

Lead us, kind spirit bands,
Nearer the truth.

Oh, may your presence be
Felt by each one,
In this our sacred hour;
Too soon 'tis gone.

Alld when we leave this strife,
Enter the higher life,
Draw us dear friends, once more,
Nearer to you.

Chicago, Ill. EMIL T. VAAS

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ZOLA VS. TOLSTOI.

Great Minds Directly Opposed.
THE SPIRITUALISTIC IDEA.

Hannah Lynch, a writer in the Con-

Hannah Lynch, a writer in the *Contemporary Review* for January, makes an interesting contrast between Zola's "Fecondite" and Tolstol's "Kreutzer Sonata." The two famous authors are set forth in an editorial in the *Chicago Tribune*, both earnestly seeking human

progress and happiness, have adopted fundamentally opposite theories of marriage. The French novelist preaches the duty and joy of replenishing the earth. The Russian regards marriage

and maternity with cynical displeasure. Zola anathematizes sterility, and regards maidenhood beyond the age of 17 as wrong and disgraceful. Tolstoy asserts that the highest condition to which woman can attain is that of maidenhood. Which is correct?

Both the "Kreutzer Sonata" and "Fecundite" were written to preach a sermon, and for that reason neither novel

is a work of art. Zola's work is a strange mixture of sunshiny materialism, philosophy and loathsome indecency. Tolstol's half-forgotten tirade against not only the sensual but also the sensual, even in music, is a somber and cynical attack on all that is not intellectual.

body; for Zola there is no soul. Some of the most idyllic pictures of healthy domestic life and of joyous childhood are to be found in Zola's untranslatable "Fecondite." The joy and sweetness of motherhood are depicted with irresistible freshness and charm. These are things not dreamed of in Tolstol's philosophy.

Consider what lying goes on about children. "Children are a blessing from God—children are a joy." Now all this is a lie. Children are a torment, and

nothing more. Under the most favorable circumstances—that is, when in

thriving health—children are a torment but when they fall ill life is positively

not worth living; it is simply hell on earth.

Contrasts with this the picture Zola draws of a Sunday morning frolic of Mathieu and Marianne with their children. Marianne is in bed, and a knocking against the wall is heard: The father in turn rapped loudly. This, on the other side of the wall, was the signal for an explosion of victory shrieks of triumphant joy. And the father had barely time to open the door when in the passage was heard a patter and a rush. There was all the flock and it was a magnificent invasion. The four were in their long nightdresses

which fell to their little naked feet, and they trotted and they laughed. Their soft brown hair flying, their faces so rosy, their eyes shining with such candid joy that they shed light around.

The rest of the scene, as they crept into bed with their radiant mother, with the enraptured father as a solicitous spectator, is exquisitely drawn. As Hannah Lynch says, the portions of Zola's novel in which Matthew and Marianne and their trooping family appear would form a pure and charming idyll if separated from the vile and

unspeakable steens or impure cry into
which the author has seen fit to use
as a background for his ideal picture. In
fact, the background is the very thing
the author is trying to overcome. The
instincts of the sex is the unforgivable
sin. In Tolstol's eyes the giving way to
these instincts is the sin beyond for-
giveness. "What is particularly revol-
ting," he says, "is that whereas in the
past love is described as an ideal state
or a sublime sentiment, in practice it is a
thing which cannot be mentioned or
called to mind without a feeling of dis-
gust. His picture of fatherhood and
motherhood is as bitter and somber as
Zola's is radiant and fervent. Mind and
soul are everything, and the physical is

nothing. With Zola mind and soul are eliminated, and man and woman are reduced to the mere state of happy animals, whose highest duty is the reproduction of the species.

There is little need to point out that both novelists are extremists, and both are wrong. The race would cease to ex-

ism would reduce virtue to the elemental animal. His own obscene and nauseous delineations of the dark side of his subhuman nature daily demonstrate the fatal error of Tolstoy's ideas. Of the two theories of life Zola's is the more desirable, because it at least means life.

But the Spiritualist idea, the family composed of husband, wife and children, blended together by pure love, will prove the redemption of the world. Destroy the family circle and anarchy would soon reign.

Dr. J. R. Buchanan's Works.

To the Editor:—Kindly allow me to call the attention of your readers to the fact that Mrs. E. S. Buchanan, of San Jose, Cal., has the published works of

her husband, Dr. J. R. Buchanan for sale, and that those who send to her for them will not only receive full value for their money, but will also assist in making the life of this faithful and devoted woman more comfortable, as she has to depend on the sale of these works for her livelihood. The labor of Dr. Buchanan has a world-wide reputation. His discoveries and works are

among the foremost of the nineteenth century. No liberal-minded person can afford to be without copies of his publications, and I trust that no one will neglect to patronize Mrs. Buchanan in her efforts to dispose of these valuable works. The lady has also given deep study to the science of periodicity, and is ready to give personal readings on this important subject. I trust that

Spiritualists will not allow this gifted and worthy woman to suffer for lack of a generous patronage.

MARY T. LONGLEY.

