

The Temple Messenger.

1848.

"Do well thy work, it shall succeed in thine or in another's day."

1890.

VOL. 1.

BOSTON, MASS., SEPTEMBER, 1890.

No. 1.

THE MESSENGER is devoted to the diffusion of knowledge concerning the facts, aims, and methods of our Spiritualists' Sunday Schools.

The First Spiritual Temple.

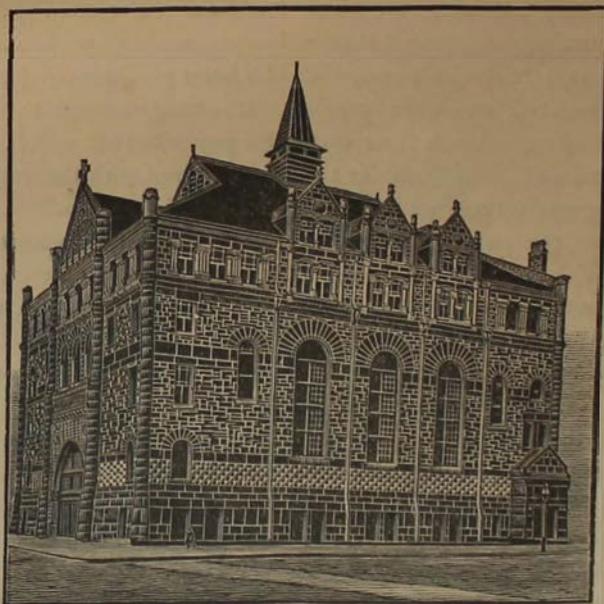
THIS edifice is situated on the corner of Newbury and Exeter Streets, on ground purchased by Mr. Marcellus S. Ayer, of Boston, a wealthy wholesale grocer, who has been an avowed believer in Spiritualism for eighteen years, and for four years its active exponent. The magnificent structure compares favorably with any in this or other cities. It is in the heart of the most fashionable portion of the city, on the new-made land, called the Back Bay, in the close vicinity of the

Hotel Vendome, Trinity and the new Old South Churches.

The architecture of the First Spiritual Temple is of the order called Romanesque. The front is on Exeter Street, and is eighty-two feet in width, while the length resting on Newbury Street is one hundred and eight feet. The walls are sixty-two feet high from the sidewalk to the main cornice; but above the latter extends the roof, with its gables and dormers crowned with a turret which rises to the height of one hundred and twenty feet, and presents a very imposing appearance. The exterior of the building is wholly of stone,

of two colors, the Braggville granite, of a dark red, forming the body, while all the structural or decorative features, and the piers, arches, belts and cornices, are of the light-gray Long Meadow stone. The harmony between the two colors is perfect. A belt of the most elaborate and ornate carving runs entirely around the building at the top of the first story, and abounds in various other portions of it, which gives an added and genuine

satisfaction to the beholder. The architects of the building, Messrs. Hartwell & Richardson, of Devonshire Street, under whose personal supervision the whole work of construction has been carried on, were given the greatest latitude by Mr. Ayer when he employed them, he and those associated with him in the purposes of the enterprise, having



The First Spiritual Temple.

concluded that it was best to place no restrictions upon them which should interfere with their efforts to design and construct a building that should be substantial, convenient, amply fitted for its purposes, and attractive in appearance. The result is a building carefully planned and thoroughly constructed in all its parts. Not only the street fronts, but the wall upon the passage at the rear of the building is also composed wholly of stone.

Entering the building by the chief entrance on Exeter Street, one passes under a broad and lofty arch of elaborately carved

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THE MESSENGER.

A MONTHLY JOURNAL published in the interests of "The First Spiritual Temple" Educational School, corner of Exeter and Newbury Streets.

ALONZO DANFORTH,

EDITOR AND PUBLISHER.

BOSTON, MASS., SEPTEMBER, 1890.

ON these pages should be taught the value of our schools, and be an incentive to their more substantial support and vigorous prosecution.

