

# The Temple Messenger.

1848.

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

1890.

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No. 2

THE MESSENGER means practical work for human enlightenment and progress—to teach a truer and better philosophy of life than the world has had, to aid our children in the solution of the great problems of our being.

## The First Spiritual Temple.

ALL the world in shadow lay,  
Hope had flown afar:  
Dread Materialism gray  
Hid Faith's sombre star.  
Sorrow's rain of falling tears  
Pattered along the blighted years,  
While the gloom of dread despair  
Threatened all things fair.

When the angels hovering nigh  
Saw this deep'ning gloom,  
They left their shining homes on high—  
All the joy and bloom;  
Called the noble and the wise  
To a council in the skies,  
Where they studied out for earth  
A sublimer birth.

There they planned this Temple grand  
For humanity,  
Whose majestic walls shall stand  
Through eternity.  
Firm they laid its corner stone,  
Just the tiny rap alone  
That—a gleam of truth unfurled—  
Startled all the world.

Then they hewed its timbers strong  
With philosophy;  
Nailed them down with science's song,  
Reason's prophecy.  
High the windows ope'd above,  
Clear with messages of love,  
Till the sky grew bright o'erhead  
And the shadows fled.

Lo! The mourners' grief was still,  
Doubt was vanquished quite.  
Knowledge sat upon a hill,  
Earth's divinest light.  
Broad its arches and sublime,  
Bridging o'er the mists of time,  
Till the night of mortal fears  
Vanished with the years.

Fair this Temple stands to-day,  
High, and true, and blest;  
Not a weary one but may  
Find within it rest.  
Doubts and fears and tremblings cease,  
And the troubled soul finds peace.  
Through it, patters ever sweet  
Sound of childish feet.

Sinning ones most low and vile  
Here the way may find;  
Catch again the dear God's smile  
Lost by eyes too blind.  
'Neath its dome so vast and tall  
There is room enough for all,  
And its bell chimes clear and free  
For humanity.

Holy Temple, first and last  
Reaching human needs,  
Lighting up the sombre past  
With its dismal creeds;  
Blest are we who learn to bow  
At its sacred altar now,  
Conning lessons pure and sweet,  
Where the two worlds do meet.

We would ever sit and learn,  
Free from earthly care,  
Where the deathless tapers burn  
At its altar stair;  
But low voices, wise and true,  
Tell us there is work to do,  
That the Temple still may grow,  
Brighter truths to show.

Not a hand too small or weak  
To help the work along;  
Not a voice too low or meek  
To swell its holy song.  
Waken then, for builders we  
On this Temple broad must be,  
And the work we do will show  
In the future's glow.

Hail! O Temple, first and best  
With thy heavenly grace,  
Truth be e'er the honored guest  
At thine altar place.  
Justice, purity, and worth  
Mark thy glory o'er the earth,  
Till all souls above wrong's wiles  
Shall walk thy magic aisles.

—Emma Train.

# 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.

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BOSTON, MASS., OCTOBER, 1890.

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

Under the heading of Woman Suffrage we give opinions of our public men in regard to the matter, believing that our children should be taught that the rights of woman should be the equal of man in all respects, and the twentieth century will see the grand result; also in regard to capital punishment, we must teach that it is not in accordance with our philosophy, that the State should take human life.

## To Make Our Schools Effective.

1. A TEACHER must be one who knows the lesson or truth to be taught.
2. A learner is one who attends with interest to the lesson given.
3. The language used as a medium between teacher and learner must be common to both.
4. The lesson to be learned must be explainable in the terms of truth already known by the learner,—the unknown must be explained by the known.
5. Teaching is arousing and using the pupil's mind to form in it a desired conception or thought.
6. Learning is thinking into one's own understanding a new idea or truth.
7. The test and proof of teaching done—the finishing and fastening process—must be a re-viewing, re-thinking, re-knowing, re-producing of the knowledge taught.

## Spiritual Fraternity Society.

THE objects of this Society are :—

To furnish satisfactory evidence of man's continued existence after death, by means of mediumship, the successful exercise of which depends largely upon conditions of appreciation and encouragement amid proper material surroundings.

