

KNOW THYSELF, O MAN!

AND BE

THINE OWN PHYSICIAN.

WRITTEN BY

**THE SPIRIT PHYSICIAN,**

CALLED

THE MAN OF NATURE,

THROUGH

MRS. DR. D. A. GALLION.

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## INTRODUCTION.

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AMONG the objects of research, to which men of science have directed attention of late years, few have possessed the knowledge of diseases as I have in spirit life, or taken more intrinsic interest in finding out the cause of diseases—their history and origin, cause and cure. The multitude of conflicting theories that have from time to time been promulgated, with a view to explain and improve this most neglected branch of practice, have been, many of them, absurd, unphilosophical, and insufficient for the purpose. The author will endeavor, in the following pages, to give a brief, but clear and vivid, illustration of the malpractice and evils that they have done. In doing so, I will avoid shocking the minds of physicians, and, also, the prejudices of the reader, while I indulge the hope that a plain and truthful exposition of the laws of my mission to earth, and the laws that govern all nature and our spirits, will exert a happy influence over you all, and especially over those who suffer from diseases.

With these preliminary remarks, I consign the following pages to the kind consideration of the public of earth.

THE AUTHOR.



# KNOW THYSELF, O MAN,

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IN every progressive science periods arrive when a new direction is imparted to its course. These epochs proceed from the discovery of new facts, shedding a light which changes the whole aspect of the science.

The present is an epoch of this kind.

Spirit magnetism, and this great remedy now offered by spirit-power to the immortal race, in connection with the theory on which it is based, is destined to effect an entire revolution in the treatment of diseases.

The animal matter composing the human body exists in two forms, fluid and solid. Between these, during life, is maintained an incessant action. They are mutually dependent on and convertible into each other. The principal fluid—the blood—is constantly renewed by nutrition. From it is derived all the other fluids, and it gives origin to the solid. The fluid exceeds the solid in proportion of six to two. The cuticle, or skin, is pierced with innumerable pores, which, by means of small tubes or capillary vessels, communicate with all the vital organs and every portion of the internal economy. While in health, the pores are constantly conveying to the surface all the

waste matter and improper particles secreted in the system. They usually pass in the form of vapors without producing any sensation, unless greatly increased by exposure to heat, or by violent exercise. It then streams from the pores in liquid form, called sweat. Some idea may be formed of the amount of this exhalation, and the importance of its having a free and unobstructed passage, from the fact that of all the matter taken into the stomach, (both fluid and solid), more than one-half passes off through the pores of the skin. Hence, it will be seen that the action of the capillary tubes, or pores of the skin, connected, as they are, directly with all the vital organs, must exercise the most extensive, and, we may say, almost unlimited influence over the general health. No matter what form disease may have assumed, it can in no way be more safely and certainly arrested in its progress than by restoring a healthy and vigorous action of the skin, thereby promoting a full and free evacuation from the pores of the acrid and irritating humors located in the system.

The grand reason why magnetism has thus succeeded in curing so great a variety of diseases, is that it possesses full power to throw open these gateways of life, when disease has sealed them up, and to attract to the surface the morbid humors, which, pent up within the body, engender all the varieties of disease in a diffused condition, producing general inflammation or fever, or, if concentrated upon one portion of the body, producing congestive diseases or local inflammation, as of the lungs, liver or other organs. I care not how violent may be the attack of disease, or upon what organ it may locate, the experience of thousands has established the fact that no internal remedy, such as mineral, homœopathic or botanic medicines, can afford relief so immediately and certain and safely as the *Life Principle*, called *Magnetism*.

The so-called magnetism is composed and governed entirely

by the laws of Nature, or of God, the father of all the immortal family, and even controls the vegetable and mineral kingdom. It contains no mineral when given by spirit power, and the Spirit, called the MAN OF NATURE, has discovered that this is the only remedy that can equalize the life principle of the human family. It is safe and sure; for it has passed through all the chemical precedents before it is given by the Spirit to the operating media, and I challenge the world to furnish anything, from the days of ESCULAPIUS down to the present time, in the arena of medicine which can vie with or excel the intrinsic properties of this magnetism or life principle. Its value has been tested, with the happiest effect, in the most obstinate diseases or cases of inflammation of the eye, brain, lungs, bowels, and other delicate organs of the human frame, where the skill of mineral or vegetable medicine and physicians has been baffled.

Many thousand respectable living witnesses can attest to the truth of the above, whose lives have been saved by this life principle, properly applied. In short, it is fast superseding all other remedies where its efficiency is known. Its operation is simple in its effect. It gives strength and warmth, and causes free circulation to take place throughout the entire system, the pores to discharge the solid matter, and then the patient is immediately relieved of pain or fever.

N. B. — Chronic inflammation of the womb, or uterus, has been cured in repeated instances by the application, after all other remedies had failed and the patient been unable to leave the bed for months.

It will likewise remove all inflammation from the breast, and prevent their ulcerating, if this life principle is applied in season. For swelled limb, or milk leg, as it is sometimes called, the so-called magnetism is a certain cure; and, if one application will not do, continue until a cure is performed; for every

time it increases circulation, and health and strength come as general circulation takes place. Hence, if the human family understood the laws that govern all, they would have no fears of this so-called magnetism; but as this God-like principle has been laid on the shelf to dry, therefore, the human family do not understand the natural laws that govern and control all. Hence, I am governed by this natural law to return in spirit to give explanation to the people of earth, and I shall endeavor to give truth in all my writing and speaking, though it be plain and simple, for I wish every one to understand me.

## AN INVOCATION.

That nice machine, the human frame,  
 O! God, inspire my mind,  
 That I may understand the same —  
 No more to nature blind.

Inspire my tongue, inspire my heart,  
 And useful knowledge give,  
 That knowledge, too, may I impart,  
 And teach mankind to live.

To thee, great God, I look;  
 For naught there is but thine.  
 A lesson teach — 't is Nature's book —  
 To read it then incline.

All mortals, hear; ope wide your eyes  
 And view all Nature's ways.  
 Thou art the great physician, God,  
 To thee be all the praise.

A thought I must give :

We use our native language in all our common deal,  
 What use is Greek, or Latin, to tell us how we feel?  
 It is to keep Ignorants apart,  
 And to deceive us with deceitful art.

SPIRIT.



## THE NATURE AND CAUSE OF DISEASE.

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As there never was and never will be a disease without a cause, it should be our first study to find out that cause and mitigate it as much as possible; for it must necessarily be allowed that a preventive in all cases is better than a cure. Therefore, whatever light is thrown upon the cause is doing more toward the total annihilation of disease, than physical skill can by patching the disease, without making even a solitary trial to find out the cause. I often hear it remarked by aged people, that, when they were young, it was a rare thing to hear of a person having a fever, and, more especially, any of those chronic diseases, which, at the present day, are so common among you. The reason we generally hear ascribed for this — the great change of health — is that the country has been cleared up, and more inhabitants having settled in it, a change of climate has been produced, and that change is what makes people unhealthy. I do not pretend to say but what this statement carries along with it a small glimmering of truth, for the more unhealthy people there are in the world, the more unhealthy the climate must be; but the change of climate is not the original cause of all or any part of this difficulty. I will endeavor to find another, and, I trust, a more rational cause, than the one before mentioned, and that is, that your mode of living, and the treatment you give yourselves, is the original cause of the great change which has been produced, both in regard to your health and the health of the climate in which you live.

In the first place, your diet is altogether different. Nothing can be made too rich for the palate, and thus, stuffing and stimulating the digestive organs, you bring on a train of nervous

diseases which were little known when the climate was considered healthy. In the next place, you suffer yourselves to be exposed to sudden changes from heat to cold, which the people of former times considered unhealthy. It is impossible for the climate to effect so sudden and so unhealthy a change on the system of a person, as is produced by leaving a tight room, where there is a stove, and, perhaps, steam from boiling water, and a confined, dead air, and going out when the weather is cold enough to make ice in a moment. But this is so fashionable a change that it is hardly considered possible for it to be unhealthy. I will suppose a place where people are obliged to pass, in going from one country to another, where there is a sudden change of air but half as great as the one above mentioned. Even our most robust men would think it more than their constitutions were able to bear to go through with so sudden a change. It would be thought imprudent for any person to risk his health in so dangerous a spot, if it was possible for him to avoid it. But fashion wears so thick a vail as to blindfold reason entirely; for if a person should be taken suddenly ill after passing this dangerous place, every one would at once ascribe the cause to the sudden change of air which he had so lately met with, but a person happens to be ill after leaving a room hot enough to melt him, and exposing himself to the most severe cold, no one knows the cause! We are all at our wit's end—what could be the cause of this difficulty—we cannot tell, and finally content ourselves by saying that it was the dispensation of Providence which caused it; or else ascribe it to an unhealthy climate. But that All-Wise Being, who orders all things, has so constructed us that we are able to bear both heat and cold without experiencing inconvenience from either; for the changes of seasons are so exact in their orders—so gradual from hot to cold, and cold to hot—that the change is wrought with us so by degrees that we can bear it without any serious injury. Therefore, the difficulty

must certainly arise from our effecting changes so contrary to the order of nature. The very course taught at the present day for the preservation of your physical health, is, in fact, the most unhealthy course you can pursue.