Introductory.

SINCERELY and firmly believing the time has come when spiritualists and liberal thinkers should have an earnest desire to see the rising generation educated, and their minds shaped in the right direction for their own well-being, as well as usefulness both for the present and in the great future, we have decided to enter upon the publication of the MESSENGER.

We shall endeavor to espouse the children's cause, and with every issue will be found lessons for our children, and Spiritualists should view these as absolutely necessary if they wish that, in the future, the facts and truths of Spiritualism gained in the past, should remain inviolate.

The one thing necessary in our Lyceums are teachers, and having given many years of study in digesting subjects, framing and weaving questions and answers for Lyceum work, we would ask of all who are interested in this work, assistance to carry it to a successful issue.

Let us erect the mental and spiritual structure of Spiritualism on a sure basis, believing that a child is the repository of infinite possibilities, and in securing that, we have a natural religion for them through life.

It will be our aim to make the MESSENGER the leading exponent of the Lyceum course; in it will be found reading which will serve as an instructor for our children. With every issue for the present, will be found "opinions" of friends to the cause, both mortals and our ascended ones.

We would forget and cease condemning others, and devote our columns to the promotion of our holy cause, which would be a great satisfaction to thousands of true Spiritualists.

In the fulness of time and through the wisdom of past experiences, instruments are chosen for work. Our work has been given us, and we are willing to do our part according to the light and truth pressing upon us, and to do it faithfully and do it well.

A. D.

What We Expect.

THAT the Cleveland Lyceum will correspond with us, also the Washington, D.C., Lyceum, in regard to this paper, and all others who can see that this may be the nucleus wherein the Lyceum movement may resolve itself into a system when, with competent leaders, we may yet see that the labor of a few has been productive of good.

It is the intention to confine the *thought* of this paper to that which shall tend to impress our children with the ever-progressive philosophy of Spiritualism.

It is not our purpose to ask for *subscribers*, but *expect* that Lyceums will order what they may want from month to month, and paying for the same at the time of ordering.

It has never been our purpose to wish a limit to the number of our Lyceums, on the contrary, we wish the "Shawmut" was in active operation.

Lyceum No. 1 is again holding sessions every Sunday, and it is hoped that the Spiritualists of this city will see the actual necessity of giving substantial aid to Lyceums or schools wherever they exist, or whoever may be giving their time to educate our children.

In our next issue will be found a poem, by Emma Train, "The First Spiritual Temple." The objects of the spiritual fraternity occupy the temple.

A story for the children, "How Much Does God Charge for Coal Mines."

We hope to present to our readers contributions from Thos. Lees of Cleveland Lyceum; Brother Wood of the Washington, D.C., Lyceum, and reports are requested and suggestions from Lyceums everywhere. There will be lessons and responses also, and matter pertaining to the better education of our children.

stonework. Above this arch and entwined with foliage is the inscription: "*First Spiritual Temple*," and occupying the spandrel of the arch are two circular stone panels: on the one on the right-hand side is carved the emblem of the world on a cross, signifying a "Crucified or Growing World;" on the northern sphere of the globe is carved the word "Science," and on the southern is the word "Religion." On the left side of the arch is carved a dove in flight, carrying in its beak a triangle, on the sides of which are the words, "Liberty," "Justice," "Fraternity." The apex of the turret over the main entrance is crowned by a heavy Rosy Cross, emblematic of the "Life to Come," or "Soul of Life." In the centre of the Cross is the circular rose, emblematic of "Wisdom and Discretion." Over the Exeter Street entrance, on a circular panel, is the globe, on which is the "Insignet of Hermes," or "Solomon's Shield." The outer vestibule is beyond the archway, in which two broad flight of steps lead to the right and left up to the great auditorium, which, with its gallery, organ loft or platform, and lobbies, occupies the main story of the structure. It is capable of seating fifteen hundred people. It has a sloping floor, slightly curving from side to side, and is fitted with opera chairs. It is a most attractive and cheerful hall of assembly, with its great stained glass windows, its numerous and pleasing decorations, and generally light and airy appearance, wherein elegance and utility are united.

