

GRATUITOUS INFORMATION.—"IS THE DEVIL DEAD?"

From East to West this query swift is sped, Echo still answering, "Is the Devil Dead?" His fierce purveyors search both far and near...

He'd bet a dime, he'd "curse him to his face."

We may not trace his record further here, But from the evidence, the case is clear, The Devil lives; unless that good Book jokes...

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Since the publication of my communication upon the subject of discovering water below the surface of the earth, in the Chicago Tribune, there have been published two more interesting articles upon the same subject...

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S. S. JONES, EDITOR. J. S. FRANCIS, Associate Editor.

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LOCATION. THE WESTERN OFFICE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE

CHICAGO, SATURDAY, MARCH 25, 1876

750 REWARD. Is the Devil Dead?

The "Devil" of Church Members, Etc. NUMBER XXI.

According to the Spiritualist, at a meeting of the Anthropological Institute in London, Mr. M. J. W. W. read a paper on a "Leaf-wearing tribe on the Western Coast of India."

But what better condition of affairs could we expect among a "barbarous people." But glance casually at the highly enlightened, highly intelligent and cultured people, composing the Young Men's Christian Association.

Here we have a wonderful development of Religion and Civilization in the 19th century, it being the result of the "evil eye" which young Christian gentlemen possess.

The Young Men's Christian Association that swindled the Freedmen's Bureau, were actuated by an "evil eye" that had seen \$38,000 and which first signalled the soul to steal it.

would have never betrayed his master, if thirty pieces of silver had not been placed before his vision. That person whose soul is animated with devilish impulses, who can not look upon a woman without lusting after her...

Around him was a pack of savage dogs, while the dirt floor was strewn with bones and half-eaten pieces in an advanced stage of decomposition, and emitting a horrid stench.

The old man had \$200 which the son succeeded in getting hold of, followed of course by this ruthless treatment. His eye was a malicious one—damnable malignant. It was organized like those of the birds of prey, and animated him with the same impulses.

Those who are organized like an animal, act like one, consciously or unconsciously. There is, says the Grand Rapids (Mich.) Eagle, in the Genesee County poor house, a wretched creature whose appearance is that of a beardless youth, with the cranial formation of an incurable idiot.

Being organized like a bear, possessing many of that animal's characteristics, it, as a natural consequence, acts like one. That man whose eyes have the essential characteristics of animals of prey, will from nature be a plunderer, a robber, a miserable sneak thief, destitute of nearly every honorable trait of character.

Compare the eye of the lamb with that of the hog; the eye of the horse with that of the lion; the eye of the cannibal of Africa, with that of the philanthropist, and note the difference.

The world is full of the fruits of "evil eyes." There was poor Mary Pomeroy, beautiful and accomplished, who was thrust among the drift wood of society, by the influence of an "evil eye."

I feel as though I have not long to live. There have been a great many things said about me. I now tell the truth in the sight of God that John S. Glendinning is the father of my child.

Yes, poor Mary Pomeroy was afraid of him. The "evil eye" had rested upon her, as the eye of the snake rests upon the bird, and she fell upon this noble girl the veil of charity; overshadow her with your sympathy; shower down upon her your benedictions.

Evidence Palpable. Our readers are aware that we have during the last three years done much through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL to keep Mrs. H. Morse before the public as a lecturer.

We assured her that the JOURNAL was a friend to all true spirit mediums and lecturers, but under no circumstances would it uphold the claim that "social-freedom" was germane to Spiritualism.

From the Spiritualist at Work we copy what purports to be a letter from her to E. V. Wilson, denying, among other things, that she authorized us to say that "she utterly ignores social-freedom," etc., which letter reads as follows:

NEW BOSTON, ILL., Feb. 24, '76. EDITOR OF THE SPIRITUALIST AT WORK.—Dear Sir:—It is with regret and unfeigned sorrow that I call your attention to the article in your paper headed, "Mrs. H. Morse vs. E. V. Wilson—Who Tells the Truth?"

to mix up in this matter, the Social question, or any other quarrel." I further told him that I had it read all over Iowa as well as in other Western States, and that in most places I found that you had preceded me, and that in no place had I heard sought against you, but that your record was good, and free from slur, scandal, or taint.

Now, let me not only show by the following letter that she authorized just what she denials, but by quotations from other letters to us, show the light in which she has heretofore held Wilson.

Not only that, but it is a further fact that she has been at this office since the publication of the article in No. 17, Vol. 19 of the JOURNAL, and thanked us most cordially for publishing it.

In the preceding letter from her to Wilson, she says "the whole thing is a breach of confidence on the part of Mr. Jones." We think the readers of the JOURNAL will be at a great loss to see any "breach of confidence," unless confidence was reposed in us, and if it was, her present course of affiliating with that very class of which she says in her letter of December 18, "I can not go in that direction, my spirit friends would not allow me to, even if I wished to."