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

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THE SPIRITUALISTIC FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

C. B. Gould, state secretary, writes from Cleveland, Ohio: "You are doubtless aware of the fact that I have been in complete retirement for the past several years, but in taking the secretaryship of our state society, I have buckled on the armor again and will think we see our way clear to the successful completion of our power for good which it ought to be."

honest thinker and devoutly religious. Their rooms are crowded from morning till night, and healing balm for body and soul is given by these earnest laborers in the vineyard of humanity. Mr. R. H. Kneeshaw has lately returned to Texas. The Fort Worth Morning Reg-

This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

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QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin, Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of correspondents that to give all equal hearing compels the answers to be made in the most condensed form, and often clarity is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. If the correspondence in this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

"Medico," London, Eng.: Q. I would like the opinion of the Question and Answer department on the following I found in "The Medical and Surgical Review" and endorsed by its editor: "It is too visionary to imagine that some of the particles of brain tissue which in the mind of Julius Caesar originated and worked out the details of military campaigns, which resulted in making Rome the master of the world, may, after centuries of wandering and vegetable life, and residence in minds of inferior culture—poor pasture, as it were—finally have been cast and assimilated into the mind of Napoleon Bonaparte, and meeting there with conditions and surroundings like to those of their ancient Roman home, planted in good and well manured brain soil, they may have grown vigorously, labored with more of their ancient energy and enabled Napoleon through their energy to make France mistress of Europe?"

We answer, yes it is visionary; too entirely visionary. Here is an author proud of science, and the methods of science beneath his feet and indulges in wildest conjecture; for he has not one fact in the realm of causation to support his hypothesis.

Why should some of the "particles of brain tissue," in the brain of Caesar be so widely different from all others in the world that the nations awaited nearly two thousand years for them to be again reincarnated in a conqueror? From whose brain did they come to Caesar's? At death are not all the tissues of the brain resolved back into mental atoms and are not the atoms alike? Are not the ultimate atoms of phosphorus, oxygen, hydrogen, etc., exactly alike each other? What then becomes of the fancy that "tissue particles" remain intact twenty centuries, to again appear to vex mankind with blood and carnage?

The writer's theory appears to be that these tissue particles placed in the brain act like salt and pepper as seasoning and completely change the nature of its activity. He would have us believe that there are tissue particles endowed with reason, ambition, grasping selfishness, which wait patiently somewhere to be "planted in good and well-manured brain soil," and then they yield the terrible harvest of crime and ruin. To this fancy the wild theory of reincarnation.

Who was this Napoleon who through the agency of these particles conquered Europe? What was the need of him if the particles were all powerful? Was it Napoleon or the "particles" that conquered Europe?

There stands the personality of Napoleon making all brain-particles subservient. Whatever departure we take, reason from fact, at last comes the personality—the I-throwing the theories which would set it aside.

"Science" can be degraded no lower than by this philosophy of the compost heap, which makes man's infinite aspirations, his longings for eternal life, his sublime devotion to principle, his devotion to the right, his love and friendship, his intellectual and moral sensitiveness, the product of "tissue particles," growing in a "well-manured brain."

In future years when a grand spiritual philosophy of Nature, of the material world and man's spiritual destiny has been evolved, how weak and childish will the theories and most of the "facts" of the science of to-day appear?

"X. Y. X." Q. Do spirits have "granite houses," with flower gardens? It is said in a poetical quotation in The Progressive Thinker, ending, "And gather 'neath the sacred myrtle to praise our God and King." What is meant by our God and King?

A. Spirits may desire a thing to be, and think so intensely about it, that although entirely subjective, and existent only in their mind it becomes as real as though objective. This desire is similar though not identical with that in the minds of the insane, when they fancy they have vast riches, ride in a coach and four, have splendid equipages, etc. It is real to them, and is real to the spirits. When they speak of their pet animals as with them, and the granite buildings, they intend to be spiritual, yet often speak according to their desires, and not possession. It may be taken as quite true, that spirits who have lived on earth under the influence of theology do not outgrow in a brief time their superstitious ideas. They inquire of other spirits for Jesus, and where the throne of God is that they may go and behold it and the hosts of surrounding angels.

J. H. Lancaster: Q. If one wants to be cremated, what steps have to be taken to accomplish the same, and the cost?

(2) Is a guarantee found in nature of a belief in an Infinite Intelligence, a belief in knowledge, and if so does boundless knowledge carry with it a boundless power?

(3) Why do Spiritualists jangle over a proposition that cannot be comprehended by a finite mind, as belief in a thing does not make it true? Once the world was believed to be flat as a pancake, that did not make it true.

(4) At present crematories are so few, that bodies have to be transported to so great distances, and this is almost prohibitive except to the wealthy. A certificate from a physician, as to the death, and the allotment of the deceased is required by all crematories, and also express companies before transport.

tation. In crowded cities cremation for sanitary reasons is best, but in the country and in scattered towns, the method of burial which has been sanctioned for unnumbered generations will be long preserved. It may not be the best, yet it is not sanitariously objectionable, and sensibility is not as rudely shocked by the "narrow house," as by the flaming furnace which resolves to formless ashes all that is visible of the loved one in a short hour. To the spirit, it is of no consequence how the worn body is disposed of.

