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LIBERAL PUBLIC.

Having been a Student of the problems involved in Human Life for many years, and a practicing Physician for over a quarter of a century, I have been called upon to write and lecture upon most of the practical questions of the day. The following Lectures were prepared with care and have been delivered in many parts of the Country, and I have consented to put them in pamphlet form in order that they may reach those who cannot hear them.

The Evolution of Life in Earth and Spirit
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Address, DR. JULIET H. SEVERANCE,

219 Grand Ave., Milwaukee, Wis.

A LECTURE

ON THE

Evolution of Life in Earth

AND

➤ SPIRIT CONDITIONS, ➤

BY


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MILWAUKEE, WISCONSIN.

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The Evolution of Life in Earth and Spirit Conditions.

GENTLEMEN AND LADIES:—

ONG ages ago, our earth was a crude, unrefined mass of matter. No beautiful verdure covered its bosom, no animal life existed upon its surface, but barrenness and desolation was everywhere present.

By and by, the action everywhere manifest in matter—designated as molecular motion—refined it to the extent that vegetation was produced, but so nearly allied to the earthy matter upon which it grew, as to be scarcely distinguishable therefrom. As this crude formation of vegetable life, by its action of growth and decay refined matter still farther, it fitted it to manifest itself in beautiful ferns and various forms of vegetation were evolved, each finer, more advanced and intricate in its combinations than its predecessor, and more surpassingly beautiful. The same law holds good in the animal kingdom. The lowest form of animal life being little more than vegetative, and requiring the closest examination to see where the dividing line was drawn. But the cause of progress was then, is now, and ever will be *action, action*.

Little by little, up the mount of progress, Earth moved along. Poisonous vapors filled the air; poisonous weeds grew upon her surface, producing poisonous reptiles—all in harmony with each other—each doing its work in the refinement of the planet, and each by its formation, growth and death, giving

birth to higher life and greater beauty by constantly changing conditions, and assuming new forms—as change is progression—until, after ages upon ages had elapsed, man was produced, which is the highest form of animal life capable of being grown upon the planet, embracing within itself the elements of all below. Man is declared to be an epitome of the universe.

The first development of the genus homo, was not such as I see before me to-day; forms of symmetry and beauty, with faces lighted up with the clear brilliancy of cultivated intellectual and spiritual natures; nor were they such as we were once taught to believe existed, by the Eden Romance; but such as, could they be seen to-day, would be transported through the country as exhibits of the wonderful freaks of nature. They were crude, coarse, mammoth productions; corresponding with the coarse flags and gigantic trees in the vegetable, and the huge leviathans and mastodons in the animal formations.

The evolution of matter does not cease with the formation of physical man, even in his present advanced condition; but constantly, every atom in the human being is in motion, and a finer form of matter is evolved—not visible to the coarse, material senses—which we call spirit matter. This is the next step in evolution above the physical. Every part of the organism develops a corresponding material, which, at the separation of the spirit and body by what we term death, is attracted together, particle to particle, forming the spirit body; and the texture of spirit bodies differ as does the texture of forms physical. As it is action that develops and refines matter, it follows that organ or part, most exercised, will develop most of spirit matter; for instance, a man who exercises his frontal brain—his reasoning faculties—far more than any other portion of his brain or body, will develop more spirit matter from these organs, so that when the spirit separates from the physical, the spirit body will have a disproportionally large front brain, while the least exercised portions of brain or body will be very defective; making an unbalanced spirit. A man who lives on the animal plane, indulging appetites and passions, with no aspi-

rations above animal gratifications, will find—on entering spirit life—that he has an enormous basilar region, little front or top brain, and perhaps a very differently formed head from that which he possessed here; caused by the continued intense action at one point, evolving a great amount of the spirit element; while there was so little activity at the other parts that little spirit matter was developed.

The same with the body, the spirit being the natural outgrowth of the corresponding part of the physical; hence you see what change of form may be ours on entering spirit life. A person with finely formed limbs here, by non-use of them, may find himself almost a deformity there, hence the importance of a harmonious action of every organ and part of brain and body, not only for our health, beauty and happiness here; but in order that we may commence our life in the next sphere in the best possible condition.

These ideas may seem strange to you, but are they not reasonable? What better method have we for accounting for the existence of the spirit than its birth from the body by the natural, ever pervading law of evolution.