There was no breach of confidence—we placed her properly, as we then thought, in the category of those Spiritualists who unconditionally deny that "social-freedom" is germane to Spiritualism.

She was afterward at our office, and thanked us for so doing. Now, it seems that a change has come over the spirit of her dreams. She now no longer can say, "I can not go in that direction, my spirit friends would not allow me to even if I wished to," for she has just been affiliating with them at the Wilson-Severance meeting at Grow's Opera Hall, and her enthusiasm was so marked, on the first day, although there were but 27 persons present, that she assured some strangers, that that was the popular branch of the Spiritualists of Chicago.

But here are her own letters—let them confound the poor weak woman!

JOLIET, ILL., Dec. 18, '75.

E. S. JONES, DEAR BROTHER:—I see in the Spiritualist at Work that I am advertised to act as a speaker at E. V. Wilson's convention, and you were asked to copy said advertisement. Do not place my name there, for I will not attend. I wrote Mr. Wilson that I should not go. I will not take a part in the movement; not but I would be glad to come before the world as a speaker, and hope to find employment enough to do this winter, but can not go in that direction; my spirit friends would not allow me to, even if I wished to.

Your Friend, H. Morse.

[She gives her opinion of the Wilson-Severance Dubuque Camp Meeting]

PRASCOZZ, WIS., July 15, '76. BRO. JONES:—The whole thing was hog game there. I was elected a Vice President, but I would not preside when I saw how the thing was running. When I see you, I will tell you much. I think Bro. Stebbins will tell you all. I had no chance to lecture; of course could not vindicate our cause, but Brother Stebbins done us justice, and so did Mattie Hulet. Ferry, I do not think any one thinks Mrs. Woodhall a good woman that way. They have caused us more trouble than any other evil we have had to contend, and God knows that I am true to our noble cause of pure Spiritualism, and they would know it too, wherever I have been, none can say anything else of me. Wilson was never with his paper, getting subscribers. I never saw Mr. Wilson before, nor Mrs. Severance, and I think that it was a contrived plan to get them there. Mrs. Severance said she was invited to attend the meeting, and when she reached the ground, she was asked to lecture by the Committee of Arrangements. I had been on the ground two days and none asked me to lecture; that was the kind of game that was played with us.

[What she thinks of Wilson]

MADISON ROCK, July 27. BRO. JONES:—I will tell you what I think of Wilson. I know he is sorry for the move he made, but is too foolish to acknowledge it. I think that he would give a good deal to stand where he did once with you. H. Morse.

Who does not pity her? But from absolute necessity, we would have allowed the matter to pass without the least notice. But the Spiritualists throughout the country, want neither lecturers nor missionaries that affiliate with those who hold that "social-freedom" is germane to Spiritualism.

It is more than probable that she has been promised by Wilson and Severance that they would give her audience if she would affiliate with them, and that in her weakness she has allowed Wilson to invite the letter above quoted from his monthly advertising sheet. How very cheap, and yet, like poultry after a big thaw, it was all it was worth.

practiced upon him, that although the Holmeses were powerful mediums, not the slightest reliance could be placed on anything they said, unless substantiated by some third person.

Mr. Jencken again, who has had so much experience in his own home, avers that the spirits who usually produce physical manifestations, indulge habitually in the most purposeless and unnecessary untruths. All this is in accordance with what seems to be a law, that "the lower the spirit the greater is its control over common matter," although here and there there seem to be strong exceptions wherein good messages, as well as manifestations of almost a sacred nature, have been obtained through physical mediumship.

"Try the spirits," as you would a morsel, is now a recognized necessity. That they do sometimes tell willful and malicious lies, is an undoubted fact, just the same as some men do on earth in business transactions. See the corruption at Washington, the political rings, whiskey rings, Indian rings, and then you will not wonder that some spirits are inclined to be untruthful.

Dr. Huntton, the Test Medium.

In our last week's issue of the JOURNAL, we announced the fact of Dr. Huntton's arrival in Chicago, and that he had taken rooms at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING.

At our first sitting with him, although a mere casual call, while he was feeling very unwell, he gave us some of the finest mental tests that we ever received from any one.

The descriptions of the spirits were most accurate, the mode of their death truly described, and their full names given.

Dr. Huntton is not excelled as an independent slate-writing medium. On the 18th inst, we called upon him for the purpose of testing him in this phase of mediumship, having already seen several communications thus written.

