

METAPHYSICAL.

Conducted by ETHEL P. BACH.

CONSCIOUSNESS.

God, what a glory is this consciousness of life, that comes to those who seek!

Nor would I, if I might, to others speak the fullness of that knowledge. It can bless only the eager souls, that willing, press along the mountain passes to the peak.

Not to the dull, the doubting, or the weak Will Truth explain, or Mystery confess.

Not to the curious or impatient soul That in the start demands the end be shown

And at each step stops waiting for a sign;

But to the tireless toiler toward the goal Shall the great miracles of God be known

And life revealed, immortal and divine.

—Ella Wheeler Wilcox, in Nautilus.

THE SECRET OF THE AGES.

We hear much these days of the strenuousness of our modern civilization. I think that we may safely assume, that the world (at least that part of it that thinks, and knows that he thinks) is united upon this one point—we strive toward. In other words, we expend without recompense too much energy.

We all, rich and poor, wise and foolish, have this problem to deal with.

Too much effort, and too little recompense in happiness, and well-being. The machinery of the world seems to have been set in motion, and we do not know how to stop it.

Few, indeed, stop long enough to realize that we are victims to this vast thing that we call civilization. But for those who have given the subject reflection, one question must have impressed itself upon their consciousness. That question is

"What are we striving so laboriously for?"

What is it that we are seeking that compels our every moment, our best efforts, and our unceasing struggle?

And when we have sifted the question, and the answer, we can find but one word that will cover the query.

That word is happiness. To some, this word will not appeal.

Some will say: "Ambition is what I am working for."

That is a mistake. Ambition is the name they have given to the impelling force, but happiness is the goal.

Ambition attained is to them a synonym for happiness—otherwise they would not strive.

Some one else will say: "I do not seek happiness. I desire only to do good in the world."

That too, is a mistake. Because the primary object in doing good is because in that good will lie the thing they seek.

That thing is happiness.

We each of us have our own conception of what this impelling force is that urges us always to greater and greater effort, and we call it by different names.

But, fundamentally—cosmically—it is the same thing.

And, as I have said before, that thing is our inherent, unquenchable desire for happiness.

And the reason why this desire is unquenchable is because it is our inherent right. It is our common birthright.

It is the only thing we have any business with.

No person was ever born with the right to be anything but happy. Human beings have built up for themselves innumerable rules of conduct ethics, and science, and these have obscured our inheritance.

And when the individual contem-

plates all these various by-ways of the mind he rushes from one thing to the other, with feverish effort to obtain what seems to him to be the thing he is looking for.

You have seen a moth in the bottom of a glass. He flits feebly from side to side, rushing blindly from one point of his prison to the other, and each time beating his wings and expending his strength in his frantic effort to get out of his prison.

That is the way the world looks today, from the standpoint of soul-consciousness.

As long as the moth rushes blindly and furiously about, so long will he miss the way out.

We who are on the outside perceive that.

He would like to say to him: "Just cease your furious striving for a moment. Rise gently, and rhythmically, up, up, and you will find your pathway unimpeded. You will reach the open, and you may enjoy yourself, as you fly."

Mankind is at present in the condition parallel with that of the moth. And for the matter of that mankind at large always has been in that condition. Some few there have been in all ages who have taught the fact of the unsubstantiality of the material, but for the most part, there has always existed this blind striving for happiness in material things.

There has always existed this intense conviction that man must resist, strive and emphasize evil, in order to point the way to happiness.

And ever and always mankind has failed to reach the goal, which we have dimly perceived apparently just ahead of us.

We are familiar with the various devices, the numerous rules and restraints which mankind has at times imposed, for the avowed purpose of bringing happiness into human lives.

These efforts are well-meant, but in spite of the fact that they have in all ages proved inadequate, they are still adopted.

And time goes on, with the secret of how to be happy, how to blot out negative conditions such as crime, and poverty and cruelty, still unrevealed, as far as the great majority is concerned.

For the most part, men seek their happiness in a frantic struggle for material things.

Like the moth, they flit from side to side of their environment, wearing themselves out in their blind desire to obtain the things that are not real, hoping that these things will bring them happiness.

And all the time, every age has given man an object lesson, by which he might, if he would, find the truth.

The mind is the magic wand with which we may realize our desires. Paracelsus revealed to the people of his time this truth, when he said: "Within the human mind may be found all the qualities attributed to the philosopher's stone, by which the baser metals may be transmuted into pure gold."

From Jesus down to Emerson, Whitman, and other illumined minds of the present century, the secret has been made clear to all who would heed it. The private lives of kings and emperors demonstrate to us in loud tones, the vanity of power, as a synonym for happiness.

Great names in history, men who won fame in various lines of purely human endeavor, do not stand for happiness, or attainment of that which is desirable.

In our own day we have two object lessons before us, which should disclose to the duller intellect, the utter fallacy of seeking happiness in the external—the material.