I have seen with my clairvoyant vision—as have others also—this process go on; have seen the spirit matter separate particle by particle from the physical, standing as a vapor around the body; and then, true to the law of attraction, each particle was attracted to its corresponding particle, forming a separate existence beside the physical body from which it was developed. As a butterfly from the chrysalis is born to a higher life; so the spirit is the natural outgrowth of the body.

The purity or impurity of the physical also affects the spirit matter eliminated; and some spirits are—from the physically impure conditions in which they have been gestated—diseased when born into spirit life, as a child is diseased from the condition of its mother, and must go through a process of purification there, analogous to disease here, which would not have been necessary had the persons lived rightly here. You see the close connection between the physical and spiritual, makes bodily health of utmost importance, and physical and mental

culture a promoter of spiritualization and beauty in the blest hereafter.

At every step in evolution, matter has an expression true to its degree of unfoldment. The higher the development the more perfect the expression, until voice is reached in the animal; the first a slight tone, but improving with every step in progress. The same species of birds sound the same notes, sing the same songs; the different members of the same species of animals, giving the same expressions, only varying in pitch and volume, until we come to man. Here we have in the earlier races, very imperfect language, little expression of countenance, because the earthy elements as yet predominated over the spiritual; but as the races became more advanced, language was more perfect, and emotion greater, and often more can be conveyed in a look, by one whose spiritual is largely developed, than words can express. But there is a deeper, fuller, sweeter language, where spirit speaks to spirit, through the law of sympathy, and sound would mar the harmony. Oh! the eloquence of silence, when soul communes with soul; with the dear invisibles who hover around us; invisible to gross mortal sight, but seen by the clear spiritual eyes of those who, although wearing the garb of mortality, may yet live more in spiritual realms than earthly habitations.

Man's religious ideas always correspond with his development and surroundings, and the growth of the races may be likened to the growth of a child. The first instinct of childhood is for self sustenance, with no idea beyond; no robbery of its neighbor, or thought of accumulation for the future, and when this is obtained, satisfaction is the result. So with the early races; simple, childlike, subsisting upon the fruits of the earth, without utensil of husbandry or implements of war, they lived—almost vegetated,—simple-minded, harmless, ignorant.

The first organs developed in the child are the selfish, accumulative, destructive faculties. The child observes something it wants; tries to obtain it, if it is withheld struggles to possess it; becomes angry, screams, strikes, and if satisfied in

that direction, looks immediately for something more to acquire, and is devoid of aught but selfish feelings.

The races correspond in their development. The acquisitive, combative, destructive faculties are developed; they make war upon each other, pillage and plunder, and their Gods are Gods of war and peace, of battle and conquest. The child still grows, full of selfishness and passion, and its will-power is strongly developed. It must be taught the right of the parent to rule. Absolute control, enforced obedience is necessary and right for the child, and it acts thus and so, from hope of reward and fear of punishment. It has not learned the law of kindness and sympathy, but is tyrannical and selfish.

Thus it was at the time of the "Mosaic dispensation." Selfishness, war, rapine and murder, was the law of the land—"an eye for an eye, blood for blood." At all periods in past history we find some one person more advanced than the rest, in almost every land. At that time, Moses, we are informed, took the rule in his own hands with a "thus saith the Lord," for without thus appealing to their superstitious ignorance, he could not have controlled them. He taught them that instead of many, there was but one God; and in Him was embodied their undeveloped ideas of perfection. They made Him after their own image, as every one who believes in a God always does; for there is no evidence of any such existence outside the fertile imaginations of the ignorant; and the more profoundly ignorant the individual, the more he knows and talks about God. Theirs was a God of war; cruel, vindictive, given to anger, unmerciful, unlovable in character; selfish in caring for a special few, and hating the creations of his own hands. The terrible outrages, awful carnage, beastiality and crimes that were perpetrated by the direct command of God—who was only an incarnation of their own selfish natures—is a catalogue appalling to read, but shows us through what terrible conditions man has come up during the ages to his present state.

As the child grows older, his love of the beautiful, his reverence, his benevolence is unfolded. He loves to listen to

stories; and through parables and figures, he is taught by his teacher many beautiful lessons. He loves his teacher and takes him for authority. He believes if he is good and learns his lessons he will have a prize when school closes; his teacher tells him so; and if a question is raised on any subject, it is easily settled with "the teacher says so."