To maintain a public platform upon which all questions relative to the physical, mental, and spiritual needs of the race may be fully and freely presented by both mortals and spirits.

To conduct a School for children wherein they may be made acquainted with the facts of Spiritualism, and learn how to discharge intelligently the duties which life imposes upon them.

To furnish entertainment, encouragement and instruction by friendly interchange of thought, for all who choose to assemble at the Wednesday Evening Socials.

To establish and maintain an organization, each member of which shall obligate himself to a life of integrity, by carefully observing all known physical, mental, and spiritual laws, assisting others, to the best of his ability, to an understanding and application of the same; which effort must result in other work *yet to be begun.*

## "How Much Does God Charge for Coal Mines?"

LITTLE Jo had been listening to his father reading about the starving miners at Streator and Braidwood, and other coal mines. Little Jo was too young to understand Caesar's ways; he only heard the voice of nature as it spoke within him. He was not old enough to be contaminated by vices and devices of lawyers and landsharks, bogus statesmen, and political mountebanks, boodlers, and coal barons. He had heard his father reading and talking about something wrong in the affairs of mankind, and he was trying to find out the "why." So he let the natural voice of truth and justice speak :—

"Father, why don't those miners dig out some coal and trade it for something to eat?"  
"Because, Joey, they don't own the coal mines."

"Who does own the coal mines?"

"They are owned by some men in Chicago."

"Did those men in Chicago make the coal, and put it down in the mines, father?"

"Oh, no, Joey; God made the coal."

"What did he make the coal for?"

"Why, he made it for fuel, my child, to keep us warm and to cook our food."

"Did God make it for those men in Chicago?"

"No, not exclusively; he made it for everybody."

"Well, then, if he made it for everybody, didn't he make some of it for those miners?"

"Why—yes—I suppose so; but you see, my dear little Joey, those miners are too poor to own anything."

"O, yes, I see; God made the coal for everybody that's rich."

"No, no, Joey; he made the coal for all, but the poor are not able to buy the mines, and so they don't own them."

"How much does God charge for the coal mines, father?"

"Why, my boy, he doesn't charge anything for the coal, more than the trouble of digging it out."

"Do those men in Chicago ever dig any of it out?"

"Oh, no; they hire those miners to do that."

"Well, father, if God made the coal for all, and don't charge anything for it, and those miners take all the trouble and labor to get it out, why don't they own it after they have dug it out?"

"Well, Joey, my boy, I know it does look that way to your young and childish mind, but as you get older you will understand how it comes about that a great many of God's creatures that he sends here fail to get what he made for them."

"If they fail to get what God intended for them, who does get it, father?"

"Why, it is the sharp, shrewd, business men who get it."

"How do they get it?"

"Why, Joey, I don't know as I can make you understand it; but I'll tell you that once upon a time, long ago, a certain king rose up and seized the 'earth and the fulness thereof,' and said, 'It all belongs to the king.' Now when the king did that he actually confiscated—or if you don't understand that word,

stole—everybody's interest in the earth and all the earth contains."

"Why, father, I shouldn't have thought the people would let the king do such a thing."

"Well, you see, Joey, the lawyers told the people that the king could do no wrong, and the people were foolish enough to believe the lawyers."

"Well, then, that is how those men in Chicago came to own those miners' coal, is it?"

"Yes, Joey, the king divided up the earth among his favorites, and they parcelled it out to such as were rich enough to buy, and those who were poor lost their inheritance."—C. W. Ayers, in *Farmer's Voice*.

### The Lyceum Movement.

BY MRS. M. T. LONGLEY.

THE Lyceum movement is one that by this time should have taken hold of the popular mind—at least among Spiritualists and Liberalists—and have made its power felt to an enlarged degree. No doubt the entertainment which the Children's Progressive Lyceum has afforded to its attendants during the last quarter of a century has in many instances been appreciated, but, as a whole, the question remains: Has the Lyceum movement proven to be all that its projectors hoped for it in its earlier years?

The Lyceum should always be an institution of learning where important questions may be discussed, and the products of thoughtful, intelligent minds be found. Its subjects should be elaborated in a simple, careful manner that the feeblest intellect, and the youngest pupil, may readily comprehend the meaning of those who treat upon them.

