

THE PREMIER OF
Modern Spiritualism

BY

William Elliott Hammond, N. S. A.

LECTURER

NATIONAL MISSIONARY-AT LARGE



A HELP TO ADULT LYCEUM CLASSES

**A TEXT BOOK FOR STUDY
AND OPEN FORUMS**

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~ BY ~



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YOU CAN HELP!

All money received for this edition shall aid a student—Albert Earl Gasber—to further his education in the Morris Pratt Institute, Whitewater, Wisconsin.

The M. P. I. is the Spiritualist's national school for preparing young men and women, as speakers, leaders and mediums, for efficient public service in the Cause.

Write them for information.

“Beloved, believe not every spirit, but try the spirits whether they are of God.”—1 JOHN, 4. 1.

* * *

“For as many as are led by the Spirit of God, they are the sons of God.”—ROMANS, 8. 14.

* * *

“There are more things in heaven and earth,
Horatio,
Than are dreamt of in your philosophy.”
—SHAKESPEARE.

* * *

“With the key of the secret he marches faster
From strength to strength, and for night
brings day,
While classes or tribes too weak to master
The flowing conditions of life, give way.”
—EMERSON.

* * *

“The period of earth life is a highly valuable part of existence.”—SIR OLIVER LODGE.

INTRODUCTION

1. Q. Spiritualistic Phenomena are increasingly arresting public attention and interest. What is the Cause of this revival in modern times?

A. Current literature, the printing press, and Mass enlightenment.
2. Q. Is it advisable to ignore the subject.

A. No. It is no longer possible with scientific men of world-wide reputation addressing themselves to a systematic and experimental investigation of the phenomena, and by means of printed works and lectures, making the results of their investigations known to the public.
3. Q. Are the theories and inferences being drawn by the scientific men of world-wide reputation in agreement with the long-accepted religious convictions?

A. No. Religious falsehoods are rapidly being exposed and a more rational interpretation of God and the universe is replacing these all-too-long-lingering errors.
4. Q. Are the masses satisfied to accept the findings of scientific bodies, or are they investigating and experimenting for themselves?

A. Each individual must settle the question for himself, we have accepted the authority of the church only to find that the political powers that rule aimed at holding the masses in ignorance.
5. Q. Do those who are intimately acquainted with the subject, and who have experimentally studied the spiritual movement feel that there is any danger attending these experiments?

A. No. Read the lives of Dr. Peebles, Cora L. V. Richmond, Moses and Mattie Hull, Thomas Grimshaw, Mrs. Elizabeth Harlow-Goetz, A. J. Davis, Hudson Tuttle, Mrs. R. S. Lillie, J. Clegg Wright, W. J. Colvill, Stainton Moses—all under the power of spirit developed strong personality and keen mentality.

6. Q. If the people were settled and decided in their religious belief and life, would they be seeking a firmer foundation for their religious convictions?

A. No.

7. Q. Why are the central doctrines of Christianity being rejected?

A. Because Rationalistic thought has invaded the sphere of Revealed Religion and has so dynamically affected most thinking minds that the most fundamental convictions of the soul and spirit have come to be questioned.

8. Q. Does Spiritualism claim to give us a more logical interpretation of the afterlife, and the rightness and wrongness of religious beliefs?

A. Yes.

9. Q. Is it true that the Church is the authorized front door of the palace of spiritual truth? If Jesus should return to earth today, to which Church would he turn for inspiration? In which would he labor?

A. The front door of the palace of spiritual truth will be found within your own life. Jesus said: "The Father is within—Heaven is within—" The Master knew nothing of transubstantiation, reserved sacraments, or of the adoration of the saint, or of the vestments controversy; He was somewhat vague about original sin. Alive today, could He qualify as a bishop? He could not. Even the Salvation Army would put him on probation, at least until He had mastered the cornet. Even the Christian Scientists would bar Him from their auction-block, at least until He had got a morning coat and paid cash for a revised copy of "Science and Health". What would the Congregatio Sancti Officii say of His theology? What would the Methodist Board of Temperance, Prohibition and Public Morals say of His ethics? What would Monsignor Manning say of His patriotism, or His economic views, or His probable opinion of the great spiritual filling station? What these high authorities would say, would be a plenty.

10. Q. Is this New Revelation a Peril to the teaching of the established church, to its conclusions, inferences, and theories concerning the soul, heaven, and hell?

A. Yes.

11. Q. In what way does modern spiritualistic phenomena differ from ancient and Biblical Spiritualistic Phenomena?

A. In that day, magic was often feigned as genuine manifestations. Moses threw down the rod and it became a snake. It is well known that any good magician could do that trick. Today, the acid searchlight of science is turned upon all supernormal phenomena for the first time in history. Read Dr. Andrew D. White, "Warfare of Science with Theology" and learn of the holy frauds conducted by the Church. Not until this 20th century have mediums been properly tested and they are giving to science a new force, a new power with which to reckon. Modern spiritualistic phenomena are not a revival of necromancy and magic with which early Christianity was acquainted. Their questionable phenomena were discontinued wherever the light of Reason, true science, found entrance.