The reader will, without doubt, remember hearing the general remarks made by those who live in houses which are kept as hot as an oven, that some of the family are sick almost the whole time, and the rest of them are troubled with a bad cold, and wonder how it can possibly be so, when the remark will be made there is such a neighbor, who lives in an old, cold house, and the children go half-naked, and there never is anything the matter with any of the family. They do not stop to consider which one comes the nearest the dictates of nature. Those who live in the cold house have an even temperature of air, for it is always cold, and when they leave the house and go out into the open air, the change is but small compared with what those undergo who leave a room with the temperature above blood-heat. This is one great reason why people are not so healthy as they were when the country was first settled.

One other reason, which I have mentioned, is owing to your diet. Half of the diseases which you daily hear of, the doctors will tell you, are owing to a deranged state of the stomach, but leave you to guess at the cause of this derangement. But I will endeavor to show you, in as plain a form as possible, the cause, and let each one remedy it for himself. It is caused in a similar manner that the derangement in the head is caused by having too many kinds of study mingled together. The head gets so confused and deranged by such a complication of studies that it cannot form a correct idea of any of them, and, consequently, if the study is not abated, the derangement will grow worse and worse, until the mind is totally incapable of making any progress even with the easiest study. I contend that mixing all sorts of food together in the stomach is the true cause of its

getting deranged. It cannot be otherwise ; for here, perhaps, twenty kinds of food are taken into the stomach, all of them possessing different properties, and, of course, have a different effect on the system. I know of no reason why any one kind of food should not be taken into the stomach, which sets perfectly easy on it and is well digested. You are told by physicians at the present day that any kind of meat is bad, and will make people unhealthy. It is strange this was never known until physicians told of it. There are other articles which are made use of by them, the names of which I shall forbear stating, which are far more unhealthy than meat, and will cause the system to be deranged sooner ; and when it has become out of order, their mode of correcting it is entirely wrong. Instead of dosing yourselves with that which your stomachs dread, after being clogged or deranged, if you should eat less for a few days, you would be able to get rid of the difficulty without the assistance of medicine. This needs no recommendation, only for each one to try the experiment on themselves. I am well convinced that overloading your stomach is the only cause of that dreadful disease, called Sick Headache, or any of those other kinds of headache which thousands are daily troubled with. If any doubt what has been said on the subject, or have an appetite that cannot be governed, they must learn to bear their suffering without murmuring. A person may think it hard to have good victuals placed before them, and be restricted from partaking of all the different kinds. They will, therefore, venture to take a piece of this and a piece of that, and run the risk of what the consequences may be. Now this is entirely wrong for any person who is subject to severe turns of headache, which they can blame no one for but themselves. This I know by experience ; for it is a disease I was troubled with for a series of years, until by severe pain I was led to study into the nature and cause of the difficulty, and found it to arise wholly from gormandizing, stuffing and

stimulating the digestive organs beyond the power of nature. We are apt to think if we see a person who can eat a pound of pork, and other articles with it, and then finish out his meal with all sorts of pie and cake and never complain of any uneasiness, and look stout and healthy, we can do so, too; or, at least, be suffered to eat what our stomachs crave; but this will not do at all times. Neither answer for every one. We all differ in other respects as much as we differ in looks. Some are so constituted as to bear a hearty meal without any inconvenience, at first, but by continually overloading the stomach with all sorts of food, they will, sooner or later, learn by experience that their carriage would have lasted longer and needed less repair if they had always loaded it with prudence. Plain and simple diet is what agrees with our natures. As diet is concerned in promoting sound health, we shall be sure to enjoy it if we never put our digestive powers on a stretch beyond the bounds of nature. Some will say if I did not eat I could not work; bring a thousand excuses for stuffing and stimulating themselves to an unlimited degree. But this argument weighs but a trifle, although, perhaps, a man would do more for a certain length of time by stuffing and stimulating; yet it must certainly be admitted that the greater the load he has on his carriage, the sooner it will need mending, or be forever worn out. It is precisely so with the human being. He may look well for a time, notwithstanding stuffing and gormandizing; but he will then need repairing, which often costs all that he has earned, besides he is obliged to drive a miserable carriage, that will frequently be out of order, the remainder of his days. It would certainly be a more prudent way of proceeding, to stimulate less and do less work, and, consequently, we would need less repairing, and wear twice as long; for, like a carriage, our constitution frequently gets racked by those who undertake to repair our health, as they do, by mineral medicine.

This I call plain language, and I trust it may be received as

coming from a plain man — the Man of Nature — the so-called dead man, according to your former teachings. But I am happy to learn that those teachings are utterly false, as well as the system of practice that they have had for centuries past.

We want nothing but what can be discovered with the physical eye; for if an object is placed in such obscurity as to need the assistance of a telescope to be viewed, a greater part of the people must remain in ignorance, and content themselves with the second-hand representation. If one-half of the time and expense that has been laid out in analyzing minerals and trying to find out the properties of exotic plants, had been laid out in the study of human nature, and the remedy for diseases by the simple vegetable medicines, or magnetism, we should have less reason to complain of an unhealthy climate. My advice is to study your own constitution and use less medicine, and work for the life principle.

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SPRING.

Now comes the soft season of buds and of bowers,  
 The opening of bells and the blooming of flowers;  
 The hill-tops and meadows are verdant and gay —  
 Oh! this is the month — the fair, blooming May.  
 See! yonder she comes, with wreath on her brow;  
 How grateful and gay is a glance at her now.  
 Fair sunshine's her mantle; it dazzles the eye;  
 Her vestments are bright as the heavenly sky.  
 O'er the wide, peopled earth, she is everywhere seen,  
 With foliage of lively and beautiful green.  
 She invites the fair damsel there heedlessly stray,  
 And follow the florist along the smooth way.

Learn the use of magnetism that you can have from spirit-power, and then wander afar from your old teaching, and make use of the life principle, which is a natural one, and more useful than wealth.

'T is earth's sweetest treasure, the sure way to health.

## A TREATISE

*On a complication of Diseases, called Dyspepsia, or Liver Complaint, Bilious or Nervous Affections, Extreme Debility, Weakness, &c.,*

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As these are diseases which are becoming so common among mankind, and with which, by experience, I am thoroughly acquainted, it may not be thought presumptuous that I should offer a few remarks, describing the manner in which the above diseases have been scientifically treated. First, when the patient feels himself diseased and can no longer attend to his usual occupation, he is at a loss what to do. Something ails him, he knows not what, and here his reason wavers. The lesson that in early childhood was deeply instilled into his mind, by the sly and deceitful assistance of art, like a courted phantom, now lures him away, with the dreadful thought that he can do nothing for himself. Divested of all reason, he thus places himself in the hands of one in whom he has been taught to place entire confidence. He makes application to some learned prescriber, and here the long and dreary performance commences, which, to record, is almost enough to make one's heart ache. "Well, sir, what do you think is the matter?" "I do not exactly know." "How do you feel?" The patient readily informs him that he is troubled with a pain in his right or left side, and feels extremely weak, and is very costive. "How is your appetite?" inquires the doctor. The patient replies, "it is not very good." "Well, sir, I will tell you what I think the matter is: you are rather worn down with hard work and intense thinking, or some over-exertion has brought you where you now are; but I can give you something which will get you about directly, if you will follow my directions." And the patient answers, "I

am willing to try anything which you think may help me." The poor man goes on, following closely the directions of his prescriber, for one or two weeks, or, perhaps, three months, at the end of which time he feels no better. He informs his adviser of his thoughts. "I am astonished," says the doctor; "if you will continue to follow my directions a short time longer, I will make a well man of you." "No, sir, I think your medicine does me no good. I am willing to pay you for what you have done for me, and I want the privilege of trying some other person." Here, the scientific man, finding his labors at a close, presents his bill, which, perhaps, amounts to twenty-five dollars.

