice, three ounces; white wine vinegar, three ounces; spirits of wine, half pint. Mix in a bottle.

**HOW TO SECURE A GOOD HEAD OF HAIR.**—Indispensable for this purpose is a thoroughly good hair brush, with which the hair, down to the scalp, must be brushed at least twice a day; and apply once or twice a day to the hair, and its roots, the following mixture: Dissolve three quarters of an ounce of salts of tartar in one pint of lemon juice, then add one drachm of tincture of cantharidies and one drachm of spirits of camphor.

**TO PREVENT HAIR FROM FALLING OFF.**—Get half pound of box-wood chips or shavings, and soak them for fifteen days in one pint of proof spirits, then strain them through muslin, and add three ounces spirits of rosemary, and one ounce of spirits of nutmegs. Rub or wash the scalp every night with a little of this mixture.

**TO PREVENT HAIR FROM TURNING GRAY.**—Melt half ounce of spermaceti with quarter pound of lard, and, when nearly cold, mix and stir in it one quarter ounce of oxide of bismuth, and any perfume you like, such as oil of bergamot or citronelli, and use a little of this, as a pomatum, on the hair every day.

**TO MAKE THE HAIR SILK-LIKE AND GLOSSY.**—Beat up the white of four eggs into a froth, and rub it thoroughly into the roots of the hair; allow it to dry and then wash it off with a mixture composed of equal parts of bay rum and rose water.

**MANY FASHIONABLE LADIES USE INSTEAD** the following elegant wash: Take of ambergris, essence of musk and essence of berga-

mot, of each four drachms; oil of cloves, thirty drops; half pint of proof spirits and one quarter pint of water. These you put into a large bottle, and shake daily for two weeks; after which strain through muslin, and it is fit for use.

**TO REMOVE SUPERFLUOUS HAIR.**—Take equal parts of pitch plaster and galbanum mixed together, and spread on a piece of thin leather; lay this over the hairs to be removed, and, in about four minutes, pull it off with a sudden jerk and it will bring the hair out by the roots. Sometimes a mixture of arsenic and lime is used, but it is dangerous.

**TO REMOVE YELLOW SPOTS OR PATCHES.**—Mix together one ounce sulphur water, quarter ounce lemon juice, and cinnamon water one drachm. With this mixture wash the spots twice or thrice daily.

**TO COLOR GRAY HAIR BLACK OR BROWN.**—Take gallic acid, twenty grains; acetic acid, two ounces; muriated tincture of iron, two ounces. Before using it wash the hair thoroughly with soap and water. If you desire the hair to be black, apply the dye while the hair is moist; if you wish the color brown, wait until the hair is dry.

**METHOD OF APPLYING THE DYE:** Put a little on a plate, then dip the teeth of a fine comb into it, and draw it through the hair; when the hair is dry, after applying the dye, wash it as usual.

**TO REMOVE PIMPLES.**—Mix white wine vinegar, two ounces; liquor potassae, one drachm; spiritus mindererie, two drachms; sulphur water, one ounce; water, two ounces. Apply a little to the pimples twice a day.

**TO CURE BLACK SPECKS OR FLESH WORMS.**—Mix together the following: Liquor potassae, one ounce; eau-de-cologne, two ounces; proof spirits, four ounces. Wash the part thoroughly with warm water, and rub briskly with a coarse towel, then, two or three times a day, apply a little of the above named mixture.

**TO CURE FRECKLES.**—Mix one ounce of Venice soap with one ounce of lemon juice, then add half drachm of bitter almonds, one quarter ounce of salts of tartar, and three drops of oil of rhodium. Place in the sunlight for three or four days. Anoint the freckles upon going to bed, and wash it off in the morning with rain water.

**TO REMOVE TAN, ETC.**—Mix half an ounce of lemon juice and ounce of brandy with half pint new milk, and boil it for three minutes, then strain it through muslin, and apply a little, night and morning, to the tan or any brown patches on the skin.

HAVING GIVEN MANY VALUABLE SECRETS, AS AIDS TO BEAUTY, THERE STILL REMAIN THREE MORE, WHICH IS ESSENTIAL AND INDISPENSABLE FOR SUCCESS; THEY ARE:

Temperance, Exercise and Cleanliness. A young lady, were she as fair as Hebe, as charming as Venus herself, would soon destroy it all by too high living and late hours. Take the ordinary fare of

a fashionable woman, and you have a style of living which is sufficient to destroy the greatest beauty. It is not the QUANTITY so much as the QUALITY of the dishes that produces the mischief. Take, for instance only strong coffee and hot bread and butter, and you have a diet which is most destructive to beauty. The heated grease, long indulged in, is sure to derange the stomach, and, by creating or increasing bilious disorders, gradually overspreads the fair skin with a wan or yellow hue. After this meal comes the long fast from nine in the morning till five or six in the afternoon, when dinner is served, and the half-famished beauty sits down to sate a keen appetite with peppered soups, fish, roast, boiled, broiled, and fried meat; game, tarts, sweet-meats, ices, fruits, etc. How must the constitution suffer in trying to digest this melange! How does the heated complexion bear witness to the combustion within! Let the fashionable lady keep up this habit, and add the other one of late hours, and her own looking-glass will tell her that "we all do fade as the leaf."



# The General Principles Of Animal Training

DR. KEMP thus concisely and clearly states the difference between instinct and reason: In the former there is an irresistible impulse, to go through a certain series of motions, after a certain fashion, without knowing why they are performed or what their result will be. In the latter, the actions depend upon previous mental judgments; are performed or not, at will, and the end of them is early anticipated and defined.

