Staunton Spectator.

RICHARD MAUZY,
Editor and Proprietor.

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Staunton Spectator.

SIC SEMPER TYRANNIS

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Having formed a partnership for the practice of Law, we offer our professional services to the public generally. Will practice in all the Courts held in the City of Staunton and Augusta county; attend regularly the Circuit Courts of Rockbridge and Alleghany counties, and practice, also, in the Court of Appeals of Virginia. sep15 '86-6m

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References:—Gen. Joseph B. Seth, Hon. J. Frank Turner, A. A. Pascault, Esq., Easton, Maryland
Office—In the room now occupied by Hon. Edward Echols, and adjoining the office of Craig & Paul. dec 14 '87

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feb17, '86-tf Staunton, Va.

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Prompt attention to all legal business. aug19-tf

DR. H. M. PATTERSON offers his professional services to the citizens of Staunton. Office No. 113, Main Street, opposite the Opera House. may20 tf

MEADE F. WHITE. A. C. GORDON
WHITE & GORDON,
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DR. CHAS. T. LINDSEY,
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☞ OFFICE:—Post Office Building. sept. 21—6m

DR. F. L. HENKEL,
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A GIVEN WEIGHT WILL BURN LONGER AND GIVE MORE HEAT THAN ANY OTHER FUEL.
For domestic purposes, it is
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That are so obnoxious in the use of coals.
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We also sell the
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BUTTON-HOLE AND SEWING
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In addition to doing any kind of work possible on any other machine, makes perfect
Button-Holes
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Aside from its special features, the machine will do Hemming, Felling, Braiding, Tucking, Ruffling, Cording, etc., etc., fully equal to the same class of work done by any other machine
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In VARIETY OF STYLES and ELEGANT GOODS, I have never been able to make a finer display than now.
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All I ask is a call, knowing that any taste can be pleased.
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100 cars No. 1 Rossel Black Oak Bark, delivered on cars at any station on the Shenandoah Valley R. R., B. & O. R. R. (Valley Branch) and Chesapeake & Ohio. Highest market price paid. Address KINNEY BROS.,
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TO WASHINGTON, RICHMOND, AND OLD POINT COMFORT
WEST
TO LOUISVILLE AND CINCINNATI.
Connections direct for all points in the WEST, NORTHWEST, and SOUTHWEST.
Schedule in Effect Nov. 13, 1887.

WESTWARD.	No. 3. Daily.	No. 1. Daily. Ex. Sun.
Lve Norfolk	2 35 p m	7 00 a m
Lve Old Point C'f't	3 10 p m	7 45 a m
Lve Newport News	3 45 p m	8 10 a m
Lve Richmond	6 25 p m	11 05 a m
ve Gordonsville	9 06 p m	2 23 p m
Arr Charlottesville	9 55 p m	3 25 p m
Lve Washington	5 50 p m	11 24 a m
Arr Charlottesville	10 05 p m	3 15 p m
Lve Charlottesville	10 10 p m	3 45 p m
Lve Waynesboro Jc	11 15 p m	4 59 p m
Lve Staunton	11 50 p m	5 35 p m
Arr Clifton Forge	2 15 a m	8 10 p m
Lve Clifton Forge	2 20 a m	8 30 p m
Lve Alleghany	3 30 a m	9 45 p m
Lve White Sulphur	.....	10 00 p m
Lve Hinton	5 18 a m	11 55 p m
Lve Kanawha Falls	8 00 a m	3 00 a m
Lve Cannelton	8 18 a m	3 30 a m
Lve Charleston	9 05 a m	4 36 a m
Lve Huntington	9 45 a m	8 20 a m
Arr Ashland	10 21 a m	7 07 a m
Lve Ashland	5 55 p m	8 47 a m
Arr Columbus	11 17 p m	3 00 p m
Lve Ashland	10 21 a m	7 07 a m
Arr Mt. Sterling	1 55 p m	11 30 a m
Arr Winchester	2 30 p m	12 00 n'n
Arr Lexington	3 20 p m	1 20 p m
Arr Louisville	7 15 p m	7 15 p m
Arr Cincinnati	6 00 p m	6 00 p m

