

HEAVEN.

What Is It, and Where Located?

THE TESTIMONY OF SPIRITUALISM. And what have the returning spirits to say on this vexed question of where is heaven?

In looking to Spiritualism for a solution there are certain facts we must bear in mind, viz.: that the unlearned are in the majority; that it is the exception and not the rule to find minds belonging to the great laboring class that are scientifically bent; and the majority of mediums are of this class, because the more favored ones think it beneath their dignity to submit themselves.

There is being continually given off from our earth a fine etherialized or spiritualized substance of matter, which is so fine in its nature that our senses are unable to perceive it.

Every animal from man down to the crawling insect at our feet; every tree, flower, grass and moss, is helping on the great work of the spiritualization of matter. Nothing lives in vain.

The refining and spiritualizing process ceases not here. The laws of nature are incessantly at work, improving on their last efforts, and eliminating a still finer material from this already refined zone.

If the first zone is so exceedingly more refined and spiritualized than the earth, so that not even its best productions can be held up as comparisons, what must be the state of perfection, loveliness, and exquisite beauty of the third, which is three times removed from the earth?

As these zones have the earth for their foundation, and are in accordance with the aspirations of its inhabitants, they accompany it in its orbit and flight through space, always bearing the same relation to the countries of the earth; so that the most perfect harmony reigns throughout.

There is no miracle here. Everything is wrought according to law. For ages incomprehensible has the Spirit of Nature been at work, developing its crude matter, and passing it on through every form and stage requisite for the sustenance of life.

THE FUTURE LIFE.

Very few, indeed, are prepared at death to ascend to even the first one. The majority of mankind are so wedded to the earth and its pleasures, that on entering spirit-life they have no higher aspirations than the pleasures of the senses to which they are chained (attracted), and consequently they hover about their old haunts: the miser is drawn to his gold, the merchant to his office, the inebriate to the dram-shop and the tap-room, the glutton to the festive board, the person who has wilfully wronged his neighbor or fellow-man to his victim, - all to reap the fruits of their earth-actions.

The spiritual bodies of the spirits of the Spirit-world, bear the same relation to the same things as our physical bodies do to this earth.

higher zones may stand side by side with those of the lower without the latter being cognizant of the fact. So at spirit circles there may be a large company of spiritual visitors, and the controlling spirit, if it be of a lower plane, may be ignorant of it, and still be speaking the truth to the best of its ability.

In changing from a lower to a higher zone, the act is not accompanied by a scene similar to our change from the physical to the spiritual. There is no worn-out casket to shuffe off and leave behind. The change is gradual.

The third and highest zone of this earth is not the ultimate abode of the soul, else must humanity in time become stagnant for want of a higher purpose, and new spiritual heights to attain.

THE USE OF EARTH-LIFE.

The earth is the schoolhouse in which the soul is individualized, and stored in the subtle powers that control its earthly tenure, the body, which it must achieve ere it is admitted to more important tasks and duties. Like a little child in its first efforts to walk, there are many stumblings, bruises, pains and failures, mistakes and regrets; and at times, to outward appearance, it seems as if it were going to be lost in the pleasures of the senses, and never rise to a higher knowledge and perception of its birth-right, and divine nature.

The process is repeated on a more advanced scale; and when the last lesson has been learned, and it rises superior to the earth and its subtle forces, it is gathered home to dwell in Spirit-worlds that are independent of the earth or any planet. The number and magnitudes of these worlds far exceed that of the physical. It is here schooled in the ways of Jehovah until it has acquired such wisdom and majesty of being that it is capable and ready to assist in the guidance and development of new worlds.

Thus is given to the world through that much despised, malignant, and condemned power, Spiritualism, a knowledge of the hereafter, its conditions and surroundings, without the aid of miracle or mystery.

SUNDAY PAPERS.

The highest aspirations of humanity are encouraged and fostered by the blessed prospect of having them ultimately gratified, if not in this world in one higher and transcendently more beautiful and harmonious. The old authoritative command: "Thus far shalt thou go, and no further," is supplanted by the angel command: "Come up higher, and learn of the works of thy Creator."

Yesterday the gentlemen of the Ministers' Alliance saw fit to discuss what they called the attitude of the church toward the Sunday newspapers. The Journal has no exception to take to the discussion for the reverend gentlemen have a right to their peculiar notions on the subject.