An action may be partly instinctive and partly the result of reasoning; but a purely instinctive action never changes except under the influence of reason. A hen sits on her eggs from an instinctive impulse to do so. If chalk ones are substituted for the real eggs she tends them with equal care, and will not desert any sooner than she would the others, and yet in other matters perhaps hens have reasoning powers. Without the possession of these powers we believe no education of animals would be possible; and we further believe that the capacity for learning is in exact proportion to the ability to reason. Not only does the amount of reason vary with different species, but with different individuals of the same species; and much of the trainer's success will depend on the judicious selection of his pupil. Professional trainers take the utmost pains in this selection, and they usually consider that the descendants of an educated animal have by inheritance a greater aptitude for learning than others. The young trainer must not fall into the mistaken notion that mere quickness in picking up a trick is the best quality in an animal; there may be such a thing as learning a lesson too rapidly, and what is learned with but slight effort is sometimes forgotten with equal readiness. The first essential for success in training animals is patience; at first many lessons may be given without the slightest apparent impression being made upon the mind of the pupil, and an uncommon degree of patience and good temper is required to bear up against such discouraging results. By and by, however, the pupil will suddenly appear to realize what is required of him, and will perform his task with surprising accuracy at the very moment his teacher is about to give up in despair; then each lesson is learned with greater care and rapidity than the preceding one, the weariness and disappointment of the trainer is changed to pleasure at his success, and even the animal appears to sympathize with his master's joy, and to take pride in his performance.

As it is impossible to explain to any animal what is required of him, he can be taught an action only by its constant repetition, until

he becomes familiar with it; when he knows what you want him to do, he will in almost all cases comply with your wishes promptly and cheerfully; for this reason, punishment seldom does any good unless the animal is willful, which is rare; on the contrary, they as a general rule interfere with the success of the lessons if the pupil is in constant fear of blows, as his attention will be diverted from the lesson; he will dread making any attempt to obey for fear of failure, and he will have a sneaking look which will detract materially from the appearance of his performance. A sharp word or a slight tap with a small switch will as effectually show your displeasure as the most severe blows. It is both cruel and unwise to inflict needless pain. All trainers make use of various tid-bits as rewards for successful performance of tricks; these serve as a powerful incentive to the animal as well as to show him when he has done right; withholding the accustomed reward when he fails, or but imperfectly performs his duty, is much more effective than any corporeal punishment. The repetition of the lesson until the animal will himself perform the required action, and the bestowal of these rewards whenever he obeys your order, is the main secret of training. To a certain extent, many animals are able to understand the meaning of words, that is, if any particular word of command be used in instructing an animal to a particular act, he will learn to associate that word with the action, and be able to distinguish between a variety of words, and apply each to the act associated with it without confusing them.

In training animals it is important that each word of command should be used only in its proper place.

## WATCH DOGS

Many kinds of dogs are used as Watch Dogs, where all that is required of them is a notification of nightly intruders, and the awakening of the household. Perhaps the species used is of comparatively little consequence. When the dog is intended to act as a defender as well as a sentinel, strength and courage are important requisites with many. The Bull is a favorite for this purpose; though the least intelligent of his species, his unflinching and ungovernable courage renders him a terrible opponent; so utterly without intellect is his courage, however, that no consideration of his foe's power deters him from attacking the most formidable thing that gives offense.

Probably the best watch dog is the Mastiff; capable of great attachment to his master, he unites strength with intelligence, and while implacable toward intruders, to the members of his family he is docile and gentle. His hearing is remarkably acute, for he can detect the difference between a familiar and a strange footstep, however light it may be.

## ORDINARY TRICKS PERFORMED BY DOGS

## TO TEACH HIM TO LEAP

This is a simple trick and easily taught. Take a stick, say, two feet long, in your left hand a piece of meat or cracker; in your right hand hold the stick in front of him just high enough so that he cannot step over it; hold the meat close to his nose, but raised a trifle above it; now with a sudden movement extend your hand beyond the stick, crying at the same moment "hip" or any other quick inspiring exclamation. Eager to get the tempting morsel he will leap over, and the same proceeding may be repeated once or twice, when he should be rewarded with the bait he has been striving for; after a few repetitions he will, probably, leap over at a motion of the hand and the word of command, and should always be rewarded for obeying. The height of the stick may be increased gradually from day to day, taking care never to overtask his powers.

When a dog leaps readily over a bar, a hoop may be held in the hand, and the same system pursued.

## TO WALK ERECT

Hold a bone or other like temptation a little above the dog's nose, but not so high as to lead him to jump to get it; as he reaches for it raise it so as to induce him to rise up on his hind feet, saying as you do so: "Up! Up!!" When he reaches the proper stand-point let him remain there a moment or so, and then let him have the bone. Soon he will stand up on your merely holding your hand in the position described and saying "up! up!!" Then he may be taught to walk in this position by slowly moving the bone or your hand slightly in advance. These exertions should not be tediously prolonged, especially at first, for the position is an unnatural and very fatiguing one to the animal. After he thoroughly understands what is required of him you may check any attempt he may make to regain his natural position before you are willing by a gentle tap under the chin or under the fore paws.

## TO DANCE

A dog is generally considered sufficiently accomplished in this graceful and agreeable art when he has learned to hop around on his hind legs and to keep turning completely around at short intervals. There are several modes of arriving at this result, the most simple of which is, probably, to take a long switch after the dog has learned to stand erect, and to this switch attach a piece of meat; with this you can trace out in the air, in tempting proximity to his nose, the figures you wish him to take, and you may depend upon his instinct leading him to follow the motions of the switch. This may seem rather an absurd plan for initiating your pupil into the mysteries of the ball room, but it is nevertheless one of the most

effective that can be divined. The dog should be rewarded with the meat after he has fairly earned it. After a few lessons the switch may be used without any bait attached.

### TO SKIP A ROPE

After the dog has learned to leap at your command, a light rope may be substituted for the pole; one end of the rope being attached to some stationary object while the other end is held in the hand. Exercise the dog a few times at leaping the rope while it is without motion and near the ground, using the command, "hip!" or whatever one he has been trained to leap with each time; then give the rope a slight motion and at the proper moment give the dog the usual command and he will obey it. By increasing the motions very gradually, he will after many lessons be able to skip a rope very creditably. He may be taught either to jump while standing on his full complement of legs, or in a perpendicular fashion.