I

THE FACTS

12. Q. Why should Spiritualism excite the greatest possible repugnance in many minds?

A. One should really suppose that our message was something blasphemous and obscene, which was put forward by unprincipled teachers with some ulterior and selfish motive. It is met by the most wild denials, the most grotesque explanations, the most desperate and occasionally unprincipled efforts to discredit everyone concerned. Why this furious antagonism which unites for once inveterate enemies? When we have carried our point, and it is universally accepted, will the world be the worse for it? It is the obscurity of death, the cold uncertainty of it, which casts a shadow over life. There is nothing in our view to arouse frenzied opposition.

13. Q. Is it an established fact that, under certain conditions and by means of certain practices, phenomena occur which are supernormal in their character and which are clearly seen to be due to the action of conscious and independent spirit-intelligences?

A. The basic facts of spiritualistic phenomena are fully admitted; all intelligent discussion both private and public is around the pivotal point of finding a theory that will explain all the facts and give them a rational interpretation.

14. Q. Has science discovered a new fact or truth and is not it exhibiting to us hitherto unknown manifestations of mysterious forces?

A. No. It is only confirming what observant, if less scientific, persons have asserted in every age.

15. Q. Can not the phenomena be explained by the sub-conscious mind theory?

A. The sub-conscious mind theory has been dismissed for the simple reason that it cannot be made to cover "all" the observed phenomena.

16. Q. Can you name one strong objection to the theory?

A. Yes. Dr. H. Carrington gives the one strong reason for believing the spiritualistic (in contradistinction of any naturalistic) theory to be correct is found in the fact that in many cases messages have been given through one medium and broken off while incomplete, and afterwards finished through "another" medium, in a different part of the country, or even in a different country.

For example, in the case of the Margery mediumship, "Walter", in the dark, in the absence of Margery, can perceive a word or figure on a card selected by mechanical chance, and later the same night can cause Margery, eight miles away, another medium 250 miles away, and another 450 miles away so to produce, each, a partial description of the selected card, that the combined descriptions make an accurate whole—a perfect cross-correspondence.

Thus "Walter", identified by a thumb-print which has been subjected to world-wide police expert criticism, can make intelligent cognitions in the absence of a medium and convey them, most ingeniously subdivided, to three distant mediums. This experiment separates "Walter" from Margery, the medium. Therefore, "Walter" is not a subconscious impersonation.

17. Q. Are there many who still hold to this theory?

A. No. Any theory, seeking to account for the phenomena by excluding the action of conscious spirit-intelligences, has been found to present insuperable difficulties. Those still holding to any such explanation are few in number; and their number is decreasing day by day. They are for the most part those who have neither a very accurate nor a very full knowledge of the subject. It must be borne in mind, that many scientific minds have never had opportunities of observing those more complex spiritualistic phenomena which establish the fact asserted beyond all doubt. In this respect "the man on the street" is often much better informed than the trained scientist. Those who have observed the phenomena have not hesitated to make their conclusions known and among them may be counted men and women who enjoy a world-wide scientific reputation. And what they have observed and recorded has, in more unscientific manner, been observed and recorded in all ages of the world's history. The "form" in which the phenomena

present themselves in different ages is apt to vary according to peculiar mental and moral tendencies and characteristics; of their constant occurrence, there is ample record and evidence.

18. Q. What circumstances lead to the conviction that the spirit, operating in connection with spiritualistic phenomena, is, in most instances, one independent of and distinct from, the medium or sitters?

A. The following will help:

- (1) The persistent and intelligent play of an dependent will, often in violent opposition to the will of the medium. This is observed many, many times in the Margery mediumship. Walter is in no way influenced by the likes or dislikes of his sister, the medium through whom he communicates.)
- (2) The display of knowledge (such as a foreign language) or of information respecting events or persons, which the medium can be shown never to have possessed or to have normally acquired.
- (3) The manifestation, through the mediumship of children and young persons, of a mature mind, indicating and presupposing a prolong process of education and a wide knowledge of the world.
- (4) Cross-correspondence, such as are being demonstrated from number 10 Lime street, Boston, indicating the consistent supernormal action of an independent mind, deliberately seeking to furnish proof of that independence.
- (5) The emphatic declaration of the operating spirit intelligence itself.
- (6) The occurrence of telekinetic phenomena of a complex kind, and intelligently directed, without the knowledge or wish or consent of the medium.
- (7) The teaching of the operating intelligence, (the spirit) often violently opposed to the accepted ideas and beliefs of the medium and the sitters.
- (8) Permanent physical traces, such as impressions of hands and faces and thumb-prints, or as drawings, paintings, writing and photographs, beyond the capabilities of the medium, and produced with a distinct aim and purpose.