Over the audience room are seven large lecture halls, a kitchen, janitor's quarters and toilet-rooms; and still above this story is a great ventilating chamber, with a floor or deck of copper, and the open screens of the end gables, and the centre turret of the building, through which the wind and rain may sweep harmlessly. Into this upper chamber are gathered the air-ducts from all parts of the house. The whole building is warmed by steam, the radiators being placed beneath the basement-floor. In the stonework of the basement walls are narrow slits to supply fresh air, which, being warmed in the spaces below, is then carried by pipes to various parts of the house. Four huge trusses resting on piers, and projecting inward from the side-walls, support everything above the large auditorium. There is a stairway in each corner of the edifice. From the Newbury

Street entrance the basement or lower story of the building is reached. Here is a hall used for a Lyceum or Conservatory for Children, and a large room occupied as a library and reading-room, a toilet-room, a ticket-office, and an office for the officers of the Association, who are composed of the following gentlemen: Marcellus S. Ayer, President; Frederick W. Gregory, Vice-President; Elmore C. Ayer, Treasurer.

The Sunday services consist of a lecture in the large auditorium in the afternoon, Lyceum in the forenoon in the basement hall. During the week there are meetings and lectures in the smaller halls. All the services are free, as well as the library of books on Spiritualism; also the reading-room. The best talent among the Spiritualists are engaged for the lectures.

The control of the building is placed in the hands of a Board of Trustees, to be held in trust for all time for spiritual progression and research, without dogma or creed, and free from personal individualities, and to be held for progression in spiritual light and truth.

The corner-stone of the Temple was laid on Wednesday, April 9th, 1884, Mr. Marcellus S. Ayer placing the stone in position, while the assemblage joined in singing "Nearer, My God, to Thee."—From the *Banner of Light*.

The Lyceum.

Too much cannot be said in favor of a good system of Lyceum instruction, nor too much done in the way of improving the system we have. It possesses many recommendations to popular adoption; but is not fully up to the standard of that higher education which the children of Spiritualists should have assured to them. We are not criticising the elementary steps. These are probably well enough until real exigencies prescribe something better; but the steps beyond are weak and uncertain. Not because there is lack of means to make them strong and positive, but a strange absence of effort in this direction. This lack ought to be supplied without delay, and efficiently. How?

The query brings us to a consideration of a delicate phase of the subject. How? is a problem. It may be resolved by adepts in spiritual teaching, but not by apprentices at the business. Many Spiritualist Lyceums are managed by those who have no conception of that which should be taught, nor ability to

teach it, even if they had the *material*. We are not referring to inspirational teachers, but to those who acquire what they know by instinct rather than application, and imagine the Spirit world will bless their ignorance by employing it to enlighten humanity! It is not an easy thing for a person in his normal condition to teach that which he does not know, and cannot acquire; and it is time for Spiritualists to understand that most of their Lyceums, if they would achieve desirable success, must have more efficient teachers. This is not affirmed as chance criticism, but as a fact of very grave import, which should at once attract attention and command intelligent action.

It should be remembered that, although the Progressive Lyceum contemplates primarily the instruction of children and youth only, its real mission is to enlighten all who need light, and that many adults are in worse than semi-darkness, so far as spiritual knowledge is concerned. They should be brought into the Lyceum, a class organized for their benefit, and then taught, with scrupulous care the leading principles of Spiritual philosophy.

It is of the first importance, both to the future of every child and to the growth of our holy cause, that the Lyceum be sustained by all parents whose minds have become emancipated by the approach of Spiritualism. If we have any views, any convictions, any persuasions, as to right or wrong, as to human character and destiny that we think are worth holding, we should do our utmost to give them to our children.

This department is open for correspondence with, and reports are desired from Lyceums everywhere. ALONZO DANFORTH, EDITOR, 1 Fountain Square, Roxbury, Mass.