### TO BEG

After the dog has learned to stand erect, he may easily be taught to beg. All that is requisite is to press him down to the desired position. If he attempts to leave it, a gentle tap on the head with the switch will be sufficient to control him. He may, if preferred, be taught to beg without standing erect; in this case, he may be made to sit down, and then pressing his haunches down to prevent his rising to his feet, tap him under the chin till he takes the right position. Repetition is of course necessary until he learns what is desired, and each time you place him in position, it is well to say "beg!" two or three times, so he may associate the word with the act. Dogs, like many of the human race, after they have got the hang of it will beg persistently for the sake of an occasional trifling reward.

### TO GIVE HIS PAW

There is scarcely a boy's pet dog who has not acquired this very simple trick, though his master could not recollect how he was taught; perhaps it was the dog's sociable feeling that led him to perform the kindly ceremony of shaking hands, or perhaps it was due to the instinctive good breeding which is sometimes accredited to some people, and why not to dogs; whether politeness is a grace which adorns the canine character, however, is a question we hardly feel prepared to discuss, and it is much more probable that Master Harry, with no special thought in regard to the matter, hit upon the secret which underlies all animal training, compelling obedience to a command until it is obeyed without compulsion. What is more natural for our friend Harry when he first gave the momentous command of "paw," and Carlo, utterly in the dark as to its significance, taking no notice of it—than to grip Carlo's fore limb and give it a shake; nothing in the world is more natural. This is repeated

at odd times until Carlo learns to give his paw when Harry says "paw," or holds out his paw.

#### TO SNEEZE

To learn a dog to perform this comical trick you must provide yourself with a feather and tickle his nose until he sneezes; at the same time using the word "sneeze." It requires but a few lessons when the dog will sneeze very creditably at the word of command.

#### TO SPEAK FOR IT

This may be taught either in connection with the preceding trick as a portion of it or by itself; if the former, it is better to let the dog thoroughly master the first part, begging, before it is attempted to teach him to speak for it. Take a piece of some article of food which he is fond of, and allowing him to see it, command him to speak for it; of course he will not understand what you mean, and will, probably, only gaze wistfully at it; by-and-by he will grow impatient and give vent to a sharp bark; the moment he has done this give him the article; although he has not understood you he has done what you desired, and by rewarding him he learns that this is the case; practice a little at some of his old tricks with another reward at hand to encourage him. Should he try the experiment of barking while thus engaged no notice should be taken of it, for it is not desired that he should bark except he be told to, and his doing so in other cases should never be rewarded. When you wish it repeat the command of speak for it, and when he obeys reward him for it; if at first he does not show an inclination to bark he may be stimulated to do so by your giving a bow-wow in as doggish a manner as you are able; this encroachment on his language will generally have the desired effect, for few dogs can resist replying to this act which they no doubt deem an impertinent meddling with their mother tongue.

#### TO FETCH AND CARRY

To make a dog carry articles from one person to another it is only necessary for two persons to take their position at some distance from one another; one to give the dog some article, saying "go, sir;" at the time as the first says this let the other person call or whistle to the dog. Now let this one give the dog something, and the other call him, and so on back and forth until he will go from one to the other at the command "go, sir." The distance between the parties may be increased from time to time, and the trick varied by one of the parties hiding.

#### TO BRING HIS TAIL IN HIS MOUTH

The dog having been taught to fetch and carry, an amusing application of this knowledge can be made by having him bring his tail in his mouth. This trick is exceedingly funny, and is always hailed

with roars of laughter. The feat is rather difficult, for while his tail is in his mouth the dog can only advance in something like crab fashion or sideways, with an almost irresistible tendency to go around in a circle without getting ahead any. To attain success in teaching this trick the dog must be gifted with a good deal of tail, and the trainer with a good deal of patience. When the dog takes hold of his tail praise him, and after he has held it a little while bid him let go and reward him; should he relinquish his hold before you order him, speak sharply to him and commence again; when he has learned to retain hold of his tail until ordered to relinquish it, the more difficult part of his lesson may be taught, the bringing of it to the trainer, who at first takes his place a few feet from the dog in the direction in which the dog can most easily advance and calls; should he let go his tail to come he is to be scolded and the tail replaced in his mouth; when he comes without letting go he should be rewarded. When the tail is placed in his mouth it is well to say, "bring me your tail!" to accustom him to the order; by-and-by when you give him the order merely hold his tail for him to grasp, and at last let him seize it without any assistance from you.

#### TO WALK ON STILTS

The stilts used in this trick are about 12 or 15 inches in length, made to fasten to the legs just below the knee joints with tape or thin flexible leather straps. When four are used there is no particular training required to make the dog walk upon them, it being only necessary to put him on his pins again whenever he upsets; the tumble is sufficient punishment for his failures. Walking man fashion on only two stilts is a much more difficult task, though it has been accomplished in some cases. The dog should first be thoroughly taught the walking erect trick, then stilts may be put on his hind legs; a cord attached to his collar and held in the trainer's hand will aid in maintaining the dog's balance until he becomes accustomed to his novel position; of course, the dog cannot raise himself upon the stilts, but must be placed erect by the trainer. The further training is similar to that described for teaching him to walk erect.

#### TO WALK ON HIS FORE LEGS

To teach this trick provide yourself with a switch twenty inches in length, moderately stout; this switch held in your right hand you place under the dog's belly, and while you raise up his hind-quarters with it you place your left hand on his head to keep him from moving away and to make him retain his reversed position. As the dog rises into position the switch should be gradually carried along until it supports his hind feet. This is the process for the first few lessons until the dog understands what is required; after that it is better merely to tap his ankles from in front with your switch, giving at the same time whatever order you have been accustomed to in teaching the trick. He should eventually take the position without any

hint or help from the switch. When the preceding trick is thoroughly mastered the walking part may be easily added, taking your position a little in front of your pupil; when he is in his up-side-down position, you encourage him to come to you, at the same time you must keep your switch in handy proximity to his toes, which you tap lightly on any signs of his relinquishing his position; by-and-by he may be made to walk quite a distance.

