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It is placed before the public as one of the best alternatives for the treatment of the various diseases of the body.

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Frontier Department.

BY E. V. WILSON.

From the Danville Advertiser.

Debate on Spiritualism.

The question discussed was embodied in the following resolution: Resolved, That the Bible—King James' version—sustains Modern Spiritualism in its phases and teachings.

The discussion was held in the Union Hall on the evenings of January 26th, 27th, 28th and 29th. Mr. E. V. Wilson, of Illinois, for the affirmative, Elder Miles Grant, Boston, for the negative.

Mr. Wilson is a portly man, past middle age, somewhat gray, and weighing nearly if not quite two hundred pounds. From a remark he made on the second evening of the debate we judge he has had considerable experience in polemic discussion.

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took up again the point he attempted to make previously in regard to the signification of the word. He referred back to the original tongue...

Mr. Wilson here made a point of order, contending that by the terms of the resolution he could not go back to the original tongue...

Elder Grant then attempted to prove his position on Revelation xxi chapter 3d verse: "And the sea and the blood of the dead men; and every living soul died in the sea."

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me until I reached the Elston road, when it suddenly vanished.

Peter O. Nanghton says: The other night, at 2 o'clock, when returning from work in the mills, I saw a form in white pass by me.

I thought it was a woman in her night clothes, and, wondering what she was doing out so late, I called her, but she did not notice me until I got near the Baptist church, when she turned on me, and her face was covered with hair.

I then knew it was a man, and I spoke to him, asking him if he was not afraid of catching cold. He did not reply, and I then went up close to him, and was going to shake him, but I could not feel anything, although I could see it plainly.

Knowing it then to be a ghost I grew afraid, and ran as fast as I could toward my house, but alongside of me ran the thing, whatever it was.

J. S. Kammis returning home at 3 o'clock in the morning, says:

I saw a form in white near the Baptist church, and then heard it uttering piteous moans. I approached it and asked what was the matter, but no answer came.

Fearing it might be some trick to rob or deceive me, I drew my revolver and went up to grasp it, but though I could see it plainly, there was no substance.

Then I got scared and fired my revolver four times at it, the thing remained unharmed. The firing alarmed the neighbors, and several rushed out to see what was the matter, when I told them what I had seen.

Myself and some other men then examined the ground to see if there were any foot prints, but there was not a sign. The night was clear.

Finally on Wednesday night, the 24th ult., as the in-freight train on the Chicago and Northwestern railway was passing the church, the engineer observed a human form asleep, as he thought, upon the track ahead.

He rang the bell and whistled down breaks, and succeeded in stopping the train just before the body was reached. The engineer then descended and was going to awaken the person but to his astonishment he could not find anything.

Returning to his box he saw the body again on the track. Again he went toward it but found nothing. Thinking it was but a hallucination of the brain or that he was dreaming, he returned to his engine, and pulling open the throttle valve endeavored to start up.

The engine would not move, and the train was detained 10 minutes, the ghostly form remaining on the track all that time. Finally the fireman seated himself on the cowcatcher, and when the engine was in motion, it seemed to him as though the train was actually passing over the body, although there was not the slightest additional sign.

A number of others in the neighborhood make statements similar to the above, credence to which may be given because of their standing in the community and their aversion to anything frivolous.

So terrifying is the ghost that many houses in the vicinity of the church are threatened with desertion unless the "goblin damned" is exorcised.

NOTICE OF MEETINGS.

ATENE, Mich.—Lycium meets each Sabbath at 1 o'clock P. M. in the hall, No. 2 Webster, Guardian of Groups, Mrs. L. B. Allen.

ASTORIA, Clatsop county, Or.—The Society of Friends of Progress have just completed a new hall, and invite brethren to their meeting, saying to give them a call. They will be kindly received.

BOSTON, MASS.—The First Spiritualist Association meets in the hall, 32 Summer street, M. T. Dolan, President; Samuel J. Jones, Vice President; Charles C. Thompson, Treasurer; the Children's Progressive Lycium meets at 10 A. M. in the hall, 101 Washington street, W. Hunt, Assistant Secretary, J. F. Bennett, Secy.

CHICAGO, Ill.—Lecture every Sunday afternoon at 3 1/2 o'clock in the hall, 101 Webster street, W. Hunt, Assistant Secretary, J. F. Bennett, Secy.

Toledo, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 1 1/2 P. M. All are invited to attend. The Children's Progressive Lycium meets every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Whipple, Secretary.

CHICAGO, Ill.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Cedar Hall.

CHICAGO, Ill.—The Spiritualists hold meetings every Sunday at 12 M. in the hall, 112 Myrtle avenue, Brooklyn, N. Y. All communications to be addressed to J. S. Kammis, Lynn, N. Y.

CHICAGO, Ill.—The Spiritualists hold meetings every Sunday at 2 1/2 and 7 1/2 P. M. in the hall, 101 Webster street, W. Hunt, Assistant Secretary, J. F. Bennett, Secy.

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Dr. GREEN'S Spiritual Fluid, and instantly the condition of all who approach him. He will tell at a glance how you feel and what your disease is, without your information or any inquiry. He will also tell you what will cure or relieve you. Consultation always free.

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PETERS & SPARLING, ATTORNEYS AT LAW, CHICAGO, ILL.

MILTON T. PETERS, GEORGE SPARLING, Room 16 Lombard Block, Monroe street, adjoining Fox fire Building.

THE KORA N—TRANSLATED INTO English immediately from the original Arabic, with explanatory notes from the most approved commentators, and a preliminary discourse by Geo. S. Bain, Esq. This is the best and most complete translation of the Koran ever published to prevent the work from being defiled by typographical errors, and it can be consulted with the assurance that it is a perfect translation of the original Arabic.

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