LESSON NO. 1.

Spiritualism.

What is the statement of Spiritualism?

That man has a continued life and that life is without end.

What does his Spiritual nature include?

His reasoning powers, his intelligence, and his soul or emotional nature.

What do these constitute?

An entity, a personality and individuality.

Are these Spiritual?

Yes, they exist and are governed by the laws of that Spiritual existence.

What does this Spiritual existence include?

It may include all space in the vast universe of the everlasting first cause.

How is Spiritualism proved to be a fact?

That spirits who have shed the mortal and have entered the world of spirits, may, can, and *do* return to earth and truthfully manifest themselves to their fellow-beings yet in the mortal, by and through laws which we in the mortal may or may not now understand.

How is pure science defined?

To be a knowledge of causes, power and laws.

How is applied science defined?

To be a knowledge of facts, events, or phenomena, as explained, accounted for, or produced by means of causes, powers or laws.

In the truths of Spiritualism what should scientists do?

Should accept the proven fact and follow the phenomena until the law of the fact or the phenomena has been disclosed, formulated and forever settled.

What are scientists bound by every sense and faculty of manhood and honor to do?

Accept every fact, all phenomena, and to trace the law of such fact, phenomenon and claim, to its ultimate, and if they are dealing with matter and its laws, fairly seeking their source, they will find themselves face to face with the great mysterious creative unknown of material worlds.

What will the progressive scientist do?

He will trace qualities in nature, harmonies of adjustment, purposes in the movements of forces, all moving upward or forward by a law, and he will discover that God is none other than this unknown, creative first cause, that it is all powerful, all wise, and all supreme.

What will the true scientist do?

Will not stop at the close of his investigations of matter and its laws, for there are laws and phenomena of spirit, there are laws of life, mysterious life, phenomenal life, and he must follow them as in pure matter to their known ultimate, or to the great mystery from whence all life proceeds.

What are parts of our physical life?

Fact, phenomena, force.

Explain.

One wills to raise his arm, and matter rises obedient to that will-power, one wills to speak, and all the subtle and delicate machinery of the vocal organs, is, in an instant, adjusted and at work pouring forth words, the embodi-

ment of thoughts, reasonings, appeal, denunciations or entreaty.

What is sure to come to our material bodies?

The body becomes tenantless, the arm cold, stiff, unresponsive, the vocal organs silent for evermore, decay manifests itself and the body is buried; thus a finely modelled structure returns to its original parts.

What have we seen in the previous answers?

A succession of facts, pertaining to a human organism.

What will Spiritualism disclose?

The laws of a Spiritual life, it opens the avenues of harmony, unity, beauty and glory in the universe of the creating God: the house in which the spirit has existed on the earth plane has returned to dust, but the immortal still lives and those who have entered and are still entering are filled with wonder at the glory of a Spiritual existence, and of the infinite possibilities which lie beyond.

What have we acquired from the superior light, knowledge, and revelations of Spiritualism?

It shows a continued life to be a fact, not a faith, that spirit is superior to matter, that pure intelligence survives the grave; and undisturbed by the death of the body, the spirit of man continues to live, grow, acquire and expand; has learned the law of spirit return and has voiced its own immortality.

What is true religion in sympathy with?

The moral right or wrong of thoughts, purposes and actions, as determined by a pure moral standard, and which glows in the emotions when the nature is devout and loyal.

Responses.

THESE responses are executed by the alternate reading of the conductor, the groups, and officers, the conductor leading, and the rest responding, led by the guardian.

Care and practice should be given to effect the utterance of the response in unison.

Leaders should converse with their children, drawing out their opinions encouragingly, and if the general question is beyond their understanding, select one more simple.