The poor man pays for this lesson with regret and sorrow. His health is worse; his money is gone, and he is still in ignorance. He has learned nothing. Of what has been done to him he does not know. But this lesson is not sufficient to bring him to his reason, the thought still remaining in his breast that he can do nothing for himself. This is a lesson that was early taught him, and is hard to be forgotten.

He, perhaps, now hears of a physician, who lives at a great distance, who is very skillful in such complaints. Without even a solitary trial on himself, he prepares for his anxious journey. With a tearful eye he now takes leave of his family, with those heart-rending pangs that a person of feeling must experience; till, at last, allured by the pleasing thought that he is on the road to health, which his fancy paints to him in colors so bright that nothing can fade them, he arrives at the stately mansion, and makes his business known. He is informed that he is in a bad situation, and has been badly dealt with. "What course have you pursued," inquires the doctor. The man tells as near as he can. "Well, sir, I wonder you are alive. The course you have pursued was entirely wrong; you have taken enough medicine to kill you; you don't need but little medicine; you have got to do the cure, or at least the main part of it. He



goes on and prescribes accordingly. "Here, sir, I want you to follow these directions three weeks, and then come and see me again." Reader, I will not attempt to describe here all that would naturally occur through this long and dreary course. Suffice it to say that after following closely the directions of this oracle of EPIDAUROS for a long time, the man grows still worse. His countenance, his gait and complexion all announce it to him in language not to be mistaken; for his disease is a cloak you cannot carry unseen.

Thousands have run the gauntlet in this manner, and followed closely the directions of all remedies which doctors are in the habit of prescribing, commencing with vermifuge, mercurial and mineral purges; next change of air, from cold to hot countries; amusements and exercise, followed up by all sorts of nostrums, all to no purpose, only to rob the poor man—the sufferer—of his money. Next comes diet in a coarse style or shape. Here, kind reader, I want you to bear in mind that the man is only worn down with hard work and close application to study. This was all that ailed him in the first beginning of his trouble, which a very little attention paid to himself would have corrected. I shall not here attempt to describe what thousands have suffered while laboring under the above complaint, for imagination will depict what language cannot express.

It is thought that a person who feels most indifferent towards an object is in the best situation to form a true estimate of its value. I differ in sentiment with those who hold this argument. We must feel interested in an object, either directly or indirectly, in order to call forth our attention toward it. If we feel indifferent toward an object, we pay little, or no attention to it, and, of course, are ignorant respecting it. A person who has no principles of humanity or compassion may hear of the exercise of excessive cruelty. It is a report which finds no place in his feelings—he is indifferent as to its existence. Thus, we

readily see that such a person would be incompetent to judge, concerning the merits of the report.

Kind reader, having a mind of sensibility, I trust that these matters will have their due operation on your feelings, and, under those considerations, I wish to make one more remark, which it is hard for me to pass over without an explanation. Who of you, my dear friends, are so destitute of reason, that, if you had a horse that was worn down by constant labor and hard driving, that would not know better than to give him, as often as two or three times a week, heavy doses of poisonous and powerful cathartics, and restrict him to rye straw and bran diet, with but very little drink? You would readily see this treatment would kill your faithful animal. No doubt you think considerable of him; but do you not set more by your own life? Why, then, suffer that to be done to yourself, which you can easily see would destroy your faithful beast?

It is an old saying, that such a person is destitute of reason. Here, again, I differ with those who make use of this language. The person is not destitute of reason, but his reason has been blindfolded ever since his birth, and thus it is that he is not aware of it. If a person would use all their exertions to shake off the garb that had shielded their reason, instead of running the gauntlet, they would not only find themselves the gainers by such exertions, but would likewise discover the futility of the treatment which they had been taught to revere.

Every man can in these cases be his own physician. He can prescribe for, and practice on, himself to a better advantage than any one can do it for him. When he is in health he trusts no one to tell him what he shall eat or drink; nor at what hour he wants it, or how it sets on his stomach. All this he knows, without the advice of any one. What, then, I ask, in the name of reason, hinders a man from knowing this when he is attacked with any of the before mentioned diseases? The moment

disease takes hold, his reason stands behind the curtain, and will guide no further. He is now a fit subject to be advised by any one. Whatever is told by his advisers that he must eat or drink, has to be used, although, perhaps, it is something he never tasted before in his life, and would not agree with him when in health. Thus; he is duped and shifted from one thing to another, like the old man in the fable, and will be likely to succeed as he did, so long as he depends upon others to tell him what he should know for himself.

A person who has any reason that is not bound up in prejudice, must know that bran-bread is bad for a person who is costive, which is generally the case with the dyspeptic; but this is the diet usually prescribed in such cases. I never knew a person to grow fat by starving, nor live any longer for stuffing. But whatever kind of food it takes to support him, and that which is the easiest digested and most nourishing, prepared in such a manner as to need the least physic, must, of course, be the best for all the above diseases. And for drink, use poplar bark, steeped in water, or a tea of the herbs of snake-head or bitter-root, or some other physicing herbs, to keep the bowels loose, without the expense of using poisonous cathartics; and eat such food as will set best on your stomach. If one kind will not set well, try another, and by so doing you will find that which will suit you best; and be sure not to alter it on any account, until you have sufficiently recovered to eat any kind of food, which result you will undoubtedly arrive at, after first making up your mind to prescribe for, and practice on, yourself.

The nefarious practice of starving a person to cure diseases, is like the story of an old man who was disturbed by the sound of a cricket in his chimney, and, for the sake of killing the cricket, tore down the chimney.

O, friends! it almost makes my spirit soar away on high, when I think of the false teachings and brutal practice, or, I

should have said, malpractice of the doctors of earth. The herb that is used so little by the people of earth will do very well, for it is part of the physical body, which man must be continually renewing, or he will become lean in flesh.

But you must learn to keep that nice machine — the physical frame — in good health with the life principle, which is called magnetism. When this is once taught and understood, you will have no need of herbs, mercurial, or cathartic, to keep you in a healthy condition. Oh read, and then incline to think what I said.

SPIRIT.

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## NEW IDEAS

*In regard to a person ever melting in warm weather.*

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How often you hear the remark, even by learned doctors, that such a man has melted himself. Now this idea is entirely irrational and unfounded. It would be nearer the truth if he should say the man had cooled himself. This I will endeavor to prove to any reasonable man's satisfaction in as concise a manner as possible; or any one who doubts the fact may prove it on himself by observing the situation he is in, when, as it is termed, he is almost melted. Any of you, my kind readers, will find, by placing your hand on your bowels at the time you sweat profusely, and, as you would call it, are about melted to death, that your stomach and bowels are as cold as marble. Now, if you was melted, would this be the case? No. But this is not enough, perhaps, to satisfy you on the subject. I will, therefore, mention one thing more as a proof of what has been stated: If a person is in danger of being melted, he certainly ought to have nothing of a warming nature given him; for that would only increase his danger. Cool drink would be more safe for a patient in such a case. You have doubtless

seen those persons who were melted, as it is called, to such a degree as to cause the sweat to dry up, and a total coldness pervade the whole system. This coldness on the surface could never be produced in hot weather by any other heat; for so long as there is fire in a stove sufficient to melt down the oven bottom, it is impossible for the outside to feel cool, but when the fire is all extinguished, a total coldness must pervade. So it is when a man becomes cold in hot weather. The heat is all gone from its internal part, and all the way you can raise him is to administer something of a hot and stimulating nature, and thus you raise the heat again, until you warm his stomach and bowels sufficient to cause the sweat to start profusely, and you will soon find the man is not melted.

The cause of this difficulty arose from too free perspiration, and, by drinking cold water, the heat and steam went from him, by perspiration and otherwise, so fast that nature could not support an internal warmth sufficient for the maintenance of life. And this is the case when a person dies from drinking cold water. It drives out the inward heat. But if he takes a swallow of something of a warming nature before taking the cold draught, so as to guard the stomach, there will be no bad effects, unless he drinks enough to overpower the inward heat. This is the reason that ginger and water is better than clear water; it helps to keep up an equilibrium of heat throughout the system.