As the races advance, we are informed, a teacher was developed, through very wonderful methods, to fill a demand for a more advanced doctrine, who, after living, teaching, being maligned, scorned and ill-treated—as all advanced teachers have always been—was put to death as an impostor; but afterwards worshiped, thus verifying the words of the poet:

The demons of our Sires become,
The saints that we adore.

The first institution claiming to be based upon the teachings of the Nazarene was the Catholic Church, in which not only he, but his mother also was worshipped. This church had a creed, a measure that all must come within, and the right of private judgement was denied the people; the priests being the only ones who could rightly interpret the word of God. But their creeds and measures could not prevent the growth of now and then a soul, who would see new light, perceive more of truth, and advocating that new truth through persecution and death, mark another mile-stone on the road of progress. From Catholicism Protestantism was born—a step in advance to be sure. Protestantism stoutly maintains the right of private judgement—*provided you think as I do*—denies the power of the priest to forgive sins; but expects salvation through repentance, and the merits of the blood of Christ, the same as the Catholic does. In the protestant church we have sects innumerable, almost; founded on some slight increase in knowledge, some little growth beyond the prescribed measure, for, mind you, just so soon as any person perceives a truth in advance, if only a step, of the creed enunciated, he is scouted as a heretic and branded as mad; but by his persistent advocacy

of that truth, by perhaps sealing it with his blood, one step is taken in the advance position.

Each sect believing they had all there was of truth, set stakes and said to the spirit of progress: "Thus far shalt thou go and no farther;" and after bearing, for the sake of that truth, persecutions, torture, even the rock and gibbets, as soon as that was established and generally recognized, would themselves be ready to enact the same role with those who might take a step in advance of them. They would amid great trials and sufferings flee their country to escape tyrannical persecutions, for conscience sake, and then establish the same tyranny over those differing from them. They would sing praises to Christ, and live the law of Moses; had Christ on the brain, but Moses in the heart.

It is soul-sickening to trace the progress of truth through the ages, and note the religious wars, bloodshed and carnage of the churches, fighting under the banner of him whom they claim said, "put up thy sword—love thine enemies—if a man smite thee on thy right cheek turn to him the left also." But in all these expressions of character, the condition of the people was manifested, their degree of growth exhibited; each acted true to their organization and could not receive a truth beyond their comprehension.

As the child grows to manhood, his reasoning faculties are developed; the last of the faculties to reach their full growth and strength. He must then, when told a thing is so, know the reason for it, the why and wherefore; must have it proved by actual demonstration; can not take father, mother or the teacher as authority, but must have demonstrations that he can see, hear or feel, that he can take cognizance of by the senses—as it is only through the senses that we can receive any positive knowledge—and from facts form theories and conclusions. The same with mankind as it advances from one step to another, from one belief to another, finally coming to the manhood of the race; the era when the demands of reason must be met, proof of immortality must be shown, and before the test of

reason all the theories of the churches faded like mists before the morning sun. They found in these sacred oracles the most contradictory statements, absurd conclusions, immoral teachings and obscene language. Ignorance, superstition, and knowledge strangely commingled, but nowhere proof of immortality, much less light on the condition of the future state. Found from this same book—said to contain all men ever need know—were taught the most contradictory doctrines of the duties of life; rules of moral ethics, etc. Found that the salvation of the world was based upon the birth and death of Christ, who was born without a father; sent by the Lord of heaven and earth to be slain to appease his own wrath, and pacify him in his anger against the creatures of his own hand. These seemed to the reasoning mind like childish stories, absurd notions, opposed to natural laws and scientific facts, and the enlightened world was fast running into materialism. The great minds of the age were—for lack of proof of the contrary—denying the facts of immortality, and adopting the belief that all there was of life was this brief existence on the earth; and that man—like the flower of the field—was cut down and returned to the elements from which he was formed. The intellect was untempered by the spiritual nature.