THE MEDIUM

19. Q. What is a medium?

A. (a) One who is so constituted that he can help spiritualistic manifestation by supplying a psychic force.

(b) A Medium is one whose organism is sensitive to vibrations from the spirit world, and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena of Spiritualism.
N. S. A.

20. Q. Is it necessary for the medium to pass into a state of insensibility; must consciousness be partially or entirely suspended; is his will in abeyance; is the mind in an attitude of submission or passivity; is the medium's thought-activity brought to a standstill?

A. The foregoing can take place, but is not absolutely necessary. Some of the world's best mediums have remained perfectly normal, apparently, through an entire seance.

WHAT IS MEDIUMSHIP?

21. Q. Can mediumship be regarded as a natural gift?

A. Yes, if you regard such as painting, poetry, or music, as a gift. Mediumship like the foregoing can be legitimately exercised for the good of mankind; it can also be cultivated from the crude expression by intelligent training and made to shine like a brilliant diamond. The physical constitution should be improved and the will-power should be strengthened; the entire man should aim at invigoration and at the development of character—this mediumship has done for many of our well-known lecturers and mediums who have served the Cause for fifty years and more. Our best mediums have possessed very strong wills and dynamic personalities.

22. Q. What are the best text books on cultivating mediumship?

A. Hudson Tuttle, Mr. and Mrs. E. W. Wallis, and J. J. Morse have written the most practical information on this subject. Beware of the "Medium-developing circle" unless it is some one connected with the organized movement and who stands well with his fellow mediums.

II

THE PHENOMENA

23. Q. What are the two major divisions of phenomena?

A. Modern Spiritualism distinguishes, roughly speaking, between mental and physical phenomena.

(a) Mental Phenomena

24. Q. What is mental phenomena?

A. In this phase the spirit works from within the medium and not from without. The spirit intelligence impresses its message upon the mind of the medium, causing the tongue in some cases to speak, or the hand to write, often imparting information and knowledge that the medium's normal mind did not receive normally and the truth of which can only be ascertained by inquiry. It is therefore from the "contents" of the message rather than from the fact of the message itself that we learn whether or not an independent spirit intelligence separate and apart from the medium's mind is at work.

For example: The late Judge Edmonds wrote of his daughter that she knows no language but her own and a little smattering of boarding-school French; yet she has spoken in nine or ten different tongues; often for an hour at a time, with the ease and fluency of a native. It is not unfrequent that foreigners converse with their spirit friends through her in their own language.

Under mental phenomena are classed:

- (a) Clairvoyance (clear seeing).
- (b) Clairaudience (clear hearing).
- (c) Automatic writing (either by means of the ouija board, or the pencil held in the hand, without conscious operation of the mind, and on subjects lying wholly or partly outside the mind's sphere or knowledge).
- (d) Trance-oratory or the speaking with tongues (the delivery of speeches on subjects unknown to the mind, or the intelligent use of foreign languages never normally acquired).

(e) Psychometry—the power to describe from the touch of some article the place and mode of its manufacture, its age and general history, the persons and their characteristics to whom it has successively belonged, and the nature of its past and present environment.

(b) Physical Phenomena

25. Q. What is Physical Phenomena?

A. Phenomena which takes place at some distance from the medium and which are induced by the withdrawal and use of the psychic energy are called physical phenomena; they are also called telekinetic and objective phenomena.

(1) The Movements of Bodies, with or without contact, but without mechanical exertion (these movements being mostly carried out in response to suggestions made by the experimenters and by the way of furnishing proof of the independent nature of the spirit-intelligences). Photographs of heavy bodies suspended in the air have recently been obtained in many countries. Read Dr. Crawford's experiences with the Golligher mediumship.

(2) The Production of Abnormal Sounds (such as those produced by knocks, by the noise of footsteps and the striking of notes, on the closed and locked keyboards of a piano—these sounds being made in response to requests and for the purpose of conveying, by means of a given code, intelligent communications).

For example in the "Margery" mediumship: "Walter" will whistle when the medium and all sitters are absent from the room. Certain telekinetic phenomena have occurred repeatedly in the house, in the absence of Margery. This is a true haunt. The other phenomena of this mediumship, first and last, include every kind recorded in metapsychic history. Their variety and significance are overwhelming.

(3) Direct Writing. For example: Writing obtained without the contact of a material hand, and often in a moment of time, the handwriting not that of any person in the room.

(4) The Direct Voice. For example: "Walter's" voice, loud and clear, continues and is in no way impeded when Margery's mouth, lips, teeth, tongue and cheeks are wholly controlled by mechanical means.

(5) Luminous appearances, called spirit-lights, which no normal cause can explain and by means of which intelligent communications are often flashed out.

(6) The Materialisation of Faces, Hands, or of complete human forms, possessing for the time being all the characteristics and organs of living human beings, and frequently bearing remarkable resemblance to the dead.