You will at once see that this warm and stimulating treatment could never be needed where a person was in danger of melting. It is strange that any man, who has studied every language and spent his whole life in finding out the cause of diseases, should labor under so glaring a mistake, as to say a person is melted, when, in fact, his bowels are as cold as marble, and his own management of the person is sufficient to prove the error; for he is sure to administer warm and stimulating medicine in all

such cases, or else lose his patient. Now this treatment would be as far from right as the east is from the west, if there was heat enough in the bowels to cause melting; for if you have your fire-place so hot as to cause everything around it to melt, you certainly would be doing wrong to throw anything into it, or cause it to burn with a double fury.

I have said more, perhaps, on the subject than was really necessary, and more than I should have said had I not been aware, that, when truth has to meet falsehood, prejudice and deception in the open field, it needs to be well equipped.

Some may deem it almost impiety that any one should come forward and offer opinions so contrary to those of your most learned men of earth. A man may be brought up at a college, and spend his whole life in studying, and if he has no natural capacity of his own, he will fall far below those whom nature and experience have taught. Strange it is that the human mind should remain so long ignorant of truth, which would be of the highest importance to all mankind; but prejudice is a hard thing to combat. I am aware of the many inconveniences that a person has to labor under, who has not been tutored in the halls of refined art. He would probably shrink from the arduous task which I have undertaken. At the same time, a man's abilities are not to be measured by the cloth he wears, or the honorable occupation he follows, or from the acquisitions he has made in literature by means of schools and books. There have been men, from the earliest ages of the world, blessed with the sublimer power of genius, who could, as it were, with one comprehensive view, grasp the whole circle of science, and leave learning and art to follow after them in name. Thus, we readily see that a man can never be great without intellect; nor can he ever more than answer the end for which he was intended.

Amid great discoveries and improvements of nature, medicine

has been too much neglected. There is a large field for improvement, and health is an object of great importance. I am thoroughly satisfied that every one who will examine the subject, with impartiality, will easily discover the utility and superior excellence of vegetable medicine and life principle over all other; for it is not only safer, but more congenial to your nature, if all knew the right rules of prescribing, and how much it would prevent premature death and pain. For instance, it is now dead of night, it matters not who, perhaps a parent, is taken ill; one thing after another is tried; their small stock of skill is exhausted; it has done no good; all avails nothing. "Ah," says a watchful friend, with a tearful eye, "we have done all we can; call in one who knows." Away they go, post-haste. The night is dark, and even rainy; it is ten or twelve miles to his dwelling, and ere they reach home, the unfortunate man is no more! The physician looks grave — "then, he is gone; what a pity I had not been a moment sooner; I could, no doubt, have saved his life." He orders his horse, pockets a five-dollar bill, and is off. He has left you in the dark. You have paid him, for what? He has prepared no medicine, prescribed no rule for a similar occurrence; not even remotely hinted at the nature of the disease that has spread terror and dismay over your household.

O, friends of earth! think of what I have said in my writings, to show you the thick veil that you have always worn. I think if that veil of fashion was not quite so thick, it would be better for the human family. The laws of man, and forms of society, are an ignomy in the eyes of the nature, God!

O, my friends! the smallest infant in spirit life can teach that which is of more importance to you than all the teachings that you get from your learned men of earth.

[The end of that explanation of false teachings of man, the most of which I have given as the people of earth talk to each other.]

A THOUGHT. — O, don't shut your doors against the truth. Give us the nerve and arm of fearless might, the strength of will that is ready still to battle disease aright; for the foeman is now abroad, and the earth is filled with disease. Let it be your prayer to the life principle: oh, give us the power for a time.

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### THE CAUSE OF DISEASES, AND THE CURE.

*Given by the Man of Nature, who is a spirit, well practiced, and has an independent knowledge of diseases.*

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Chronic disease, which is called liver complaint, is very wrongly named by the former teachings. Properly speaking, every derangement of the liver, or bilious system, is a liver complaint; but the peculiar state of the liver I now have reference to, is what is called by man a chronic affection, and usually arises from a torpid or congestive state of an important organ. Sometimes the bile is deficient in quantity, or vitiated in quality, or both of these prevail at the same time; hence the cause of this torpid state. The stomach is stuffed with very rich food, or that kind which is very hard to digest, and the digestive organs become weakened. Consequently, you form unhealthy fluids, which is blood, and also form matter, which is solid, and it traces itself up in all parts of the body, which, in time, will fill the system with more unhealthy fluids and of the solid than there is healthy; and soon you will have a headache, a pain in your left or right side, and feel sleepy, languid, chilly and hot sensations follow after, and a thousand more symptoms too tedious to name; and then you will make the remark that "something is the matter with me;" and now,



for the want of healthy bile and blood, your health becomes very much impaired. Now let me explain the cause of your health being so greatly impaired. This obstruction is very frequent, and is usually caused by the pipe being clogged up by thick, tenacious slime or mucous, and sometimes by the gall bladder, where it is absorbed by numerous small vessels, which convey it into the *thoracic duct*, a pipe that runs up along the spine, and terminates and empties itself into the large vein of the left shoulder, near its junction with the veins of the head and neck, and from thence the bile is conveyed to the heart, and becomes mixed with the blood. The bile in this manner being diverted from its proper course, and circulating in a part of the body where it was never designed by nature, produces much evil, and often disastrous effects, upon the health of the individual, because, for want of healthy bile to mix with the half-digested food, a complete separation never takes place between the chyle (the milky liquor which forms the blood) and those portions of food designed by nature to be ejected from the bowels; for the bile, when present, purifies and separates the healthy from the unhealthy portion, in the same manner that isinglass or white of egg separate wine or cider from their impurities; and, consequently, the very foundation of life is vitiated and corrupted at its source. Constipation prevails, or, alternately, diarrhoea; wind in the stomach and bowels, and the patient is often annoyed with worms, and frequently with piles. The particles of bile thus mixed with the blood more or less obstruct the pores of the skin, and small blood vessels, and, hence, give rise to various diseases of the skin, such as erysipelas, *eczema*, itchings, small watery vesicles, blotches, tumors, pimples, boils, sore eyes, sores and ulcers of various kinds; the skin is more or less yellow, and, when the disease is of long-standing, very dark, and has a disagreeable, dirty, greasy appearance, and sometimes there is

a perfect jaundice. The white of the eyes also has a green or yellow tinge. More or less bile is strained off from the blood, in its passage through the kidneys, and mixed with the urine, which, by its acrimony, produces pain in the back, and scalds and irritates all the urinary passages, and some days the discharge of urine is profuse, and natural in appearance; at other times it is scanty, and the desire to evacuate is frequent and urgent, and occasionally there is a total suppression of it. Sometimes the color is nearly white and milky, but usually it is high colored, red or yellow, with a rank, offensive odor; and sometimes it is bloody. The tongue is usually more or less coated with a white or brown scurf. There is irritation, and, frequently, chronic inflammation, of the inner surface of the stomach and bowels, with a tenderness, on pressure, and a soreness along the lower edge of the ribs. Sometimes there is a loathing of food, and, at other times, there is a voracious appetite. There is often a feeling of chilliness and coldness of the feet and knees and along the inside of the thighs. Sour or bitter eructations, and sometimes a spitting or throwing up of the food after eating. There is a feeling of oppression across the stomach and chest, as if pressed down by a weight. Troubled with some, and often frightful, dreams, low spirits, languor, want of energy, melancholy, restlessness, discontentedness and gloominess of mind, timorousness, a great dread of trouble, and a disposition to magnify every evil. Sometimes a great watchfulness, and an inability to sleep; at others, great drowsiness, weariness, and disinclination to motion. At times the face is flushed, and there is more or less fever, especially at night or in the afternoon. Sometimes violent colics and wandering pains in various parts of the body, and frequently there is a short, hacking cough, with a huskiness of the throat, and sometimes a very severe, dry and hard cough, which often commences in the latter part of the night, or early in the morning,

and lasts for hours, frequently producing nausea and vomiting. If there be any expectoration, it is a tough, ropy, tenacious phlegm, which adheres to everything it touches. There are also frequently chronic pleurisy pains in various parts of the chest, which shift from one part of the breast, or side, to the other. Sometimes abscesses form in the liver, and, pressing upward on the lungs, produce constriction and cough; and, breaking, discharge their contents into the lungs, from whence it must be ejected by expectoration, or the patient is destroyed. Some persons are troubled with spasmodic twitches in various parts of the body. Sometimes faintness and sighing; difficulty of breathing. Reading or talking produces weariness. There is a loathing sensation near the pit of the stomach, with palpitation and fluttering of the heart. A profusion of dandruff, and loss of hair. Indeed, I think I have given symptoms sufficient to satisfy all the afflicted, or all of the human family that are troubled with chronic diseases, or the so-called liver complaint. And now, my sisters and brothers of earth, all of those symptoms are caused by one derangement of the physical frame: first, indigestion, and from that you form unhealthy blood and bile, which, after the elapse of one or two years, fill up the system, and, consequently, these symptoms make their appearance.