To meet this demand for proof came Spiritualism with its positive demonstrations. Those who had reached the manhood plane were ready to receive it in its broadest philosophical sense, because it could be proved Spirits came to us, could be seen, heard and handled. They brought to us proof of a life beyond this, and demonstrated their ability to return and commune with us here; and oh! the joy it brought to the weary waiting heart. How the mother rejoiced to know that the dear jewel, the household treasure, that she had consigned to its dark, cold earth bed, in hopeless despair, was not there in the clay tenement; but that her child had only laid off its outer garment, and was clothed in spirit form and still hovering near her, clasping her neck, caressing her, pressing the affectionate kiss upon lip and brow, and, although perhaps unseen, seeing

and felt, loving and beloved; watching over the dear mother, nestling beside her when at rest in the still hours of the night, and waiting to enjoy her presence forever, when she shall have donned her better garments, and taken the little boat ride across the dark river.

I know human beings live after the change called death, by the same means that I know you live before me to-day; through my senses. I have seen them, felt them, heard them, clasped their hands and received words of love and sympathy from them.

But how did the church receive Spiritualism? In the same manner it has every reform; by persecution. But why is Spiritualism so obnoxious to the masses of the people? For the same reason that every new idea has always been; because it is beyond the growth or comprehension of those who oppose it. It is not their fault but their misfortune; they can not receive a quart in a pint measure. The child must have garments adapted to its size; the garments of manhood illy fit the growth of childhood; but its clothing must be made larger and larger, as the child grows in stature; but we must not forget that there are other babies who must go through the same process of growth, and not condemn their clothing because we have outgrown them. Different beliefs are the outgrowths of the different degrees of development of man, and belong to him at that stage of growth, and persons who are wise, will not condemn others for their opinions—however childish they may appear—any more than a baby for wearing the garb of infancy; be sure however to furnish proper conditions for healthy growth. All churches, all institutions are the expression of the highest idea of their founders, and steps in the ladder of progress; useful in their time and place, but should not be allowed to block the path or stand in the way of the advancement of new ideas. The great mistake in the past has been, that these institutions have believed they had in their keeping all there was of truth—not recognizing the universal law of evolution—and they sat stakes; established measurements within whose dimen-

sions all must come; and if any individual outgrew by a head's length the prescribed limit, the head must be sacrificed, so that the lines be kept inviolate.

Spiritualism sets no stakes, establishes no measures, but emphasizes evolution; eternal progress. It is often urged against Spiritualism that no two of its advocates agree. Very likely.

We find in nature *unity in variety*. We observe that no two leaves of the forest are precisely alike; no two animals of the flock exactly similar; no two human beings have the same physiognomical or phrenological development. Now, if no two persons are mentally or physically organized alike, it stands to reason, that if left untrammelled, no two would think the same; and with freedom to express different views and opinions, without fear or favor, we have the best means for intellectual and spiritual growth; for mental friction brings out the fires of genius, and the depth of philosophy as nothing else can.

We find, also, no two persons wholly dissimilar, but sufficient unity exists for all practical purposes, if the spirit of toleration—rather justice—prevails; for the simple rule which accords to every person, what each one claims for himself—freedom to think and opportunity to express his honest thought -- would remove all chance for inharmony.

If the largest mental liberty be maintained, with the broadest platform for free discussion, where each can speak his honest thought and receive a courteous hearing; there will be no need for any other movement, as this will receive, gladly, all new ideas and welcome honest investigation. But if any standard is erected—any stakes set—as some propose, then some more advanced movement must supercede Spiritualism, for truth is limitless, and to keep abreast of the onward march of progress requires constant pressing forward; and let any individual or institution halt, or cease in its efforts; it fossilizes, and remains as a reminder of what was life in the past, but with that life

extinct; and must be buried with the past institutions that have done their work and ceased to exist.

Then let us see to it that no false friend, either in the form physical or spiritual, consign our cause to the dark confines of the tomb, by limitations.

We enter the next state of existence just as we leave this, are wise or ignorant, moral or immoral, the change making no difference in our natures.

Life may be compared to a graded school, and earth-life the primary department, where certain lessons are to be learned, certain experiences gained, that can be acquired only here. If a person dies prematurely or otherwise fails to learn the lessons that belong to this department, before leaving the physical body, he is not qualified to take up the studies of the next grade; but, as it would be in our schools, he is sent back here to learn what he should have acquired before entering the higher grade; must learn the rudiments of life's great studies before he can take up the higher branches; and these lessons and experiences must be learned at a disadvantage through other organisms, many times, which accounts very largely for the unreliable communications given through mediums; the controlling spirit being ignorant. When we learn to take every communication from spirits, the same as we do from any other source, subjecting it to the test of our reason, we shall have made great progress. Mediumship, like every other good thing, has its abuses as well as its uses.