It is desirable that each member give a brief answer to the question, the member should arise in his seat and report to the con-

ductor in a distinct, courteous manner, so that all in the hall may hear. The responses are often more interesting than the most learned lecture. It is a very good way to secure carefully selected subjects for lessons, to have one person chosen every Sunday to bring in two or three questions for consideration, which are presented to the Lyceum and the one desired chosen. Much and careful attention should be given to the internal growth of the Lyceum.—*Lyceum Guide*.

We do not reject the teachings of the great Nazarene, for his teachings are enforced by the teachings of the more progressed, and exalted in the spirit spheres of light and knowledge.

The world is growing better, we can catch a glimpse of the light that will usher in a better day, when no one shall suffer injustice or wrong, when every man shall recognize a brother and every woman a sister, and when our great strife shall be to see who shall be the mightiest helper and who shall do the greatest amount of good.

Education is at home a friend, abroad an introduction, in solitude a solace, in society an ornament.

The present has risen in its purified conception of God and his attributes, so far above that of the past, that language cannot keep step with it, and words fail to properly express the exalted ideas we now entertain of the Divinity.

The God of the past was one of a small sphere, the God of the present is the God of that great universe of which past generations had not the least idea and of which the present, even, has only begun to catch the first glimpses.

Plans and details of grand and beautiful designs in architecture are all laid and proportioned in the brain of the architect long before their beauty and grace become objective to the eye.

Paintings which thrill and enchant the senses are simply material expressions, wrought out, perhaps, through months of energetic labor, of an idea, an interior conception in the mind of the artist.

The body is not vile—men make it so by harboring vices in its tenements.

Believe that every hour, every moment of work well done, makes up the treasure which success in the affairs of men is to be purchased.

Study must precede action; action is studies done.

There is no learning, no habit, no thought gathered, which does not go into the bone and sinew with which the struggle of life is to be maintained.

Woman Suffrage.

"I GO for all sharing the privileges of the government who assist in bearing its burdens, by no means excluding women."—*Abraham Lincoln*.

"Laugh as we may, put it aside as a jest if we will, keep it out of Congress or political campaigns; still the woman question is rising in our horizon larger than the size of a man's hand; and some solution, ere long, that question must find."—*James A. Garfield*.

"I take it America never gave any better principle to the world than the safety of letting every human being have the power of protection in its own hands. I claim it for woman. The moment she had the ballot, I shall think the cause is won."—*Wendell Phillips*.

The Dual Nature of Man.

WHAT is the dual nature of man?

The spiritual and physical, or that of mind and matter.

In physical phenomena what is first affected?

The body, then it communicates the fact to the mind through the senses.

In mental phenomena, what is first affected?

The mind first receives the impression and communicates it to the body.

What other class of phenomena can be mentioned where the body is uninjured, and all the organs of health are moving in harmony?

Emotion.

Where shall we place this?

Somewhere in the depths of our mysterious being, where reside our friendships, affections, loves, hatreds, and our pleasant and painful mental sensations.

What is known of this emotion?

That we see, hear and feel, independent of the actions of the physical organism.

Can you prove this assertion?

Yes, while the body is in perfect health we hear of the death or misfortune of one dear to us.

First, the mind feels the pain, then the

nerves thrill in sympathy, the heart palpitates, the features pale, the lips quiver with agony, the eyes close, and for a few moments the whole body lies in the apparent unconsciousness of death.

What part of our nature has received this shock?

Our spiritual—the soul is capable of its true meaning, and the mind reads independently of the body and understands that which is not plain to our physical senses.

What is the spiritual body?

A tenant of the natural body, it resides there for a brief period only, and *if* its existence is limited to the duration of its habitation, then is human life a failure, and divine love a cruel deception.

What would have been better for us?

That these throbbing hearts and teeming brains of ours had remained inanimate dust, than that their affections and aspirations should not live beyond the grave.

What is the evidence of a future life?

The demonstrated presence of an intelligent force around us that possesses all the attributes of the human mind, that manifests itself to us by acts and sounds, that, like the human voice, are symbols of thought, intellect, memory and affection.

Why is this testimony conclusive?