And now to cure these symptoms is to remove the cause, and when the cause is removed all these symptoms will leave. But when the physicians say that these symptoms are diseases, they do not understand themselves, or diseases, or how to prescribe for them. There have been too many symptoms called diseases by these pretended doctors, ever since the world's people have made pretence to understand them. Now, if a doctor understands diseases, he will first make an effort to equalize the circulation, and then make application to the external parts that are affected, if by fever, sores, tumors, or any other symptoms; and, hence, if the afflicted community would seek for an appli-

cation of the life principle, to aid the life principle that controls the body to move and walk and speak, they could get help from one or two applications, which would cause a free circulation to take place immediately, and the pores of the skin to be opened, and consequently free evacuation would take place through the pores, and throw out the pent up disease, or matter that causes disease, and continue until all is thrown off or out of the system; or procure roots and herbs that will do the work; but the veil of popularity is so thick, it seems to me, that reason has no abiding place with the people.

The fear of man's teachings, wrong and right, are so much like an enemy that they cannot be moved by sword, or at the point of the bayonet. Probably, when they become tired of their situations, they will hear a little to the right teachings. But the time is close at hand when they will have an evidence of the true teachings! Then the man who has passed out in spirit will hold up both hands for his brothers of earth, and rejoice to think that the laws of nature are permitted to do her work, and that the will of the FATHER will be done on earth, as well as in heaven.

And now, brother of earth, I have come from that happy home to tell, or teach, you right from wrong; for I think it is high time for something, or some one, to let the sun shine on you, or give you one smile of truth. A true man of nature you are, and a true man you would be if true teachings had been given thee.

#### DEAFNESS CURED BY THE MAN OF NATURE.

Deafness, pain in the head and discharges of matter from the ears; also, all those disagreeable noises, like buzzing of insects, falling of water, whizzing of steam, etc., etc., which are symptoms of approaching deafness, and generally attendant with the disease, can be cured.

Many persons, who have been deaf for ten or twenty years' standing, have been permanently cured by using the life principle, or the medicine that is prepared out of roots and herbs, by the Indian Doctor, who controls this medium. It will effect a permanent cure in a short time, used according to direction. It can be expressed to all parts of the world, and accompanied by full directions. No extra charge will be made. By sending thirty dollars you can have medicine to cure a case of short standing. One of long standing will require more medicine, and, of course, it will require more money. In addition to the thirty dollars, add twenty dollars more, which will be doctor bill and cure, and that will be required, for there is something else to do besides curing the symptom, which is deafness. I must remove the cause, which is the derangement of the whole system; for there is never a symptom without a cause, and, if the cause is not removed, the symptom cannot be cured; so you see it requires some work to be done.

I do not call symptoms diseases, like your doctors of earth; for, if I did, I could never make a cure — only give relief to the patient. I am sorry to hear your doctors call symptoms diseases; for it looks as though they did not understand their business, and, to acknowledge the truth, they do not; or they would know how to do their work far better than they do. God forbid that you shall have much more such instruction in the future; for I think it would be a great blessing to sisters and brothers of earth to have a cure, instead of a relief for a short time.

O, GOD, give me strength that I may open the window of truth and light to the spirits that dwell in the flesh, that they may see the false teachings of man, and that they may have an evidence of the true laws of nature. When you live by the laws of nature, which the FATHER has formed for you, you will live in unison with each other; but just so long as you tolerate the

laws of man, you must have war and prisons and disease, and the penalty of your wrongs. There are many of you who will never have an evidence till you come to the spirit-world, and then, my friends, is the time that you will see the wrongs of earth teachings; but there are many who will receive the teachings of their brother who has passed out of this life to that beautiful home, called heaven. SPIRIT.

#### FEMALE DISEASES.

I must speak of female diseases, such as are peculiar to their sex. There are thousands of females suffering and dying with female weakness, which there is no need of, if they would only make up their minds to apply for the right treatment. They can be cured without mineral medicine, and those who can come and be treated by the life-principle, can be cured without taking medicine. Those living too far away can be cured by the use of botanic medicine. Thousands can testify to their speedy cure by either one of these remedies. There is no use of so many suffering from these diseases, if they could only think of taking off the veil of the old popular teachings, and not suffer themselves more to be experimented upon by the old systems of practice, which they have tried so much. Hence, I will give some of the symptoms of those symptoms: First, loss of memory, confusion or giddiness, rush of blood to the head, melancholy, mental debility, hysteria, wretchedness, thoughts of self-destruction, fear of insanity, hypochondria, dyspepsia, prostration, irritability, nervousness, inability to sleep — diseases incident to female decay of the propagating functions — monomania, vague terrors, palpitation of the heart, impotency, constipation, etc., from whatever cause arising, if there is any reliance to be placed on human testimony, those remedies are absolutely infallible that I have mentioned above.

There are thousands of stimulants that have been invented,

and by ignorants concocted, all purporting to be specifics to cure such diseases. The unhappy result was no cure, and the next result was depression and prostration greater than before, and the end has been to utterly paralyze the recuperative power of the nerves and vital organization, and, finally, to destroy the unfortunate patient.

Every woman of good sense who suffers from weakness, or deranged tremours, pain in the back, or any other female disease, peculiar to their sex, should apply at once to the right remedy, which is the life principle, which has been called magnetism, for want of knowing the right name. A few applications will perform a cure, because it gives life and strength to the diseased parts, that have become so much weakened by a protracted disease. It also starts a free circulation, and opens the pores of the skin, to throw off all unhealthy matter, which has been pent up so long and caused so much pain for months or years. Its application does not put you to sleep, or cause any bad effects of the brain. All the effect you will experience is a warmth and a relief of pain or of weakness, and renewed strength of the whole physical system. One application requires about ten minutes time. Thousands of cures have been made in ten minutes. Some cases are more obstinate, and will require more time. It can be applied on the outside of the clothing, with equally as good success. Or, if ladies do not wish that kind of treatment, there are roots and herbs that can be procured to cure these diseases, only it will take a little longer to perform a cure. It will leave no bad effect upon the system.

Yours, for truth,

SPIRIT.

O, the time will soon come when all the human family will know the beauties and strength of nature's law, when they will seek for it.

SPIRIT.

The question has been asked: "Jesus Christ, in giving his disciples instructions, as regards the casting out of evil spirits, seemed only to give them some general laws; now is it not possible that the power they possessed is possessed still?"

It certainly is possessed still. The only difficulty is, they do not know how to use it. If you are really possessed of that Christ-spirit — that power that thinketh no ill, but beareth love to all — you could do just what he did; perform the same miracles. He tells you this. But can you find this power in your churches? Oh, no; the devil enters there, and from beneath the roof of the church, thousands pass on annually, simply from obsession; and yet your priests have no power to cast out these evil spirits. And why is this so? It is because you have not the spirit of CHRIST. If you had, you could do just what he did; but there are many in your midst, thanks be to the great God, who understand the process of doing away with evil, or harmonizing these inharmonious conditions. But they stand back, and dare not come forward, because society has placed her ban there, and they find it very hard to overcome it. There is an antidote for all this, whether mental or physical. Seek those things that will effect a cure — a power that will harmonize — then you will be restored to a moral and healthy condition. You are all physicians in the hands of the GREAT PHYSICIAN, who is saying to you, through countless avenues, "Know thyself, oh, human reasoner; understand my law, which is to understand thine own; then you will understand less of human law and more of divine law."

Again, it is asked: "Are we to understand that all diseases can be cured, without the aid of medicines, by spirit influences, if we understand how to use that power?"

Yes; the remedial agents that exist in what is called medicine is only needed — only a necessity — because you do not understand the use of the higher.



“But is there not some mode of prevention, better than cure?”