It is through mediumship alone, that we know anything of spirit life; and little as we have learned, compared with what is yet to be acquired, it is of priceless value. The early orthodox training of nearly all who have come to know something of this modern unfoldment; and their present environments, make it almost impossible to disconnect superstitious ideas from the truth. People had so long believed that all from the other life was pure and holy, that they simply transferred their blind devotion from the Bible to spirit communications. It was hard for them to comprehend, the now well established fact,

that spirits are only human being; and some are untruthful, designing, even murderous; their magnetism being a positive injury to any one who has the misfortune to come under their influence. That there are those also who delight in misleading the honest inquirer for selfish purposes, the same as before entering spirit life, they would sacrifice the innocent and unsuspecting to gain their ends. Those who are wise in these things will—while admitting the uses of every kind of phenomena to prove the fact of spirit life and return—demand that the same degree of culture and refinement; the same intelligence and courtesy be manifested by spirits with whom they associate, as they would require of persons in the physical form; and will no sooner yield their individual opinions and judgments in methods of action to them. Many in the past, and some I fear at the present time, take spirits as authority, will follow their direction, tell what “the spirits say” upon any subject, or what “the spirit world” wishes them to do, or say; as though it was any more sensible than to quote what the people wish them to do, and then follow that; or what this world wished them to do or say. These statements only show the ignorance of those who utter them. The spirit world is no more unanimous in its ideas or wishes than this world, and no one could know what its views or desires were, any better.

We are all influenced more or less by other minds, both in and out of the physical form, and the same psychologic, or magnetic law by which an operator influences his subject here, extends into the next sphere of life; it being a law of mind, operating wherever mind exists; the positive controlling to a greater or less degree the negative. It is by this psychologic law that our mediums are controlled to speak, write, or give various other manifestations.

This kind of speaking has done great good in demonstrating the fact of spirit power; but when greater growth is attained by the people, the ideas, the philosophy advanced, will be what will be judged; not the source from which it emanates,

whether it be mortal or spirit, or whether from the highest or humblest individual.

The spirit and physical side of life are so inter-dependent that one can not advance without corresponding progress in the other. Spirit realms are peopled from this world and are consequently very like this, and can not be very far in advance of this; for while some of them have the advantage of having lived much longer than any on the earth; we have the compensation of being born with more advanced conditions and environments the planet being more matured, refined, and capable of producing a higher grade of being.

The advantages for growth in the next life, whether they are better or not so good, depends upon the condition of the individual when he makes the change. Here business and for various other reasons the good and bad, the developed and undeveloped (these terms are all relative, there being no absolute conditions either good or bad) are thrown together in many ways, when there is really no natural attraction, and the uncultivated, undeveloped are benefitted by the association, even if it be a forced one. They get new ideas from necessity and the association helps their growth, through the law of magnetic exchange. A good honest intellectual and moral man is really a benefactor wherever he goes, throwing off elements that will affect those he comes in contact with for their good. In spirit life the law of attraction controlling, each person is drawn to his kindred spirit, "like attracts like," so his chances for improvement are not as good as they are here. He lives in his congenial elements until surfeited with his ignorance and sin, drinking the dark waters of dissipation, until in his misery, (for ignorance is the only cause of misery,) he cries enough, and longs for a better life. This aspiration and effort, attracts spirits from higher spheres who go as missionaries or teachers to him, with human love and sympathy, to instruct and aid him to advance into higher conditions, which he can do only through effort to do good, for it is through efforts to benefit others that we can best help ourselves. On the con-

trary those who have lived here, with high and noble purposes, true and worthy lives; doing good to their fellows, and blessing the world while in it; have better conditions for growth there, for association with those of their own kind only; and the soul hunger for companionship with congenial spirits, so universally felt here, by those who are in advance of the masses of the people, is supplemented there with such a communion of kindred spirits whose aims are similar, whose work for the good of mankind is in unison, that the pains and struggles of this life, with its cold neglect, its better wrongs will be forgotten, in the bliss of sweet sympathy and tender communions of those, whose spirits are attained to the same harmonies.