### TO SING

When a dog howls in time, we think it fair to call his performance singing. Dogs may be taught to do this; at least, they have been, and it is reasonable to presume it may be done again. My principle of training is to keep the dog without food until his appetite is quite sharp. When food is shown him, he naturally whined for it. Now a dog may be made to whine, howl or bark. If you make any of these noises yourself, almost any dog will imitate you, and not only that, but the pitch and style of noise he makes will be somewhat regulated by that made by you. The hungry dog is in prime mental condition for this exercise, and if rewarded when he hits pretty near upon the right degree of noise, he will learn to follow your tones quite accurately; if exercised in a regular scale, or in a simple tune, he will by and by go through it without requiring your prompting with sufficient accuracy to be recognized, if the hearers know beforehand what melody to expect.

### THE LUMP OF SUGAR TRICK

This consists in placing a lump of sugar on the dog's nose and having him toss it up and catch it in his mouth. It is not essential that sugar should be used; any other dainty will do as well; indeed a piece of meat will answer better in teaching the trick. In teaching, hold your switch under the dog's chin and tap him whenever he tries to lower his head to let the meat drop. If he does not presently jerk up his head and so throw the morsel into the air, you should strike him under the chin a pretty smart rap to make him do so. When it leaves his nose there will be no instruction required to make him seize it promptly before it reaches the ground. Should it, however, touch the ground it is well to take it away from him and make him toss it again.

### TO FEIGN DEATH

A dog may be placed on his back or in almost any other position, and by speaking sharply to him and threatening him with your forefinger you can prevent his changing his position. In this manner the trick of feigning death is taught. If a special word of command be used when placing him he will learn to take the position on hearing that command.

## EDUCATION OF CATS

Cats do not appear to be favorite subjects of the trainer's art, and it is rare that they are met with among performing animals; perhaps their sly, treacherous nature inspires a prejudice, or perhaps their capacity for learning is underrated. Certainly, with proper and patient training, they may be taught nearly all the simpler tricks performed by dogs, and some which dogs cannot do from lack of equal agility. Cats may easily be taught to jump through hoops, climb poles, fetch and carry, and many similar performances by adopting pretty nearly the same means as for instructing dogs. As cats are passionately fond of fish, this article will be found a valuable incentive to induce them to comply with your wishes; a small morsel should be given as a reward for each instance of obedience, while refractory conduct may be punished by a slight box on the ear. Cats may be taught to turn the handles of little organs, either real or mere silent imitations, or music boxes, to turn a little spinning wheel, to pull a bell rope, to fire a pistol, and multitude of similar tricks; these are all, indeed, but modifications of one another. To instruct the cat it is well to commence by teaching her to give her paw like a dog; when this is learned place the paw on the handle of the organ, which may have a loop of tape or ribbon attached to keep the paw in place, and give it a few turns; let go, but continue the circular movement of your hand near her paw, as an encouragement for her to move her paw in the same manner; should she not do so after a few movements, take hold of her paw again and repeat the movement as before; as soon as she turns the handle, even in the slightest degree, without you holding her paw, reward her, and it will not be long before she will make a more perceptible turn, and will be more prompt to do so eventually; she need only to be shown the organ to understand what is desired of her. When she turns the organ satisfactory other articles may be substituted, such as a miniature model of a spinning wheel, and a single lesson will be sufficient to show her that her duties are the same as with the organ.

## TO RING A BELL

A pulling instead of circular movement is required, but this is easier to teach; a bit of cloth may be attached to the string communicating with the bell to afford the cat something convenient to seize hold of; it will be easy to induce her to seize it by holding it near her or by aggravating her a little with it; when she does so and causes the bell to ring, reward her and she will soon learn that the ringing of the bell is a signal for her to be fed, and that pulling the string causes the signal. Should you wish her to ring the bell only when ordered to do so you should call her away after she fully understands pulling the string, and then order her to ring the bell; if necessary, take hold of the string to show her your meaning, and



when she has pulled it reward her; call her away again, repeat the order, and so on until she understands your command. Should she ring them without orders call her away and wait a few minutes before you again order her to ring.

### FIRING A PISTOL

may follow this, taught in the same way; a piece of cloth being attached to the trigger, and the pistol secured in a stationary position, merely snapping the trigger will do at first, then caps may be used, and finally powder.

### TO MAKE A CAT A GOOD RATTER

She must not be handled by children or any other person. Must be fed rather sparingly at regular times, and as much as possible on fresh meat, and usually by the same person. She will soon become accustomed to such circumstances; will answer the call of the person who can change her about to different parts of the house, as a night in the cellar, and so on; when treated this way, she will become shy and wild, but will soon be a terror to rats.

### TRAINING GOATS



Goats may be taught many tricks heretofore described. It is best to commence their instructions when they are quite young, as when older they are apt to develop an obstinate disposition; besides not being so apt pupils as when young. Goats not being so fastidious as to what they eat, asparagus or brown paper being devoured with about the same apparent relish; almost anything in the shape of fruit, vegetables or bread will do as a reward for good conduct. Harshness seems only to arouse their obstinacy, or increase their stupidity, and we doubt whether it ever does any good; if we did not really believe severity would only defeat the aims of the trainer, we should almost be tempted to leave goats to take their own chances for kind treatment; for ever since Christine Minnie butted me off the stage, head first into the audience, I have felt an unconquerable prejudice against the whole tribe. But after all, the trainer will find bribes better than blows. Many tricks taught horses and dogs can be taught goats. As we have fully described the methods of teaching those animals, it would be merely repetition to give minute details here. The method is substantially the same with goats as with horses and dogs; for the same tricks the Hindoo jugglers use the goat in dexterous feats of balancing. The sure footedness of the animal enables him to stand on the end of a section of bamboo cane whose surface barely affords room for his four feet. Sometimes

the stick is placed upright, the lower end being secured in the ground; at other times the bamboo stick with the goat standing on its end is balanced on the hand, chin or nose of the juggler.