The Sunday paper has come to stay, and if a question in regard to its ability to stay is seriously raised it will live to see the wreck and ruin of a number of institutions that have the presumption to attempt any dictation in regard to the intellectual progress of the people.

There should be common sense in religion as well as in the ordinary affairs of life, and common sense should tell the gentlemen of the Ministers' Alliance that the people of the present century are not in a disposition to have their literature handed out to them by any self-constituted committee, whether that committee is inside or outside of religious organizations.

It is well to be plain in these matters, and the Journal says without reservation that the people living in this nineteenth century are old enough in experience, are big enough in intelligence, are well enough versed in the history of the past, and the tendencies of the present to know whether they want to read a paper on Sunday or not.

maynot realize the fact, but it is nevertheless true, that the press has quite as good a claim to censorship as the pulpit. The pulpit has a perfect right to attack the press, but the press has more than earned the right to watch the pulpit, and if the question of their relative merits is raised the press will probably not be slow to discuss the matter.

At the present time, the Journal refers to this without especial feeling, and simply deprecates the creation of an issue, which, in the nature of things, can only end in extending the influence of the daily paper.

Now let us be a little frank. What do these gentlemen mean? The proceedings of the Ministers' Alliance published in the Journal this morning, were furnished to the press by an official of that organization. It is published without hesitation. Why? Because the press, in accordance with the spirit of the age is brave enough to publish what the world says of it, and stand or fall on its merits.

It is not necessary now to allude to the funny features of this queer exhibit of zeal.

Mediumship and Its Import, Past and Present.

Synopsis of a Lecture Delivered by Mrs. E. J. Watson in Metropolitan Temple, San Francisco, Cal., Sunday Evening, Jan. 17, 1886.

(Reported for the Religio-Philosophical Journal.)

Our subject this evening would require a series of lectures instead of forty minutes, but as we teach by suggestion rather than by full elucidation, you can carry out our thoughts for yourselves. Mediumship implies a trinity of powers, the control, the vehicle and the recipient.

Socrates was the crystal fountain of a spiritual philosophy. Though uneducated, self-taught and humble, he wielded an immense power, and his influence is unparalleled. He had no fixed place, no school, yet he stands to-day above every other school, and his system of philosophy is yet to be surpassed.

Socrates taught practical precepts, and brought philosophy from heaven to earth. This was almost five hundred years before Christ, and his work will live for ages yet. The import of his mediumship was a higher moral standard and the immortality of the soul.

Mediumship implies the quickening of what is in man, - the premature development of power that is inherent in all, - the anticipation of what will be the universal quality. It is an unveiling of the spiritual sight, an opening of the spiritual ear, and an unfolding of our susceptibility to spiritual impressions.

In coming from Socrates to Jesus, we see the same sentiments in a different form to suit a different age. What was the secret of the power of the child Jesus, when he astonished the doctors by his wisdom? A wise, sensible intelligence was using him. Then, and in his public ministry many years later, he was voicing the spirit and he acknowledged that it was possible for others to do likewise.

Imagine what the world would be without these means of intercourse with the invisibles. Through them every age has had its hope revived, and has received an inkling of a world beyond. From spiritual inspiration we obtain the strongest incentive to noble work. To it we owe all that is deepest and best in life.

clear evidence that he was inspired. To a race of idolaters he made known the existence of one God, and gave them a higher and clearer idea of Him. Though ignorant and low-born he was a medium for higher intelligences; and their influence was as truly manifested in him as in Jesus.

At every stage of man's progress we see evidence of the intervention of spirits. Mediumship is the source of those floods of light, which burst forth from time to time. Luther and even Calvin were influenced by the invisibles. So were Wesley and Swedenborg; and Joan of Arc subdued the soldiers, brought them to a higher plane and led them through the power of inspiration.

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theology from without, from the time of the earliest free-thinker to the present, there has been a more powerful agency at work within the church, in the careful scholarship and scientific criticism, that have given us as some of its results, the Revised Version of the Bible, a new creed for Congregationalism, and many such books as that of Prof. Immer.

Other brief quotations will serve perhaps better than the one quoted, to show this spirit: "Nothing is more certain than that the Apostolic Epistles were written, not in order to found churches, but to confirm them in Christian faith and life." The Gospels which arose somewhat later ministered to a mediate and more far-seeing need. Gradually were the immediate witnesses passing from the stage, etc. A proof how little the Apostles dreamed that their writings, after centuries, would be honored as sacred books, is the circumstance that the autographs of the New Testament authors were lost so early that even the most ancient Fathers betray no knowledge of them.