The mode of conducting this phase of mediumistic manifestation of spirit control is as follows: Take a clean slate with a bit of pencil the size of a pin's head on it, and place the slate under the leaf of a table so that the slate frame fits closely to the leaf of the table. In that position the writing is done. We alone held the slate, the medium and his wife had their hands on the top of the table all the time—in plain view. The sound of the pencil while writing was distinct. We asked not for a communication from any one in particular, and yet we could not well be better pleased than to get the following communication from our only Son. The early readers of the JOURNAL will remember his death, and the fact of his being Secretary of the PUBLISHING HOUSE.

COMMUNICATION. DEAR FATHER:—I wish you to know that I am with you always, and shall be glad when I can take you to the heights of wisdom (to which your mind has ever aspired) and show you the Kingdom of Harmony and Love, that you may drink from the Fountain of Knowledge, the streams of which are flowing even now, at your feet.

Your Son, GEORGE. The communication was written in a bold, distinct hand-writing, completely covering one side of a small slate; and we believe it to be his hand writing, and as natural as writing penned nine years ago with his own mortal hand.

We unhesitatingly recommend Dr. Huntton as a reliable mental and independent slate writing medium.

Bastian and Taylor.

The seances of these remarkable mediums, held every evening except Saturday, at 190 E. Adams street, continue to be the great attraction of investigators and believers in the mental and physical phases of spiritual phenomena. The indisputable demonstrations of each gentleman's special powers are of the strongest character and well substantiated the reputation they have gained both here and abroad as mediums. Among the particular manifestations occurring during the past week, the appearance of materialized spirit forms of children were the most interesting, two at a time coming out of the cabinet on several occasions; the presentation of a materialized handkerchief, or piece of linen cloth rather, by a young man in Spirit-life to his mother, was the particular feature on another evening. The qualities and fineness of the fabric, is of an uncommon nature, a gentleman in the dry goods business present at the circle saying he knew of nothing in the trade of such peculiar manufacture. We understand that a well known scientific man, lately lecturing here in Chicago, attended one of their seances, and expressed great satisfaction at the wonderful results which he witnessed. Friends interested in the phenomena, who live in the country where they have little if any opportunities of seeing the higher phases of mediumship, would be well repaid for their trouble, should they come to the city on purpose to attend one or more of Bastian and Taylor's seances.

From Colorado.

The first snow squalls of the season are passed and Colorado is herself again, and although the Almanac Calendars stubbornly declare that these are the first days of winter, and the door yard maples and cotton woods are stripped of every vestige of green, while all the Summer birds have flown away to the land of perpetual flowers, long, long ago; and although the snow-capped peaks of the grand old Rocky Range, striking the Western horizon for a hundred miles or more, proclaim it winter there, yet nestled, quietly down here in the winding valley of the Platte in our own beautiful Denver, we have the last days of Summer, skipping with a merry jump the froxy span of the Autumn time and resting their lazy heads in the very lap of hoary Winter. Yes! Colorado is indeed herself again, and the words of the good old Methodist Hymn, 'December's as pleasant as May, is, to-day, with us literally true.' So says my journal of Dec. 31st, 1875. And so our weather has continued from that day to this, (31st of February), with only an exceptional frosty breath now and then.

IRVINGTON, IA.—A. Fisher and A. Bush write.—We struggle through the columns of your paper to recommend to all lovers of free thought, Prof. Jason Dutton, as a lecturer of easy address and more than common power in delivering his subject. We understand that he is about going on a lecturing tour in the eastern part of the State, and we heartily recommend him to all who believe in free discussion.

MARION, MICH.—E. N. Cowdry writes.—To the first five hundred of your readers who will send their names, address and a two cent postage stamp, I will mail free to each, a copy of a 96 page pamphlet, entitled, "Philosophy of God's Business," a book of "general and human magnetism." I have still nearly the whole edition on hand, and they are in the way. I don't want them around the house, hence I will thus give to your readers one-half the edition.

CHICAGO, ILL.—Evo, the Second, writes.—In your search for the devil you talk of "dark gross phases" or at least of "dark phases" of the human mind. The world will not accept your prisoner as the right one unless you call in the testimony of the right woman, since she is the only person who has ever seen him, according to the only authority you offer in your pamphlet. I shall be pleased soon to bring to you his Satanic Majesty and claim the reward.

MONTICELLO, IOWA.—William Clark writes.—Several weeks ago an Arkansas correspondent of the JOURNAL thought it so very strange that no medium would take pains to find out something of the look and color of the person who had, as yet, no evidence of being heard. In September, 1874, I was directed by spirits to write to Philadelphia and tell where Charlie Ross could be found, and give it as a test of the truth of communication, which I had to do and give to the world since the beginning of 1883.