We have been told that "In these last days, a sign shall be given to the children of earth."

What more potent sign could we ask for than is to be found in the persons of the czar of Russia and John D. Rockefeller?

The one stands for the exercise of power and position.

The other stands for the exercise of great wealth.

It is doubtful if the slims or any great city could produce two figures more unhappy.

These two figures, standing out from all the world as they now do, the virtue of circumstances, should enable every individual to realize his own power and importance and to know that it is the individual that counts—not his possessions.—Miss J. McIvor-Vandall, in Nautilus.

MY SHIP.

It is a ship, in whose vast bosom are stored the riches of all times and climes and nations.

Thou let it drift upon the sport, idle rocks of its depths.

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D. A. V. & P. R. R.

(Central Standard Time.)
One hour slower than Eastern Time.

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THE ORACLE

By J. C. F. Grubbs. Under this Head Answers to Questions from our Correspondents will be given from time to time.

Why do so many speakers and psychics on the Spiritualistic platform only last a little while and drop into oblivion? Is it jealousy? Professional jealousy, libel and nagging are very conspicuous on and off the platform. In fact, wherever an opportunity is offered to knock a fellow worker the hammer is making the sparks fly. If one is a good, successful speaker or psychic, and the people are very fond of such a one, that is a cause of vicious attack on one's work and character. This is so common and expected among the leaders of Spiritualism that most of them keep a liberal supply of gall on hand with which to attack their competitors. In fact, like the ink fish, they soon learn to wallow in a black mire. If one is a better speaker, a more powerful magnet, a psychic with new phases and extraordinary gifts, the small fry, who only get \$2 for a Sunday lecture or 25 cents for a sitting, pitch in to do them up before they have made a hit or established themselves. So they keep up the rancor which has come to be a trade mark of the average professional worker. So few on the platform have sufficient magnanimity of spirit to treat a rival fairly, or forget, when the chance comes, to keep the hammer out of sight. If anyone doubts this condition of things, mention a greater man or woman than the one you address, and speak a word of praise and then listen. Such needless slander has blackguarded our speakers and psychics to such an extent that the public at large has felt that those who have charge of Spiritualism, must be a pretty bad lot. Now this is all wrong. Jealousy always indicates a small mind, and a person who is guilty of it is one who missed his calling when he became a speaker. He should have been a chimney. Our platform is a pretty broad one but such have no place on it, one might better be an out and out criminal than attempt to acquire the right of way as a speaker or medium by holding up and robbing his brother of his fair name. Some one may say it's a free field and no favor; so it is, but not for thieves and cut throats, and the sooner such gasoline generators of hot air are given a wide berth, the better for the movement. I have known and I now know nearly every celebrated lecturer and psychic before the public and if I believed or even listened to the stories told of them by their jealous enemies, I should feel that no man's reputation is safe. Such abuse is to a certain extent the cause of so many leaving the ranks of Spiritualism and others refusing to enter. In our Spiritualism, we can afford to do away with a few of such sore-heads who, old or young, have peanut brains and gizzards for hearts. What we want is men and women who have a 24 karat heart, a brain illuminated with an arc light and not the class whose collars bear a number larger than their hat bands. Keep your ink wells empty my brothers and sisters, until your heart is in the right place, and say nothing of even a poor speaker or medium, if you cannot help him to do better financially and spiritually.

Foibles and Follies.

Procrastination and Sloth once ran a race. Procrastination never started and Sloth never got there, so the race was declared a dead heat. The marriage of Loquacity to Procrastination is ideally happy. She is never interrupted and he never bores. Flirtation pointed a gun, which was a coquette model, at a youth, and pulled the trigger. "She didn't know it was loaded." Negligence left his coat on the front steps to find that Slovenliness had wiped his feet on it. Impertinence, finding Curiosity peeping through his neighbor's key-hole, promptly broke down the door. Because Insincerity tried to vote for all the candidates at once he was arrested for stuffing the ballot box. —The Century.

JUSTICE.