(Acknowledgment.—The above classification has been made by many writers upon spiritualistic subjects, but we wish to acknowledge the work done by J. G. Raupert.)

III

THE INTERPRETATION OF SPIRITUALISTIC PHENOMENA

26. Q. Are the spirits evoked distinct from the minds of the medium and the sitters?

A. From what has been said thus far it will be seen that no rightly and fully informed person, who has carefully weighed ALL the available evidence, can doubt that in spiritualistic seances, both mental and physical, intelligences manifest which are extraneous in their character and distinct from the medium and the experimenter; furthermore, they are never evoked, if the intelligences are not there of their own choosing, no power known to man can command them to appear.

27. Q. What is the nature and character and the aim of the spirit who manifest? Who are these spirits who, in our day and generation, are increasingly invading human life and influencing human thought?

A. The nature of these spirits is human and their aim is to prove the continuity of life. They are the spirits of our beloved dead, and they are invading our lives to save humanity from the doom of materialism and atheism; they are trying to take Christianity back to its founder and enable it to forget its wanderings in the wilderness.

Modern Spiritualism, as a world-wide movement, has been called into being to do this, and with the mighty power of the spirit world behind it, "neither priests nor prelates, principalities nor powers, can prevent its accomplishment as long as Spiritualists are true to the spirit world, for the spirit world is always true to itself."

1. SCIENCE

28. Q. What do some men of science say about the spirits?

A. The late Sir William Crooks wrote in 1874, at the termination of his prolonged researches:

I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence not belonging to any intelligence in the room. (To which he added, twenty-four years later, before the British Association for

the Advancement of Science at Bristol) I have nothing to retract. I adhere to my already published statements. Indeed I might add much thereto.

The French astronomer, Professor Camille Flammarion, said: As to beings different from ourselves—what may their nature be? Of this we cannot form any idea. Souls of the dead? This is far from being demonstrated. The innumerable observations which I have collected during more than 40 years, all prove to me the contrary. No satisfactory identification has been made.

After adding twenty more years of study, we find the great astronomer, in "Death and Its Mystery", his last and his best work on spiritualistic phenomena, saying in the last volume, number three, the last paragraph:

The soul is independent of the material organism and continues to live on after death.

Assuredly, we are far from knowing everything. There are difficulties, obscurities, and enigmas which remain insoluble to our human faculties. Proofs of survival are rare and exceptional. A limitless, unknown region surrounds us: we have not attained to a knowledge of reality. If we approach it in some measure, let us be satisfied; instead of slumbering in the night we shall awaken at the dawn.

29. Q. Are we returning in our twentieth century to doctrines enunciated seven thousand years ago?

A. Yes, and no. Yes, in the sense that the ancients knew more about these things than is generally supposed. No, in the sense that present scientific methods have brought practical confirmation and the beginning of an explanation.

30. Q. Is Spiritualism today making a public appeal ostensibly to reason, or to faith?

A. This is made perfectly clear by Sir Oliver Lodge, who is the outstanding personality of world Spiritualism. Speaking in London recently, he said:

Meanwhile a mere conviction of survival is now no act of faith; it is the outcome of knowledge; it is established by scientific inquiry. The evidence goes on accumulating; we have not to appeal to something in the past which now ceased; here and now and continually the evidence, is forthcoming. It is possible to shut our minds to it, to refuse to listen to it or attend; but the rejection of the fact is not a truly scientific attitude. The survival of man is becoming an item of scientific knowledge.

2. SPIRITUALISM AS A RELIGION

31. Q. Upon what is Spiritualism basing its teaching?

A. It is a system of thought which bases itself upon the statements and disclosures made by the spirit-intelligences through mediumship and gives to us a new philosophy of life.

32. Q. Is Spiritualism revolutionary in its character?

A. Spiritualism is advocating that kind of religious revolution that has long been needed. It is perhaps best expressed in the words of Mr. Stainton Moses, the father of modern English Spiritualism, when he says:

Spiritualism is revolution, not simply reform. It is no time for polite patching up; we are in the very dust and din of spiritual conflict, the effect of which we shall try in vain to escape, and it is no time to go about deprecating noise, and timidly sprinkling rose-water to quench the powder fumes of battle. The battle is upon us and it is waste of time to grumble at its smoke and din.

Or, as he wrote in the early days of his remarkable mediumship, when his mind was still in conflict with new ideas conveyed in their teaching:

I could not get rid of the idea that the faith of Christendom was practically upset by their issue. I believe that, however it might be disguised, such would be their outcome in the end. The central dogmas seemed especially attacked and it was that that startled me. . . . Then came the doubt as how far all might be the work of Satan "transformed into an angel of light", laboring for the subversion of the faith.

33. Q. Is not the organized Spiritualist Church unitarian?

A. Yes, the organized Spiritualist Church looks upon Christ as a very high spirit. But there are ardent Spiritualists in all the Churches who combine Spiritualism with their former faith.