At first inspiration was ascribed only to Old Testament writings; not till a later period, especially after the uniting of the New Testament into a sacred collection, was inspiration likewise extended to it. [pp. 18, 19 and 23.]

Universalism.

As the Universalism of Murray—the father of Universalism, as he was styled—began in a distinct rejection of an eternal hell, so every advance in modern thought, every discovery of the true reading of the original Scriptures has been in the same direction.

Both pulpit and pew are filled with them, and very rarely does the most acute listener hear a word from either to offend the most chronic Universalist in the land. When did Bishop Merrill preach an old-fashioned sermon on hell? He tells us that Mr. Wesley was truly the father of Methodism. Why don't the Bishop preach the doctrine of future punishment as did John Wesley? In his sermon on the Great Assize, he says: "The wicked meantime shall be turned into hell (sheol), even all the people that forget God. They shall be punished with everlasting destruction from the presence of the Lord and the glory of His power. They will be cast into the lake of fire burning with brimstone originally prepared for the devil and his angels, where they will gnaw their tongues for anguish and pain. They will curse their God and look upward. Then the dogs of hell, pride, malice, revenge, rage, horror, despair, will continually devour them. There they have no rest day nor night, but the smoke of their torment ascendeth forever and ever. For their worm dieth not, and their fire is not quenched."

It is the beauty of this life; and on it is based life eternal.

MIXED INSPIRATIONS.

BY H. H. BROWN.

(to the Editor of the Religio-Philosophical Journal.)

I have found so excellent a passage in regard to inspiration (as the term is used among Spiritualists: Revelation among theologians) that since it throws much light on a point so many Spiritualists do not understand, or where they will not discriminate; i. e. between the thought of the communicating intelligence and the thought and the words of the medium, that I have quoted it for the JOURNAL. It is also a pertinent rebuke to those theologians who will not apply the same methods of careful analysis to the revelations of Modern Spiritualism, which they have learned—or should have learned—to apply to the New Testament and Old Testament Scriptures.

The passage is from "Hermaneutics of the New Testament," by Dr. Immer, Professor of Theology in the University of Bern, [Translated from the German by Albert H. Newman, published at Andover, Mass., by Warren T. Draper.] An orthodox work, used as a textbook in Andover and other Theological Schools. The passage quoted is found in section 15, pages 25 and 26:

"By revelation we understand not only such truths as the receiver, correctly or incorrectly, regards as supernatural; but rather partly such thoughts as in the life of the individual, or of the people, are ideal new creations, and partly such events as, full of worth, produce an enlightening and inspiring effect; in one word, ideas which are facts—facts that are ideas." Yet we are to distinguish, indeed, between revelation and the record of revelation. In revelation (oral or written) he sustains an active relation. The more immediately the revelation has promulgation in view, the more the word of promulgation is itself a revelation. The Biblical author as the organ of revelation is, therefore, never merely and purely an organ, but as he is rooted in his natural and temporal views and interests, so he is concerned, both actively and passively, in his common and individual interests; but, while without being entirely destitute of the revealing spirit, so much human imitation and impurity may adhere to the author, yet he stands always, passively or actively, consciously or unconsciously, under a revealing Spirit. That, divine and eternal, and this, human and temporal, are so blended in Scripture, that the divine receives through the human its coloring and bodily form, and the human, through the divine, its sanction. Thus, then, the discrimination between the *Scriptura Sacra* (the sacred writing) and the *Verbum Dei* (the word of God) is just as proper as the separation of the two is inadmissible."

Another fact is worth noticing, in connection with the quoted passage, and, indeed, with the whole book, and that is, the freedom, toleration, that distinguishes Orthodoxy in Europe in contrast with that of America. It also shows us that, while there have been constant attacks upon the realm of dogmatic

Prof. Dana on "Evolution."

No Need for Faith to Trouble Though Man Sprung From a Monkey.