(2) Back of the laws of creation is force impelling matter along the grooves they prescribe. The results appear to the human intellect as similar to those it would itself achieve. It sees in this cosmic power and intelligence something akin to itself. It does not comprehend it, cannot solve it, for it cannot comprehend the infinite.

(3) I do not think Spiritualists "jangle over a belief or disbelief, in this Infinite Intelligence. The contention is whether by a vote those who do not believe shall be made to subscribe before the world to this doctrine.

Theologians have "jangled" for some thousands of years about the character and nature of God, and are no nearer the solution of the problem than in the beginning. They cannot solve it, for it is not a problem but a will-of-the-wisp on the quaking bogs of ignorance. They have not a single fact on which to rest; all is assertion and conjecture.

Of this Infinite Mind, we all must say "we believe," for no one can know.

We hold that any statement which has to be prefaced with "we believe" should have its place in a statement of principles of Spiritualism, and not in a religious tract.

A religious tract might appropriately say "I believe the earth is flat," and take the Bible as in evidence. The scientist would laugh were he asked to "believe" the world is round before he could become a member of a scientific society.

"Believe" he would exclaim; "it does not make any difference whether I do believe or not, it has been demonstrated." We have always understood the Mission of Spiritualism to be the substitution of knowledge for belief, and when any organization by resolution and vote places us before the world as believing, it is time, high time, to "jangle."

Hortense M. Phillips: Q. How can I accomplish the most good as a medium?

A. By cultivating it for the pleasure and liberation afforded by communion with the spirit world. Hold it above price, and not as a means of livelihood. A most sacred and sublime thing it is to hold communion with the dead. Indirectly mediums are the most efficient missionaries in propagating Spiritualism, but when they make this their object with a fee for the office, they sacrifice their own development.

First of all: Make yourself worthy of your mediumship. Then accept what is given you, however humble, and be not proud of science, but the methods of science beneath his feet and indulges in wildest conjecture; for he has not one fact in the realm of causation to support his hypothesis.

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WHAT?

Why, Treat the Sick for \$3.00 a Month.

NO, DR. WATKINS cannot and make money, but \$3.00 a month will about pay expenses if time is not counted, and we are pleased to say that we are not depending on our medical practice alone any longer for our bread and butter, and we are but keeping our promise, made some time ago to the readers of The Progressive Thinker. We will, if it takes longer to cure you than one month, treat your case

THREE MONTHS FOR \$7.00.

And if it requires a longer time, only \$2.00 a month. \$3.00 a month pays for all medicine and psychic treatment.

DIAGNOSIS FREE.

Send name in full, sex, age and leading symptom. Tell your sick friends the

GOOD NEWS!

All who apply for treatment will receive as good care as if charged our old price of \$10 a month. We desire to reach the poor and unfortunate, the rich can pay us more if they wish. Send all letters after Feb. 1st to

DR. C. E. WATKINS, Hotel Oxford, Denver, Colo.

LADIES PLEASE READ

Dr. G. E. Watkins'

Specific Remedies for All Female Weakness.

In order to reach all who are suffering with female weakness we have made a great reduction in our price list for this class of remedies. We want them introduced all over the world. See our great reduction, made just to introduce them. Agents Wanted.

No. 1.—Tablet for constipation, sure cure, old price, 50 cents; now 25 cents a box.

No. 2.—Tablet for dyspepsia, try this tablet, old price, 50 cents; now 25 cents a box.

No. 3.—Hepatic tablets, for liver, old price, 50 cents; now 25 cents a box.

No. 4.—Female weakness, old price, 50 cents; now 25 cents a box.

There is nothing better for those bearing down pains, and scanty and frequent urination.

No. 13.—Nervous debility, old price, 50 cents; now 25 cents a box.

No. 14.—Painful menses, old price, 50 cents; now 25 cents a box.

No. 15.—Suppressed menses, old price, 50 cents; now 25 cents a box.

No. 16.—Pile ointment, old price 50 cents; now 25 cents a box.

No. 5.—Stomach tablets, for flatulency, acidity, gas distress, feeling of bloating, etc., old price, 50 cents; now 25 cents, and this tablet is the best thing there is for all stomach troubles.

No. 8.—Headache tablets, old price, 50 cents; now only 25 cents.

Now we can warrant these remedies to be the best that were ever made for these troubles. They are all

and will be sent to anyone on receipt of price, or the 10 remedies for \$2.00.

PSYCHIC PRESCRIPTIONS

FOR MEN:

No. 1.—Constipation 25 cents

No. 2.—Dyspepsia 25 cents

No. 3.—Liver 25 cents

No. 4.—Stomach 25 cents

No. 5.—Pile ointment 25 cents

No. 6.—Nervous debility 25 cents

No. 7.—Headache 25 cents

No. 8.—Female weakness 25 cents

No. 9.—Suppressed menses 25 cents

No. 10.—Painful menses 25 cents

No. 11.—Constipation 25 cents

No. 12.—Dyspepsia 25 cents

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