## EDUCATED FLEAS

The intelligence of Fleas is not of a very high order, and their education is really limited; the seeming marvels they perform being mainly clever management on the part of the exhibitor. When first received they are secured with a halter of the finest imaginable silk to prevent escape, and the first thing taught is not to jump; for this purpose, the end of the halter is secured to a pin in the table, and each jump naturally results in the prisoner being upset with a sudden jerk, no doubt a rather unpleasant sensation about the neck. Sometimes a sharp pressure upon certain muscles is resorted to for checking this jumping propensity; being well fed and well treated when it behaves itself, even a flea will become tame; punishment too for rebellious conduct is also practiced. As fleas are not well adapted for being flogged a new device is resorted to, such as a piece of burning charcoal or a heated wire is held over them until they are subdued. The usual performance consists in little coaches being drawn about by fleas harnessed up while others of the troupe personate riders, coachmen and footmen; then there is the ballroom scene where fleas waltz around to the imaginary music of an orchestra of fleas furnished with minute imitations of various instruments. There are also a variety of other tricks, but all pretty much the same in principle. The main secret in these performances is a piece of very thin wire, some ten or so inches in length, which the exhibitor holds in his hand during the entertainment; the end of this wire is greased with butter, which appears to possess a strong influence upon the flea, for they will eagerly follow the wire in whatever direction it is moved. The audience ignorant of this fact attach no importance to the exhibitor directing with it the movement of his performers, and may even consider their following it a proof of superior training; by this means the fleas may easily be made to go through the desired movements. When the fleas occupy a stationary position a trick is resorted to which, if on a large scale, would be clumsy, but in this instance defies the sharpest eyes to detect; the insects are fastened in their positions, aided by the costumes with which they are encumbered; this is not difficult to accomplish. Natural movements are also made to pass for seemingly wonderful effects; thus the performance of the musicians is nothing but the customary wriggling of the fleas. Any insect in a confined position will seize hold of a light article, whether it be shaped like a fiddle or not, and twirl it about. With the fleas it is impossible for the spectator to distinguish exactly what the motion is, it is so rapid and everything is so small, and imagination makes up for a good many deficiencies.

## EDUCATED HOGS, AND THEIR TRAINING



Hogs are not very intellectual animals, but fortunately for the trainer, what they lack in intelligence is made up in appetite, and by appealing to their stomachs their education is accomplished. When the animal is young it is first taught to come to the trainer when called; this is readily done by rewarding him when he obeys and thrashing him when he fails to do so; he is then taught to pick up articles in pretty much the same manner as in teaching dogs which we have already fully described. During the lessons the pig is rewarded with corn for obeying, and he is also fed immediately after his lesson; being kept a trifle hungry at other times, at first an ear of corn may be used in teaching him to pick up articles; he will naturally pick it up when placed on the ground; instead of letting him keep it, however, call him to you, and on taking it away recompense him with some kernels of the corn; he will soon learn that it pays better to bring you the ear over and over again than to keep it himself. After he has learned this thoroughly the trainer commences with whatever he wishes to teach him; for instance, he wants to teach him the alphabet, he puts down the letter A, tells the pig to pick up A, and he will naturally pick up the card because it is the only thing he sees to pick up; reward him, for he has obeyed your order. Then put down B about six inches from A, tell him to pick it up, and if he does so reward him; but if he picks up A thrash him severely, and he will soon learn to associate the word with the cards. The trainer continues this mode of training until the pig has learned the entire alphabet, when he can commence on figures, always bearing in mind that an animal can only be taught by constantly repeating the trick until he fully understands you.

Pigs are very fond of having their backs scratched, and this often attaches them to their instructor, makes them more docile, and consequently more easily instructed. We have known an exhibition advertise a Hog who would go through the multiplication table. but this proved a catch, a hoop being covered with paper on which the multiplication table was printed and the hog was made to jump through it. The humor of the sell saved the exhibition from the indignation this deception might otherwise have aroused.

## TRAINING WILD ANIMALS IN GENERAL



Small animals, such as squirrels, etc., may be trained without difficulty; even if captured when arrived at a considerable age. Gentle treatment, the avoidance of any teasing or aggravating, and a general increase of the trainer's familiarity with the captive, will be all that is required in most cases. When tamed the animal may be taught tricks of

various kinds, in the same manner that we have elsewhere described for teaching the same performances to other animals.

A squirrel if captured when moderately young can be tamed in a couple of days by merely carrying him in your pocket. The warmth of your pocket will be pleasant to him, and by giving him a nut occasionally, you will convince him that you mean well toward him, and so gain his confidence. At first, care must be taken to prevent his escape; but by and by, he may be allowed to come out and go at his pleasure, and he will run about your lap with the greatest familiarity. With flying squirrels this method of training is particularly successful. Squirrels and many of the small wild animals can be made tame by any boy who is willing to devote sufficient time and patience to the object. In some cases it is not necessary to capture the animal; we have known instances of animals, particularly squirrels, being made so tame that they would of their own accord come to the tamer on hearing his voice. There was no great mystery in their docility; food had been at first placed in places frequented by them, the person so placing it retiring to a distance; by and by, the animal would come and eat the food, perhaps glancing suspiciously at the distant figure, but if the person made no motion to startle him, he would continue his meal. This placing of food would require long continuance, the person each time remaining a little nearer than before, until in time the animal would have no fear, even in his immediate vicinity. Then bits of food may be gently dropped down for him, and if the tamer stands quite quietly they will probably be picked up; then the tamer may step backward and again drop a morsel; the animal will advance to eat it, and at last he may even become so familiar as to eat from the hand. A squirrel who has been so far tamed, may then easily be taught to climb over the tamer's person, by enticing him forward with some dainty. We have seen a squirrel induced to go through quite a variety of little performances; standing erect, leaping, climbing, whatever desired, lured on by a kernel of corn at the end of a piece of string.

### BEARS



Of the larger animals, Bears have always been the favorite subjects with trainers. Considerable difficulty and danger is encountered in securing the cubs, owing to the ferocity and courage with which the mother Bear defends her young and in most cases the old bear is killed before the capture of the young ones can be accomplished. During the infancy of the cubs the old bear ungallantly deserts the partner of his bosom and takes up his quarters at a distance to avoid annoyance by the cries of his progeny, so the hunter often escapes trouble with the head of the family.