Prof. J. D. Dana, Yale's famous geologist, gave his second lecture on "Evolution," in Peabody Museum, New Haven, Ct., Jan. 23rd. It was largely attended. Among other things the lecturer said: "It is impossible to ascertain surely how much of the creation was due to the divine power, and it is reasonable and right to use all our means to find out as much as possible. There is nowhere a distinct declaration of the creation of species except the last creation—that of man. The development theory may therefore be based on the Bible. There is no need for our faith to trouble, even though we may find that man sprang from a monkey and species changed to different species. There is no reason to believe that the all-powerful God would not come to the aid of Nature in evolution which it would not be able to accomplish itself. Evolution was a development in any case, and must have been the work of an infinite God. The orders of succession made known by geology from the lowest to the highest being—namely, man—declare that there has been a system of evolution. The embryo of a man never has gills or passes through in any respect a fishy state, but it has a tail similar in every other respect to the lower animals, except that it is shorter and does not develop with the man as the tail of a monkey does. Whether evolution took place without divine assistance is a matter of much thought. The earliest known fishes had vertebrate tails and it has been discovered that some young fishes of the present time have vertebrate in their tails which vanishes after their development. In the development of insects most of them pass through the wormy state, and the young horsehoe found so plentifully along our shores in its undeveloped state has almost the same form as a crustacean animal of the carboniferous age. Geological researches show that animals began with the lowest possible, and have advanced and developed organs till they have evolved therein the highest perfection. The unity of system of the geological situation began far back and the diversity has come from the unity."

Horsford's Acid Phosphate.

IN NIGHT SWEATS AND PROSTRATION. Dr. R. STEADHALTER, St. Louis, Mo., says: "I have used it in dyspepsia, nervous prostration, and in night sweats, with very good results."

Woman and the Household.

BY HEBSTER M. POOLE. (106 West 29th Street, New York.) ... STANDING FIRM. There are moments when life's shadows fall all darkly on the soul...

MISCELLANEOUS.

Among the exhibitors at the Royal Academy this year, are the daughter and the wife of the distinguished artist, Alma Tadema. The India Journal reports that a magazine started twenty years ago in the interest of female education...

Milwaukee, Wisconsin, has produced a remarkable musical genius in the person of Miss Cherrie Simpson, who has composed music ever since she was five years old, and played in public with her mother the overture, "Poet and Peasant," when only four years of age...

At the late tenth congress of the Episcopal Church in New Haven, Conn., the topic, "Deaconesses and Sisterhoods," was discussed. Deaconesses in the Episcopal church, it was explained, are women who are active in charitable missionary and parish labors...

board and room. It was all she could afford to pay out of her salary of twenty-five dollars per month. It occurred to her that if she could associate a friendly dressmaker with her, the two could have a large room and afford the expense of a fire in the stoves...

Partial List of Magazines for February.

- THE CENTURY MAGAZINE. (The Century Co., New York.) Attention is called by the publishers to the varied contents of the midwinter Century. In General Grant's article, Preparing for the Wilderness Campaign, he is dealing with his plans for the last grand campaign...

THE SIDEREAL MESSENGER. (W. W. Payne, Northfield, Minn.)

Contents: To Compute the Elements of Meteoric Orbits; The Comets of 1885; Nova of Andromeda; Solar Eclipse of 1886; Editorial Notes.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.)

Contents: Washington Irving; An Episode on the Arkansas; Literary chats and views; Rachel Wayne; A Page of Poems; Editor-marginals, Etc.

CHAUTAUQUE YOUNG FOLKS' JOURNAL. (D. Lothrop & Co., Boston.)

Good reading for clubs, schools and home is always found in this monthly.

MISCELLANEOUS NOTES AND QUERIES. (Manchester, N. H.)

Questions in History, Folk-Lore, Mathematics, Mysticism, Art and Science, fill the pages of this monthly.

NEW YORK FASHION BAZAR. (J. Munro, New York.)

All the latest fashions and styles with plates, and much reading matter, contribute to the contents of the February Bazar.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.)

The usual amount of good reading matter is contained in this issue.

OUR LITTLE ONES AND THE NURSERY. (Boston.)

The little ones will find much to amuse them in this month's issue.

New Books Received.

- SCIENTIFIC TREKISM. By Francis Ellingwood Abbot, Ph. D. Boston: Little, Brown & Co., Price, \$2.00. THE GLASSE OF TIME. In the First Age. By Thomas Peyton. New York: John B. Alden. Price, gilt top, 50 cents.

THE INDEX.

A RADICAL WEEKLY JOURNAL. PUBLISHED AT 44 BOYLSTON ST., BOSTON, MASS.

JAMES PYLE'S PEARLINE.

THE BEST THING KNOWN FOR Washing and Bleaching. In Hard or Soft, Hot or Cold Water.

WHAT SHALL WE DO TO BE SAVED?