"For there, up there 'tis heart to heart."

It is because people fail to observe and understand the fact and laws of spirit control that we have so many cases of obsession, where undeveloped spirits—either from lack of understanding, or desire for mischief—take possession of persons and cause irregular, erratic and violent manifestations; often resulting in landing the victim in some lunatic asylum, where, in the elements surrounding them, cures are very unusual. I have had many cases come under my professional care—that had been, by experts, pronounced incurably insane—which were cases of obsession, and only required right conditions to dispossess the spirit, to permanently cure them. This law, not being understood by the people, or by the medical profession, causes an untold amount of misery and suffering that might otherwise be avoided. The scientists, so called, have vied with the theologians in their exhibit of intolerance, and thus prostituted their normal functions to dancing attendance on theology.

The legitimate functions of the scientist is the careful and unbiased examination of all phenomena as to its causes, in the interest of truth. A true scientist can be no partizan. But with few exceptions, those claiming that honored name, have ignored the subject; have passed by with silence, or a sneer well attested phenomena, of mightiest import; manifest in

almost every city, town and hamlet in the country ; thus writing themselves down, *not scientists, but bigots*. There have been some honorable exceptions. Prof. Hare, after a careful scientific investigation of phenomena, came out a strong believer in Spiritualism, in the early days of its modern manifestation. Added to his, in the role or honor should, be placed the names of Professors Mapes, Crookes, Wallace, Zollner and a few others, who will be venerated in the future, as worthy one of the highest encomium ever pronounced upon any person, that of *an honest man*. Scientists, like theologians, never discover new truths, or advocate unpopular doctrines ; but after they have been popularized, by the discovery and advocacy of others, they stand ready to adopt them with a flourish of trumpets as theirs, and will claim all the credit.

In spirit life, as in this, every shade of opinion, and all kinds of belief, are found to exist ; with different degrees of development, from the lowest to the highest ; people going there in all these various stages of growth, will hold them until through natural processes, they evolve to higher planes. While there is liberty, there is no opportunity for the undeveloped to molest the more advanced, for it is impossible for them to enter planes of life that are above them, the law of attraction holding them to their own. Spirit life is an evolution from this ; a continuation of life, that is without beginning or end, but constantly changing form and expression. With an eternity in the past, with its histories rock-written and magnetically impressed upon everything, subject to the cognizance of the sensitive psychometrist, to be revealed to the present, and an eternity in the future with its wealth of knowledge, its vast stores of wisdom to be gained ; its never-ending opportunities for growth ; its unlimited resources for doing good ; who would not rejoice to live ; and that every truth learned ; every shadow of ignorance banished ; every revelation of nature rightly interpreted, helps to dispel the dark clouds of misery and suffering

that shadows the hearts and lives of humanity, and lift them into spheres of greater enjoyment and usefulness.

The whole aim and object of life then is culture, physical, mental and spiritual.

We, as a people, lay great stress upon education. We boast of our public schools, our seminaries, our colleges; but do they educate? Is the art of repeating words without knowing their import; of reciting other people's ideas, without comprehending them; of being crammed with dead languages, mathematical calculations, various scientific researches, without understanding them, constitute education? If so, then all it requires to be the possessor of all the lore the world contains, is books and a verbal memory. If this is all, then have our schools developed, many educated men and woman. But on the contrary, if it means growth, development of inborn powers, an understanding of the simple natural laws governing every-day life, then few indeed are educated. How many of our "educated(?)" know the elements necessary to grow a human body properly, or understand the simple processes of digestion and assimilation, a thing of vital importance to every one? I had a patient that was college educated, could speak with fluency, several languages, but could not tell where her liver was located. How many know anything of the principles of equity in finance, or the relation of capital and labor; or even the principles upon which common courtesy is based; in fact, anything of practical importance? How many are prepared to take up life's duties understandingly, and perform them heroically? Our students leave college physical wrecks, with their memories stored with past theories, many of which, in the experiences of life, they will have to unlearn; (the only real development seeming to be in the line of self-conceit,) without practical ideas; and if they are a success, or of use to the world, it is in spite of their teachings. But we are improving on the old, and are on the eve of a change in methods in these things. The Kindergarten is a move in the right direction, to be followed by an abolition of routine work, that all must go through;

but each will be considered individually, his natural talent encouraged, his interior nature grown. As in the floral garden we find the rose, the pink, the lily, the sunflower and marigold, each developing in its own individuality, unlike, but beautiful in its kind, so children will be helped to unfold naturally from within, care being exercised always that the best germs—as in vegetable life—be planted, for you cannot raise “grapes of thorns, nor figs of thistles.”