Bears are born blind like puppies, and remain so for about eight days; with care they can be raised, even if taken when only four or five days old. The black bear attains its full size when eight or nine years old. The performances of bears consist almost entirely of natural actions, such as walking erect, climbing, leaping, and

the like; these are arranged to form a variety of feats. That of a bear riding around the ring in a gig drawn by a pony is very simple, the bear being only required to sit erect and hold the reins in his paws; carrying articles when acting as waiter is natural; standing on their heads, and turning somersaults are probably feats not commonly indulged in a state of freedom; they are taught by rapping the hind legs until the animals take the desired position, or make the turnover. The most pretentious bear show within our knowledge was that of old Grizzly Adams, a hunter who managed to collect quite a number and variety of bears which were exhibited some years ago; laughing, crying, singing, and other bears were advertized as belonging to this collection, but the laughing, crying and singing were the mere natural voices of the bears, and all so nearly alike that only a vivid imagination enables the hearer to distinguish between the laughing, crying and singing. Some gaudy costumes tickled with their ridiculousness the fancy of the audience, and the exhibition gave very fair satisfaction.

Little bears are intensely amusing, and they display a great fondness for romping and playing; we have known of hunters bringing cubs home and adopting them as it were into their families, the bears becoming exceedingly familiar, sleeping with the children and eating from their bowls of bread and milk, climbing into the hunter's lap and looking into his face, and in fact, making themselves perfectly at home; as they grow old, however, they are liable to become enraged at teasing or other provocation and to be dangerous. Bears sometime acquire a fondness for liquor, and this article is in some cases used by trainers as an inducement or reward for performing; cake, candy and like treats are also powerful incentives with bears.

## PERFORMING BIRDS

### THEIR TRICKS AND THEIR TRAINING

Birds may be taught a number of amusing feats, although some we shall explain require so much time, labor and skill as to render them rather more difficult than most amateurs will care to undertake, but there are many which any suitable bird may be taught with reasonable pains. A person with a faculty for invention can arrange various mechanical contrivances in the cages of birds, more or less elaborate, according to skill or fancy of the inventor. A very neat arrangement consists of an incline plane outside the cage upon which a little wagon may run, or a little tray slide containing bird seed; to this vessel attach one end of a string, the other end leading up the plane and being secured inside the cage, so arranged that when the string is pulled the vessel is drawn up to an opening in the cage sufficiently large for the bird to secure the seed, but not large enough to permit its escape. To teach the bird to draw this vessel up it must be kept without food until it becomes quite hungry, when it will peck at anything in its cage. The string should be

so arranged that it can seize it without trouble, and the apparatus should work smoothly and require little strength; the seed vessel should be in sight of the bird so that it may be tempted by the seed. At first it will peck at the string as he would at anything else, and will naturally pull it without any idea of the result; when it sees the result almost any bird will persevere until it brings its commissary department within its reach, and instinct will teach it to retain it in place and prevent it from sliding back by placing its foot on the string while it eats.

We have known the following arrangement to be used for Bullfinches which might be applied to other birds; the apparatus for drawing up its food and water consisted of a band of soft leather one-sixth of an inch in breadth, in which were pierced four holes through which the feet and wings of the bird were put and the ends united to a ring on the belly; to this ring was attached a small chain fastened at the other end to the seed and water vessel; when the bird is hungry, he pulls the chain up a little way with his beak and puts his foot on it to retain the length already gained; then pulls again, and so continues. Sometimes the two vessels are attached to the pulley in such a manner that when one descends the other rises, so that the bird has to pull up each one as he wants it.

Canaries may be taught to come and go at command. To accomplish this, the cage should be provided with doors which open only inward, and which close of themselves. When the male and female have been paired, the former is let fly in some garden where there are trees. The cage is then hung outside the window, that his mate may lure him back. This is repeated five or six days, always letting the male go again without touching him, so he may not be terrified. After a time, the female too may be set at liberty; the door of the cage being left permanently open that they may go and return at will.

It is said that crushed hemp seed fed to Linnets takes away their love of liberty, and that it may be used advantageously when it is desired to teach them to come in through the open window without danger of flying away. It is advised that they should be confined in a large cage placed in a window looking into a garden for a considerable time before they are allowed to go out. Robins are often permitted to go away during the summer, and instances are often reported of their returning to take up winter quarters in the warm dwelling house. Birds learn to perform many surprising tricks; they are even taught to perform little dramatic scenes together, representing, for instance, the trial, condemnation and execution of a spy, in which the characters are all maintained by birds and the action of the scene very cleverly represented. There is, however, a little trickery in this; the birds although apparently acting without human agency, are in reality constantly under the directions of their trainer, who is usually concealed from the audience. Each bird is carefully instructed in his partic-

ular command. While performing the trainer carefully works the performers, keeps them up to their duties, and thus makes everything pass off smoothly in its regular order. This method of training is merely an elaboration of what we have already given. The Birds are first made perfectly tame, and then gradually encouraged to perform such little tricks as jumping over the trainer's finger, seizing articles presented to them with their beak or claw, and other trifles; by-and-by the bird will wheel a little paste-board wheel-barrow with the aid of a string attached to the handles, which he takes in his beak. Another bird is taught to take things in his claw by first having articles of food presented to him which he is only allowed to have when he takes them in that manner, then some other article is offered him, and when he takes that in like manner he is rewarded. When he will take an article at the command of the trainer all that is required for his performance is that the article desired should be offered him; thus the bird will take a miniature basket, gut, or any other article with equal readiness; a small lighted candle may even be used if managed carefully. When a bird has learned to pull a string, or seize with his beak what is presented to his notice this accomplishment may be applied to many tricks apparently very different; he may be made to fire a pistol by pulling a string attached to the trigger, to draw a little bucket from a diminutive well, to ring bells, and an almost unlimited number of like actions. Walking a tightrope or wire and carrying a little flag is readily accomplished after the foregoing training; the bird is either lifted or guided upon the rope and the flag then given him. Many tricks consist in the bird merely retaining a position given him, as in a little swing, cradle, or at a little table. A very tame bird may be placed in an upright ring, around the margin of which are candles or jets of fire. If it is desired to teach a Canary to whistle it should be removed from its companion when about two weeks old, at which time it will be able to feed and also begin to twitter; the pupil is put in a small cage which should be at first covered with a linen cloth, and afterward with something thick; a short air should be either whistled or played on a flute or bird organ within its hearing five or six times a day, especially in the morning and evening, and repeated on each occasion half a dozen times. In from two to six months, according to the memory and docility of the bird, it will have acquired its lessons perfectly. Unless this training is commenced when the bird is very young it is likely to mar its performances by inter-mixing parts it has learned from the parent bird.