3. THE SPIRITS

34. Q. What is the aim of communicating spirits?

A. They aim at destroying the present materialism by proving clearly that life carries on; that we are responsible for our actions; and that we may have every expectation of absolute compensation for every suffering here, if we take it in a good spirit.

35. Q. How, then, do the messages differ from the present religious scheme?

A. With the cooperation of spirit-intelligences, we propose to substitute proof for faith, and certainty for a vague belief.

36. Q. How do you get your certainty?

A. By the testimony of the "dead" themselves, who send us long coherent messages, giving their actual experience.

37. Q. What is the aim of Modern Spiritualistic teaching?

A. The late Professor Alfred Russel Wallace, co-discoverer with Darwin of the evolutionary theory, says in "Chambers' Encyclopaedia":

The universal teaching of Modern Spiritualism is that the world and the whole material universe exists for the purpose of developing spiritual beings—that death is simply a transition from material existence to the first grade of spirit-life—and that our happiness and the degree of our progress will be wholly dependent upon the use we have made of our faculties and opportunities here. It is urged that the present life will assume a new value and interest when men are brought up not merely in the vacillating and questionable belief, but in the settled indubitable conviction, that our existence in this world is really but one of the stages in an endless career and that the thoughts we think and the deeds we do here will certainly affect our condition and the very form and organic expression of our personality hereafter.

Another well-known spirit-intelligence said:

There must be many whom the Gospel given of old is satisfying yet and who are not receptive of further truth. With these we meddle not. But many there are who have learned what the past can teach and who are thirsting for further knowledge. To these it is given in such measure as the Most High sees fit. . . .

We would have you know that the spiritual ideal of Jesus the Christ is no more like the human notion, with its accessories of atonement and redemption, as men have grasped them, than the calf ignorantly carved by the Hebrews like the God who strove to reveal Himself to them. . . .

We claim our authority to be (reason and common sense) and await with confidence the acceptance of our mission when the times are ripe for our teaching. Time will come when all men will admit the beauty of our philosophy.

38. Q. We have read in the foregoing what science asserts, what Spiritualism as a religion teaches, what the spirit-intelligences assert and claim; we have also read that these claims, especially in their relation to religious thought, are revolutionary in their nature and tendency. Must their fairness and reasonableness be conceded?

A. There is only one answer and it must be: YES!

4. THE IDENTITY OF THE SPIRITS NOW ESTABLISHED

39. Q. Has individual identity been demonstrated through the Margery Mediumship?

A. Individual survival has been demonstrated through this mediumship, without any admixture of faith or revelation. Five years of experimentation, conducted with unemotional critical observation, by a group wholly scientific has established the following facts:

"Walter", identified by a thumb-print which has been subjected to world-wide police expert criticism, can make intelligent cognitions in the absence of a medium and convey them, ingeniously subdivided, to three distant mediums. This experiment separates "Walter" from Margery. Therefore, "Walter" is not a subconscious impersonation.

5. THE HOUDINI-FORD MESSAGE

40. Q. Do you believe that the Houdini-Ford message proves the survival of Houdini?

A. At the present writing, I consider it most important that Mrs. Houdini has written the following letter:

New York City, January 9, 1929.

Regardless of any statements made to the contrary; I wish to declare that the message, in its entirety, and in the agreed upon sequence, given to me by Arthur Ford, is the correct message prearranged between Mr. Houdini and myself.

(Signed) Beatrice Houdini.

Witnessed:

Harry R. Zunder,
Minnie Chester,
John W. Stafford.

41. Q. What do the Spiritualists have to say in reply to the article which appeared in the New York "Graphic"?

A. The best reply that can be given is found in the fine and courageous letter written by Mrs. Houdini which follows: Reprinted from the "Evening Graphic", January 19, 1929.

Copy of letter from Mrs. Beatrice Houdini to Walter Winchell of "Graphic" Staff:

Dear Mr. Walter Winchell:

This letter is not for publicity. I do not need publicity. I want to let Houdini's old friends know that I did not betray his trust.

I am writing you this personally because I wish to tell you emphatically that I was no party to any fraud.

Now regarding the seance: For two years I have been praying to receive the message from my husband, for two years every day I have received messages from all parts of the world. Had I wanted a publicity stunt I no doubt could have chosen any of these sensational messages. When I repudiated these messages no one said a word, excepting the writers who said I did not have the nerve to admit the truth.

When the real message, THE message that Houdini and I agreed upon, came to me, and I accepted it as the truth I was greeted with jeers. Why? Those who denounced the entire thing as a fraud claim that I had given Mr. A. Ford the message. If Mr. Ford said this I brand him a liar. Mr. Ford has since stoutly denied saying this ugly thing, and knowing him as well as I do, I prefer to believe Mr. Ford. Others say the message has been common property and known to them for some time. Why do they tell me this now, when they knew my heart was hungry for the true words from my husband?