The Lyceum should be both instructive and attractive to the youthful mind. It should not only draw its numbers by the promise of entertainment, in the lighter form of amusing recitation and cheerful song, which it offers, but it should also bind its followers to itself by cords of love and harmony; and firmly unite the childish heart to its true purpose by opening out to it store-houses of knowledge and truth, to be imparted by such wise teachers as are fitted to undertake a guiding and an educational work in this direction.

We are told by communicating spirits of the Lyceums in the Summerland, that are

open every day. In those schools the young mind is initiated into the mysteries of life's holiest temple. The pupil studies Nature and her works, and also gains a knowledge of the sciences in simple, practical form. The relations of humanity to its kind, and to the universe, are not disregarded, and yet each subject is treated in such a simple, interesting manner by its elucidator that it holds the attention of every child, and leaves an impress upon the plastic mind. Surely, something of a like practical character may be formulated and established by earnest thinkers in connection with the Lyceum movement in Boston, and I sincerely hope that the TEMPLE MESSENGER will prove an important factor in the development of the highest method of spiritual education for the young.

### Self-Control.

THE wisest of men have been of the opinion that in self-control is the true secret of success.

The self-controlled man follows reason and is under the guidance of mind.

Education tends to help toward self-control, and only by cultivating the better part of our nature, which is the Spiritual, can the lower be brought into subjection.

Self-control means physical health and moral self-respect.

Self-control means reserve force—wisdom, masterhood—and brings happiness to the man of mental and moral life.

### LESSON NO. 3.

#### Religion.

WHAT is religion?

Whatever is good, pure, holy and uplifting in spirit, appealing to the highest nature of humanity, bringing divine messages of peace and love, calling man out to a consideration of his better self, and asking him to cultivate that which shall ennoble and beautify his life.

How does Spiritualism show a correct standard of life?

Brings us the word of truth from on high, informs us if we do wrong we shall suffer, if we do right we shall rejoice and be at peace.

It binds our souls to the higher life, to

that grand and broad spirit of intelligence and divinity, and proves that we are a part of that divine life which is holiest, highest and grand.

Why is Spiritualism a philosophy?

Because it reasons, explains, and can define why we exist, the course of existence, the reason of this mortal discipline and experience.

How is Spiritualism a science?

Because it demonstrates its claims by practical manifestation, it can prove to the sight and touch of mortals that it is just what it claims to be, and therefore it is based on scientific grounds.

Spiritualism is a mighty truth as it brings its own evidence to humanity from beyond the tomb.

### LESSON NO. 4.

#### Spiritualism.

WHAT does the science of Spiritualism declare and teach?

That all life is immutable and eternal, and proves the declaration by philosophy and phenomena which appeal to the physical senses.

What is the true basis of progress and growth?

Effort; and he who fulfils his mission in life, whatever be his social, moral or religious status, must do so by his own effort.

How does Spiritualism speak to man the true science of life?

When the shackles of mortality are lifted from the weary spirit it enters upon the highway of eternal progression, the motives of life are revealed in the light of the absolute, which constitutes the wealth of the spirit; thus he finds compensation for every rude blast and terror of mortal life.

What can the Spiritualist declare and maintain?

That the problem of death and a conscious, continued life has been solved.

What does Spirit life teach us?

That a life cast in earthly conditions is the first step in the school of eternal progression, that from the summit of every mental attainment the view becomes broadened and lengthened, the lines of spiritual unfoldment vastly more diffused, and bearing to us the tidings of greater fields of exploration, loftier attainment and grander conceptions.

What is the life of the true Spiritualist?

He studies himself, he learns that within man is contained the cause of every existing evil of society, and the remedy therefor, and while he learns to respect creeds less, he learns to love humanity more.

What should a Spiritualist be engaged in?

In the noble and practical work of purifying the temple he already occupies and making it a fit place for the indwelling spirit.

What is the basis of true unfoldment?

In harmonizing the duality of man's nature—the spiritual and the physical.

Immortality—how should we teach it?