Ducks are not commonly among song birds, but a French paper gravely relates that an old trumpeter living in the department of the Meuse, knowing that it was possible to teach speech and music to Parrots, Starlings, Blackbirds, Magpies and others of the feathered tribe, operated lately on a Duck in his court; he obtained his pupil when a duckling, adopting it, and set about its education in a secluded corner; he would sing to it an air a hundred times over till the intelligent biped had grasped the melody; soon the

interesting creature commenced to quack little tunes, and at the end of six months could correctly repeat a considerable portion of the *Femme a Barbe*. The owner of the feathered songster is going to exhibit his bird at the Paris Exposition.

## HORSE TAMING AND HORSE TRAINING

Some few persons imagine that to possess a proper mastery over their horses, they must maintain their authority by brute force; this is a great mistake, more work within the limit of safety can be got out of a horse by kindness than by cruelty, and so far as managing a horse is concerned, the chief point is to teach him confidence in you; if he believes you to be his friend he will not only strive to please you, but will have less fear of strange objects which otherwise might startle him and render him refractory. The Rareys, there are two or three of them, taught the world a most important lesson when they taught it the power of kindness and self-control in the management of Horses, Donkeys, Zebras, and other animals.

How often do we see inconsiderate parents fly into a passion, and without reason or religion, thrash the object of their displeasure; so of brutal, heartless drivers, when the blinded horses chance to misstep, get off the track, stumble, or in the wrong place, by their actions it would appear that they expected a horse to reason quite as well as themselves. Employers may not look for the same talent in their apprentices as in their foreman; teachers may expect every little urchin to be self-regulating and to mind his books, but this it is his duty to teach him to do, and he should be all patience, all kindness, affection and perseverance if he would produce the best results; the same spirit is required to subdue and manage a horse; if you say you are not equal to the task, if you say your child, your horse, or your ox knows more than you and is your master, then you are not the one to manage him and should resign in favor of one who is superior to child, horse or ox. A weak man in intellect may indeed be outwitted by a sagacious child or horse; sometimes however it is necessary to conquer a bad tempered horse, and if possible to secure a radical conversion or change of character which shall be lasting; no timorous man need undertake this task, he will only make matters worse. A horse tamer should be calm, cool, brave and fearless, the horse will know it, he should be quiet, for then the horse will be put off his guard, he should be firm and give the brute no advantage but crowd him up to do something, and that invariably what the tamer wants him to do; thus any ordinary horse will soon give up and own man his master. The kindest treatment and even petting must always follow yielding, and if possible to help it, the horse should never be frightened by any treatment, and above all things, he should never be angered by petty torture, his own contrariness



should appear to him to be the cause of all his trouble and man his best friend.

### HOW TO INSTANTLY STOP RUNAWAY HORSES

When a Canadian family party traveling in winter over ice covered rivers and swamps is so unlucky as to cross a place where the horse sinks, they save him from drowning and themselves from sharing the same fate by pulling a rope so arranged that it chokes him; the water is thus prevented from entering his gullet or wind-pipe, he floats on the surface, and it only requires a long and firm pull to bring him to solid ground, when the rope being relaxed he quickly recovers his wind and is ready once more to start on his journey. Perhaps, profiting by this example, a similar means has been adopted with success for stopping runaway horses, and subduing infuriated horses whether in riding or driving; it consists of a rein composed partly of thread-covered cat gut, and partly of common leather, one end of which is attached to the bridle at the top of the horse's head while the other rests on the pommel of the saddle or on the dashboard, as the case may be; running up the cat gut by means of loops is a short cross-piece of cat gut which rests against the windpipe of the animal, ready to be pulled up against it by taking hold of the nearer end of the rein; a quick and firm pull to stop the breathing of the animal is all that is necessary to bring him to an instantaneous pause; he may be in a state of panic running off with the bit between his teeth in spite of any ordinary means of checking him, but no sooner does he feel the stricture on his breathing than he is conscious of being outwitted and nonplussed, and becomes instantly as quiet as a lamb; at the same time he keeps quite firm on his legs, the check not by any means being calculated to bring him down, on the contrary, from the position in which it places the horse, the shoulders being brought up and being pressed back upon his haunches, the check is indeed calculated to keep him up.

### TRICKS OF PERFORMING HORSES, AND HOW THEY ARE TAUGHT



Horses may be taught many amusing tricks, some of which are really wonderful. For teaching horses tricks, the implement known as the Rarey straps are requisite to teach the animal to lie down. The piebald or spotted horses are supposed by trainers to be more tractable as well as to possess more talent than others.

#### TO TEACH A HORSE TO KISS

Give a horse a few pieces of apple from your hand, then place a piece between your teeth letting it project so that the horse can readily seize it. When he has become used to taking the apple in

this way, say "kiss!" or, "kiss me!" to him each time before putting the apple in your mouth, and he will by-and-by put his mouth to your lips at this command. In every case he should be rewarded by a piece of apple; for to him, kiss me means apple; and if he is deceived in getting it he will not so readily obey.

#### TO MAKE A HORSE TO FETCH AND CARRY

For this purpose a small basket or some light article which he can readily seize with his mouth should be used. Place the handle in his mouth and shut his mouth upon it. Should he drop it when you remove your hand, speak sharply to him and replace it in his mouth. When he retains it you are to let it remain a few moments, then remove it. Pat him, speak encouragingly to him, and reward him; in a short time offer it to him again, saying "take it!" and he will probably do so; if not, place it in his mouth and repeat the course already described. When he has learned to take the basket on its being offered, let him follow you around with it in his mouth; then let some one else give it to him while you stand at a distance; now call him towards you and reward him for bringing it to you; he will thus learn in a short time to bring you any article given him; after this place the basket on the ground; call his attention to it; order him to pick it up, and he will probably obey; if not place it in his mouth and repeat the instruction, until he will pick it up from the ground; then a handkerchief or other article may be substituted for the basket, which articles he will soon understand are to be picked up, also; he will soon learn to pick any thing you may drop in his presence, or to seize hold of any article that may be offered him; and this later may be applied to many tricks heretofore described.