The first in importance is physical education, muscular development, for this lays the foundation for mental strength and moral purpose. As rightly directed action grows the intellectual powers, so physical strength and integrity is the result of proper physical training. This has received but little attention as yet by the American people. The Germans have their “Turn-Vereins,” in which both girls and boys are muscularly developed, by well regulated methods—thus setting us an example we cannot too soon follow. Dancing is also a useful, as well as pleasing, exercise; cultivating not only muscular activity and nerve power, but also grace and ease of carriage and manner, which is an essential in good society. This does not, however, necessitate late hours, suppers, or any other evil. Every home should have its pleasant evening entertainment, a select company, with music—which always has a refining, elevating influence—which some member of the family should be able to execute; and thus for two or three hours enjoy the beauties and benefits of the Terpsichorean art.

The Church is said to have recently awakened to the fact that the Devil had all the best times, and changed their methods in regard to singing accordingly. So people are beginning to learn that the Devil has monopolized many of our most useful recreations, and are changing their *condemnation* for *regulation*.

I have treated more at length of physical conditions necessary to development in my lecture on Life and Health, hence will not repeat it at this time. Spiritual development is largely the result of experience, causing intense action of the depths

of our natures. The experiences of sorrow, though bitter to the taste and hard to be borne, bring forth sweetest flowers and richest fruitage. Tears shed in the heart's deepest agony, are not in vain; they do for the spirit what the falling waters do for vegetation; enrich the soil, swell the buds of goodness and virtue, and unfold, petal after petal, the immortal flowers of life. From the deepest agony of despair, come some of our most useful lessons. It is thus our sympathies are grown, and our hearts made tender for others woes. Who that has never known sickness, can feel for the invalid; can realize the soreness of nerves, the sensitiveness of brain, and susceptibility to every kind of discordant sound; can smooth the pillows, arrange the room, moving about with noiseless tread and gentle, tender ways? Who, that has been nursed upon the lap of luxury, with every desire satisfied, every want supplied; with plenty smiling on the board, and contentment filling the house, can feel for the poor homeless wanderers, with no place of shelter, no stored treasures ready to come forth at nature's demands, but want, misery and hopeless neglect, their portion.

Can the mother—as she decks her child with everything that will please the eye, or gratify the fancy—feel for the poor woman, who, with aching head and waning strength, toils by day and by night, to keep starvation at bay? She too, has a child, a little delicate rose-bud, that she is trying to shield from the chills of this cold, selfish world; and when she sees that little form grow thinner and paler day by day, and the little shrunken limbs lose their wonted activity, and knows that hunger and want are robbing her of her jewel, where can she go for help, to whom apply for succor? The proud woman turns from her with disdain; she knows not of want, has had no experiences to mellow the soil in which the seeds of kindness and sympathy germinate.

The poor woman strives by honest but ill-requited toil to sustain herself and child, but failing, she resorts to crime, for which society pays a recompense. And what mother, under such circumstances, can say she would not do thus. Nothing

is too great to sacrifice to save our only treasure, our hearts' idol, from such a fate. Can you say that in that poor woman's suffering and travail of soul, she is not burnishing the spirit, purging it of dross, and preparing it with lessons of charity and unselfish love, for a brighter home in spirit life? Surely there must be compensation somewhere for such injustice. To such an one could come a sorrowing and forsaken soul, and find sympathy and counsel, for, having tasted of the bitter waters of a like experience and learned its lessons, she can stand as a teacher to others in a similar condition. Then chide her not for thus "falling," as you say. She has acted true to a noble feeling; the highest, holiest sentiment of the soul—*self-sacrificing love*; a feeling you may never have felt or known. Rather revere than condemn; and when you would stay this evil in the land, remove the cause. Raise your voices for woman's equality with man in every position in life, which would ensure equal pay for equal labor, and the same opportunities for remunerative employment. Women are not naturally depraved, they prefer virtue to vice, but it is often as I have described, the only resort.