EASTWARD.	No. 4. Daily.	No. 2. Except Sunday
Lve Cincinnati	8 00 p m	8 30 a m
Lve Louisville	7 00 p m	6 50 a m
Lve Lexington	11 35 p m	11 50 a m
Lve Winchester	11 20 p m	1 00 p m
Lve Columbus	5 30 p m	11 25 a m
Lve Ashland	3 27 a m	6 05 p m
Lve Huntington	5 20 a m	9 00 p m
Arr Charleston	6 45 a m	10 03 p m
Arr Cannelton	7 32 a m	11 05 p m
Arr Kanawha Falls	7 50 a m	11 31 p m
Arr Hinton	10 15 a m	2 35 a m
Arr White Sulphur	.....	5 00 a m
Arr Clifton Forge	1 10 p m	6 30 a m
Arr Staunton	3 40 p m	9 23 a m
Arr Waynesboro Jc	4 10 p m	9 58 a m
Arr Charlottesville	5 10 p m	11 10 a m
Arr Washington	9 40 p m	8 23 p m
Arr Baltimore	11 25 p m	11 25 p m
Arr Philadelphia	3 00 a m	3 00 a m
Arr New York	6 20 a m	6 20 a m
Lve Charlottesville	5 30 p m	11 20 a m
Arr Richmond	9 00 p m	3 10 p m
Lve Richmond	8 00 a m	3 20 p m
Arr Newport News	10 35 a m	5 55 p m
Arr Old Point C'f't	11 00 a m	6 20 p m
Arr Norfolk	11 40 a m	7 00 p m

Lexington Division trains run by Central time. Main Line trains east of Huntington run by Eastern time, which is one hour faster than Central time.

No. 1, daily except Sunday, between Old Point, Norfolk, and Clifton Forge. The train leaving Old Point Saturday morning, runs only to Huntington.

No. 2, daily except Sunday. The train leaving Louisville and Cincinnati on Saturday runs only to Clifton Forge, where it lays over until Monday morning.

No. 5 leaves Clifton Forge daily at 7:00 a. m. for Ashland, Ky.

No. 6 leaves Ashland daily at 7.10 a. m. for Clifton Forge.

Pullman Sleeping Cars on all through trains.

Old Dominion Steamships leave Norfolk Monday, Tuesday, Wednesday, Thursday, and Saturday, 3:30 P. M., for New York.

For Rates, Tickets, Baggage Checks, apply to any office of C. & O. R'y; or Depot or ticket Office of connecting lines.

W. C. WICKHAM, Receiver. H. W. FULLER, Gen'l Pass'r Agent

SHENANDOAH VALLEY RAILROAD
S. F. Tyler, Receiver.
Time Table in effect March 25, 1888.

SOUTHWARD.	DAILY.	
Standard Time, 75th Meridian.	Express. No. 3.	Express. No. 1.
LEAVE.		
Hagerstown	7.25 A. M.	2.00 P. M.
Antietam	7.56 "	2.33 "
Shepherdstown	8.04 "	2.39 "
Shen. Junction	8.17 "	2.55 "
Charlestown	8.30 "	3.08 "
Riverton	9.41 "	4.23 "
Luray	10.53 "	5.55 "
Milnes	11.42 "	6.45 "
Waynesboro Junc	1.17 P. M.	8.11 "
Natural Bridge	3.20 "	10.22 "
Buchanan	4.00 "	11.00 "
Roanoke	5.05 "	12.00 "
ARRIVE.		
Bristol	10.50 P. M.	9 05 A. M.
Cleveland	6.10 A. M.	4.15 P. M.
Memphis	7.50 P. M.	6.10 A. M.
Atlanta	5.45 P. M.	2.00 P. M.
Montgomery	6.05 P. M.	7.10 A. M.
New Orleans	6.10 A. M.	7.20 P. M.

No. 3 has Pullman Buffet Sleeper New York to Chattanooga, without change, via Harrisburg, Hagerstown, and Roanoke; also makes connection at Hagerstown with fast mail from Baltimore.

No. 1 has through connection from Philadelphia via Harrisburg and C. V. Railroad, and from Baltimore via W. M. R. R. Daily except Sunday.

CONNECTIONS.