#### TO FIRE OFF A PISTOL

In performing this trick, the pistol (unloaded) should be firmly secured to a post or some other convenient support as high as the horse can conveniently reach. To the trigger attach a small wisp of hay by a string so arranged that by pulling at the hay, the pistol will go off; lead the horse up to this that the savory morsel may attract his attention; he will probably pull at the hay and in his efforts to get it will pull the trigger. Let him eat the hay and repeat the operation several times, patting and speaking kindly to him each time; now attach a piece of rag to the trigger instead of the hay; show it to him and induce him to take hold of it. Every time he pulls it and makes the hammer click, reward him with a piece of apple. When he has become used to pulling the rag when it is shown him, the pistol may be capped; the explosion of the cap may startle him somewhat at first, but gentle treatment and a little encouragement will soon vanish his fears, especially if the noise of the explosion be only slight, which would be desirable. When he will snap caps without hesitation, a small charge of powder may be tried; a heavy charge only makes a nuisance of the trick, and should only

be used when displaying before an audience; even then the desirableness of such a proceeding is very questionable.

### TO MAKE A HORSE FOLLOW YOU

The directions make simple what have hitherto been among the mysteries of the circus. Turn the horse into a large stable or shed where there is no chance to get out with a halter or bridle on; go to him and gentle him a little; take hold of his halter and turn him toward you at the same time touching him lightly on the hips with a long whip, lead him the length of the stable, rubbing him on the neck, saying in a steady tone of voice, "come along boy!" or use his name instead of boy if you choose; every time you turn touch him slightly with the whip to make him step up close to you, and then caress him with your hand; he will soon learn to hurry up to escape the whip and be caressed, and you can make him follow you around without taking hold of the halter; if he should stop and turn from you, give him a few sharp cuts about the hind legs and he will soon turn his head towards you, when you must always caress him. A few lessons of this kind will make him run after you when he sees the motion of the whip; in twenty or thirty minutes he will follow you about the stable. After you have given him two or three lessons in the stable take him out into a small field and train him, and thence you can take him into the road and make him follow you anywhere, and run after you.

### SOME HINTS TO FARMERS

#### MANAGEMENT AND TRAINING OF ANIMALS ON THE FARM—SOME EVILS AND HOW TO REMEDY THEM—GOOD TRAINING VS. BAD.

Farmers would find it of great advantage to pay more attention to the education of their domestic animals; many things may be taught them without any appreciable trouble, which prove not only convenient but profitable, in the saving of time and labor, that may be effected; for instance, any animal on the farm may be taught to come on being called instead of being hunted for, and chased home whenever wanted. All that is necessary is to give some dainty as a reward each time, and the thing will be accomplished almost before you are aware of it. By giving each animal a name, and calling them by that, you teach each individual to come to you when you want them, and if you reward only the one you call the others will soon learn to come only when desired. This custom is observed with the Sheep in Greece, the Shepherd has only to call any one he wants, and the animal will instantly leave its pasturage and its companions; and run to the hand of the shepherd with every token of pleasure; those which have not learned their name are called wild while the others are termed tame. Animals cannot associate with man without learning something; many of these habits and tricks which farmers deplore in their stock are due to the unintentional training which the

animals have received. If your stock run from you, and appear to dread your presence, and can not be made to stand quietly, perhaps this state of things may be accounted for, if you reply candidly to the question whether they have not been accustomed to tormenting or annoyance, and so taught to be wild. No wonder there are complaints of cows unquiet when the habit is so general of pelting them with stones, or punching them with sticks while driving them home to milk. How often, instead of attempting to teach the animals proper behavior, do we see an apparently contrary course adopted. Many persons when turning stock out to pasture, instead of letting down all the bars leave two or three of the lower bars in their place, and then by shouting or perhaps beating, force the animal to leap over; this is capital training, the results of which are seen in the after disposition of the animals to try their powers of jumping where a top rail happens to be off, and this accomplished, to set all fences at defiance and make a descent upon the corn or grain field as their inclination, ability, or hunger may prompt them; another good lesson is to open the gate but a little way, and then as in the case of the bars, force the cattle forward and by threats and blows compel them to pass through it; the result of this teaching is shown in the determined spirit manifested by some cattle to make a forcible entry into the stable, yards, fields, or in fact to almost every place where a gate or door may by accident be left slightly open. Farmers should make it a rule whenever cattle are made to pass a fence whether through bars or slippgates, to leave one rail for them to pass under; this gives them a downward tendency and lessens their inclination to jump or look upward, as they are sure to do when a lazy attendant throws down a part of the rails and makes them vault the rest. Cattle may be taught to go over any fence by the careful training they often get for this end performed as follows: first starve them or give them poor feed which will make them light and restless; as soon as they go over the lower part of the fence after better provender make them jump back again and put one more rail on saying I guess that will keep them out; next day of course they will be in mischief again; repeat the process adding another rail; in a short time they will take care of themselves, and harvest the crop with charges.



One of the most important duties on the farm is the Breaking of Steers; it is best to begin with them as calves and let the boys play with them and drive them tied or yoked together, taking care they are not abused. When a pair of old steers are to be put together and broken to the yoke, or a pair of bulls, as not infrequently happens, it is usually best to yoke them and tie their tails together in extempore stall, in a well fenced yard, and then turn them loose in the yard which should not be large enough for them to run in and get under much headway; if the tails are not tied together they will frequently turn the yoke, which is a very bad habit. After a day's association the lesson of "gee up" and "whoa" may be inculcated,

and when well learned, probably the next day, "haw" and "gee;" the daily lesson should be given after they have stood yoked awhile; they should not be taken from the yard until they have become used to the yoke, and are no longer wild and scary, as they are apt to be at first. Each day all previous lessons should be repeated; put them before an ox sled or a pair of cart-wheels at first rather than to a stone boat, as they are apt to step on the chain, and that frightens them. All should be firm but mild, and no superfluous should be employed.



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