Yes; live as naturally, as harmoniously, as heavenly as possible. This is the most direct way. And there are antenatal circumstances surrounding every individual, that have been projected into their beings, over which they have no control. These circumstances must be met and dealt with according to their necessities. Some have a tendency to produce insanity; some to bring sorrow in one way, some in another; yet, if you are wise, and know how to govern the elements by which you are surrounded, you can overcome these elements: but at present you have not this wisdom; you must seek earnestly for it. Do the best you can to live harmonious lives. Above all, obey the laws that govern you, as individuals, ignoring all other laws; render obedience to that that applies particularly to yourselves.

“But if those circumstances have been projected by God, how is it possible to evade them?”

You cannot evade them, perhaps; but you can meet them with strength, not weakness. We would not ask that the ills of life could be turned away from your pathway. We would only ask that you might have strength and wisdom to bear them — to understand them.”

O, friends of earth, I have come from that heavenly home to tell you of the false teachings that you are laboring under, which are a great drawback to the spirit that yet remains in the tabernacle of flesh, and to its progression, health and strength; and also to let you know that you are governed by the laws of man and not by the laws of God, the father of all the human family of earth. Evidence upon evidence is given you every day of this truth. Soon you will know and understand your present forms and wrongs which mankind are placing before you: the thoughts of them make me shudder for you. I also

perceive that they are a cloak of absurdities, and out of reason for all rational minds. You are neither taught the right way to health, to Christianity, or peace and harmony, to give rest to the soul, as it is called, (I should say spirit within the flesh).

I say the first teaching I shall give to thee is, in the first place, to throw off the cloak of prejudice, and then seek and work for knowledge that will give you light to the windows of the soul, that it may live up to the laws of nature, and by its teachings; and even more, do not deny your GOD, the father of all the immortal family of earth, and of those that have passed on to that heavenly home, called "Spirit-Land," by the spirits that have been freed from their unnatural condition. Man makes his own condition bad by making bad surroundings, (that is, the elements that you live in here on earth), consequently, the best way to health is to live in harmony with thyself and with thy neighbor, and do right and live according to nature's laws.

Friend, I am well acquainted with both conditions of life, and I know that when I lived here in earth life, I lived up to the laws of popularity, as near as I possibly could, and supposed I was doing right in the sight of GOD and man; but I find there is a wide difference since I have passed out into that place where "no traveler ever returns." That is the teaching of earth; but, to my happy disappointment, it was a false teaching that I had lived by, instead of the laws of GOD, the father; and it is the same way with your system of practice, by which you pretend to cure diseases, or the same education that you get here, to prescribe medicine by which to cure diseases. Now, let me tell you that it is all wrong; but men of earth are so perfectly satisfied that it is right, that they cannot see the wrongs, till the evidence is given them to see otherwise. This old system of practice, having been handed down from one

generation to the other, has become so perfect to this race of men, or people, that they must look to their book, or teacher, for instruction, and it is very hard for them to receive any other instructions from other sources; but if you only knew how many you are sending to the spirit-life by those wrong prescriptions, and wrong teachings, you would not prescribe another dose of medicine as long as you remained in the flesh; for I know that you will feel very bad to meet your patient in the spirit-life, and have him hail you and tell you that your medicine had caused his death, and not the disease; and another one to hail you, and tell you that if you had not taken off his limb, he would not have died so soon, and might have been saved to have lived many years longer, and finished his work here on earth. O, doctors, it is not so pleasant as you may imagine it to be; for I can sympathize with you, now I am in spirit, as I was a brother doctor with you here on earth in past time. Pause a moment, I beg of you, and think how mistaken and erroneous your situation, and of the many who will meet you in another world and speak of the wrongs you have done them in this life. It will come very hard for you when you come to depart, and leave this stage of action, and pass into spirit-life; for then you will still have all your work to do in spirit that you should have done here; and the spirit is left in a very weak condition, and without a glimmer of light, until it receives its teachings in spirit. Oh, what a miserable condition for a man to die in!

Again, the word "die," or "death," is only a name that man has given to that time of the spirit separating itself from the body. I will endeavor to give you the right name: it is only the spirit, or inner man, freeing itself from the body for a higher life. Man is dying when he lives wrong, and acts wrong, and partakes of medicine which is not adapted to his system, and dying all his life from its effects, or with a disease. You may say that is a dying condition, for it is the only dying

condition I know of, and the only death man meets with. If I did not know both conditions, I should not say anything about them. Now, if a man lives right, he will have all the blessings around him; and if he lives wrong, he will have all the afflictions that he can bear up with. You can see that, wherever you may notice a man or woman who do not live up to the laws of nature, which are peace and harmony.

O, friends of earth, live up to nature's laws, and you will find happiness for all mankind.

SPIRIT.

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### INSTRUCTIONS

*For forming Circles to get communications from departed Spirits; also to learn the uses of the Life Principle, called Magnetism, that cures so many diseases.*

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It is very important to know how to form circles for communications from departed spirits. This is only the alphabet of spiritualism, or a commencement for spiritual development, and if you persevere you will, after awhile, receive something higher and of more importance. First, it will require seven persons, male and female, to form around a table, and place the right hand upon the left hand all around, which forms a chain. Sit in this manner fifteen minutes; then break the chain, and let your hands remain on the table fifteen minutes longer; then you can take your hands off the table, and if there are any communications given by the spirits, by raps, tipping, moving the table, or controlling a medium, remain quiet until they are through. Let some one whom the spirits may select from, or out of, the circle, ask proper questions; and do not think you are talking to ghosts and witches, for it is not so. Whoever the communicating spirit may be, let them give their name, &c., if

they will, and such communication as they desire to give; and always address them as though you were talking to a brother or sister in this life, because the spirits know when you think evil of them. Let your thoughts be as high, noble and pure as possible, so that you will draw the higher developed spirits; and be harmonious in circle and you will get the most truth. It is best to have singing, or some kind of music, when you form the circle at first, for it causes harmony, which is very essential. When a circle is once formed, do not admit a stranger into the circle. Have no fears that the spirits will harm you, for they never harm any one; and when you get communication, ascertain what kind of a medium you are to be, so that when you are controlled you will know what you are controlled for. If you should get falsehood, try and ascertain if the spirit that is talking to you has been long in spirit-life, and what his condition is; for you have many passing out every day that would rather tell a falsehood than the truth. You should bear in mind that spirits enter the higher life, as they leave this, with every trait of character unchanged. The higher you are progressed, the more truth you will receive from the spirits.

If you cannot have a regular circle, you can sit by yourself and become developed, by having a fixed time for sitting alone, say three or four times a week; at which time clasp your hands together for fifteen or twenty minutes. This enables the spirits to form their elements around you and do their work. Continue your sittings until you receive your development. Mediums should appreciate their gifts, and always live harmoniously and set good examples before the world; for you are certainly highly honored when your spirit friends can talk to you, and control you, to give light and truth to others; because life is forever, and there is no end to the progression of the angel-spirit. Remember, too, that GOD's will must and will be done, either in this life or in another.

Spirits always have and always will talk to the people of earth. You can read of communications given by spirits in your oldest history. The Bible abounds in accounts of spirit communications ; but the people were not so highly progressed then as they are at the present time, so as to understand God's laws. Therefore, they used to put people to death, as it is called, when they were controlled by spirits. It is also recorded in your Bible that one of the best mediums they had in that time was crucified on the cross, and, to this day, he is worshipped by the people of earth. Although he was a mulatto man, he was a good man, for he healed the sick and afflicted ones of earth at that time ; and he patiently suffered the change that the people saw fit to put him to without a murmur, and, notwithstanding the persecution that he had to undergo, he still returned good for evil. And when he appeared in their midst in spirit, and showed them the nail holes in the palms of his hands and his side, they would not believe him ; and how can I make my brothers and sisters of earth believe that I am a spirit that controls this medium I am now writing through ? May I not, at least, hope they will receive, ponder and consider the truths given ?

Since I have been in spirit-life I have witnessed, with much pain and sorrow, the false and erroneous teachings of earth's people, and the miserable life they live ; but I cannot but think that as fast as they can receive light and truth, they will improve their condition and commence a new era in their life, and strive in their daily walks and acts to make up for the lost and wasted opportunities in their past life.

Seek for nature's laws, which are the laws of God ; for his laws are all good and plain to live by : but when man makes his own laws, he must suffer the penalties of his own wrongs without a murmur, and when afflictions assail him, he will then think of those wrongs. I suppose many are not aware that when they

violate the laws of nature, they bring diseases upon themselves : they cannot escape that punishment. Therefore, I think the right way to live is the best, and the way to prolong your days in earth life. What say ye to these teachings, my brothers of earth? You may rest assured if you live right, think right, act right, and do no harm to your fellow-man, health, peace and happiness will be yours both here and hereafter.