At Hagerstown, Md., with the Western Maryland Railroad to and from Baltimore, Frederick, Emmittsburg, Gettysburg, Penmar, Waynesboro, Pa., and points on the Western Maryland Railroad and branches.

With the Cumberland Valley Railroad to and from Harrisburg, Carlisle, Shippensburg, Chambersburg, Mercersburg, Martinsburg, and points on the Cumberland Valley Railroad and branches.

Also to and from Pittsburg and the West and Northwest, and Boston, New York, Philadelphia, and the North and East.

At Shenandoah Junction, W. Va., with Main Line of Baltimore & Ohio Railroad to and from the West.

No. 3 makes close connection at Waynesboro' Junction with C. & O Ry. East- and West-bound trains.

No. 4 has Pullman Buffet Sleeper from Chattanooga to New York (without change) via Roanoke, Hagerstown, and Harrisburg.

No. 2 makes through connection via Shenandoah Junction and B. & O. R. R. for Washington and Baltimore, and at Hagerstown with W. M. Railroad for Baltimore, and C. V. Railroad for Harrisburg, Philadelphia and New York.

O. HOWARD ROYER, Gen. Pass. and Ticket Agent.
DAVID W. FLICKWIR, Superintendent. Roanoke, Va
C. M. FUTTERER, Pass. Agent, Hagerstown, Md.

RICHLY Rewarded are those who read this and act; they will find honorable employment that will not take them from their homes and families. The profits are large and sure for every industrious person, many have made and are now making several hundred dollars a month. It is easy for any one to make $5 and upwards per day, who is willing to work. Either sex, young or old; capital not needed; we start you. Everything new. No special ability required; you, reader, can do it as well as any one. Write to us at once for full particulars, which we mail free. Address STINSON & Co., Portland Maine. dec 7 87-1y

100 CHOICE FLOWERING PLANTS BY EXPRESS 100
FOR $3.00.
Send 10 cents for one each a Tuberose and Gladiolus bulb, and Babylonian Willow (upon which the harps were hung, see the Bible.) Free by mail.
50,000 PLANTS AT LOW RATES.
Price List Ready.
M. R. CATLIN,
Green Houses 723 Laurel St.,
feb 1—3m RICHMOND, VA.

For the SPECTATOR.

AWAKE.

The rosy flush of coming day
Dawns in the solemn east,
Thro' hill and dell the quiet spell
Of nature's sleep has ceased;
Around the mountain's lofty brow
The purple clouds unrolled,
Show radiant bright, with coming light,
Gilt on each widening fold.

The wooded vales teem new with life,
The wren—the burnished dove,
With longing weight, calls each its mate,
In dulcet chaunts of love!
Forth, too, the lark from leafy bed
Trills out his matins clear,
While flowers the dew has scented thro,'
Like petal'd gems appear.

The opening year and wakened day,
Rejoice with spring-time's sheen,
The night has gone—the winter flown,
Earth dons her dress of green,
The joyous sun glints trees and sprays,
The birds salute his nod,
Their warbling notes like music floats
And wakes my soul to God,

INDA BARTON HAYES.

"MODERN SPIRITUALISM."

"I WILL BE A SWIFT WITNESS AGAINST THE SORCERER."

SPIRITUALISM A SOCIAL AND MENTAL CURSE.

AN INVITATION TO A CHRISTIAN SEANCE.

DR. TALMAGE'S SERMON, SUNDAY, APR. 29.

BROOKLYN, April 29.—After the Rev. T. DeWitt Talmage, D.D., had in his well-known manner expounded the Scriptures, the multitude of people who throng the Tabernacle and all the entrances, packing every available space of standing and sitting room, united in singing:

"Salvation! let the echo fly
The spacious earth around,
While all the armies of the sky
Conspire to raise the sound.

Dr. Talmage announced his subject: "Modern Spiritualism." He took for his text "Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee."—I Samuel xxviii., 7, 8. Following is the sermon in full:

I have recently become a Spiritualist. At least so some of the journals of that belief declare. This, together with the fact that "mediums" are now being tried in the criminal courts, setting millions of people to make inquiry in regard to communication between this world and the next, leads me to preach this sermon.