It is so abundant that none can deny its existence save those whose bigotry would not permit them to reason if they could, or whose feeble mentality could not if they would.

How can we make use of the proverb, "He that answereth a matter before he heareth it, it is a folly and shame to him"?

That there are many educated men, and even ministers, who have never witnessed spiritual phenomena, neither heard the teachings of its beautiful philosophy, yet who think they are qualified to deny the facts and confute its theories from the knowledge they have derived in attending the performance of itinerating fakirs, magicians and ignorant, vulgar showman—*stars* in the arena of sawdust and tanbark.

What is spirit life?

A world and life as tangible to the spirit as is ours to us, and its existence is demonstrated by the intelligent acts of unseen forces that manifest their presence through so-called phenomena.

What is absolutely certain?

Where human intelligence, memory and

love manifest themselves, there must be a human soul back of the force that causes the phenomena.

What good does Spiritualism do?

1. It confirms the hope and faith of the true Christian.

2. It teaches the fatherhood of God and the brotherhood of man.

3. It denies the existence of a cruel, avenging Deity, and worships a Creator who governs all things in infinite Love.

4. It ignores the fabled hell of ignorant superstition, and asserts a heaven of unending progression and happiness.

5. It declares that men should be honest and upright, for honesty and uprightness' sake, and not through fear of eternal punishment.

6. It teaches that charity is greater than hope or faith, and asserts the doctrine of the Golden Rule.

7. It has a knowledge in the resurrection of the spiritual body, but that the physical body is the lawful inheritance of decay.

8. A knowledge that the grave is not the end of life, but a manger in which is born a new existence.

Finally, it fearlessly asserts its right to a position among the religions of men, and conscious of the rectitude of its purpose and of the truth of its demonstrations, it defies the sneers of the press, and the impotent malice of priest and pulpit.

Responses. No. 2.

Fame should be the consequence—not the motive—of our actions.

History is the record of human thought, of thought which is wrought out in action, of events in their real and recorded sequence.

America holds the future.

The best education is that which best fits one for the duties, the struggles and the enjoyments of life.

True education means more than the gaining of knowledge: it means also the training of the body and the senses, and the best training of the mind and heart.

All are happy and the country is happy when we all know how to make the best use of all our faculties and opportunities.

To be a man means thought, justice, love and truth, and to so order each day of our lives that what we think and do shall make

the future easier, which shall lift our eyes ever toward something better, so that the world shall grow purer day by day.

We must look on the spiritual plane for our spiritual law, and this is more fully and clearly disclosed through the messages brought to us from our friends on the supernatural side of life, than from any other known source.

Good Morning.

GOOD morning, dear children, and how do you do,

This beautiful day bright and fair?

The flowers and the grasses are nodding to you,

And breathing the perfume of prayer.

Did you notice the robin out there in the tree,
His song almost bursting his throat?

Did you quite understand all his musical glee?

His mate did, I'm sure, every note.

There are voices about us, melodious and sweet,

All over earth's wonderful land,

And lives that are living close down at our feet

Whose language we don't understand.

But there are lives purer and fairer than these,

That walk by our side every day;

Their footsteps are noiseless as midsummer breeze

That roams over valleys away.

They bring us pure lessons from heavenly shrine,

And murmur soft words in our ear;

But we are so deaf to these voices divine,

That oft-times we fail e'en to hear.

'Tis soul that must listen, 'tis soul that must see,

To know these bright visitors true.

O, may all your lives in such harmony be,

That angels may whisper to you.

"Good morning, dear children, good morning" they say.

May each one reply in good cheer,

"Good morning, sweet angels, from over the way,

We're glad for your presence so dear."

EMMA TRAIN.

The Pen.

THE pen's the sceptre of the world, when striking for the right;

When wielded in the cause of man, 'tis tipp'd with hallowed light.

The stroke that drives the rivet home, the thought that guides the pen,

The battle fought for freedom's God, such merits make the men.