To look for nothing in the life to be, but the harvest of deeds and thoughts of this life, and that happiness in the after-life is commensurate with the use one has made of his powers in the earthly sphere.

Spiritualism has come and what has it done?

It has shattered old beliefs that the Church has been building for nineteen hundred years.

How has it done it?

By calling into action the intelligence of human beings, not calling up beliefs or opinions, but the realities of life, and making its demands on the powers of our being, compelling us to come in contact with the uplifting influences from the great beyond.

What do we expect in the future?

That the time will come when all noise and strife will cease, and we look forward to a perfect world, a world where all is calm, peaceful, and harmonious.

### LESSON NO. 5.

WHAT do we learn from the history of nations?

That humanity have ever desired freedom, and have been willing to give up their earthly lives, as well as all their earthly possessions, that they might achieve it.

What are we told in the eloquent pages of history?

That the world has ever been ready to die that it might rise to a nobler life, ready to immolate its children upon the altar of self-sacrifice that it might rise to a more glorious inheritance in the life beyond.

What has the great throbbing heart of humanity ever been beating time to?

To the melodies of Freedom, and forever

and forever man will love Liberty more than anything except truth.

What will make us free?

Truth; and when we have found perfect truth and have become its voluntary disciples, loving it supremely, then we shall in our service to truth understand and enjoy a service which is perfect freedom.

What have been taught by the great teachers of the world, what contained in volumes written in obedience to a divine impulse, what lofty sentiments entertained by the human soul, capable of being translated in human language and embodied in literature?

That there is a continued life, a nobler inheritance, a better resurrection, a temple not built with hands eternal in the heavens, a house built upon Freedom, the rock that can never be overthrown; and to attain this we must be willing to give up everything the senses hold dear, whenever duty calls.

What kind of a military education will be given our children in the glorious coming days?

We will teach them to fight *wrongs, abuses, and errors*, not their *fellow-beings*; to excel in that bravery and nobility which will enable them to stand firm against temptation, to unfold their mind and spirit which enables man to assume his rightful position.

What will future generations show?

That no boy will be taught the use of musket, spear, or sword; when the noise of cannon will be silenced forever, when nations will not study war.

In those days to come how shall we regard such things?

As specimens of barbarism, and we will look upon them as we look upon mummies preserved, or upon some strange fossil dug up from the depths of the earth, and belonging to a long-past period of the world's development.

### LESSON NO. 6.

WHAT are the elements of behavior which constitute good manners in youth?

Truthfulness, modesty, and courage in the three domains of thought, speech, and action.

What is the only effective way in which the teacher can train his pupils to perfect manners?

Through the silent influence of his own example.

How shall we strengthen our inward power and increase our inward light?

We must connect our moral life with the Universal life, with the voice of God as it finds expression not in one human life alone, but in countless human lives.

What is love as a word?

A symbol for the great heart of humanity, because all human hearts have combined to pour its meaning into that word.

What is justice as a word?

It has a record full of centuries of moral history, portraying the gigantic strength of the race, the never-ceasing battle with wrong, and the power of Justice has been rising higher and higher, century after century, and bearing humanity up inch by inch upon its bosom.

What is truth as a word?

It is stamped with the yearnings, aspirations, and prayers as well as the illumined knowledge and the verified experience of humanity; it is the symbol of universal reality, and all the way along humanity has been seeking to express it.

How are we to advance in development?

By joining our lives to the life of mankind; and every individual gains by the growth of mankind, and mankind likewise gains by the growth of every individual.

What are we dependent upon for our own advancement?

Upon the advancement of mankind, and if we are to advance we must do it by joining our lives to the life of mankind in its highest development.

Why have we much to enjoy?

Because individual lives in the past have given to humanity what those individual lives accomplished, and as we draw from the life of man so must we give back again, that the world may become richer for our living in it.

## LESSON NO. 7.

### Prayer.

WHAT is true prayer?

An emotion of the spirit, an inspiration of the mind, and when rightly understood, and intelligently made use of, the agency of prayer

is the exercise of the sweetest and calmest of all the powers and activities of our being.

What does prayer develop?

Man's spiritual being, and draws him nearer the great Life-giver, God, and is as necessary for the soul as work for the physical body.