Justice! eye that essence and quintessence Of the naked truth—where dwelleth confidence To pulse the fibres of the human heart, Beneath whose throbbings or a sudden start, Resound the truth—whose echoes cry to arms! to arms! Protect the truth with all thy might and sin disarm; For justice it proclaimeth truth to all, As separating barrier to the common wall That intervenes to place the right the wrong. To honor God, and know where we belong. Although we suffer wrongs that often cause, And seek, yet find no redress through the laws, Be patient! 'tis but a little while, As justice waits beyond with gladsome smile— On fellow man ye may a wrong inflict, But God knows whom to honor, who expose. In honor lies the truth of justice here, While justice bears the stamp of honor there. Aye! justice has a home that will befriend, Beyond the grave, where truth is honored to the end. According to Webster's Unabridged, "justice refers more especially to the carrying out of law." So justice from an earthly view, Depends much on the lawyer, Who fights and wrangles like a hog, Defending his employer. A clever version—what you say! (Defending his employer) Why! charity begins at home, You can't deceive a lawyer. For justice here is like a bone, The bone of much contention— I wonder how that God will judge This selfish, weak invention. Invention! aye, what else could bend, Or wrap in every portion, Except the manufactured law, That's subject to contortion. The laws of nature never mock, Or bend and bow to mortal, They're firm, imbedded like a rock, No man can cross their portal. For when you try to twist or turn, The laws of thy Creator— They stung thee for ye to learn That God is subjugator. Then why do mortals homage pay, To laws that falsely utter— Unless they live for "self" display, And waste their time in flatter. For when you realize that the truth is leaning how to follow The laws of God with honest hearts, You'll find them sound not hollow. They never change nor do they fail, Prompt in obligation— They never hesitate or quail, One dot or deviation. Then how can justice be controlled, By earthly law or barter, Go to! thou mortal who art flushed, The truth should be thy charter. The truth that stings the hypocrite, And like the glass or mirror, They see reflected acts that twit, And send a chill of horror. They cry, Oh let the truth be hushed, The world would mock and titter, My chance to shine would then be crushed, And strip me of my glitter. They fear to face the world with truth, Temptation is the greater, They grasp with greedy hands for "self," Then sin is their dictator. For "self" in them is paramount, Where truth and thoughts of honor, Are crushed that "self" may rise, paramount, Alas! there lies their error. Then conquer "self" and make the room, For better thoughts to bud and bloom, While wisdom teaches—be it known, That you must reap as you have sown. Fear not to face the taunts of men, Or shudder at their railings, If fearing man through pride, what then? When God presents your failings, Fear not the taunts of mortal man, But face the problem bravely, God loves the soul that fears not man, To honor him so bravely. So justice, with its noble form, Must bow in meek submission To earthly views that wreck, deform, Nay! 'tis time for intermission. Is not the word of God supreme, Above the din of gossip screams? Then what care ye for earth's scheme? Live for thy God and God esteem. I need not dwell, expose or tell, The many forms of malice— Where justice suffers 'neath a spell That spoils an honest service. I only wish to stamp the truth, The truth that lasts forever— In honor, lies our justice here, Can lawyers change it? Never! 'Tis perfect. Aye! and God's decree, In fact His greatest pleasure, When honor guides our thoughts to act, Then justice has full measure.

For unto God all things are known, Each act of every mortal. If truth and honor thou hast shown, Thy acts are then immortal. —Franklin E. Parker, 310 Commercial St., Boston, Mass.

Housed the Minister's In...

...at Mulberry, Indiana. ...the announcement that the announcement of a Spiritualist lecturer, coming into a city, causes such a stir and creates such an interest among the people, as did my ... I H. Steckel, a recent convert to Spiritualism, but prior to his conversion and induction into the Lutheran church, ... with him ... coming and ... January 21, 22 ... well attended, and I ... that followed ... Every one ... heard ... The ... that my ... interest ... that I might expect ... house that evening, ... at the hall, I found ... hundred people ... might be said ... "The ... Spirit ... The ... in which the subject was ... hit some ... ministers were in the audience and after our ... P. E. ... of the church arose ... that we would now ... the other side of the question, ... by the Rev. N. J. Seiberling, of the Lutheran Academy, ... ministers as ... harmless ... therefore, feeling no ... Rev. Seiberling and, ... His hand ... was given ... manner; however, I could not censure ... in ... I had ... righteous indignation. He ... to expound ... prepared it before ... of touch ... one point ... some ... requested ... him ... the ... which he created ... Rev. should have known that, but from some cause quite ... God did not ... him, but at ... That is he was a ... grew into ... I hardly ... more ... The Rev. appeared ... out of ... speaker, whom he ... the people, I think ... using ... comparison with the ... The Rev. said he ... defend his ... and I gave him all of ... I could ... believe in ... dog. I ... him, which I did. He ... to be heard. I ... the Rev. ... the ... of ... debate, to ... him. ... two spiritual ... out of ... stay of ... sentiment in the ... in ... One ... of ... the one ... warning the ... as they ... her body ... burn ... I ... audience, ... distinguishing ... Christ ... departure ... but ... thing ... remarked ... railroad ... commission ... added ... people among ... to I ... Mrs. ... and ... for the ...

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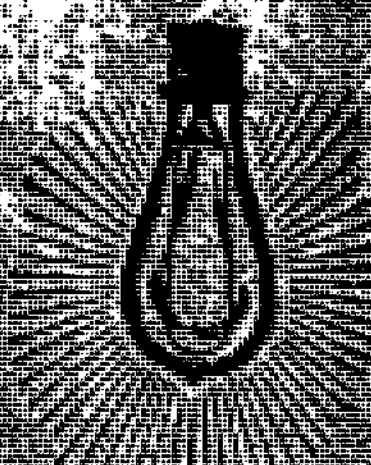
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