The many stories told about me I have no way to tell to the world the truth or the untruth, for I have no paper at my beck and call, every one has a different opinion of how the message was obtained. With all these different tales I would not even argue. However, when any one accuses me of GIVING the words that my beloved husband and I labored so long to convince ourselves of the truth of communication, then I will fight and fight until the breath leaves my body.

If any one claims I gave the code, I can only repeat they lie. Why should I want to cheat myself? I do not need publicity. I have no intention of going on the stage, or, as some paper said, on a lecture tour. My husband made it possible for me to live in the greatest comfort. I don't need to earn money. I have gotten the message I have been waiting for from my beloved, how, if not by spiritual aid, I do not know.

And now, after I told the world that I had received the true message, every one seems to have known of the code, yet never told me. They left it for Mr. Ford to tell me, and I am accused of giving the words. It's all so confusing. In conclusion may I say that God and Houdini and I know that I did not betray my trust. For the rest of the world I really ought not to care a hang, but somehow I do, therefore, this letter. Forgive its length.

Sincerely yours,

BEATRICE HOUDINI.

42. Q. Have these phenomena been examined by Science?

A. Yes.

43. Q. Can you name any men of Science who have accepted them?

A. They are numerous. Among the more prominent are Sir Oliver Lodge, Sir William Crookes, Sir William Barrett, Professors Charles Richet, Lombroso, Hyslop, Morselli, Russel Wallace, Zollner, Wagner, Schrenck-Notzing, Chailis, Mayo, Foa and Dr. R. J. Tillyard, F. R. S.

44. Q. What does Dr. Tillyard say about the Margery Mediumship?

A. Writing in "Nature" August 18, 1928, he says:
My own conclusion is that Walter Stinson, who died in 1912, has fully proved "in a scientific manner" his claim that his personality has survived physical death.

45. Q. Can you name any Churchmen?

A. Yes, there are also many well-known lawyers, soldiers, literary men, and men of business, who all speak from personal experience. The Churchmen are: Archdeacons Colley and Wilberforce, Revs. Howeis, Fielding Ould, Arthur Chambers, Charles Tweedale, George Vale Owen, Dr. Henslow, Drayton Thomas, R. J. Cambell, Walter Wynn, Russel Conway, Harry Fosdick, and others have all written in support of our views.

6. ABRAHAM LINCOLN

46. Q. Was Abraham Lincoln a Spiritualist?

A. The following is interesting:

ABRAHAM LINCOLN AND SPIRITUALISM

State of Ohio,
Wood County, ss.
City of Maumee, Ohio,

I, Ridgley Martin, being duly sworn depose and say that I knew Abraham Lincoln, sixteenth president of the United States; that I was a close neighbor of his for a period of three years at Springfield, Illinois; studied law in a building where he had his office in the said city, attended a Spiritualist seance with Abraham Lincoln in said city; that the medium's name was Throp, and that Mr. Lincoln received messages from his mother and Ann Rutledge, his first love. At the close of the seance, when all eyes of the attendants, about eight in number, turned to Mr. Lincoln for an expression of opinion, the great man said: "All religionists are more or less Spiritualists."

Mr. Lincoln was a religionist, but was not a member of any denominational church. This open expression of Mr. Lincoln's led all present to the belief that Abraham Lincoln was a Spiritualist.

I also attended college with President McKinley at Meadsville, Pennsylvania.

RIDGLEY MARTIN, M. D.

Sworn before me this 11th day of October, A. D. 1926.

(Seal)

J. B. TODD.

7. THE CHARACTER OF THE SPIRITS

47. Q. Are the messages always lofty?

A. Death makes no immediate change in man's character, and the foolish may still be foolish and the liar may still be a liar. But we keep such company as we deserve, and those who approach the subject for help and knowledge never fail to get it.

8. THE DICTATES OF REASON AND COMMON SENSE

48. Q. Does it not seem that the dictates of reason and common sense must decide in favor of spiritualistic interpretation of what is generally known today as psychic phenomena?

A. Such is the view of those who have given time and attention to the phenomena of the seance-room and some thought to the spiritualistic philosophy. No other view is thinkable where all the facts of the case are accurately known.

49. Q. What are the observed results of the leading mediums and trance-speakers who have systematically practiced mediumship?

A. Study the lives of the mediums who have made World Spiritualism (you will find their names given in question 5) and observe that the systematic practice of intelligent mediumship strengthened the will, developed the character and corrected many faults in the personality; their lives were enriched and their minds ennobled. Their lives were made healthier and happier, and they were better fitted to bear suffering and life's manifold burdens, and to adjust, in a proper manner, all the various relationships of life.

9. THE RELATION OF MODERN SPIRITUALISM TO CHRISTIANITY

50. Q. What do you think about Jesus?

A. The real Jesus may not be for us the central figure of our system of thought, His teaching may not be for us the final and absolute truth either in morals or religion, but as one Who in His own day and generation dedicated Himself and all that He was to the life of righteousness through love, He is today the constant friend and inspiration of all who would live the life of righteousness through loving service to men. J. H. R.