What shall we understand by the Holy Writ?

The Universal Spirit of all love, animating all life, permeating all things; it is that that endows every human being and all life with the power of existence.

How may we attain the best results of our lives spiritually?

By a growth from within; by living daily the best and the highest we know.

What is an Invocation?

We invoke the presence of our ascended ones to come and lead us into higher conditions of life, and that we earnestly desire that we may have more enlarged views of life, of death, of duties and higher resolutions for the future, and stronger purposes to live truer and nobler lives for the future in this life and that which is to be, — but — we cannot change the plans of the Infinite nor advise him, and yet by our aspirations we can put ourselves in sympathy with the divine spiritual influences.

What is conscience?

Collective knowledge, universal knowledge, concrete information, truth known and heard to some extent by all humanity.

How can we view Supreme intelligence?

As an infinite fountain of matchless justice, love, truth, and wisdom.

What is thought?

A Force received into our nature in sensitive waves, similar to sound waves, — the more sensitive the nature the greater the power to receive the thought waves thus advanced.

What is a solution of the origin of thought?

That it is transmitted from minds of centuries ago, and many of the reforms of to-day are but the result of the force of thought which culminated in united action, such as the Reformation, the French and American Revolutions, and the civil war in our country.

### Responses. No. 3.

PRAYER can be woven into our every-day life and as far as possible make it a part of ourselves.

Prayer is spiritual effort, the noblest and most earnest work in which we can possibly engage.

True prayer addressed in all sincerity to infinite purity cannot fail to arouse in the one who prays thus that moral vigor which is more than a match for all the seductions of the lower nature.

The answer to prayer comes through the working of that universal law which compensates the toiler for his effort.

Prayer in one of its phases seems to be the sending forth of a subtle force from within, which grasps some power beyond us, and we seem to receive a response.

When prayer is sincere it is the uplifting of the spirit to a plane of being which in its hour of need it recognizes.

Prayer is aspiration, desire, will, request, the outgoing of a spiritual energy.

Prayer is the attitude of the human will which is in harmonious relations with the Spirit of the universe.

The end of all prayer is that the soul shall go forth in harmony with the Eternal Goodness.

### Opinions of the Lyceum Movement.

JOHN PIERPONT, from the *Spirit Side of Life*, says of the Lyceum movement: "My opinion of the present management of the Progressive Lyceum system may be summed up in a few words. This movement was truly projected for mortals by a divine power. The object is good, and it may be destined to bring about grand results for the rising generation.

But its aim does not seem to be clearly understood, or is misrepresented by those who have it in charge. At first, a few earnest, zealous souls welcomed it and gave their time and attention to its unfoldment. Many of the old workers have dropped out of the line and some of the new ones who have stepped into their places lack the energy the self-sacrifice and the earnestness which characterized those who preceded them. What is the result? In most instances where we find a Children's Lyceum in session we find only a place of entertainment for those who come to witness the proceedings. This is all wrong.

What is needed is a school of vital instruction for the growing minds of the young; a system of education that will unfold the spir-

itual as well as the mental nature where only the most peaceful and harmonious influences should surround the young people, making them feel something of heaven here below, and where they can be instructed concerning the Spirit, its attributes, its possibilities, and its responsibilities. This would give strength of character, and unfold the very best powers of the pupils.

I am glad to know that much thought is being exercised upon this subject on both sides of life. I am thankful that thinking minds in various quarters are arousing to the importance of this work. It is a good omen when you observe that people are beginning to think; it shows signs of progress and of growth.

### Teach Your Knowledge to Your Children.

BY ALFRED DENTON CRIDGE.

WHAT you know teach the little one at your knee. Many Spiritualists wear out their lives teaching the glories of their philosophy to the multitude, but allow their little ones to grow up in ignorance, or what is worse, in the crude fables of Christian mythology.

They intend to do right, and often advocate a child being left to judge for itself on attaining maturity. The result is disastrous. A child's mind is as plastic as warm wax and as retaining as iron. Withhold the beauties of your religion from the child, neglect to frequently impress the proofs and reasons of your creed upon the eager memory, and some one else will impress theirs instead. Then your attempts at maturity to reprove or instruct are to a greater or less extent repelled.