NEW ORLEANS, LA.—Jas. H. Young, Sec'y. N. O. A. S. writes.—Bro. J. M. Peables has organized with us of New Orleans, as the great of Boston, Florida, and elsewhere, the most independent words of wisdom and truth as each week rolled round, bringing from out the spiritual treasury things both new and old; now inspired words of instruction or exhortation upon spiritual topics, then upon the manners and conduct of the most pharisaical and the most liberal supporters of the same, and a believer in its creeds and theology, a strictly moral, whole-souled, genial hearted man—very fond of a good joke, and it would seem still remains so.

OPIMUM HABIT CURED. READ THIS. They Tell of Hearts and Homes Made Happy by Dr. Collins. [List of testimonials and names]

Voices from the People. COVINGTON, IND.—I. J. Sloan writes.—Continue to send me your most valuable paper. I read it with interest, and learn much from it. I still doctor the people.

ALLENTON, CAN.—H. H. Seymour writes.—The articles in the JOURNAL entitled, "Is the devil dead?" seem to draw out quite a variety of correspondence on the subject. My first inquiry would be, is there such a thing as the devil?

ALMONT, MICH.—J. H. Andrews writes.—Is the devil dead? No; but he is not the last of his kind. I was a student in a school he was quite rampant, and of course we were compelled to read the "Holy Bible," smut or no smut. But there is a change taking place, and without going back to the time when one would have been burnt at the stake for asserting that it was proclaimed in the pulpit, that hell was paved with infants not a span long.

GARDNER, ILL.—P. Turner writes.—Your question in the JOURNAL, "Is the devil dead?" has elicited numerous and humorous responses, and I think in the negative. How can you tell him that the flames of hell can not destroy him? He is full of vitality, and bids defiance to all the abuse and anathemas hurled against him every seventh day, by the combined staff of 300,000 priests throughout Christendom. He is represented to be a most malicious, cunning and revengeful wretch; full of subtlety, and I would advise the priesthood to be wary, or else he will beguile them (as he does in many instances) and his reckoning with them will be decisive, here and there for their previous abuse of him. Now, his estate in this case as a human being is an expert mind reader, and knows when to attack the weak part of the citadel of man. Your correspondent, W. I. Atkinson, of Piqua, Mo., seems to have an accurate knowledge of him; but he confines him to too limited a domain of the globe, thinking that he is a fearful mischief in this world by his attacks on the organ of amity, and he is too slow to relinquish this important part of his empire, as he is too conscious of his reverence from that source. Oh! he is a subtle creature, how well he knows his powers, and how he can use them to the touch of all hearts, still he is to be admired after all for his tact and skill. He has another important region for his exploits, and therein he deals some most terrific blows on poor erring mortals. This is the organ of Aliments, or the stomach, and he has made it his headquarters, by his attacks on this vulnerable part of man. This subtle being sometimes lurks in a whiskey barrel, a chief hiding place of his, where he exercises exemplary vigilance in this dark domain, till he has had his piggy-bank or hung his hat, and when he has done so, he transfers his headquarters from the barrel to the stomach, and then to the brain. Who can imagine, or what pen can portray the woe, wail, misery, and wretchedness he has caused the world, when he assumes the liquid devil shape. This is his right arm, who will pierce his way into the heart, and he is a terrible devil. Will science dethrone him? We will have to try that, and let us hope with success. Oh! he is a subtle being, as has been his condition or shape from a liquid to a solid state. He is at one time a drunkard, then a pinstriped, and in the latter shape he is successful in his work, as in any other form. He attacks man through the neck perhaps, for he is cunning. Man is victimized by the dainty diabetes, and he straggles loads his stomach like a pack horse—he breaks down, and dyspepsia, with all its horrors ensues. This devil hates another devil, melancholy, it is another, despair, and incapacity for utility, and through that, suicide. What a subtle devil he is! How he is in creating him! How rampant his operations! What an army of co-ordinists he has! How he can march them out for attack! How skillful his generalship! Why he appears to be in prison in this wretched world. What a pity he was hurried over the battlements of heaven. It was an oversight. He has a Mother Eve, and she still lives extending his dominion. Can not the old gentleman be transported into the moon, then we should have a devil's light on earth. What a pity to do with him—I can not capture him; so can not get the \$750.

FRANKLIN, N. Y.—March 8, 76. Dr. S. B. Collins, LaPorte, Ind. I used 900 grains of opium per month; have been cured since December, '74. JOHN BURKLAND.

REWARD. For each and every name of a patient, used as a reference for each and every testimonial of such patient, published in this paper, the original of which, signed by the patient, can not be produced, Dr. Collins binds himself to pay to any person making such discovery, the sum of five hundred dollars. All Orders and Communications addressed to: DR. S. B. COLLINS, LA PORTE, IND.

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