By R. C. INGERSOLL. Price, 25 Cents, Postpaid.

Rheumatism

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RUPTURE. Absolute cure in 30 to 60 days by Dr. P. F. F. Electric Elastic Truss. Guaranteed only \$20.00.

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NO-COLD FEET. It is impossible to over estimate the value of warm feet as this season of the year.

READY.

MENTAL GYMNASTICS; OR MEMORY CULTURE. BY ADAM MILLER, M. D.

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Contains colored maps and histories of all the States and Territories including Alaska.

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THE NIAGARA FALLS ROUTE.

"So long as the waters of that mighty river thunder down to the aerial depths below, so long as the rush and roar, the surge and foam, and primitive spray of nature's gigantic masterpiece remain to delight and awe the human soul...

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Chicago Weekly Journal

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Address JOHN R. WILSON, PUBLISHER, Chicago Evening Journal, 159 & 161 Dearborn St., Chicago, Ill.

The Annual Meeting of the Michigan State Association of Spiritualists will be at Grand Rapids, three days, Feb. 26th and 28th.

Sidarta, whose articles in the JOURNAL have attracted so much attention, has just finished a course of thirteen lectures on the "Nature and Destiny of Man," at Prof. Dickson's School of Elocution and Dramatic Art.

G. H. Brooks is giving splendid satisfaction in Atlanta. His lectures are eloquent and logical. The audiences are increasing in numbers and are composed of an intelligent class.

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Report of Interview with Dr. Henry Slade.

Professor Zellner of Leipzig. In a recent work entitled "Transcendental Physics," has given the results of personal investigations upon the varied phenomena of so-called Spiritualism.

On the morning of Tuesday, Nov. 24, 1885, the committee met at the rooms of Dr. Henry Slade, 223 Shawmut Avenue, Boston, to investigate as thoroughly as possible the phenomena occurring through him.

When the examination was concluded we seated ourselves about the table in the following manner, leaving the fourth side entirely unoccupied.

Dr. Slade seated himself sideways, so that his feet were always in sight. During the entire sitting Slade engaged in conversation with us, and from time to time remarked that the strength of the current pained him, and often withdrew his hand as though to relieve it.

raised his pencil between them, but the marks of punctuation, quotation, underlining, etc., were given as above.

As Slade announced that he felt a mediumistic power from some of us, the slate was asked if any of us had such power. Two of us were said by the slate to possess it.

To vary the manifestation, Slade held the slate beneath the table and let go of it, bringing his hand back upon the table.

We next requested that we might see some of the phenomena described by Professor Zellner, such as tying knots in endless cords, etc.

The next occurrences of interest were three soft touches, as of a human hand, upon the knee of the person opposite Slade, and raps upon the chair in which another was sitting.

We have given this report merely as a description of the phenomena as they actually appeared to us, and we agree perfectly with one another in every particular as to what we really did experience.

A VIGOROUS DEFENSE OF CHARLES H. FOSTER.

To the Editor of the Religio-Philosophical Journal. Since the departure of that phenomenal man, Charles H. Foster, to the higher life I have seen a number of "recollections" of him published in both spiritual and secular papers.

office, found him alone, but two ladies soon entered, to whom I agreed to give place on condition that I might witness their séance.

"Can she tell me anything about home?" "All well in California," was his reply.

"The above is all of my own knowledge—every item true, or my senses cannot be trusted in anything."

"When I had become cool enough," continued Mr. B., "to test the Colonel's presence, I inquired what he did with a document he took from the office when he last left it?"

"I was about to start home, and when I reached our city, I went directly to that office, opened No. 18, and there lay the paper, and this is my first and last experience in Spiritualism."

Mr. Murray seems to have regarded the Pioneer cavil (i. e. the intelligence of Foster appearing simultaneously at five different places) as unworthy of attention.

General News.

An academy of Oriental languages is to be founded at Berlin this year.—Mrs. Frances Hodgson Burnett will remain in Boston until spring.—General Longstreet is writing his military memoirs.

Sick Headache. Thousands who have suffered intensely with sick headache say that Hood's Sarsaparilla has completely cured them.

"The Flowers that Bloom in the Spring," are beautifully illustrated and described in the exquisite Seed, Plant and Bulb Catalogue just received from Vaughan's Seed Store.

The stirring editorials, "Personality and Identity," "Evolution," "Is God a Person?" in last three issues of Mental Science Magazine.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

Dr. HIRAM CALVERT, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest.