Turn not away, you who have never been tempted, for your innocence is not virtue, or goodness. The child is innocent; it does no wrong, knows none; that is not virtue, but a negative condition, neither good nor bad, but *innocent*. So with some people, they are innocent. *Goodness, virtue*, is quite another condition, *it is wisdom which comes from knowledge, which is born of experiences*. Many *innocent* ones will find when the veil is lifted and they are seen as they really are, that many a poor, down-trodden, despised, child of earth will stand far ahead of them in spiritual unfoldment. Then wrap not around you the garment of self-righteousness, with the "I am more than thou," but let sweet charity grow in your hearts, ever cherishing the feeling that all mankind are one family, and as the sick or unfortunate child always receives the tender care and solicitude of the family, so every erring, weak mortal should be treated with tenderest consideration and sympathy.

The greatest spiritual unfoldment comes through an exercise of the affectional nature, and here is where to the spiritual person comes the greatest suffering, also, the greatest happiness. Every human being needs love, as it is to the spirit as is sunshine to the plant. Without sunlight and love—light the plant and the spirit becomes alike, withered and blighted. The more spiritually unfolded beings become, the more they are susceptible to this subtle influence, the more it becomes a necessity to them; and a yearning for love, an atmosphere of trust and rest is ever uppermost in their hearts. Shared with one we love, how labor is lightened! How easily trials are borne! How uncomplainingly can poverty be endured! How the eye brightens and the heart beats quickly at the dear familiar footsteps! How the heart bounds to meet its kindred heart! Oh! who can picture the beauty, the glory, the strength, that comes from the union of two congenial souls. You who have awakened such feelings in the heart of another, and whose own beats responsive to its deep, unwritten language; cherish it with fondest care. Let no weeds of neglect, no frosts of coldness, nor unfeeling words mar its beautiful existence; but feed it with pleasant smiles, endearing expressions, gentle caresses, considerate care and tender sympathies. Let not the heart-strings become rusted by bitter tears shed over disappointed hopes; and your souls will be doubly blessed, and the sunshine of your life will be bright and glorious. The grand watchword of progress is action; physical action, mental action, moral action, and above all, harmonious action of the whole. What the reformer most needs at the present time is courage; true moral bravery, that will stand for the right regardless of consequences to self; that will follow truth, lead wherever it may, for I tell you friends the time is coming that will try men's souls. The great contest between freedom and slavery; between Spiritualism and Catholicism; between radicalism and conservatism, is yet to be settled, and there will be no place for neutrals any where. Those in the intermediate positions will gravitate to the side they are nearest in their unfoldment, and the question will then be

settled forever, in this country, between mental freedom and ecclesiastical rule ; between the rights of a few and those of the many; between aristocracy and democracy. Let us hope that the intelligence of the age is such that this may be a war of ideas unstained with blood, but I fear not; and let us labor to make it such, to strengthen the forces of freedom, for many now living will take part in this great conflict.

The success of the life of an individual is here generally measured by the wealth he has acquired, or the popularity he has attained. The position he is accorded is in consequence of these conditions, which are often the result of injustice and wrong toward others, and is generally accompanied by extreme selfishness. The external conditions of life is the basis upon which the merits of the individual, his valuation is set. In spirit life it is different. There character and not reputation—which here are many times antipodes—is recognized, and worth always commands its just position. Our good deeds here, create our wealth there. Every tear we have wiped away; every wrong we have righted; every crushed being we have uplifted; every sad heart that we have made glad; every wayward life that we have reclaimed; every despairing soul that we have filled with hope and stimulated to earnest endeavor; all these acts, will be there transformed into gems of light. If we fill our lives with these loving deeds, we shall make the world the better for our living, and grateful hearts will prepare for us bowers of immortal beauty, as compensation for our good works and self-sacrifice here; and we shall be welcomed to our rightful—because earned—possessions with rejoicing, and enjoy the fruits of our labors in the companionship of congenial spirits, and with them continue our loving ministrations; growing richer, more beautiful and happier, throughout the endless cycles of eternity.

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