Trouble to the right of him, and trouble to the left of him, Saul knew not what to do. As a last resort, he concluded to seek out a spiritual medium, or a watch, or anything that you please to call her—at any rate, a woman who had communication with the spirits of the eternal world. It was a very difficult thing to do, for Saul had either slain all the witches, or compelled them to stop business. A servant, one day, said to King Saul: "I know of a spiritual medium down at the village of En-dor." "Do you?" said the king. Night falls, Saul, putting off his kingly robes, and putting on the dress of a plain citizen, with two servants, goes out to hunt up this spiritual medium. It was no easy thing for Saul to disguise himself, for the tallest people in the country only came up to his shoulder, and I think from the strength of the man and the way he bore himself, he must have been well porportioned. It must have been frightful to see a man walking along in the night eight or nine feet high. I supposed, as the people saw him pass, they said: "Who is that? He is as tall as the King"—having no idea that in such a plain dress there really was passing the King. Saul and his servants after awhile reach the village, and they say: "wonder if this is the house;" and they look in and they see the haggard, weird and shrivelled up spiritual medium sitting by the light, and on the table sculptured images, and divining rods, and poisonous herbs, and bottles, and vases. They say: "Yes, this must be the place." One loud rap brings the woman to the door, and as she stands, holding the candle or lamp above her head and peering out into the darkness, she says: "Who is here?"—The tall King informs her that he has come to have his fortune told. When she hears that she trembles and almost drops the light, for she knows there is no chance for a fortune-teller or spiritual medium in all the land. But Saul, having sworn that no harm shall come to her, she says: "Well, who shall I bring up from the dead!" Saul says: "Bring up Samuel." That was the prophet who had died a little while before. I see her waving a wand, or stirring up some poisonous herbs in a cauldron, or hear muttering over some incantations, or stamping with her foot, as she cries out to the realm of the dead, "Samuel! Samuel!" Lo, the freezing horror! The floor of the tenement opens, and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast, and catch their breath and shiver with terror. The dead prophet white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cried out, "What did you bring me up for? Why did you break my long sleep? What do you mean, King Saul?" Saul, trying to compose and control himself, makes this stammering and affrighted utterance, as he says to the dead prophet: "The Lord is against me, and I have come to you for help. What shall I do?" The dead prophet stretched forth his finger to King Saul and said: "Die to-morrow! Come with me into the sepulchre. I am going now. Come, come with me!" And lo! the floor again opens, and the feet of the dead prophet disappear, and the arms, and the shoulders, and the forehead. The floor closes. Nothing is left in the room but Saul and the two servants, and the spiritual medium, and the sculptured images, and the divining rods, and the bottles, and the vases, and the poisonous herbs. O, that was an awful seance!

I learn first from this subject that spiritualism is a very old religion. It is natural that people should want to know the origin and the history of a doctrine which is so widespread in all the villages, towns, and cities of the civilized world, getting new converts every day—a doctrine with which many of you are already tinged.

Spiritualism in America was born in 1847, in Hydesville, Wayne county, New York, when one night there was a loud rap heard against the door of Michael Weekman; a rap a second time; a rap a third time; and all three times, when the door was opened, there was nothing found there, the knocking having been made seemingly by invisible knuckles. In that same house there was a young woman who had a cold hand passed over her face, and there being seemingly no arm attached to it, ghostly suspicions were excited. After awhile Mr. Fox and his family moved into that house, and then every night there was a banging at the door; and one night Mr. Fox said: Are you a spirit?" Two raps, answering in the affirmative. "Are you an injured spirit?" Two raps, answering in the affirmative. And so they found out, as they say, that it was the ghost or spirit of a pedlar who had been murdered in that house, many years before, for his five hundred dollars. Whether the ghost of the dead pedlar had come there to collect his five hundred dollars, or his bones, I cannot say, not being a Spiritualist; but there was a great racket at the door, so Mr. Weekman declared, and Mrs. Weekman, and Mr. Fox, and Mrs. Fox, and all the little Foxes. The excitement spread. There was a universal rumpus. The Hon. Judge Edmonds declared, in a book, that he had actually seen a bell start from the top shelf of a closet, heard it ring over the people that were standing in the closet; then swung by invisible hands, it rang over the people in the back parlor; and floated through the folding doors to the front parlor, rung over the people there, and then dropped on the floor. N. P. Talmage, Senator of the United States, afterwards Governor of Wisconsin, had his head completely turned with spiritualistic demonstrations. A man as he was passing along the road, said that he was lifted up bodily and carried toward his home through the air at such great speed he could not count the posts on the fence as he passed; and as he had a handsaw and a square in his hand, they beat, as he passed through the air, most delightful music. And the tables tipped, and the stools tilted, and the bedsteads raised, and the chairs upset, and it seemed as if the spirits everywhere had gone into the furniture business! Well, the people said: "We have got something new in this country; it is a new religion." Oh no, my friends; thousands of years ago we find in our text a spiritualistic seance.

Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs see everything and hear everything and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits; astrologers, who could read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history. From a cave on Mount Parnassus, we are told, there was an exhalation that intoxicated the sheep and the goats that came anywhere near it, and a shepherd approaching it was thrown by that exhalation into an excitement in which he could foretell future events and hold consultation with the spiritual world. Yes, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement, which the spirits have exploited in our day; precisely the same thing over and over again, under the manipulations of the Brahmins. Now do you say that spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the unseen world. What does God think of all these delusions? He thinks so severely of them that He never speaks of them but with livid thunders of indignation. He says: "I will be a swift witness against the sorcerer." He says: "Thou shalt not suffer a witch to live."—And lest you might make some important distinction between Spiritualism and witchcraft, God says, in so many words: "There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord." And He says again: "The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall be cut off from among his people." The Lord Almighty, in a score of passages, which I have not now time to quote, utters His indignation against all this great family of delusions. After that be a Spiritualist if you dare!

Still further: we learn from this text how it is that people come to fall into Spiritualism. Saul had enough trouble to kill ten men. He did not know where to go for relief. After awhile he resolved to go and see the witch of En-dor. He expected that somehow she would afford him relief. It was his trouble that drove him there. And I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to the fortune teller to find where it is. You lose a friend, you want the spiritual world opened, so that you may have communication with him. In a highly-wrought, nervous, and and diseased state of mind, you go and put yourself in that communication. That is why I hate Spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial is keen, sharp, suffocating, almost maddening. If we could marshal a host and storm the eternal world, and re-capture our loved one, the host would soon be marshalled. The house is so lonely. The world is so dark. The separation is so insufferable.

But Spiritualism says: "We will open the future world, and your loved one can come back and talk to you." Though we may not hear his voice, we may hear the rap of his hand. So, near the table. Sit down. Put your hands on the table. Be very quiet. Five minutes gone. Ten minutes. No motion of the table. No response from the future world. Twenty minutes. Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world. The letters of the alphabet are called over. The departed friend's name is John. At the pronunciation of the letter "J," two raps. At the pronunciation of the letter "O," two raps. At the pronunciation of the letter "H," two raps. At the pronunciation of the letter "N," two raps. There you have the whole name spelled out. J-o-h-n, John. Now, the spirit being present, you say, "John, are you happy?" Two raps give an affirmative answer. Pretty soon the hand of the medium begins to twitch and toss, and begins to write out, after paper and ink are furnished, a message from the eternal world. What is remarkable, the departed spirit, although it has been amid the illuminations of heaven, cannot spell as well as it used to. It has lost all grammatical accuracy and cannot write as distinctly. I received a letter through a medium once. I sent it back. I said: "Just please to tell those ghosts they had better go to school and get improved in their orthography." Now, just think of spirits, that the Bible represents as enthroned in glory, coming down to crawl under the table, and break crockery, and ring tea bells before supper is ready, and rap the window shutter on a gusty night. Is there any consolation in such poor, miserable work compared with the thought that our departed Christian friends, got rid of pain and languishing, are in the radiant society of heaven, and that we shall join them there, not in a stifled and mysterious half-utterance, which makes the hair stand on end and the cold chills creep up the back, but in an unhindered and illimitable delight.

"And none shall murmur or misdoubt
When God's great sunrise finds us out."

Yes, my friends, spiritualism comes to those who are in trouble and sweeps them into its delusions. Saul, in the midst of his disaster, went to the witch of En-dor. The vast majority of those who have gone to spiritual mediums have been sent there through their misfortunes.