FIRST SPIRITUAL TEMPLE, CORNER EXETER AND NEWBURY STREETS.—Meetings will be resumed Sunday, September 7. Mrs. H. S. Lake, the regular speaker, will deliver an address at 2.45 P.M. The Children's School will convene at 11 A.M. Tuesday evening, September 9, meeting of the Industrial Union. Wednesday evening the usual Social will be held. All are cordially invited to these services.

OUR SUNDAY SCHOOLS.

The First Spiritual Temple Educational School.

Services are:

- Singing by the School.
- Reading of Invocation.
- Singing.

Responses:

- Lesson on alternate Sundays from Educator and A. E. Newton's Physical Lesson Book.
- Recitations by the children.
- Remarks upon lesson of the day.
- Singing and Benediction.

At our last entertainment given by the children of this school on Wednesday evening, June 11, all the parts were well sustained, and our friends were satisfied at our efforts.

America, the opening piece, was calculated to keep aglow in the minds of our children, the dearly bought privileges we enjoy under our starry flag, and the singing by the children of "Columbia's the Gem of the Ocean," concluded the opening piece.

Were followed by Recitations.

The "Slaughter of the Innocents," representing many children who had passed away early in life, and returning to earth, informing us as to the causes that had forced so early an entrance into the spiritual life.

Of the "Spirit Mother," illustrating the beautiful phase in our philosophy of the watchful care our spirit friends have over us, and in conclusion "The Spiritual Temple" was presented by eighteen children.

It is the intention in the coming sessions of this school to present an entertainment once a month to our friends.

The Cleveland Lyceum.

THE Children's Progressive Lyceum of Cleveland will resume its Sunday services in Memorial Hall, 170 Superior Street, Sunday, September 14, 11 A.M.

Spiritualists and Liberalists are earnestly

requested not only to send their children, but to encourage the work with their presence and purse, as far as they are able to do so.

Many improvements are suggested for this fall and winter session, and a strong effort will be made to extend the usefulness of this branch of our work.

THOS. LEES, *Cor. Sec'y.*
L. W. POPE, *Conductor.*

Children's Progressive Lyceum, Washington, D. C.

THIS Lyceum was organized February 19, 1888, and has a full complement of officers. Mr. George M. Wood, Secretary. Meeting every Sunday at 10 A.M. in G. A. R. Hall, 1412 Pennsylvania Avenue.

They have an order of exercises and time devoted to each.

Subjects are considered in group conversations, each group having its own question.

Average attendance at each session during January, 1890, 52.

Number of books in Library, 285.

The Secretary writes defects and difficulties experienced are want of time for satisfactory group exercises, want of printed matter or other help for leaders of groups.

A solution of this trouble would be for those who have an interest to discuss the character and scope of Lyceum teaching, endeavor to devise improvements in Lyceum methods, and strive to arouse and encourage interest in Lyceum work, and improvements are suggested that suitable manuals of instruction adapted to young children should be provided.

We have received, since its issue, copies of the Lyceum *Magazine*, edited by W. H. Wheeler, of Oldham, England, who is doing a good work in our cause.

As it is exceedingly difficult to provide thought for children, we must say that he is doing remarkably well in furnishing stories, dialogues, and readings for them.

The *Magazine* is very neatly printed, and presented to the public in a manner that all should encourage our brother in his undertaking.

The Children's Progressive Lyceum EDUCATOR.

Containing easy and Progressive lessons on the spiritual philosophy and the spiritual and moral culture of children.

BY ALONZO DANFORTH.

The author says: "In presenting these series of lessons, it is with the fullest assurance that Spiritualism, for its enduring base in the coming generations, must have Lyceum teachings as a sure foundation on which the prosperity of its sublime philosophy must rest."

They consist of a series of Cards for use in Children's Progressive Lyceums, each card containing an Invocation, an appropriate Poem, Questions and Answers, Silver Chain Recitations, etc.

Send 10 cents in stamps for full samples to ALONZO DANFORTH, 1 Fountain Square, Roxbury, Mass.