O, bright and beautiful are the angels, and brighter is the truth that is given by them.

SPIRIT.

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HEALING BY THE LIFE PRINCIPLE;  
OR,  
"LAYING ON OF HANDS."

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In traveling around in my spirit form, I hear it remarked by the educated, and those that are uneducated, that it looks very foolish and simple to think that diseases can be cured by laying on of hands. Why? Because man's present teachings do not instruct him to "heal thyself" without medicines, as CHRIST taught. Why do not men live by his teachings, if they take his history for a guide? Why do ye deny him? and why place yourselves in opposition to the natural laws, which are the laws of God? By living right, and working for it, man may have a small portion of this power, or his laws, to heal diseases with, and that is the life principle I have been speaking of in my writings. You can have that power by seeking for it, and placing yourself in a proper condition to receive it.

I will state, in a brief way, how diseases are cured by laying on of hands. When a person, male or female, has prepared him, or herself, by sitting in a circle, which is called development, they become mediums, for spirits to use and control; and

when they operate upon a diseased person, a circle of spirits, who understand diseases, form around the medium and throw this life principle on the medium's head; it then passes down the arms of the operator to the patient, and gives strength to the spirit in the body of the patient, that has become weakened by disease; and, being strengthened, it becomes active again, and free circulation takes place through the pores and throws off all the unhealthy bile, impurities of the blood and exhausted particles, and the disease is removed much sooner than it possibly could be by the uses of medicine; for this life principle is life itself, and life gives warmth to the cold, diseased body that has been so long in a negative condition. When a portion of the body, or nervous system, has been dormant and inactive for a time, with a stoppage of circulation, what can be expected but diseases of various kinds? And varieties of symptoms are called diseases, from this one derangement of the system. I will enumerate a few of the symptoms which are called diseases by the faculty who have had their teachings from the medical books: first, sore eyes, scrofula, heart, and spinal disease, paralysis, dropsy, fevers of various kinds, spasms, nervousness, headache, hysteria, insanity, liver complaint, fits, &c. I could mention a hundred other symptoms that arise from this one derangement, which are called diseases by the physicians of earth, who doctor these symptoms, and, of course, fail to cure; when an application of the life principle can set an active circulation to work throughout the system, which will clear up those symptoms at once, by the operator placing his hand on the pit of the stomach, or over the region of the liver, to arouse an action of the liver, which seems to be the center point of the physical body. Therefore, I think it would be infinitely wiser for a person diseased to have an application of the life principle, or botanic remedies that will produce the same result, than it is to take mineral medicines, which are of a cold and poisonous



nature to your physical body, and weakening to the spirit in the body, and, of course, leave a very bad effect on the system as long as you remain in this earth life, and the spirit, or the soul, if you choose to call it so, leaves the body in a weak and sorrowful condition.

And now, friends of earth, think and reflect upon what I have said on this subject, and then choose between these systems of practice — the life principle and botanic, which is the herbs and roots, or mineral medicines, which you have been so long accustomed to. I will only say try the life principle and botanic treatment, (I will not say try the mineral, for you have tried that all your lifetime, to your injury), and I think you will say that I am right, and have given you the truth.

I will say to my readers that any one wishing further information with regard to using the life principle, I will give them all the instructions that they need through this medium, Mrs. Dr. D. A. GALLION, whom I now control to write this book.

Great thoughts are still as stars,

Great truths are high,

They grasp the soul where, 'neath its prison bars,

It languidly doth lie.

SPIRIT.

## THE MAN OF NATURE.

I will give a brief sketch of my earth life — the author of this little book, which I will hand to the people of earth. *Although small, it contains all truths.*

I left this earth life eleven years and six months ago, when I took passage for that happy place, called heaven. I was a Frenchman by birth; also a lord over a race of people. My parents were of the royal family of France, and, of course, I was counted better than the common class of people from my childhood up to my death. I lived on earth fifty-six years, and during the time of my sojourn here, I was educated for a high physician, to prescribe among the higher class of people. I practiced before my lordship, and after; and I used to take pleasure trips to America. I was also a church man, and swallowed all the minister had to say, and prayed as loud as the next man. I had learned all that there was any use of learning to make a thorough young gentleman; but, oh, what did I know on earth, to what I do now? My earthly education is not worth a copper to me; for it was only the teachings of man, and when I left the body I left all with it, and commenced anew. I thought the passage a true saying, “the great shall be the least, and the least shall be the great.” I do not think any one on earth understands that passage until the spirit goes out into spirit life. I know I did not. This life is a glorious life to live, if every one would prepare themselves to meet the separation of body and spirit. The spirit life is far superior to earth life when the spirit is progressed beyond the troubles of earth. Oh, you have no idea of the other world — so-called heaven — until you take passage in the old ship Zion that you sing about in

your Methodist hymn books, although it is not such a craft as you think it is.

I will now state facts to all who may chance to get this little book. The first one I met in spirit life was my little daughter, who was ten years of age when she passed out. She came to me, looking surprised, saying, "Father, is this you? I see you don't know where to go." She took me by the hand, saying, "This is not like earth life; all the old teachings are of no use to you here; you will have to commence anew." You may imagine how I felt, to think I had a lordship on earth and could not have the same office in this life; and, to my amazement, my first lesson was given to me by my little daughter — dear, bright angel of those heavenly spheres — and I also soon experienced the change, and became perfectly satisfied with my condition, and soon commenced getting lessons, one after the other, and, so far as I can see ahead, there is no ending to them; and I see there's no end to spirit progression.

If I had time and space, I would be happy to give thee a history of my spirit life; but I will say to the readers of this book that I will give them a full history of my earth life, and also of my spirit life, in the two books which I soon shall commence writing; and something on the progression of the spirit. This is a brief sketch of the physical life and spirit life of

THE MAN OF NATURE, *in spirit.*

Pardon me for giving to thee such plain language.

It is not earthly pleasure,  
 That withers in a day;  
 It is not mortal treasure,  
 That flieth soon away;  
 It is not friends that leave thee;  
 It is not sense, nor sin,  
 That smiles but to deceive thee,  
 Can give thee peace within.

SPIRIT.

## DR. KELOP MAW,

The Indian Chief of the Pottawatomie tribe, the great root and herb doctor, having a knowledge of the herb kingdom, for medicine, and of their effects on the red man and the pale face man :

Vegetation is now forth. It is the season of sunshine and showers. Sweet spring, like a herald from heaven, invites our footsteps abroad over the green fields that surround our native dwellings. If you have a leisure hour, employ it in minutely searching God's works ; cull medicine and prepare it, ready against sickness and distress. Say not, "I have none ;" for sickness will surely come. Our fields abound with vegetable medicine, and the fertile meadows — the witnesses of your labor — produce many, yes, very many, a valuable root.

It is now the season of complaints. Jaundice and universal weakness of the whole system are common. The remedy is simple and easy ; expense is out of the question entirely ; roots and herbs are at command of every one, and nature's prescriptions are all free gratis. She demands not your money for her service ; but, like a kind patron and friend, invites you to partake of her blessings, and she will reward you. There is no excuse for you to lay and suffer, if you are sick ! No, this physician is charitable : the rich and the poor may share the blessings alike ; equality and equal rights, is her motto.

It is very little trouble, when you are well, to procure a store of medicines, against the day you may become diseased. (The book of receipts, which I am now writing through this medium, whom I have controlled for nineteen years in prescribing for diseases, will instruct you what to use and how to prepare them to cure different diseases.)

I have insensibly deviated from the path I was tracing.

Return again to spring. If you are in the habit of being unwell about this time, all you have to do is to cleanse and promote a free circulation of the blood. This may easily be done. Root beers and vegetable bitters are simple and easy medicine. These are the cheapest and best restoratives to human nature ever known to an enlightened and civilized people. It is hoped that the day will soon dawn when the bonds of thralldom to apothecary medicine will be loosed, like the shackles of royalty that would fain to encumber our liberty, and sleep with the dust of ages, no more to dupe mortals of coming generations with their oppression.

America, my native home — land of the free — may thy name and nature accord in golden harmony together.