I learn still further from this subject that Spiritualism and necromancy are affairs of the darkness. Why did not Saul go in the day? He was ashamed to go. Besides that he knew that this spiritual medium, like all her successors, performed her exploits in the night. The Davenports, the Fowlers, the Foxes, the spiritual mediums of all ages, have chosen the night or a darkened room. Why? The majority of their wonders have been swindles, and deception prospers best in the night.

Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated. But I believe that now nine hundred and ninety-nine out of every thousand achievements on the part of spiritual mediums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood that it came up in great round letters. The witnesses of the seances have locked the door, put the key in their pocket, arrested the operator, and found out, by searching the room, that hidden levers moved the tables. The sealed letters that were mysteriously read without opening, have been found to have been cut at the side, and then afterwards slyly put together with gum arabic; and the medium who, with a heavy blanket over his head, could read a book, has been found to have had a bottle of phosphoric oil, by the light of which anybody can read a book; and ventriloquism, and legerdemain, and sleight of hand, and optical delusion account for nearly everything. Deception being the main staple of Spiritualism, no wonder it chooses the darkness.

You have all seen strange and unaccountable things in the night. Almost every man has at some time had a touch of hallucination. Some time ago, after I had been over tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents! When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot mince pie and take a dose of bilious medicine. It is an outraged physical organism, enough to deceive the very elect after sundown, and does nearly all its work in the night. The witch of En-dor held her seances at night; so do all the witches. Away with this religion of spooks.

Still further! I learn from my text that Spiritualism is doom and death to its disciples. King Saul thought that he would get help from the "medium"; but the first thing that he sees makes him swoon away, and no sooner is he resuscitated than he is told he must die. Spiritualism is doom and death to everyone that yields to it. It ruins the body. Look in upon an audience of spiritualists. Cadaverous. Weak. Nervous. Exhausted. Hands clammy and cold. Nothing prospers but long hair—soft marshes yielding rank grass. Spiritualism destroys the physical health. Its disciples are ever hearing startling news from the other world. Strange beings crossing the room in white. Table fidgetty, wanting to get its feet loose as if to dance. Voices sepulchral and ominous. Bewildered with raps. I never knew a confirmed Spiritualist who had a healthy nervous system. It is incipient epilepsy and catalepsy. Destroy your nervous system and you might as well be dead. I have noticed that people who are hearing raps from the future world have but little strength left to bear the hard raps of this world. It is an awful thing to trifle with one's nervous system. It is so delicate—it is so far-reaching—its derangements are so terrible. Get the nervous system a jangle, and so far as your body and soul are concerned, the whole universe is a-jangle. Better in our ignorance experiment with a chemist's retort that may smite us dead, or with an engineer's steam boiler that may blow us to atoms than experiment with the nervous system. A man can live with only one lung or with no eyes and be happy, as men have been under such afflictions; but woe be to the man whose nerves are shattered. Spiritualism smites first of all, and mightily, against the nervous system, and so makes life miserable.

I indict Spiritualism also, because it is a social and marital curse. The worst deads of licentiousness and the worst orgies of obscenity have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue nor your ears with the recital. Sometimes the civil law has been evoked to stop the outrage. Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about "elective affinities," and "affinital relations," and "spiritual matches," and adopts the whole vocabulary of free-lovism. In one of its public journals its declares "marriage is the monster curse of civilization. "It is a source of debauchery and intemperance." If Spiritualism could have its full swing, it would turn this world into a pandemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into the hell from which it rose, the better both for earth and heaven. For the sake of man's honor and woman's purity, I say let the last vestige of it perish forever. I wish I could gather up all the raps it has ever heard from spirits blest or damned, and gather them all on its own head in one thundering rap of annihilation!