51. Q. But, let us ask, was He, then God?

A. He vigorously repudiated the claim.

52. Q. Was He human?

A. Yes. But before he removed his apron and quit his bench His resurrection had begun. In Him the "human" hourly gave way to the "divine", until so tenuous grew the mortal veil that His closest students constantly confused the two and saw Him oft as God.

53. Q. Is Spiritualism an enemy to Christianity?

A. We would prefer to turn to one outside of Spiritualism, a scientist, Dr. J. B. S. Haldane, "Daedalus", page 76:

Spiritualism is already Christianity's most formidable enemy, and we have no data which allows us to estimate the probable effect on man of a religion whose dogmas are a matter of experiment, whose mysteries are prosaic as electric lighting, whose ethics are based on the observed results in the next world of a good or bad life in this. Yet that is the prospect before us if Spiritualism obtains the scientific verification which it is now demanding, not perhaps with great success.

IV

THE DIFFERENCE BETWEEN CHRISTIAN THEOLOGY AND THE RELIGION OF MODERN SPIRITUALISM

54. Q. What is the foundation of the church?

A. The Life, Death and Resurrection of Jesus Christ according to witnesses now dead.

55. Q. What is the foundation of Spiritualism?

A. The Life, Death and scientific evidence, upon which we base our knowledge of the continuity of life, personal survival, known to have lived on earth—our own fathers and mothers—according to witnesses now living.

56. Q. What is the head of the church?

A. Jesus Christ.

57. Q. What is the head of Spiritualism?

A. Truth.

58. Q. Who are the mediums of the church?

A. The Pope and Jesus.

59. Q. Who are the mediums of Spiritualism?

A. Members of our own family; living, human souls.

60. Q. What is the guide of the church?

A. If you mean the Protestant branch, it is the Bible; for Romanism, it is the Pope.

61. Q. What is the guide of Spiritualism?

A. The Dictates of Reason and Common Sense.

62. Q. What is the aim of the church?

A. Wealth, Power, Political influence, Salvation of the individual soul.

63. Q. What is the aim of Spiritualism?

A. To develop spiritual beings—that death is simply a transition from material existence to the first grade of spirit life—and that our happiness and the degree of our progress will be wholly dependent upon the use we have made of our lives and opportunities here.

64. Q. What are the objects of worship by the church?
A. Images, Saints, Virgin Mary, Wafer God, etc.
65. Q. What are the objects of worship in Spiritualism?
A. Spirit, the Infinite-All, God!
66. Q. What is the governing factor of the church?
A. Fear, Superstition, Ignorance.
67. Q. What is the governing factor of Spiritualism?
A. Love. We LOVE God, we do not FEAR Him.
68. Q. What is the secrecy of the church?
A. The confessional, Convents, etc.
69. Q. What is the secrecy of Spiritualism?
A. NONE.
70. Q. Who are the ministers of the church?
A. The indispensable Priests, Preachers, etc.
71. Q. Who are the ministers of Spiritualism?
A. Merely the teachers and helpers.
72. Q. What is the doctrine of the church?
A. Mysterious teachings, Pagan, Intricate, Impossible.
73. Q. What is the doctrine of Spiritualism?
A. The simple Gospel of the Angels.
74. Q. What about the end if one is still in the church?
A. Purgatory—until released by prayers, high or low mass, which means high or low money—if a Protestant, you go immediately to Heaven or Hell.
75. Q. What about the end if one is a Spiritualist?
A. You will be with your loved ones and your friends wherever that may be—Heaven or Hell.

V

ERNEST W. OATEN

No better pen can be found to close this vest pocket premier of Spiritualism than that of Ernest W. Oaten, editor, "Two Worlds":

Modern Spiritualism is an attempt at the call of the spirit world to get back to the simple faith and practice of the early church. We can probably improve upon its methods. It would be hard to improve upon the lives of its early adherents, for their power lay in their close and conscious communion with spirit people. We want, I say, to get back to the first basis of Christianity before kingcraft prostituted it to further its own ends, if we would understand the spirit teaching of the time of Jesus.

I do not like the term Christian applied to me, only because by common custom it applies to the system of Constantine rather than to the system of Jesus. "He that believeth in me, the works that I do, he shall do, and greater works than these shall he do." Is the Christian Church doing them? Are these "signs that shall follow those who believe" characteristic of Modern Christianity? No! No! It is dumb pretence made in a sacred name. I believe that if the MSS. of the Vatican could be opened to the world of modern scholarship the whole artificial structure would fall like a house of cards, for the priests know the truth and suppress it.