Rear a child in a nunnery and in ninety-nine cases out of a hundred that child will repel any other religion than Catholic. The effect of the materialization of a little playmate before your girl or boy of ten or twelve years can never be completely eradicated by years of instruction afterwards at the hands of the most religious divine that ever held a pulpit.

Convert your children before their minds are poisoned by the scoffs and superstitions of agnostics or Christian ritualists. Rear your children in the light that gives light to your soul; surely what gives you joy and makes your heart hope should be shared by the children. What you have learned and discovered you would surely instruct your child in.

Would a father say: My son can wait until he attains a well-developed mind before I teach him morality or tell him the fangs of the rattlesnake are deadly? Yet Spiritualists rear their children in ignorance of the fact of immortality, and allow their minds to become poisoned by the deadly fangs of corrupting, superstitious dogmas until manhood or womanhood, and then wonder why they do not accept Spiritualism.

Convert your children and the world will be lighted up by the philosophy of immortality much sooner than by preaching to the adults and neglecting those who are following in your footsteps.

FROM a letter received from D. Kingsley, New Haven, we extract the following with the remark, That if those Lyceums that *do exist* would organize under a proper head our work would be more effective than at present:

"I have before me No. 1 Vol. I. of the TEMPLE MESSENGER, and allow me to express to you the approbation of its contents, and from its reading I must say you have supplied a demand. I am glad the children's paper has been issued in so compact and sprightly a sheet, and wish it and its good editor and publisher success. Now, brother and sister Spiritualists, Brother Danforth has done his part, let us do ours. He will furnish you his paper, but he can't afford to give it to you; neither can he compel you to buy it; but if you are Spiritualists at heart, help him while he is trying to help educate the young — and let me say right here that to promote the cause of Spiritualism more can be done by educating the young than in any other way. So I say again, while he helps the cause let us help him, and in doing so place a shoulder to the wheel which will in time revolutionize the world. How many of the Lyceums will send in their orders for the TEMPLE MESSENGER? I wish there were *more* Lyceums in our United States to send orders, and from the fact that there are so few has arisen in days gone by the difficulty to maintain a children's instructor on paper.

Our Lyceum is in a flourishing condition, with Mrs Marietta Conant as Conductor.

THE TEMPLE FRATERNITY SCHOOL FOR CHILDREN has been gaining in numbers, and

the interest increasing during the month of September; the following subjects have been ably digested by the children: —

The question, How can we best promote the teaching of our children? comes to the front at stated periods. The question involves the highest moral considerations. Our great mission is to educate our children, and Spiritualists should consider that our work opens a vast field of labor in which may be harvested priceless treasures for the benefit of present and succeeding generations — a system of philosophy supported by *facts*. As the spirit-world manifested its wisdom in choosing little children to introduce a truth to the attention of mortals, so ought we to instill into their young minds a full realization of the two conditions of life — the material and the spiritual. We should give our little ones an opportunity to develop as mediums, and teach them to unfold mental and moral powers that shall enable them to discharge the duties of life and inspire others to live useful lives. Our school on Sunday supplies a need of the mind, and is of as much service spiritually as good food and comfortable garments are to the needs of the body.

"Progress" is a portion of the eternal gospel of Nature, which the ages preach and which the history of all Nature teaches. Man, from the cradle to the grave, follows a perpetual series of progressive steps, each leading to the culminating point, when his spirit, set free, reaps their result. The soul progresses in cycles; it regenerates itself again and again, ever revolving around its centre, God, and at each revolution takes on newer life, exhibits more perfect attributes, stretches out further into infinity, and becomes wiser and holier.

"The Dual Nature of Man," which consists of the spiritual and physical, or that of mind and matter; the lesson teaching that the spiritual body is the tenant of the natural body, that proof positive may be given of the presence of an intelligent force that possesses all the attributes of the human mind. The evidence of this truth is so conclusive that none can reasonably deny it. "What to Read and How to Read," questions relating to which were answered by many of our children by the exercise of their own minds, which is the proper way to insure success in our work; drawing from rather than forcing into their natures.