I further indict Spiritualism for the fact that it is the cause of much instanity. There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion. Go into any asylum, I care not where it is, and the presiding doctor, after you have asked him: "What is the matter with that man?" will say: "Spiritualism demented him;" or "What is the matter with that woman?" he will say: "Spiritualism demented her." It has taken down some of the brightest intellects. It swept off into mental midnight judges, senators, governors, ministers of the Gospel, and one time came near capturing one of the Presidents of the United States. At Flushing, near this city, a man became absorbed with it, forsook his family, took his only fifteen thousand dollars, surrendered them to a spiritual medium in New York, attempted three times to put an end to his own life, and then was incarcerated in the State Lunatic Asylum, where he is to-day a raving maniac. Put your hand in the hand of this witch of En-dor, and she will lead you to bottomless perdition, where she holds her everlasting seance. Many years ago the steamer Atlantic started from Europe for the United States. Getting mid ocean the machinery broke, and she floundered around day after day, and week after week, and for a whole month after she was due people wondered, and finally gave her up. There was great anguish in the cities, for there were many who had friends aboard that vessel. Some of the women, in their distress, went to the spiritual mediums, and inquired as to the fate of that vessel. The mediums called up the spirits, and the rappings on the table indicated the steamship lost, with all on board. Women went raving mad and were carried to the lunatic asylum. After awhile one day a gun was heard off quarantine. The flags went up on the shipping and the bells of the churches were rung. The boys ran through the streets crying: "Extra! The Atlantic is safe!" There was the embracing as from the dead, when friends came again to friends; but some of those passengers went up to find their wives in the lunatic asylum, where this cheat of infernal Spiritualism had put them. A man in Bellevue Hospital, dying from wounds made by his own hand, was asked why he tried to commit suicide, and he said: "The spirits told me to." Parents have strangled their children, and when asked why they did it, replied: "Spiritualism demanded it." It is the patroniser and forager for the mad-house. Judge Edmonds, in Broadway Tabernacle, New York, delivering a lecture in behalf of Spiritualism, admitted, in so many words: "There is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment, and to instil into them a fanaticism that is revolting to the natural mind."

It not only ruins its disciples, but it ruins the mediums also, only give it time. The Gadaracan swine, on the banks of the Lake of Galilee, no sooner became spiritual mediums than down they went, in an avalauche of pork, to the consternation of all the herdsmen. The office of a medium is bad for a man, bad for a woman, bad for a beast.

I bring against this delusion a more fearful indictment: it ruins the soul immortal. First, it makes a man a quarter of an infidel; then it makes him half an infidel; then it makes him whole infidel. The whole system, as I conceive it, is founded on the insufficiency of the Word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you and the Lord differ. You clear the table, you shove aside the Bible, you put your hand on the table, and say, "Now let spirits of the future world come and tell me something the Bible has not told me." And although the Scriptures say, "Add thou not unto His words, lest He reprove thee, and thou be found a liar," you risk it, and say: "Come back, spirit of my departed father; come back, spirit of my departed mother, of my companions, of my little child, and tell me some things I don't know about you and about the unseen world." If God is ever slapped square in the face it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business? You cannot keep the Bible in one hand and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it.

Spiritualism is adverse to the Bible in the fact that it has in these last days called from the future world Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolaters. Spiritualism calls back Tom Paine, and he testifies that he is stopping in the same house in heaven with John Bunyan. They call back John Wesley, and he testifies against the Christain religion which he all his life gloriously preached. Andrew Jackson Davis, the greatest of all the Spiritualists, comes to the front and declares that the New Testament is but "the dismal echo of a barbaric age," and the Bible only "one of the pen and ink relics of Christianity." They attempt to substitute the writings of Swedenborg, and Andrew Jackson Davis, and other religious balderdash, in the place of this old Bible. I have in my house a book which was used in this very city in the public service of Spiritualists. It is well worn with much service. I open that book, and it says: "What is our baptism? Answer: Frequent ablutions of water. What is our inspiration? Plenty of fresh air and sunlight. What is our prayer? Abundant physical exercise. What is our love-feast? A clear conscience and sound sleep.," And I find from the same book that the chief item in their public worship is gymnastic exercise, and that whenever they want to rouse up their souls to a very high pitch of devotion they sing page sixty-five: "The night has gathered up her moonlit fringes"; or page sixteen: "Come to the woods, heigho!" You say you are not such a fool as that; but you will be if you keep on in the track you have started.

"But," says some one, "wouldn't it be of advantage to hear from the future world? Don't you think it would strengthen Christians? There are a great many Materialists who do not believe there are souls; but if spirits from the future world should knock and talk over to us, they would be persuaded." To that I answer, in the ringing words of the Son