Let Christianity get back to the simple saintly life of Jesus and the early Church. There is true salvation. Christianity will then rest on the same foundations as Spiritualism, viz: Spirit teaching reinforced by phenomena produced through mediumship. Cut the creeds, dogmas and sacerdotalism that have overlaid the simple truth. Excorcise the demons of interest and power which have been wielded by vested interests. Let it abolish the theatrical stage trappings which hide the real players and peer behind the scenes, and it will find that religion consists in a life rather than a profession. The function and purpose of Modern Spiritualism is to take Christianity back to its founder and enable it to forget its wanderings in the wilderness.

VI

THE PURPOSE OF MY LECTURES, CLASSES, AND BOOKS

By William Elliott Hammond

The devotion of my time, my abilities, and what money I am able to acquire, to the teaching of faith in Life, its nobility and potentialities, and to the awakening of human beings to the need of an ever-abiding consciousness of the supremacy of the life spiritual over the life material.

By the "life spiritual" I do not mean a life passed in a strict observance of the requirements of any established, formal religion, but one that aspires to a comprehension of God as the Supreme Ruler, and submits itself consciously to the universal laws proceeding from Him, and to which every thing in the universe is subject, willingly or unwillingly.

The helping to create a Brotherhood of Souls, based upon eternal truths; a Brotherhood which shall constitute a spiritual power, influencing humanity toward higher ideals of thought and action.

The growth of a world-wide recognition of the supremacy of God in international law, and acknowledgment of an immortal part in every human being, and its rights.

The calling into definite action of the Power of Love against the Spirit of Hate; the urging of this bloodless conflict, that will levitate the world from its gross materiality.

The elucidation of the modern understanding of Christian truths, and the clear presentation of the principles of a helpful, livable and lovable religion.

The broadcasting through every available channel of these fundamental truths and principles, which are the same for all faiths, all nations, and helping to unite them all in the Universal Brotherhood of Faith preached by the World Master two thousand years ago; a faith that holds the Golden Rule inviolate, and is the master-key to every good thing desired of men. To do my full part in bringing about a conscious union of human souls with the Soul of the Universe; to urge men and women to attune themselves to Divine harmony, and become a part of God's orchestra.

To help to prepare nations for the coming of the Reign of the Spirit, and to proclaim my conviction that every nation must eventually acknowledge itself a part of The United Kingdom of God.

ARTICLES OF MY FAITH

I maintain an ever present consciousness of my dependence on God, and I endeavor to pattern my life after that of the World Master. By so doing I keep in contact with my Spiritual Self, which warns and protects me from all that is destructive.

I am guided by the single desire to be the willing instrument of the will of Infinite Intelligence universally expressed.

While I admit that none of the orthodox religions satisfy me because of their material mask, I acknowledge that in their purer aspects they are steps in knowledge of eternal verities; I therefore do not deny the utility of any religion, provided that its inspiring principle is Love, for the Law of Love is the only true expression of the Law Eternal.

I consider it indispensable that every human being (who has reached some degree of soul evolution) should be in permanent contact with the realm of Spirit, his real fatherland; this, not only for his own success and happiness, but that while drawing from it the things essential to his own life, he may lead into its glory those who are still spiritually blind.

As the Superior Powers can only manifest on this terrestrial plane through human beings who have placed themselves at their disposal, such messengers of glad tidings should strive for purity of body and soul, otherwise they cannot be used as channels for currents from the Unseen Source.

Representatives of the priesthood of any religion should be ones holding spiritual degrees in the ultimate science that deals with unchanging and universal laws, to which all matter is subject, and whether the manifestation of such subjection is infinitely little or great, the clergy should recognize in the unity of matter and Spirit, the mystery of the perpetual creation of the universe.

They should not be engaged merely in the performance of rites and ceremonies, but should interpret to the multitudes the transcendent visions of the World Master and the perfect adaptation of their material to their spiritual lives through the following of His example.

The indispensable attribute of religion is Love of Humanity; a Love that erects no "spite fences", but admits thought to "the open range". A Love that makes no arrogant claim to the possession of ALL TRUTH, but that holding reverently and highly a partially filled chalice, looks confidently to the Eternal Source for its brimming.

VII

INSTRUCTIONS TO INVESTIGATORS

Many people write wanting to know how they can learn more of this. The literature is enormous. The Rev. Chas. Tweedale's "Survival of Man" (Dutton) is a general survey. The Rev. Vale Owen's "Life Beyond the Veil" describes our future fate. Sir Oliver Lodge's "Revised Raymond", Cameron's "Seven Purposes", "The Unseen Guest" (Harpers); Barrett's "Threshold of the Unseen", all of Doyle's published by Dorans.

There are many papers, notably, "The National Spiritualist", 765 Oakwood Boulevard, Chicago; "The Progressive Thinker", 106 Loomis Street, Chicago; "The Banner of Life", 79 Sudbury Street, Boston, Mass.; "Light", Queens Square, London, W. C.; "Two Worlds", 18 Corporation Street, Manchester, England.

If you wish to do something for the Cause send for one hundred copies of this "Vest Pocket Premier of Modern Spiritualism" and mail them to the preachers in your community.

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