Glenn's Sulphur Soap cleans and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c.

Business Notices.

HUBSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism.

SEALED LETTERS answered by R. W. Flint, No. 137 Broadway, N. Y. Terms: 50¢ and three 5 cent postage stamps.

MR. CHARLES DAWBARN will lecture for the Southern Reunion of Spiritualists at their gathering in Louisville, Ky., from March 28th to April 4th.

Spiritual Meetings in Brooklyn and New York.

Church of New Spiritual Dispensation, 416 Adelphi St., near Fulton Brooklyn, N. Y. Sunday services, 11 A. M. and 7:45 P. M.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre.

Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y. will hold meetings every Sunday afternoon and evening at the Supreme Court Room, Town Hall.

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Perpetual.

To the Editor of the Religio-Philosophical Journal:

History informs us that we can travel north until we reach a point where there is perpetual ice. I object to the word "perpetual" in that particular case, on the ground that there never was any ice before there was to freeze. Now, readers of the JOURNAL, if I am right in making my objection, please inform me at what age of the world was it when there was no ice? W. D. SCATES. Union City, Tenn.

JUST AS BAD AS PAINTED.

Widespread Commotion Caused by the Terrible Confession of a Physician.

The story published in these columns recently, from the Rochester, N. Y., Democrat and Chronicle, created a deal of comment here as it has elsewhere. Apparently it caused even more commotion in Rochester, as the following from the same paper shows:

Dr. J. B. Henlon, who is well-known not only in Rochester, but in nearly every part of America, sent an extended article to this paper a few days ago which was duly published, detailing his remarkable experience and rescue from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the reality of the article, but they have been so numerous that further investigation of the subject was deemed necessary.

With this end in view a representative of this paper called on Dr. Henlon at his residence on Andrews Street, when the following interview occurred: "That article of yours, Doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them and many additional ones. I was brought so low by neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull pains in my stomach was out of order, but I did not think it meant anything serious. The medical profession has been treating symptoms instead of diseases for years, and it is high time it ceased. The symptoms I have just mentioned or any unusual action or irritation of the water channels indicate the approach of kidney disease more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these ailments."

"This, then, is what you meant when you said that more than one-half the deaths which occur arise from Bright's disease, is it Doctor?"

"Precisely. Thousands of diseases are torturing people to-day, which in reality are Bright's disease in some of its many forms. It is a hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been cured as I was by the timely use of the same remedy. I am getting my eyes thoroughly opened in this matter and think I am helping others to see the facts and their possible danger also."

Mr. Warner, who was visited at his establishment on North St. Paul Street, spoke very earnestly: "It is true that Bright's disease had increased wonderfully, and we find, by reliable statistics that from 70 to 80, its growth was over 250 per cent. Look at the prominent men it has carried off, and is taking off every year, for while many are dying apparently of paralysis and apoplexy, they are really victims of kidney disorder, which causes heart disease, paralysis, apoplexy, etc. Nearly every week the papers record the death of some prominent man from this scourge. Recently, however, the increase has been checked and I attribute this to the general use of my remedy."

"Do you think many people are afflicted with it to-day who do not realize it?"

"A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had various fluids under microscope analysis and was showing the students what the indications of this terrible malady were. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications I will show you how it appears in its state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and countenance both left him and a trembling voice he said: 'Gentlemen, I have made a painful discovery; I have Bright's disease of the kidneys. And in less than a year he was dead. The slightest indications of any kidney difficulty should be enough to strike terror to any one.'

"You know of Dr. Henlon's case?"

"Yes, I have both read and heard of it." "It is very wonderful, is it not?" "No more than a great many others that have come to my notice as having been cured by the same means."

"You believe then that Bright's disease can be cured?"

"I know it can. I know it from my own and the experience of thousands of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what was it?"

"A fearful one. I had felt languid and unfitted for business for years. But I did not know what ailed me. When, however, I found it was kidney difficulty I thought there was little hope and I did the doctors. I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

"Did you make a chemical analysis of the case of Mr. H. H. Warner some three years ago, Doctor?"

"Yes, and I have since learned that one of the physicians of this city pointed me out to a gentleman on the street one day, saying: 'There goes a man who will be dead within a year.' I believe his words would have proved true if I had not providentially used the remedy now known as Warner's Safe Cure."

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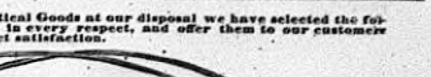
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