And now, pale faces, me write just what me mean, and me tell all truth to you ; and me use the life principle, too, as well as roots and herbs ; and may the GREAT SPIRIT open your eyes, that you can see as well as this red man can see ; and when you read, think of me and what I say ; for me Indian, me tell you no lie — no, not I, Kelop Maw, the spirit doctor, who was taught to cure, by the GREAT SPIRIT, all diseases.

The GREAT PHYSICIAN be your father, and you ask him, and he will send you angel to tell you how to doctor like me. Good-by, pale face, me come again and see you.

INDIAN'S SPIRIT.

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#### THE ROSE.

Place me beside some dear Indian's grave,  
Whom Death has caused to wither,  
And I will show you by my bloom,  
That the spirits live forever.

# HEALING INSTITUTE.

UNDER THE SUPERVISION OF

**DR. J. GALLION & MRS. DR. D. A. GALLION,**

**CLAIRVOYANT, MAGNETIC AND BOTANIC PHYSICIANS,**

They cure chronic diseases that have been considered incurable, and all curable diseases, by *Spiritual Magnetism* or *Botanic Medicines* — one or both, as the case may require.

Dr. J. GALLION possesses *wonderful powers for healing the sick or diseased*, by the simple mode of "*laying on of hands*." Cures called miraculous are wrought through him by his *Spiritual Magnetisers*.

Mrs. Dr. GALLION, for *Clairvoyant examinations*, accurately describing and locating diseases, is *unsurpassed by any one*, and some of her cures seem incredible, as may be seen from her numerous testimonials during a practice of nineteen years. All medicines used by her are composed entirely of **ROOTS, BARKS and HERBS** from the garden of Nature, and selected in every case she treats by her *spirit physicians*.

Those wishing *Clairvoyant examinations by letter*, will enclose \$2 00.

Mrs. GALLION is also a *Test Media*, for consultation and communication with the spirits. Charges moderate.

## TESTIMONIALS.

Of the thousands whom we have successfully treated, we give the names of a few we have more recently cured :

To THE PUBLIC. — I take this method of certifying to the public that I was for a long time afflicted with chronic diarrhoea, elliptic fits and paralysis. My physicians failed to render me any relief, and my case was considered incurable. I then applied to Mrs. Dr. D. A. SMITH, (now Mrs. Dr. GALLION,) and from the time I commenced using her remedies, I had no return of fits ; my chronic diarrhoea and paralyzed side were soon cured, and I became and remain well and healthy. I have witnessed several other cures under her treatment quite as remarkable as my own ; and I would recommend all who are afflicted to call on Mr. and Mrs. Dr. GALLION, Clairvoyant and Botanic Physicians, at the Keokuk Healing Institute, on Concert street, between Fifth and Sixth.

DAVID WATTS,

of the Provost Guard, Keokuk.

I feel it my duty to make a statement of facts for the benefit of the diseased : I had suffered long with liver complaint ; one of my eyes was so diseased and inflamed that I could not see out of it, and a surgical operation was deemed necessary. I called at the Healing Institute of Mr. and Mrs.

(Testimonials continued.)

Dr. GALLION, on Concert street, between Fifth and Sixth, and under their treatment I was soon cured and my eye restored to perfect sight. I am free to say, they saved my eye.

ED. BECKETT,

Estes House Hospital, 2d Ward.

I wish to state that I was cured of inflammatory sore eyes in five days by Mr. and Mrs. Dr. GALLION. Numerous other permanent cures made by them of aggravated cases, have come under my notice. I can with confidence recommend all persons suffering with diseases to call on them and be cured.

R. M. GRIMES,

U. S. General Hospital, Keokuk.

WONDERFUL CURE — THE DEAF HEAR — From a sense of duty to the public, we desire to make the following statement of facts: For five years past our child was afflicted with scrofula in her head, continually discharging at the ears. She could hear no sound, speak no words. She was under the care of physicians, but received no help, and was pronounced incurable. With little hope of any relief, we placed her under the charge of Mr. and Mrs. Dr. GALLION, at the Keokuk Healing Institute, and after three weeks treatment, by magnetism and botanic medicines, her hearing is restored, she talks freely, is cured of her disease and appears like another child. We think her cure a remarkable one.

W. B. WILLIAMSON,

Mrs. P. C. WILLIAMSON, Keokuk, Iowa.

UNIONVILLE, APPANOOSE COUNTY, IOWA.

MR. AND MRS. DR. GALLION, Healing Institute, Keokuk :

I take this mode of expressing my heartfelt thanks to you for relieving me from my pains and suffering, and restoring me to health. When I applied to you, I was suffering much and had but little use of my limbs. My case was called by the doctors an incurable case of chronic rheumatism.

Yours,

PETER C. EGLÉY.

REMARKABLE CURE OF DEAFNESS! — Feeling it a duty I owe to the public, especially those suffering with chronic diseases, I wish to make a simple statement of facts. For more than a year I had been deaf in both ears. I could hear no sound whatever — not even the report of a cannon by my side. I was under the treatment of different physicians, but obtained no help. They were all of the opinion that there was no help for me. My friends thought me hopelessly incurable. Finally, two of the principal surgeons of the U. S. Hospitals at Keokuk made a particular examination of my case, having an instrument by which they could look into my ears. They reported that the trouble was so far in the centre of the head no medical aid could reach it. Knowing that I must soon become speechless, without my hearing, I was induced to try the skill and healing powers of Mr. and Mrs. Dr. GALLION, and, under the magnetic and botanic treatment, much to my astonishment, in two weeks I could hear sounds; in three weeks, could converse with others, and in four weeks could hear as well as I ever could. My cure is certainly marvelous, and I would recommend all persons having diseases that are beyond the skill of common physicians to

call on Mr. and Mrs. Dr. GALLION, at the Healing Institute, on Concert street, between Fifth and Sixth, in Keokuk, Iowa.

JOSEPH S. RENFRO.

EDDYVILLE, IOWA, July 20th, 1865.

We, the undersigned, are well acquainted with Mr. Renfro, and know that he was entirely deaf — could hear no sound — and we know that his hearing is perfectly restored, under the treatment of Mr. and Mrs. Dr. GALLION. .

MRS. E. RENFRO, his wife,	L. D. SMITH,	PETER SUMNER,
MRS. R. SIMMONS,	DANIEL EMBRY,	ARTHUR WOLCOTT,
WM. J. KEYES,	DAVID INGLES,	JAMES S. GILLET,
DAVID BALEY,	W. H. SHAW,	MRS. P. C. WILLIAMSON,
DAVID BRADSHAW,	JOHN PORTER,	W. B. WILLIAMSON.
CHARLES DUNHAM,	DANIEL E. FOX,	

MRS. MARY McCARTY, *Warsaw, Illinois.* — Chronic liver complaint and female weakness, with spasms; considered a hopeless case. Cured in three weeks.

THOMAS PRUDE, *Nauvoo, Illinois.* — A violent case of brain fever and dropsy of the brain. Cured in three operations by magnetism.

MRS. M. STANTON, *Keokuk.* — Internal strain of the lower part of the bowels; unable to move in bed. Cured in four days.

THOMAS WILSEY, *St. Francisville, Mo.* — Chronic liver complaint and heart disease; long standing; had been doctored for years. Perfectly cured in a very short time.

MRS. M. ATHERTON, *Warsaw, Illinois.* — Case of flooding; had been very low for six weeks. Cured in a few days.

MRS. L. WALLACE, *Elvaston, Illinois.* — Depression of breathing and falling of womb; a very bad case of long standing. Entirely cured.

GEORGE SCHOMB, *Big Mound, Iowa.* — Had a bad tumor on the side for a long time. Cured in eight days.

MRS. J. CODRAY, *Hamilton, Illinois.* — Chronic liver complaint and sore mouth. Cured.

MRS. C. BORAN, *Elvaston, Illinois.* — Liver complaint, and falling of womb; ten years sick. Restored to perfect health in a very short time.

FRANCIS SCHOMB, *Big Mound, Iowa.* — Chronic diarrhœa; chills and fever, and a bad cough. Entirely cured.

GEORGE PEMBERTON, *Keokuk.* — Very low with dyspepsia; reduced almost to a skeleton. Perfectly restored — became fleshy, healthy and stout.

Many cases of seminal weakness — some of fifteen years standing — that had exhausted the skill of the medical faculty, all perfectly cured. Have permission to refer to names of some, if required.

THE HEALING INSTITUTE is located on Concert street, (in the rear of, and adjoining the Court House,) Keokuk, Iowa.

*Terms of Treatment Always Reasonable.*